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THUCYDIDES

TITLE:

HISTORY OF THE PELOPONNESIAN WAR ...

PLACE:

LONDON

DATE:

1842-43

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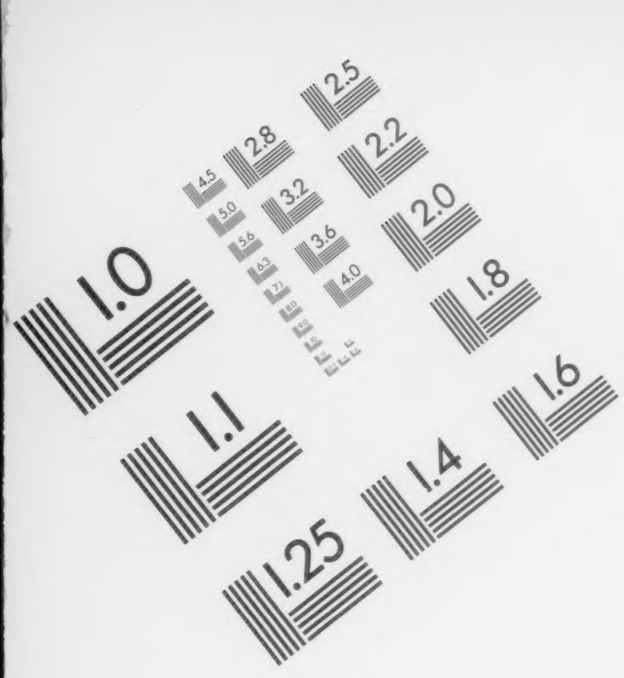
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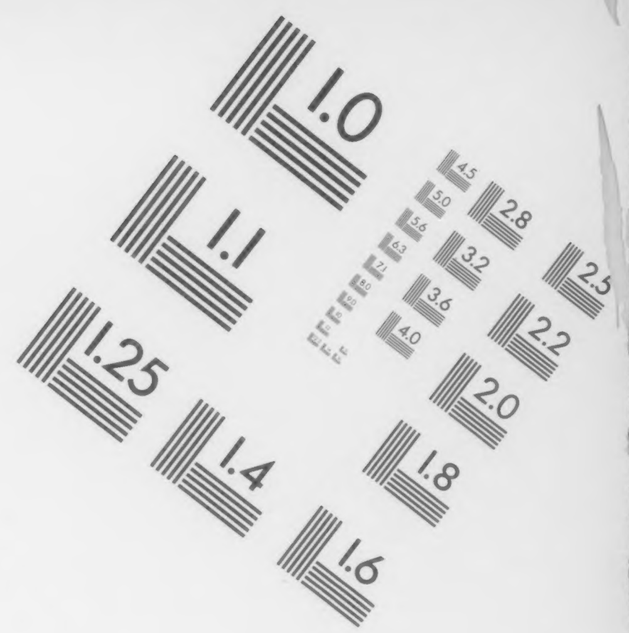
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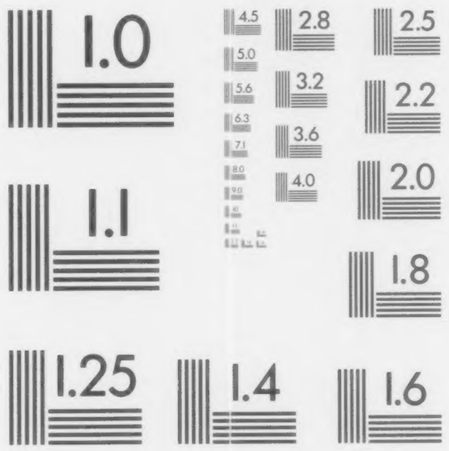
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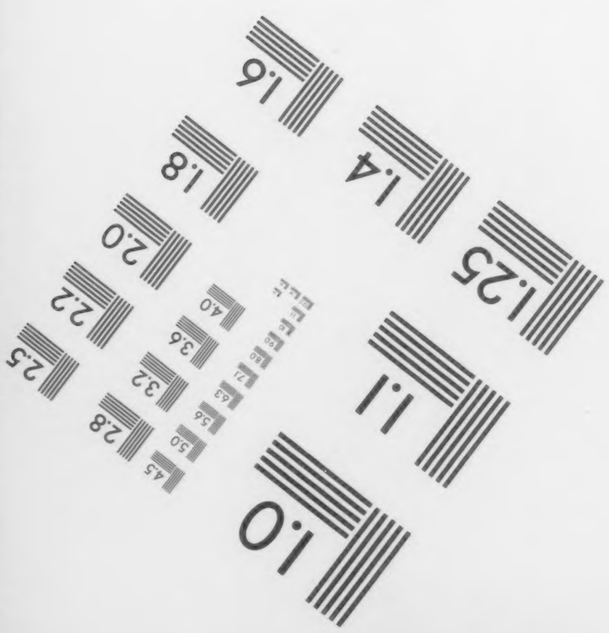
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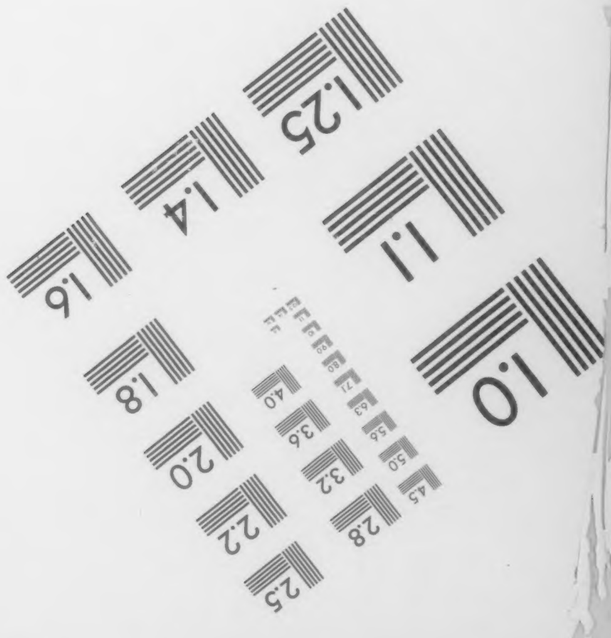








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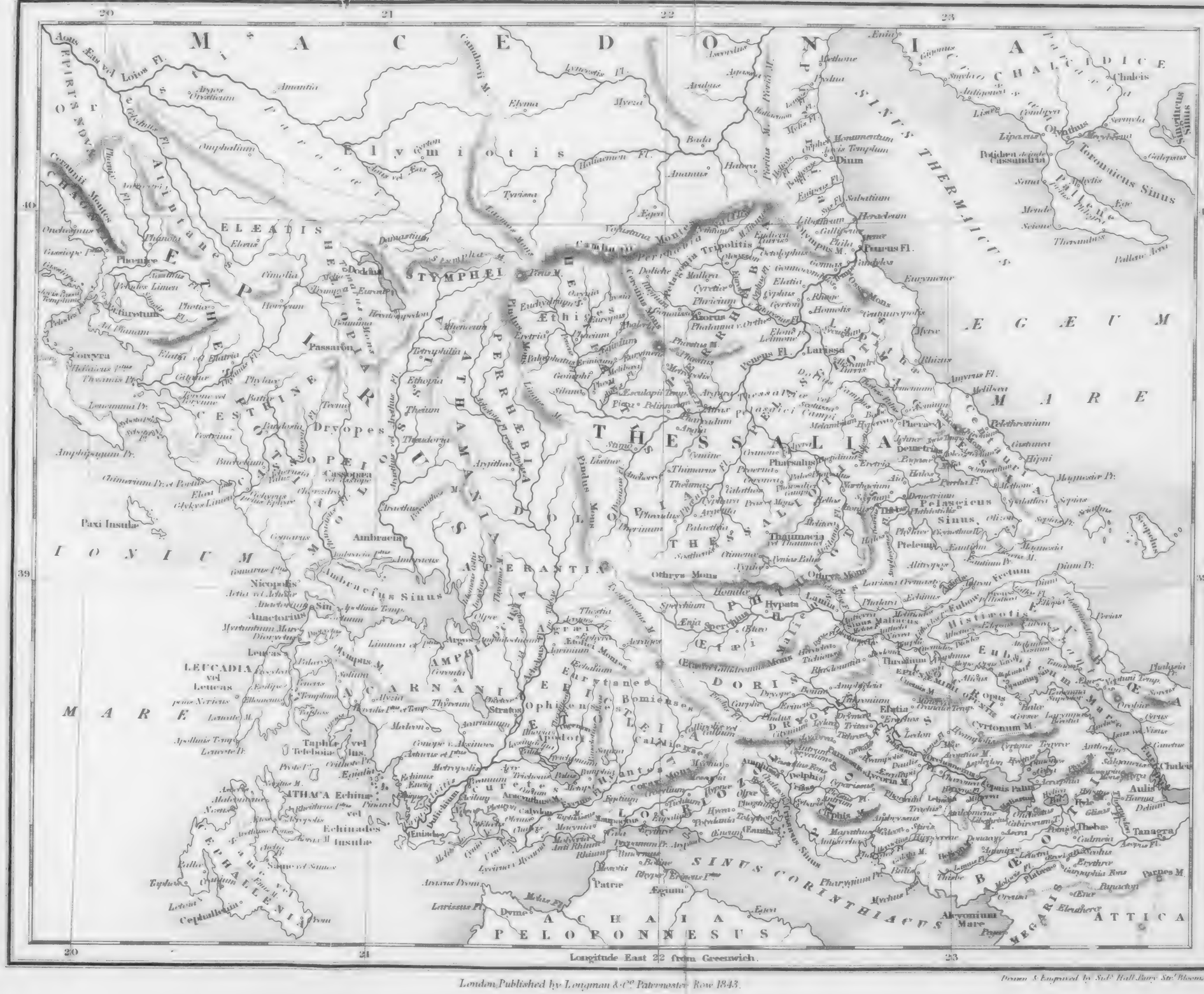
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ΘΟΥΚΥΔΙΔΗΣ.

THE HISTORY

OF THE

PELOPONNESIAN WAR,

BY THUCYDIDES.

A NEW RECENSION OF THE TEXT,

WITH A CAREFULLY AMENDED PUNCTUATION,

AND

COPIOUS NOTES,

CRITICAL, PHILOLOGICAL, AND EXPLANATORY,

ALMOST ENTIRELY ORIGINAL,

BUT PARTLY SELECTED AND ARRANGED FROM THE BEST EXPOSITORS,

AND FORMING A CONTINUOUS COMMENTARY:

ACCOMPANIED

WITH FULL INDEXES, BOTH OF GREEK WORDS AND PHRASES EXPLAINED,

AND MATTERS DISCUSSED IN THE NOTES.

BY THE

REV. S. T. BLOOMFIELD, D.D. F.S.A.

OF SIDNEY COLLEGE, CAMBRIDGE; VICAR OF BISBROOKE, RUTLAND;

EDITOR OF THE GREEK TESTAMENT WITH ENGLISH NOTES.

ILLUSTRATED BY VARIOUS MAPS AND PLANS,

MOSTLY TAKEN FROM ACTUAL SURVEYS.

IN TWO VOLUMES:—VOL. I.

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HAS EVER STOOD FOREMOST IN PROMOTING,

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AND SINCERE ESTEEM

FOR THE VIRTUES WHICH ADORN THOSE TALENTS,

BY HIS LORDSHIP'S VERY FAITHFUL

AND OBEDIENT SERVANT,

SAMUEL-THOMAS BLOOMFIELD.

191329

PREFACE.

In introducing the present work to the notice of the public, the Editor, it will be perceived, offers it, not as a *new edition* of his former Greek Thucydides, but as an entirely distinct performance on a far more extensive scale; in which it has been his purpose to embody the combined results of his classical and critical researches, as carried on during a long course of years previous to the publication of his English Translation with Notes, and of his smaller Greek Edition, and as *continued* in subsequent researches, which, while *immediately* directed to another and far higher object, afforded at the same time large scope and ample materials (of which the Author was accustomed studiously and systematically to avail himself) for the incidental illustration of the great writer whom he had already translated, explained, and edited; but of whom it was still his anxious wish and long-cherished design to produce an Edition on a scale somewhat commensurate to the merits of this most *distinguished of historians*, and sufficiently extensive to comprehend whatever might be essentially necessary to the emendation and explanation of this most *difficult of writers*.

Having thus adverted generally to the *origin* and *purpose* of the work, the Editor will now proceed to state, more in detail, what he has here endeavoured to effect. It might, indeed, seem proper,—considering that several editions, of more or less merit and usefulness, are already before the public,—that he should point out the *deficiencies* which the present work is intended to supply, as well as the *purposes* which it is designed to answer. Declining, however, to enter into such particular statements as might be thought to involve invidious animadversions on his justly esteemed brother-editors, he will only remark, in a *general* way, that not one of the editions just adverted to presents, he conceives, that which, either in respect of text or annotation, the present state of criticism and philology may be said to demand. Even as regards the *text*, where most has been done, the result of the critical labours of nearly a generation has been only this,—that the readers of Thucydides are provided,

not with *one standard* text, but with *four* texts (those of Haack, Bekker, Poppo, and Goeller) differing not a little from each other, and all of them from the ordinary text as found in the editions of Duker or Bauer; from which those editors have occasionally receded on very insufficient grounds. Now as it is not to be supposed that students—still less readers of Thucydides in general—possess *all* those critical editions, or ordinarily are enabled to decide *which* of the four texts should, in any given instance, be considered as presenting the genuine reading,—it seemed desirable to the present Editor, that while forming such a *nova recensio* as might be likely to supply a *standard text*, he should detail systematically the variations of that text from each of the four above mentioned,—and, where requisite, from the common text: and that in all cases of importance he should state the evidence *for* or *against* the respective readings, and adduce the *reasons* which had induced him to adopt or reject any given reading; so that the student might thence learn to judge for himself. But if so great was the want of a *text* formed on these principles, and serving these purposes, much greater was the want of such a body of *annotation* as should in some measure form a *continuous* or *regular commentary*. This, the Editor needs scarcely observe, is a feature which the editions of Goeller and Dr. Arnold (notwithstanding their respective merits, which it is by no means his intention to depreciate) are far from presenting: nor is it found in the otherwise very valuable work—from which the present Editor has derived no inconsiderable aid—the edition of Professor *Poppo;* which, although a work of vast labour, is yet totally destitute of that *connecting thread* in annotation, which binds all together, like pearls in a chain; and is also, from its very bulk,—as a ponderous *Variorum*,—little adapted to the purpose of continuous perusal. And, besides the disadvantage to ordinary students arising from the want of *compression*, there is the yet greater inconvenience resulting from the want of that *perspicuity*, which, as tending to present a sort of picture to the mind, is so essential to the formation of *clear* as well as comprehensive views. This deficiency, as regards continuity of annotation, is no where so perceptible as—where it is most felt to be an evil—on the *Orations*, or on matter containing the substance thereof. There especially it is that continuity of annotation is required; and there, too, it is that we feel the want of that acute perception, and profound investigation of the *logic* of any passage where *ratiocination* is at all concerned, which consists in tracing the connexion of ideas in the writer's mind, and opening out the train of thought and course of reasoning pursued throughout; and without which no mere philological process will be found effectual to draw forth the latent sense.

Upon the whole, from various causes, which it is needless to investigate, the best expositors have been far less successful in removing the formidable difficulties of Thucydides than might have been expected from their extensive learning and unwearied diligence; insomuch that many of the most puzzling passages have been left, in a great measure, such as they were in the time of Cicero,—when they extorted from the great orator the well-known declaration, that "Thucydides is occasionally almost unintelligible." Indeed, if the editors had been ingenuous enough to confess the truth, they would not have been slow to admit that they have themselves not unfrequently found him such *. And no wonder; since, in addition to the usual causes of obscurity common to *all* ancient writings, much of the peculiar difficulty of Thucydides may be traced to the character of his mind, and to its natural results, a cast of thought and mode of expression quite *sui generis* †. Hence what came forth from such a mind could not be suited to, nor was it intended for, the multitude, but rather for the wiser few, who have to direct or govern the many. The general cast of thought, indeed, of the *illustrious historian* presents various points of marked *resemblance to* that of the *great Apostle*, St. Paul. In the writings of the one, as in those of the other, we observe the same characteristics, of a mind teeming with ideas, and an anxious wish to communicate them, for stronger effect, in the *fewest words;* and accordingly often involving one clause in another, where the matter would otherwise have been divided into separate sentences. In both, the cast of composition is peculiarly marked by the *brief*, the *pointed*, and the *antithetic*, occasionally tending (by a necessary consequence) to the *involved* and *obscure*. While, however, they resemble each other in cast of thought and mould of composition, they differ widely in the choice of *language* and *phraseology*, and the *general purpose* which they proposed to themselves in their writings. The *historian*, as writing merely for the enlightened *few*,

* Duker, I observe, occasionally allows this to be the case; and a more recent editor, though himself a Greek, (namely, Dukas,) not unfrequently complains bitterly of the difficulties of his author. Thus, for instance, on a very intricate passage at l. iv. 25, he exclaims, almost in despair, Ταῦτα πάντ' ἀμφίβολα καὶ ἀμφιῤῥεπῆ ἐκ τοῦ ἴσου, κοὐδὲν ἐκ τοῦ ἀσαφοῦς ἀσεμφῶς ὑγιὲς οὐδὲ πάγιόν ἐστιν ἐννοεῖν, ἐπιστήσαντι ἀκριβῶς. Ὦ, οἷα ἡμῖν παρέχεις πράγματα, Θουκυδίδη!

† Hence one might apply to Thucydides, in this sense, what Mr. Mitchell says of *Aristophanes*, in another: "Such as he is, he stands alone in the world. Nature made him, and broke the mould in which he was cast."

is found systematically to select such modes of expression as shall recede furthest from the trite or common-place, and, by thus aiming at the unusual, occasionally falls into the far-fetched, harsh, and frigid *. On the other hand, the *Apostle*, whose purpose—unlike that of the historian—was to address not the few, but the *many*, as systematically prefers the use of ordinary language, and the phraseology of common life; though in his very plainness, and occasional homeliness, there is a simple majesty, which rises far above the pomp of words; and, while disdaining the niceties of elaborate elegance, attains in an eminent degree to the power of the forcible, the energetic, and even the sublime.

Be the *causes*, however, what they may, the *fact*, that most formidable difficulties do often occur in the writings of Thucydides, is universally admitted; and these it has been the purpose of the present Editor fairly to state and fearlessly to encounter. His leading object was to effect that for *Thucydides*, which he trusts he has, in a great measure, effected for the Greek Testament. Accordingly he has laboured especially to present a *Text* as *pure* as possible, with a very carefully amended punctuation, accompanied with such *critical notes* as should not merely justify his editorial decisions as to various readings, &c., but furnish students with all necessary information, and occasionally open out important principles of criticism. As to the *philological* and *explanatory* notes, they are so framed as to constitute a perpetual or continuous commentary, almost entirely original, but partly derived (with due acknowledgment, wherever practicable) from the best expositors; the whole formed on the same principles as those acted on in his Greek Testament, and omitting, he trusts, nothing essential towards the thorough understanding of this most difficult of writers; while presenting, at the same time, much that will be found useful in the study of the Greek writers in general; one of the most important features of this edition being the systematic establishment of the reading, or determination and illustration of the sense of

* While in the highest degree alive to the merits, the Editor is by no means insensible to the *defects* of his favourite writer. While admiring the weighty thoughts and profound political lessons of this κτῆμα ἐς ἀεί, he cannot but wish that they had been clothed in language less perplexed and obscure. The too frequent recurrence of something like writing in enigma, he is rather disposed to tolerate than approve; and indeed it is such as he would be little able to endure in any writer of less pre-eminent intrinsic merit. In short, he may not unaptly apply to this kind of writing in Thucydides, what Mr. Fox once said of Burke's high-flown rhetorical panegyrics on America, during the war of independence, "I cannot bear this sort of thing in any body but Burke, and in him only *because he cannot help it*."

the text, by a perpetual reference to passages parallel either in sentiment or in turn of expression (nay, not unfrequently direct imitations of Thucydides) in the best writers, from the time of Homer and Hesiod, Pindar and Herodotus, down to the Byzantine historians. This has given occasion to a variety of incidental explanations and illustrations both of the Greek classics and the Scriptures, as well in matters of philology as in points bearing on classical antiquities.

The Editor has, he trusts, rendered no unimportant assistance to students, by the systematic introduction both of *glossarial notes* on all terms of difficulty or unfrequency, and of *new and literal versions* of all passages of any great obscurity; an aid which will be found especially valuable on the numerous *orations* occurring in various parts of the work, the careful perusal of which with these helps will be found extremely useful to students of oratory;—these speeches having been, in all ages, allowed to constitute the purest models of the chaste, simple, and what is called severe, style of ancient Greek oratory; and having, as such, been the especial study of Demosthenes, who is said to have transcribed them eight times with his own hands.

For *geographical* or *historical* matters, rarely discussed in the present edition, the reader is referred to the Editor's English Translation with Notes; and, as regards the former, to Colonel Leake's most instructive and scholarlike works on Northern and Southern Greece, Asia Minor, and Athens and Attica,—books indispensable to the student or reader of Thucydides, and indeed of the Greek historians in general; and of so masterly a character as fairly to entitle the writer to the appellation of the first geographer of our age. The numerous *Maps* and *Plans* which accompany this edition, having been formed with the greatest care from the best accessible materials, and occasionally with the kind aid of the above highly distinguished person, cannot but prove highly acceptable to the student. Nor will the full and complete *Indexes of Greek words and phrases explained*, and *matters discussed*, be found the least useful feature in this edition.

On the *execution* of the present work, it is not for the Editor to pronounce. This he willingly leaves to the decision of those by whom chiefly he desires to be judged,—the truly learned and candid, who (to use the words of Dr. Johnson) "knowing the scantiness of human knowledge, can compare the causes of error with the means of avoiding it, and the extent of art with the capacity of man." Sensible, indeed, he is that after all that he has attempted, and all that he trusts he has *effected*, he has

fallen short of what would, in his own estimation, be adequate to the merits of the illustrious writer who forms the subject of his labours. Leaving it, however, to an enlightened public to decide as to the *value* of these results of long-continued investigation, he can truly say, that the lapse of years—which has only called forth closer and closer application to the object he has so long had in view—has tended to render him more than ever sensible of the great variety and depth of knowledge required in an editor of THUCYDIDES. And when he considers that the present advanced, and still advancing, state of Greek scholarship renders it improper in any one to come before the public without bringing something like a mastery of the subject that he has chosen to treat on,—so far from wishing he could have produced his long-meditated edition of the illustrious historian *sooner*, he would gladly have deferred it *longer*, could he have entertained any reasonable hope of materially improving it. As, however, that is by no means the case—the Editor must rest satisfied with having, in the formation of the present work, put forth his whole strength, and used his most strenuous endeavours; which to see crowned with success, and made available to the cause which it has been the main purpose of his life to promote—the union of deep and solid learning with sound religious knowledge—will, he trusts, independent of any personal consideration, more than indemnify him for labours however irksome, and sacrifices however unsparing. Having laboured thus assiduously, he desires to commit the event unto Him with whom are the issues of human action, and without whose help and blessing all labour—even of those who dig deepest in the mines of learning and science—is but "a labouring in the fire, a wearying of oneself for very vanity." So true is the sentiment of the great Grecian bard,

> *Ἄνευ δὲ Θεοῦ, σεσιγα-*
> *μένον γ' οὐ σκαιότερον χρῆ*
> *μ' ἕκαστον.* PINDAR, Olymp. ix. 56.

THE ATHENIAN CONFEDERACY.

A. *GRECIANS.*

1. OLD ALLIES.

Cities, Commonwealths, Nations, and Countries.	Race.	Form of Government.
(*a*) *Independent Allies*, bk. iii. 10.		
(*aa*) Independent and not Tributary.		
Of assured fidelity :—		
Messenians at Naupactus	Dorians.	
Platæans, apart from the other Bœotians	Æolians	Democracy.
Less to be relied on :—		
The Lesbians, who contributed ships. The cities free; as Mitylene, Erasus, Pyrrha, Antissa, Methymna. (The Mitylenæans had some territory on the opposite coast of the continent, called the Actæan cities.)	Æolians	Oligarchy, called *Proedri*.
Chians, furnishing ships. (These had also some islets, called the Œnussæ.)	Ionians	Oligarchy, or a mixed government, with a senate or council.
(*ββ*) Independent, but Tributary.		
Before the peace of Nicias, none; but afterwards some cities in Thrace.		
(*β*) *Colonies, and such as had been allotted out.*		
Faithful before the war :— Scyrus. Lemnus. Imbrus. Naxus. Andros. (Tenos? Ceos?) Hestiæa. (Chalcis Eub.?)	Athenian.	
Colonized, or allotted out in the war :— Ægina. Potidæa. Lesbos (except Methymna). Scione. Melos.	Athenian.	
Unstable, afterwards revolted :— Amphipolis. Eion (its port).	Part Athenian, but mostly a mixed race.	
Thurians, until the faction opposed to Athens gained the mastery.		
(*γ*) *Dependent and Tributary Allies.*		
Bœotia, Oropus, Eubœa, Eretrians, Chalcideans, Carystians, Macedonia, Methone.	Ionians from the Athenians, except the Carystians, who were Dryopes	Democracy.

Cities, Commonwealths, Nations, and Countries.	Race.	Form of Government.
The parts about Thrace, a name given to that part of the sea-coast which had been colonized by the Athenians:—		
Chalcideans (city Olynthus)	.....	Democracy.
Bottiæans (cities Scolus, Spartolus, and Singus).		
Potidæa. (All these revolted at the beginning of the war.)	Colony of the Corinthians	Archons, or epidemiurgi.
Scione	Of Achaic origin.	
Mende	Eretrian colony.	
Torone	Chalcidic	Democracy.
Sane, and other cities of the Acte.		
Acanthus.	Andrian colonies	
Stagirus.		
Galepsus.	Thasian colonies	
Œsume.		
Argilus	Andrian colony.	
Thasus	Parian colony.	
Thrace, Ænians	Æolians.	
Hellespontians, as Sestus.		
Byzantium, which revolted Ol. 92, 1.	Colony of Megara.	
Chalcedon.	Colony of Megara.	
Cyzicus.	Milesian colony.	
Lampsacus.		
Abydus, which revolted Ol. 92, 1.	Phocian or Milesian colony.	Democracy till Ol. 92.
Æolians, such as Cyme, which revolted	Milesian colony.	
Tenedos	Æolic.	
Ionians, as—		
Phocæa, which revolted.		
Clazomenæ, which revolted, but was subdued.		
Erythræans, who revolted Ol. 92, 1.		
Eræ.	Ionians.	
Teos.		
Lebedos.		
Colophon and Notium	.....	In sedition.
Myus.		
Miletus.		
Samos, to which the Athenians granted independence, Ol. 92, 1. for its fidelity.	Ionians	Oligarchy till Ol. 92, 1.
Caria, maritime parts.		
Thurians, adjoining to the Carians.		
Halicarnassus.		
Cnidus, which revolted after the defeat of the Athenians in Sicily.	Dorians.	
Rhodes, which revolted Ol. 92, 1. attached to which was the island Chalce; cities Lindus, Jelusos, and Caminus.	.....	Oligarchy and sedition.
Cos.		
Islands situated between Peloponnesus and Crete towards the east, and the other Cyclades.		
Icarus.		
Myconus.		
Delos	Ionians.	
Some Cretans, as the Polichnitæ, and the Gortynians.	Dorians, mixed with others.	

2. NEW ALLIES.

Countries and Nations, Cities, Commonwealths, and Tribes.	Race.	Form of Government.
(α) *Independent, but held in somewhat of subjection.*		
Islanders of the Ionian sea, allies from the beginning of the war:—	Dorians from Corinth	Democracy, A Council (but in sedition).
Corcyræans		
Cephallenians—Cities:—		
Palai, Cranii, Samæi, Pronæi.		
Siceliots:—		
Zacynthians.	Achæan colonists.	
Naxians.	Colonists of the Leontines.	Democracy.
Catanæans	.....	Sedition.
Leontines.	Chalcideans from Eubœa.	
Italiots, Metapontians	Achæans.	
(β) *Independent, and with equal suffrage.*		
Acarnanians, all except the Æniadæ. They dwelt in petty towns, Stratos the capital.	Argives.	
Amphilochians, capital Argos Amphilochicum.		
Argives:—The generality, and with the exception of the Epidaurians; in alliance with them were the Cleonæans and the Orneatæ.	Dorians	Democracy, A Council, The 80 artunæ (in sedition).
Those who had revolted from the Lacedæmonians; as the		
Eleans (Æolians), Mantinæans (Arcadians);		
And in the first Sicilian war:—		
Camarinæans (Dorians, but at enmity with Syracuse).		
Rhegines (Chalcidæans and Messenians).		
(γ) *Those who favoured the Cause of the Athenians, though not under an actual Treaty of Alliance.*		
Thessaly:—		
The cities of the Pharsalians, Cranonians, Gyrtonians, Pheræans, Lorissæans, Pirasians.	.....	Government in the hands of the powerful.
Subject to the Thessalians:—		
Perræbians.		
Magnetes.		
Achæans of Pthiotis:—		
Borderers on Thessaly.		
Melians.		
Paralians, Iereans.		
Trachinians, friendly to the Lacedæmonians:—		
Œtæans, Ænianes, Delphians.		

Countries, Cities, Commonwealths, and Tribes.	Race.	Form of Government.
Phocis, except the Delphians, independent, and attached to the Lacedæmonians.		
Locris; the Ozolian Locrians dwelling in small scattered villages.		
Demi (or clans); Amphissæans, who favoured the Lacedæmonians :— Myonians, Ipneans, Messapians, Tritæans, Chalæans, Tolophonians, Hessians, Æanthians, Olpæans, Hyæans.		

B. *BARBARIANS.*

Countries and Nations.	Tribes and Cities.	Form of Government.
Thrace	The kingdom of Odrysia	Monarchy.
	Odomantians.	
The parts about Thrace	Pelasgians, Tyrsenians, and others	Monarchy.
	Some of the Macedonians	Philip, Derdus, &c.
	Lyncestæ, who, at least, were at war with Perdiccas and Brasidas	Monarchy.
Sicily	Siculi; mostly revolting from Syracuse.	Monarchy.
	Egestæans, who were Elymians.	
Italy	Messapians; a nation of the Japygæ	Monarchy. Artas.
	Some Tyrsenians, who joined the Athenians from hostility to the Syracusans.	

THE LACEDÆMONIAN CONFEDERACY.

A. *GREEKS.*

1. OLD ALLIES.

Countries, Cities, and Commonwealths.	Race.	Form of Government.
(α) Of assured Fidelity.		
Peloponnesus :—		
Corinthians.	Dorians	Oligarchy.
Phliasians.		Epidemiurgi.
Sicyonians.		
Epidaurians.		Oligarchy.
Allies of the Epidaurians :		
Trœzenians	Dorians	Artynæ.
Hermionians	Dolopians.	
Halians	Dolopians.	
Pelleneans	Achæans.	
Tegetæ	Arcadians.	
Lepreatæ	Pelasgi.	
Hellas :—		
Megareans	Dorians	Democracy to the 89th Ol.
The commonwealth of Bœotia; capital Thebes.	Æolians	Oligarchy, with equal laws; the 4 councils of the Bœotians; the 11 Bœotarchs.
Independent states :—The Haliartians, Coronæans, Copæans, Thespians, Tanagræans, Orchomenians.		
Cities or states tributary and conjoined :— Chæronea and others.		
Dorians, parent country of the Lacedæmonians.		
(β) Of suspected Fidelity, and who revolted after the Peace of Nicias.		
Peloponnesians :—	Ætolians and Æolians, except the ancient inhabitants, who were Epeans.	Mixed; Demiurgi, the 600, the Thesmophalaces, and the Hellanodicæ.
Eleans		
Mantinæans, with their subjects	Arcadians	Democracy.
The Parrhasians, afterwards liberated by the Lacedæmonians.	Pelasgi	Demiurgi, Senate, Theori, Polemarchi.

2. NEW ALLIES.

Countries, Cities, and Commonwealths.	Race.	Form of Government.
(α) Those who were such from the beginning of the War.		
Hellas :—		
Ambraciots, Leucadians, Anactorians. (These all followed the Corinthians.)	Dorian colonists of Corinth....	Democracy ?
Locri Opuntii.		
Epicnemidii ?		
(β) Those who acceded to the Alliance afterwards, except such as revolted from the Athenians.		
Hellas :—		
Heraclea Trachinia	Melian Dorians	Governed by Lacedæmon. Harmostæ.
Ætolian Commonwealth	Æolians	Inhabited in villages.
Apodoti, Ophiones, Eurytanes.		
Bomians, Callians (Agræans)		Monarchy.
Peloponnesus :—		
Achæans (unwillingly)	Grecians.	
Sicily :—		
Syracusans	Dorians from Corinth	Democracy.
Camarinæans (in second Sicilian war)	Syracusans or Geloans.	Democracy.
Geloans	Rhodians and Cretans.	
Agrigentines (who, however, in the second war, kept quiet, as did also the Messenians)	Dorian colonists of the Geloans.	
Selinuntians	Dorians from Megara.	
Himeræans	Language a mixture of Doric, customs Chalcidic.	
Æolian islands :—		
Messenians.	Mixed colonists of Cnidus.	
Liparæans.		
Italy :—		
Tarentines	Lacedæmonian colony.	
Locri Epizephyrii	Locrians.	

B. BARBARIANS, WHO WERE AT TIMES ALLIES.

The Persians ; treacherous.
Edones ; under monarchical government.
The Macedonians ; unstable, under the government of Perdiccas, and after him Archelaus (whose enemies were the Lyncestæ, under the government of king Arrhibæus).
Epirots :—
The Chaonians ; not monarchical.—Thesprotians ; not monarchical.—Molossians ; under the government of Tharypus.—Atintanians ; regent Sabulinthus.—Paranæans ; under the government of king Orœdus.—Orestians ; under the government of king Antiochus.
Siculi :—
Such as were subject to the Syracusans.—Inessæans, Hyblæans, &c.—Sicani ?

SUMMARY OF THE CONTENTS

OF

VOLUME I.

BOOK I.

THE *subject* of the Peloponnesian war first treated of ; to evince the importance for which, beyond all others that Greece had ever before known, Thucydides, ch. I., reviews the state of Greece from the earliest age down to the commencement of that war. Its earliest state described as one in which its inhabitants were barbarous and migratory clans, II. ; without even the common name of Grecians or Hellenians, III. The dawn of civilization shown to have been in the time of Minos, king of Crete, who first became possessed of a navy, and therewith suppressed piracy, IV. ; for robbery and piracy had anciently prevailed every where, both by sea and land, V. ; insomuch that the Greeks of that age constantly carried arms, like the barbarians of the age of Thucydides, VI. Hence the more ancient cities were built, for security, at some distance from the sea, VII. ; but, on the suppression of piracy by Minos, navigation and commerce became secure, and growing civilization prepared the Greeks for the expedition against Troy, VIII. ; which, however, chiefly originated in, and was organized by the power and influence of Agamemnon, king of Mycenæ, IX., who was a potent monarch for those times ; and the armament he commanded against Troy was on a larger scale than Greece had ever before witnessed, but yet was not comparable with the armaments of the Peloponnesian war, X. ; an inferiority, however, arising more from want of wealth than of population, XI. After the Trojan war, Greece long continued in an unsettled, and consequently unimproving state ; until at length becoming more settled and populous, colonization became necessary and frequent, XII. The increase of wealth causes much political power to pass into the hands of the rich ; wealth beginning to overbalance nobility. Attention now paid to nautical affairs, first by the Corinthians, next by the Ionians, and especially Polycrates, despot or usurper of Samos, XIII. ; afterwards by the tyrants of Sicily, and by the Corcyræans, XIV. The power of the Grecian states was much advanced by their navies ; yet the progress of Greece in wealth and consequence was slow, and hindered by various impediments, XV. That of the Asiatic Greeks was checked by the proximity of the Persian power, XVI. ; and that of the Greeks in general was hampered in its progress by the selfish policy of the tyrants, who aimed at nothing but upholding their own power, XVII. After the suppression of these tyrannies,—the last of which was that of the

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BOOK II.

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Second *Year of the War*. Attica again invaded by the Peloponnesians. The pestilence breaks out at Athens, XLVII. The disorder first considered as to its origin and probable causes, and then minutely described in all its leading symptoms and the peculiar circumstances attendant on its prevalence, XLVIII—LI. The *effects*, physical and moral, of the pestilence are vividly depicted, the latter involving a disregard of all the ceremonies of religion and decencies of social life,—every law divine and human being trampled upon, and the most unblushing selfishness and unrestrained sensuality prevalent; LII, LIII. Other results thereof in the calling to mind of ambiguously-worded ancient prophecies, and the explanation of them by the event, LIV. The Peloponnesians leave Attica after a stay (the longest throughout the war) of sixty days, LVII. Reinforcements proceed from Athens to the besieging forces before Potidæa, but after losing a great part of their numbers by the pestilence, which they carried with them, they return home without effecting any thing, LVIII. The Athenians, sinking under the united sufferings of war and pestilence, and frustrated in some attempts to bring about peace with Lacedæmon, bitterly inveigh against Pericles, who, convoking an assembly of the people, addresses them in a most impressive speech, adapted at once to soothe their irritation, and inspirit their sinking courage, LIX—LXV., but which only partially succeeds; for Pericles is severely fined, but soon after is restored to his office of president of the state. Only survives about a year. His character, and a defence of his opinion as to the capability of Athens to contend with the Peloponnesians, and a statement of his general policy in guiding the helm of state affairs, LXV. The unsuccessful expedition of the Lacedæmonians against Zacynthus, LXVI. Ambassadors are sent by the Peloponnesians to the king of Persia to ask his aid, but are apprehended on their route, in Thrace, and given up to the Athenians, who put them all to death, LXVII. The scene now changes to Western Greece, and there is narrated an attack of the Ambraciots on Argos Amphilochicum: for the better understanding of the grounds of the hostility between the belligerents, an account is given of the origin and early history of the place, and how it came to be in alliance with the Acarnanians, and consequently the Athenians, LXVIII. Disposition of the naval force of Athens, at the beginning of the winter subsequent to this second summer of the war as follows: A squadron under Phormio is stationed at Naupactus for the blockade of the Crissean gulf, and the security of the allies of Athens in Western Greece; and another under Melesander on the coast of Caria and Lycia, to protect the merchantmen trading to Phœnicia from the Peloponnesian privateering cruisers, LXIX. Potidæa, brought low by famine, is compelled to surrender, on condition of the inhabitants being permitted to depart without molestation, LXX.

Third *Year of the War* (A. C. 429). The Peloponnesians, instead of invading Attica, proceed against Platæa, whose inhabitants remonstrate with them as to the injustice of the attack, LXXI. Archidamus, in reply, demands of them the observance of a strict neutrality between the belligerents, as the only condition of their being left unmolested, LXXII. They ask and obtain permission to refer the matter in question to the Athenians; who, on being consulted, require them to continue faithful to their alliance with them, and engage to bear them harmless, LXXIII. Accordingly the Platæans reject Archidamus' offers; and in consequence he, after solemnly appealing to the Platæan tutelary deities, to bear witness to and maintain his righteous cause, LXXIV., proceeds to lay siege to Platæa, the operations of which are minutely described, as well as the various measures of defence resorted to by the besieged, LXXV—LXXVII. The Peloponnesians being unsuccessful in every attempt to take the place, or even destroy it by fire, are at length obliged to turn the siege into a blockade, by strong lines of circumvallation around the place, the bulk of the army returning home, LXXVIII. Expedition of the Athenians against the revolted Chalcidians; defeated near Spartolus, with some loss, especially that of the three commanders, LXXIX. The Ambraciots, aided by a strong force of barbarians and some troops from Peloponnesus, invade Acarnania and penetrate to its capital, Stratus, LXXX. The barbarian auxiliaries are defeated near that place, and the attempt utterly fails, LXXXI. The Peloponn-

nesians having effected their retreat to Œniadæ, return home from thence to Peloponnesus, LXXXII. Meanwhile the Peloponnesian fleet, on its way to co-operate with the land invasion, is intercepted at the entrance of the Corinthian gulf by the Athenian fleet, LXXXIII., and sustains a total defeat, LXXXIV.: to remedy the consequences of which, the Lacedæmonians send two commissioners with reinforcements to aid the admiral with their counsels. Meanwhile Phormio sends to Athens for fresh forces, which are retarded on their way, by having to discharge a previous duty at Corinth, LXXXV. Meanwhile the Peloponnesian fleet attempts to bring the inferior naval force of the Athenians to an engagement within the gulf, before it shall have been reinforced, LXXXVI. The commanders of the two fleets respectively address their men in language suitable to the occasion, LXXXVII—LXXXIX. And now, owing to a skilful manœuvre of the Peloponnesians, the Athenians are, against their wills, brought to action within the Strait, and are at first partially worsted; but ere long recover their lost ground, and defeat the Peloponnesians, who retreat to Corinth, XCI, XCII. The commanders of the Corinthian force, to retrieve their late defeat, attempt a bold stroke, by a sudden attack on the Piræus, sending a body of seamen across the isthmus of Corinth, to Megara, in order to man some Megarian ships laid up at Nisæa: but, their courage failing them in the hour of action, they abandon their attempt on Piræus, and confine their attack to the island of Salamis, devastating it and capturing three empty ships of war, XCIII. On intelligence of the impending attack, an Athenian fleet is speedily sent forth to stop the progress of the enemy's force, which makes its retreat forthwith to Megara, XCIV. The scene now changes to *Northern* Greece, and there is narrated an expedition of the Odrysian Thracians under their king Sitalces, XCV. An enumeration is given of the various tribes which composed the motley force that followed him into the field, and a brief description of the situation and extent of his territories, and the nature of his resources for war, XCVI. Sitalces sets forward with a force gradually increasing until it amounts to about 150,000 men, XCVII. He invades Macedonia, of the origin and progress of which kingdom, from the time of its founder downwards, there is inserted a brief notice, XCVIII, XCIX. Sitalces captures some towns, and overruns much of the open country, C.; but being disappointed of the auxiliary force promised by the Athenians, and prevailed on by the solicitations of his nephew, Seuthes, hearkens to the overtures of peace offered him by Perdiccas, and withdraws his forces from Macedonia, CI. The scene now changes to *Western* Greece; and there are narrated the military operations of Phormio, who resolves on attacking Œniadæ, but is prevented from carrying his plan into execution by the season of the year, which aided the natural strength of the place, whose situation, by way of illustration, is described, and a statement given of certain topographical circumstances respecting the river Achelous, and the origin of the name of the country of Acarnania, which was the scene of the events just recorded, CII. Phormio, on the return of spring, proceeds to Athens with his prisoners and booty. An exchange of prisoners, on an equal footing, is entered into by the two belligerent powers, CIII.

BOOK III.

Year IV. The Peloponnesians make their annual invasion of Attica for the third time, I.; which is immediately succeeded by the revolt from Athens of the whole of the island of Lesbos, except the city of Methymna; an event which was hastened by information of the design having been revealed to the Athenians, II. They are at

first unwilling to credit the information, but on discovering its truth send a fleet of forty sail against the revolted Lesbians; who, however, on receiving speedy intelligence of its coming, proceed to put Mitylene in a posture of defence, III. The Athenians grant the Mitylenæans an armistice, to allow them time to send ambassadors to Athens, to exculpate themselves. They send them thither, and also others privily to Lacedæmon, entreating timely aid, IV. The Mitylenæan embassy returns to Mitylene without effecting its purpose; whereupon hostilities are recommenced, and the Mitylenæans, whose example had been followed by all the other islanders except the Methymnæans, make a sortie against the Athenians, but failing of success, they keep quiet, waiting for the arrival of succours from the Peloponnesians, V. The Athenians summoning to their aid the circumjacent allies, proceed to blockade Mitylene by sea and land. In the former they succeed, but in the latter they fail, VI. The scene now changes to Western Greece, where an Athenian fleet of twenty sail, after cruising round Peloponnesus, arrives at Naupactus, and from thence makes attacks on Œniadæ and on Leucas, but in either case without success, and with the loss of part of the forces and Asopius the commander, VII. The Mitylenæan ambassadors sent to Lacedæmon are directed by the Lacedæmonians to attend at the general assembly of the Greeks at the festival of Olympia, where, after the festival, they address the allies, VIII., entreating their aid in a very impressive speech, IX—XIV.: the result of which is, that the Peloponnesians receive the Mitylenæans into their confederacy, and prepare to aid their efforts by a fresh invasion of Attica both by sea and by land, XV. The Athenians, to make a display of their power, and thereby to deter the enemy from the enterprise, send a fleet of 100 ships to cruise around and devastate Peloponnesus; which occasions them to abandon the invasion of Attica, though they proceed to prepare the forces for raising the siege of Mitylene, XVI. The greatness of the Athenian navy at this time is adverted to, with an intimation that it tended mainly to exhaust their treasury, XVII. The Athenian forces being unable to blockade Mitylene by land, (insomuch that the Mitylenæans contrive to send out forces to Methymna in order to bring it over to their cause,) reinforcements are sent from Athens under the command of Paches, and thus the city is completely invested both by sea and by land, XVIII. The means are now recorded which were resorted to by the Athenians in order to provide funds for the exigencies of the war; of which one was an extraordinary contribution furnished by the richer citizens. A force sent to levy money on the allies on the coast of Asia Minor is defeated, XIX. The story of Platæa (supra ii. 78) is now resumed, and a narrative is given of the successful attempt of a part of the unfortunate garrison to scale the walls of circumvallation, and thus effect their escape, XX. For the illustration of the means of effecting this daring exploit, a description is given of the besiegers' works of circumvallation, XXI., followed up by a minute account of the mode in which it was effected, and the circumstances attendant thereon, XXII—XXIV. The scene now changes to Lesbos. Salæthus, a Lacedæmonian envoy, contrives to enter secretly into Mitylene, and cheers the drooping spirits of the people by assurances of speedy assistance; and here the fourth year of the war is brought to a termination, XXV. On the return of summer a powerful Peloponnesian fleet is sent to Lesbos, and the land forces invade and devastate Attica, XXVI. Meanwhile, and before the arrival of the fleet, Salæthus fully arms the populace in order to a sortie against the besiegers. They, however, mutiny and compel the higher classes to surrender the city to Paches, on terms of unconditional submission to the pleasure of the Athenian people, but with the proviso that until such should be known, they should suffer no molestation. Some persons, however, distrusting this engagement, take sanctuary at the altars. Paches induces them to come forth, and sends them for security to Tenedos, XXVII, XXVIII. Very shortly after, the Peloponnesian fleet arrives on the coast of Lesbos, and the commanders deliberate on the best course to be taken, XXIX. Teutiaplus counsels that they should proceed to

Mitylene, and try to recover it by a sudden attack, XXX. Some Ionian and Lesbian exiles recommend a descent on the coast of Ionia: but Alcidas resolves to hazard nothing, but return back home, XXXI. His cruelty as well as cowardice is characterized in putting to death all of the Athenian allies whom he took in the course of his voyage, XXXII. He returns home with all speed, being hard-chased, as far as Patmos, by Paches, XXXIII.; who, after abandoning the pursuit when it had become hopeless, returns to the coast of Asia, and recovers Notium from the aristocratical party, who had effected their triumph over the people at large, by calling in the aid of the neighbouring Persian Satrap, XXXIV. Paches then returns to Mitylene, and sends Salæthus, and those Mitylenæans who had been ringleaders in the late revolt, to Athens, XXXV. The Athenians immediately slay Salæthus, and pass a decree that the whole of the Mitylenæans shall be put to death, and despatch a ship with the order; but immediately afterwards relenting, a second assembly is convoked to reconsider the question; on which occasion Cleon, who had been the prime mover of the former decree, is the first to come forward and oppose its being revoked, XXXVI., which is done in an able speech, XXXVII—XL. His arguments are answered by Diodotus, (who had in the former assembly resisted the massacre of the Mitylenæans,) in a most powerful address, XLI—XLVIII. Diodotus' motion is carried, and a second ship is despatched forthwith to Lesbos, and arrives on its errand of mercy just in time to arrest the execution of the orders first sent, XLIX. The principal movers, however, of the revolt, to the number of 1000, are put to death, and the property of the soil is forfeited by the present proprietors, who are henceforth to hold it on payment of a quit-rent to 2700 Athenians, amongst whom the land is shared, L. The islet of Minoa, in the Saronic gulf, adjacent to Megara, is seized by the Athenians, LI. The sad story of Platæa is now resumed, and carried down to the fatal catastrophe. The slender garrison still remaining are reduced to such straits by weakness and destitution, that they surrender the city to the Lacedæmonians, on condition that having voluntarily delivered up the city to the Lacedæmonians, they should be tried by them only, and the guilty should alone be punished; but without trial none. Five commissioners are sent from Sparta to judge them. On the trial no formal accusation is brought forward, but only a single interrogation is propounded, to which no safe reply can be made. They ask leave to be heard in their defence, and obtain permission, LII. They address the Lacedæmonians in a most impressive and pathetic speech, LIII—LIX. The Thebans, who had been their main accusers, and against whom they had made bitter recriminations, demand to be heard in answer, LX.; and on receiving permission, they address the Lacedæmonians in a most vehement *invective* against the Platæans, LXI—LXVII. The Lacedæmonians simply repeat the former interrogation, and on receiving an answer in the negative, they, regarding the Platæans as condemned out of their own mouth, put them all to death, and give up the city to the Thebans, who soon after raze it to the ground. Some animadversions on the conduct of the Lacedæmonians in this affair, LXVIII.

The Peloponnesian fleet, after effecting with great difficulty its passage home, and after being refitted and reinforced, proceeds on a voyage to Corcyra, LXIX. The state of things in the island recounted. The leaders of the aristocratical party having been, by the intrigues of the principal persons at Corinth, where they had been prisoners, brought over to the Athenian interest, assassinate Peithias, the leader of the democratical party, and then compel the people at large to abandon the Athenian alliance, and proclaim a neutrality between the two belligerents. Ambassadors sent to Athens to announce and justify this change of policy, LXX, LXXI. They are there apprehended. Meanwhile the aristocratical party take courage, and openly attack the democratical. The two factions occupy different quarters of the city. The situation of each respectively described, LXXII. The common people call in the aid of the slaves; while the aristocratical party raise some auxiliaries from the barbarians on the

opposite coast of Epirus, LXXIII. The democratical party at length come off victorious, LXXIV., and immediately Nicostratus arrives from Athens with a small fleet, and proceeds to mediate between the contending parties; when the distrust of the aristocratical party excites suspicions in their adversaries, and consequently all truce is broken, and 400 of the aristocratical party are put in durance in an islet opposite to Corcyra, LXXV. At this juncture the Peloponnesian fleet, which had proceeded to Corcyra, arrives off the city, LXXVI. The Athenian and Corcyræan ships conjointly go forth to give battle to the Peloponnesians; but, owing to haste and some confusion on board, they are defeated, and retreat back to the port, LXXVII, LXXVIII. Alcidas, however, does not venture to follow up his victory, but delays, until having received intelligence of a powerful Athenian fleet being far on its way to the island, he immediately takes to flight, and makes the best of his way back to Peloponnesus, LXXX. And now the democratical party use the power thrown into their hands, and perpetrate a horrible and sanguinary massacre of their adversaries for seven days in succession, LXXXI. The subject of the sedition at Corcyra is now most ably considered in its origin, progress, and the results both physical and moral, LXXXII—LXXXIV. The Athenian fleet now takes its departure, and such of the aristocratical party as have escaped the passionate fury of their adversaries, make their escape over to the continent, whence they again cross over to the island, and taking post on Mount Istone, carry on a plundering warfare against those in the city, LXXXV. The scene now changes to *Sicily*, and there is recounted the first occasion on which the Athenians took part in Sicilian affairs, and that under pretence of aiding thê Ionian cities of that island against the Dorian, LXXXVI. The plague returns at Athens, and carries off a very considerable number of the inhabitants. Earthquakes occur in various places, LXXXVII. The Athenians undertake an expedition against the Liparæan isles, but without success; which terminates the fifth year of the war, LXXXVIII. Year VI. The return of summer brings back the usual irruption of the Peloponnesians into Attica; meanwhile earthquakes and inundations of the sea occur in various places. The physical causes of those events briefly considered, LXXXIX. Operations of the Athenian forces in Sicily. Chief result, the compelling of Messina to join their confederacy. Various operations of the Athenians in Melos and Bœotia recounted, XCI. The founding of the colony of Heraclea Trachinia by the Lacedæmonians recounted, and its failure, owing to the tyranny of the Lacedæmonians and the persevering hostility of the surrounding Thessalians, XCII, XCIII. The scene now changes to *Western Greece*, where Demosthenes, in command there, is prevailed on by the Messenians of Naupactus to make an attack upon Ætolia, the state of which at this period is briefly described, XCIV. Demosthenes sets out on his expedition in confidence of success, and intending to follow up the blow by penetrating into Phocis and even part of Bœotia, XCV. Progress of the expedition, and its first result in the Ætolian tribes, which had been at variance, all uniting for common defence, XCVI. Demosthenes pressing forward, without waiting for some promised auxiliaries, is surrounded by the Ætolians, and defeated; effects his retreat with considerable loss, XCVII, XCVIII. Operations of the Athenians on the coast of Locri in Sicily, XCIX. The Ætolians now propose, with the help of a Peloponnesian army, to attempt the subjugation of Naupactus, C. The Peloponnesian forces, after mustering at Delphi, proceed, in conjunction with the Ætolians, against Naupactus, CI., which is rescued from imminent danger by the prompt aid afforded by the Acarnanians, who send to Demosthenes troops sufficient to defend the place: whereupon the Peloponnesians arrange with the Ambraciots a combined invasion of Acarnania and the country of Argos Amphilochicum, CII. Some inconsiderable operations of the Athenians in Sicily and Italy, CIII. Solemn purification of Delos by the Athenians, which gives occasion to mention the great festivals anciently held there, attested by two passages from Homer's Hymn to Apollo, CIV. The proposed expedition of the Ambraciots and Peloponnesians

against Acarnania and Argos is set on foot: and as a first step, the Ambraciots occupy the strong post of Olpæ, and then await the coming up of the Peloponnesians. Meanwhile the Acarnanians, under the direction of Demosthenes, take measures to prevent the junction of the Peloponnesians with the Ambraciots, CV. Nevertheless the Peloponnesians contrive by a rapid forced march to effect the junction at Olpæ, CVI. The Acarnanians, aided by a small body of Athenians, and ably commanded by Demosthenes, engage with the Ambraciots at Olpæ, and the latter are defeated, CVII, CVIII. The result of the battle is, that Demosthenes enters into a secret treaty with the Peloponnesians, by which *they* should be allowed to return home without molestation, CIX.; and then takes measures to waylay and cut off a large body of Ambraciots who had set out to reinforce the allied forces at Olpæ, CX. Meanwhile the Peloponnesians abandon their Ambraciot allies to their fate, and make their way to the friendly country of Agræa, where they are well received, CXI. Demosthenes succeeds in cutting off the whole body of the Ambraciots, on their way to Olpæ, CXII. Intelligence of the calamity is communicated to the remnant of the Ambraciots at Olpæ, by the herald whom they had sent to ask of the Athenians the usual permission to inter their countrymen who had fallen in the battle of Olpæ, CXIII. Demosthenes returns to Athens in triumph; and the Acarnanians and Amphilochians enter into a treaty of peace and alliance with the Ambraciots, CXIV. Some operations of the Athenian forces in Sicily carried on with various success, until a strong reinforcement arrives from Athens, and the whole armament is put under a new commander, CXV. Eruption of lava from Mount Ætna, which destroys part of the territory of the Catanæans, CXVI.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗ.

LIBER I.

I. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους,

Chap. I. 1. This celebrated Preface (c. i—xxiv.) is not without reason supposed by some to have been written after the conclusion of the war, when Thucydides began to arrange and digest the information he had previously collected, into the form of a regular history. On its nature and purpose see Euersius Dissert. de proœmio Thucydidis, Goetting. 1803. He aptly distributes it into three parts; in the *first* of which (c. i.) the writer briefly shows *why* he committed to writing the history of the Peloponnesian war; in the *second* (c. ii—xix.) his purpose is to illustrate the magnitude of that war, by instituting a comparison between the ancient state of Greece and that which then subsisted; in the *third* (c. xx—xxiii.) he opens out the nature both of Grecian history and of this work itself. In short, his purpose seems to have been to set forth the importance of the subject he is about to treat, by showing that the Peloponnesian war was by far the most memorable that Greece had ever known; as is then sufficiently evinced by a review of the state of Greece from the earliest times down to the commencement of the Peloponnesian war, c. ii—xix.

Θουκυδίδης] This is one of those names which have the *form* only of patronymics, without the signification; as Μιλτιάδης, Εὐριπίδης, Σιμωνίδης. See Matth. Gr. Gr.

Ἀθηναῖος] '*an* Athenian;' not '*the* Athenian,' as some render; for that would require the *article*, and at once destroy the modesty of the author's manner of expressing himself, which is similar to that observable in Herodotus' proœm: Ἡροδότου Ἁλικαρνησσῆος ἱστορίης ἀπόδεξις ἥδε.

ξυνέγραψε] The accustomed modesty of our historian will not permit us to suppose, with some, that he could intend by ξυν. to denote '*accurate* and *diligent* narration.' Much nearer the truth is the observation of the Scholiast, that γράψαι is used of *one* thing, ξυγγράψαι of *several*. Indeed there seems to be a reference to those *narrations*, and other *documents*, on which all authentic history is founded, and of which it is for the most part *compounded*. This the Latins expressed by *componere*. So Sallust, in the exordium to his history, has: 'Res populi Romani militiæ ac domi gestas *composui*.' This use of the word is quite Thucydidean, being confined to our author or his imitators; *e. g.* Procop. Hist. in proœm. Ocell. Lucan. init. Ctesias ap. Lucian. Tim. 11, 71. Κτησίας ὁ Κνιδίου συνέγραψε τάδε, &c. Also Antigonus, an historian almost coeval with Thucydides, whose commencing words (as preserved by Dion. Hal. i. 10, 34) are as follows: Ἀντίοχος Ξενοφάνεως τάδε συνέγραψε περὶ Ἰταλίας, ἐκ τῶν ἀρχαίων λόγων τὰ πιστότατα καὶ σαφέστατα, &c. Similar, however, is the expression of Herodot. i. 47 & 48. συγγράψασθαι, 'to commit to writing' what has been said or told to one. Hence the substantive ξυγγραφεὺς signifies 'one who *compounds* a regular history,' framed on authentic *narratives* or other documents; and thus it differs from λογογράφος, the term used c. i. 21 (see Ammonius), or λογοποιὸς in Herodot. ii. 143; v. 36 & 135 of Hecatæus; in which two terms the word λόγος means an *historical* narrative, as in Herodot. vii. 152. vi. 19. Yet the terms seem used indifferently by Dion. Hal. i. 59, 9. Sylb. οὔτε συγγραφεὺς οὔτε λογογράφος. In Herod. iii. 103, 2, συγγραφ. is simply used in the sense to *narrate*: τὸ εἶδος ἐπισταμένοισι οὐ συγγράφω.

ὡς ἐπολέμησαν] Some are inclined to

ἀρξάμενος εὐθὺς καθισταμένου, καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντές

prefer ὃν ἐπολ., which is found in Dionysius, and is thought to have been read by Valla. But the former seems rather to have quoted from memory, and the latter to have translated freely. Others, as Wyttenbach, take the ὡς for ὅν; and a similar idiom was formerly in use in our own language. But this use of ὡς for the relative was almost confined to the Greek *poets*, especially Homer. Besides, ὃν would be too pleonastic for Thucydides: whereas ὡς is highly significant, denoting the *manner*, as ἐλπίσας, just after, the *cause why* it was undertaken. That Themist., Polyb., and other ancient authors here read ὡς, appears, I would observe, from various imitations of this passage, *e. g.* Themist. p. 184 & 264. Others may be seen in the note to my English translation.

ἀρξάμενος] 'having commenced [the work];' meaning the collecting of the materials, not the putting of them in order, or the regular composition of the work.

καθισταμένου] 'being set on foot,' for συνισταμένου. Instead of εὐθὺς καθιστ. a learned critical annotator on Thucydides (Mr. G. Burges) conjectures the true reading to be εὐθὺς ἐκ καθισταμένου. Yet I apprehend that, had the author intended such a sense as his critic supposes, he would rather have written ἀρξ. ἀπὸ καθ. But as the words now stand (which, from the consent of MSS., seem to be as Thucydides left them), it is plain that he did not mean εὐθὺς καθ. to be regarded as *dependent* on ἀρξ., but as forming a *separate* construction, and ἀρξ. as involving an ellipsis, to be supplied from the context, of τοῦ ἔργου. And in εὐθὺς καθ. scil. πολέμου we have a phrase formed on the model of αὐτίκα νυκτὸς, 'as soon as it was night,' where there may be an ellipsis of ἐκ. As confirmatory of the above view, I would notice the reading of the MS. Paris, A. αὐτίκα, for εὐθύς; which, though evidently a mere gloss, yet serves to show how the passage was understood by the glossographer himself, and probably the early grammarians generally. Another example of this use of εὐθὺς for αὐτίκα occurs just after in this very section. Finally, after καθισταμένου (which stands for συνισταμένου, *set on foot*, by a use similar to that, infra v. 16, πολέμου καθεστῶτος; iii. 3, τοῦ πολέμου καθισταμένου) supply, from the context, πολέμου.

ἐλπίσας] 'having expected,' for προσδοκήσας. Ἐλπίζω and the substantive ἐλπὶς, like *spero* and *spes* in Latin, are often used simply of decided *opinion* as to any future event, whether good or evil.

ἀξιολογώτατον τῶν προγεγεν.] Here (as at i. 10, seq. vi. 17 & 31) we have the superl. for, what strict accuracy would require (those *former* wars being considered separately), the comparative. See Hermann on Vig. p. 718. The idiom is, indeed, one found also in Latin writers. So Livy, Hist. xxi. 1, doubtless with the present passage in mind, has: 'Licet præfari, bellum maxime memorabile omnium, quæ unquam gesta sint, me scripturum.' Nay, Tacitus Agric. 36, has the yet more anomalous expression, '*Ceterorum* Britannorum fugacissimi.'

τεκμαιρόμενος ὅτι—καὶ ὁρῶν] Mark the *transition* at καὶ ὁρῶν, for καὶ ὅτι ἑώρα, freq. in Thucyd. from a *construction with* ὅτι to the *participle*. So in Xenoph. Sympos. viii. 11, τεκμαίρομαι τῇ τοῦ ἐρωμένου καλοκαγαθίᾳ, καὶ ὅτι σε ὁρῶ τὸν πατέρα αὐτοῦ παραλαμβάνοντα εἰς τὰς πρὸς τοῦτον συνουσίας.

ἀκμάζοντες ἦσαν] Some critics would read ἦϊσαν, from Suidas and Photius, or ἦσαν, as standing for ἦϊσαν; a reading adopted by Bekk. in his latest edition. Goell., however, determines that Attic usage would rather require ἦεσαν; a somewhat hypercritical distinction. For my own part, I have chosen, from deference to the authority of these eminent editors and critics, Poppo and Goell., and from internal evidence, rather than from regard to the authority of MSS. (which, in so minute a variation, is of slender weight) to retain the common reading, according to which the sense may be thus expressed, 'conjecturing this from the circumstance that (an idiom also occurring infra iv. 123, and found in Dion. Hal. Ant. vi. p. 1166, 5, τεκμαιρόμενος ὅτι, &c. and Dio Cass. often) both [parties] were at the height (*i. e.* highest state) of preparation for it,' meaning, that they were fully provided with all resources for it; so corresponding to a similar expression infra ii. 8, ἐῤῥῶντα ἐς τὸν πόλεμον. A better sense, indeed, and one more significant, is yielded by the reading ᾖσαν, in support of which may be adduced a passage infra i. 122, θαρσοῦντας ἴέναι ἐς πόλεμον. But this,—besides that it is weak in external authority and philological support,—involves a somewhat harsh transposition; and hence it is better to retain the common reading. In ἀκμάζοντες τῇ παρασκευῇ we have a form of expression corresponding to others elsewhere

τε †ἦσαν ἐς αὐτὸν ἀμφότεροι παρασκευῇ τῇ πάσῃ, καὶ τὸ ἄλλο Ἑλληνικὸν ὁρῶν ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθὺς, τὸ δὲ καὶ διανοούμενον. 2. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο, καὶ μέρει τινὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν καὶ ἐπὶ πλεῖστον ἀνθρώπων. 3. τὰ γὰρ πρὸ αὐτῶν, καὶ τὰ ἔτι παλαιότερα, σαφῶς μὲν εὑρεῖν, διὰ χρόνου πλῆθος, ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων, ὧν ἐπὶ

in our author, ἀκμ. πλούτῳ, ἀκμ. δυνάμει, &c. (See also Max. Tyr. Diss. xiii. 4.)

τὸ ἄ. Ἑλληνικὸν] for οἱ ἄλλοι Ἕλληνες, says Goell., and also Matthiæ in his Gr. § 267, who ranks this under the rule of adjectives in ικὸς in the neuter, which express a *whole*, as τὸ πολιτικὸν for οἱ πολῖται, τὸ Δωρικὸν, τὸ βαρβαρικὸν, &c. Yet without reason is it that he makes the *article* necessary to this idiom; for it is sometimes found in our author without it. So infra vii. 44, we have, καὶ ὅσον Δωρικὸν μετ' Ἀθηναίων ἦν.

ξυνιστάμενον] 'ranging itself.' Διαν. Supply ξυνίστασθαι, from ξυνιστάμενον preceding.

2. κίνησις] A term, like *motus* in Latin, used to denote, not the war of one nation with another, but rather *civil commotion* or war between different provinces or districts of the same nation. So in Herodian vi. 3, 3 (a passage evidently imitated from the present), we have: κίνησίς τε μεγίστη πᾶσι τῆς ὑπὸ Ῥωμαίοις ἐγένετο, and i. 7, 1, κίνησις δὴ μεγίστη. Appian, tom. i. 825, 4. Jos. Bell. Jud. procem. Before κίνησις we have no *article*, because, as Goell. observes, the subst. obtains the place of the predicate, and αὕτη of the subject. Δὴ, when used, as here, with superlatives and words which partake of the nature of superlatives, has an *intensive* force. See Hoogev. de Part. p. 153, and Matth. Gr. Gr. § 603.

On the sense of these words, κίνησις γὰρ αὕτη—ἀνθρώπων, some doubt exists. The question is, whether the assertion in κίνησις—ἐγένετο is meant to be confined to τοῖς Ἕλλησιν, or to be extended further; and if so, *how far*. Now the construction requires it to be extended to μέρει τινὶ τῶν βαρβάρων, (a form of expression similar to another at c. xxiii. and l. vii. 30,) and of which the sense is, 'to some considerable portion of the barbarians or those not Greeks.' (See my Lex. New Test. on the word βάρβαρος.) Nor is there any thing in the truth of history, at least Thucydidean history, to forbid this; since our author at c. xxiii. expressly calls the Peloponnesian war greater than the Persian. But further than this, the assertion need not, by the construction, be extended; for the words ὡς εἰπεῖν—ἀνθρώπων may be rendered, 'extending, too, I had almost said, even to the greater part of the human race.' Of course we are to suppose an ellipsis of some verb of *motion*, as ἐξέρχεσθαι, or some verb denoting *extent*, as διήκω; which, I would observe, is the less harsh, since, from the phrase ἐπὶ πλεῖστον (scil. διάστημα), almost necessarily involving the idea of *motion* as well as distance, it may very well be supposed understood. Of such a verb of motion *expressed*, we have an example at i. 70, ἐπὶ πλεῖστον ἐξέρχονται; and of a verb of *extent*, both expressed and left to be supplied, two examples occur, i. 50, and iv. 3. Finally, the genit. ἀνθρώπων may be accounted for by considering ἐπὶ πλεῖστον, or ἐπιπλεῖστον, as, in effect, an *adverb*, and, like other adverbs of distance, as ἐκὰς, πρόσω, &c., followed by a subst. in the genit. Accordingly ἐπιπλ. ἀνθρώπων is well compared by Poppo with the Latin phrase *longissimè gentium*.

3. τὰ πρὸ αὐτῶν] Scil. τῶν πραγμάτων (so τὰ τοῦ πολέμου); meaning the Persian and the Trojan wars; and by τὰ ἔτι παλαιότερα those of the heroic ages.

ἀδύνατα] for ἀδύνατον. A usual Atticism, where an adject. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word.

This idiom (on which see Matth. Gr. § 448) has place especially in the present adjective ἀδύνατος (*e. g.* infra i. 59. iii. 88), and it is not unfrequent in verbals in τέος and ιμος. Finally, while frequent in the imitators of Thucydides, especially Procop., Dio Cass., Joseph., and Arrian, it occurs also in other writers besides those of the Attic Greek, being found in Herod. i. 91. iii. 82. iii. 104. vi. 31. v. 121; Pind. Ol. i. 83, ἐμοὶ δ' ἄπορα. And formed on this is the similar idiom, Virg. Æn. i. 667, *nota tibi*.

ὧν] Here Schaefer, Poppo, and Goell. would repeat ἐξ, from the preceding ἐκ; and so at i. 28, we have: παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν; where at αἷς must be repeated παρά. Poppo, in his Supplement, says, 'per schema κατὰ κοινοῦ explicanda verba.'

Of ἐπὶ μακρότατον σκοποῦντι, the sense

ιακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ μεγάλα νομίζω γενέσθαι, οὔτε κατὰ τοὺς πολέμους, οὔτε ἐς τὰ ἄλλα. II. Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὖσαι τὰ πρότερα, καὶ ῥᾳδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, βιαζόμενοι ὑπό τινων ἀεὶ πλειόνων· 2. τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ' ἐπιμιγνύντες ἀδεῶς ἀλλήλοις, οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὑτῶν ἕκαστοι

is, 'going back as far as possible in my inquiry.' Compare Herodot. iv. 16, *ὅσον μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἷοί τ' ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρήσεται.* The meaning of the whole sentence is, 'But, as far as any evidence which, on the most extensive examination, have chanced to obtain my confidence,' &c.

μεγάλα] This is to be referred to the *τὰ* (scil. *πράγματα*) preceding. *Οὔτε ἐς τὰ ἄλλα*, 'nor in respect of other things.' Of *εἰς* in the sense *quod attinet ad*, see Matth. Gr. § 578.

Ch. II. 1. Now is subjoined a *proof* of the foregoing assertion, founded on the ascertained *fact*, that the earliest *state* of Greece was one of utter barbarism, its inhabitants being merely migratory tribes. Accordingly the ancient state of Greece is treated of, c. ii—xix.; and first, that which subsisted prior to the Trojan war, ii—viii.

φαίνεται] 'it is clearly ascertained.' Such is the sense which the term bears, when joined with a *nomin.* of the subject, being construed with both participles and substantives. See Matth. Gr. § 549, 5.

βεβαίως] 'constantly, in a settled manner.' So Aristid. t. i. 194, *βεβαίως ᾠκίσθη.* Dion. Hal. t. i. 8, Sylb. *μηδεμίαν γῆν βεβαίως ὡς πατρίδα κατοικοῦσι.* Jos. Ant. xiv. 5, 3, *βεβαίως οἰκηθῆναι συνέβαινε τὰς πόλεις.*

μεταναστάσεις τε οὖσαι] Repeat *φαίνονται* from the preceding. *Μετανάστασις* denotes *transmigration*, change of residence by emigration, whether voluntary or involuntary, as opposed to *ἀπανάστασις*, an abandonment of one's residence, chiefly compulsory.

For *μεταναστάσεις τε οὖσαι*, some critics read, from MSS., *μετανάστης τε οὖσα.* But though that be elegant, and was probably read by Joseph. in his Bell. v. 94, yet the common reading is not only defended by almost all the MSS., but was certainly read by several ancient writers. Finally, besides a similar passage infra ii. 16, *οὐ ῥᾳδίως τὰς μεταναστάσεις ποιοῦνται*, it is supported by Xen. Mem. iii. 43, 6 (of the Athenians), *πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυιῶν, διέμειναν ἐν τῇ ἑαυτῶν*: and by Diodor. Sic. iii. 433, 6, *πολλῶν μεταναστάσεων ἐν αὐτῇ γενομένων.* Strabo, l. xii. p. 572, ed. Amst. *γενέσθαι τὰς ἐφόδους καὶ τὰς μεταναστάσεις συνέβη, τῶν τε βαρβάρων ἅμα καὶ τῶν Ἑλλήνων ὁρμῇ τινι χρησαμένων πρὸς τὴν τῆς ἀλλοτρίας κατάστασιν.* The word *μετανάστασις* is rare, and it would not be easy to add to the above examples (except Philo Jud. ap. Steph. Thes.), for though I have noted the word as occurring in Dion. Hal. t. i. 703, Sylb., yet there the context requires *μετάστασει*, which is found in Thucyd. and the best writers. Also in Ocellus Luc. c. 3, p. 37, ed. Rudolph. *πολλάκις γὰρ ἤδη καὶ γέγονε καὶ ἔσεται βάρβαρος ἀ Ἑλλάς· οὐχ ὑπ' ἀνθρώπων μόνον γιγνομένα μετανάστασις.* But there is there a manifest corruption in *μεταν.*, for which Gale would read *μετάστατος*, Heeren *μετανάστατος*, both terms of slender authority, and too far receding from the *literarum vestigia.* I propose *μετανάστις*, the *feminine* form of *μετανάστης.*

βιαζόμενοι—πλειόνων] 'compelled by such as might successfully invade them in superior numbers.' That commerce by *sea* did not subsist, arose from the prevalence of piracy.

2. *ἐμπορίας*] Meaning *maritime* commerce; for of *land* traffic there was no want, especially to cities situated in a *thoroughfare*, like Corinth. *Ἐπιμιγνύντες* must be taken in a neuter sense, as in our *mix.* So i. 13, *παρ' ἀλλήλους ἐπιμισγόντων.* Philostrat. in Vit. Apoll. lib. v. 24, *πολλῶν ἐπιμιγνύντων δεῦρο.* Hence in Joseph. Ant. xiii. 3, 3, *διὰ τὴν ἀμιξίαν οὐκ ἐφιενούμενοι πρὸς ἄλλους*, read, with the best MSS., *ἐπιμιγνύμενοι.* We may observe the *varied construction* of the long sentence, *τῆς γὰρ ἐμπορίας—παρασκευῇ*; and the slight confusion arising from the *οὐκ—οὐδὲ—οὔτε—τε.* Moreover, *ἐπιμιγνύντες* would, by the *οὐδὲ*, seem to be a *nominativus pendens*, though from its connexion with *νεμόμενοι* following, by means of *τε*, it is made a nominative to the *verb ἀπανίσταντο.*

νεμόμενοι] 'occupying, living on.' *Ὅσον*

ὅσον ἀποζῆν, καὶ περιουσίαν χρημάτων οὐκ ἔχοντες, οὐδὲ γῆν φυτεύοντες, (ἄδηλον ὂν ὁπότε τις ἐπελθὼν, καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται,) τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο· καὶ

ἀποζῆν, 'so far only as to supply them with a bare subsistence.' That such is the full sense, (there being here, as often after *ὅσον*, an ellips. of *μόνον*,) and not that assigned by Schaefer, Goell., and Arnold, 'getting a living from, living on them,' is plain from the context, and is confirmed by various passages of ancient writers who have borrowed the expression in question, evidently understanding it in the foregoing sense; e. g. Dio Cass. 1227, 77, *γράμματα ὅσον ἀποζῆν ἠσκημένοι.* Max. Tyr. Diss. xx. p. 206, *μὴ ἐμπιπλαμένῳ, ἀλλ' ὅσον ἀποζῆν.* Liban. Orat. 326, *μόλις ἔχουσιν ὅσον ἀποζῆν.* and 509, A. 554, B. Theoph. Sim. 13, D. *ὅσον ἀποζῆν ἐθησαυρίζοντο.* Procop. 281. Lucian ii. 563. iii. 293, 374. Phil. Jud. 455. Agath. 125. Sometimes the *μόνον* is *expressed*, as Plato Protag. 342, D. Sozom. vi. 33, *νέμονται τὴν γῆν, μόνον τὸ ζῆν ἐντεῦθεν* (for *ἀποζῆν*) *ποριζόμενοι*: Theoph. Sim. 83, *εἰς ὅσα ἀποζῆν οἰκονομοῦσι τὰ παρεχόμενα*, where for *ὅσα* I conjecture *ὅσον*, as at 126, *εἰς ὅσον ἀπεχρῆν* (I conj. *ἀποζῆν*) *τράπεζαν παρεχόμενα.* Finally, the form *εἰς τὸ ἀποζῆν* is found in Procop. Hist. 113, 10. Arc. Hist. 104.

περιουσίαν χρημάτων] 'Superabundance of goods, wealth, or property of every kind, not money only.' See note at iii. 74. Here, however, pastoral or agricultural wealth must chiefly be meant, as in Xen. An. vi. 6. 15. (Ed. Thiem.) Herodot. ii. 134.

οὐδὲ γῆν φυτεύοντες] 'Not planting,' (namely, vines, olives, or fruit-trees,) but only cultivating the soil, through fear of the fruit-trees being, by the usual practice of war, cut down.

ἄδηλον ὂν ὁπότε] Compare infra viii. 96. Jos. Ant. xviii. 6, 5, et al. Procop. xli. 29. On this idiom of a nomin. absol. for genit. absol. see Matth. Gr. § 564. The words following, *καὶ ἀτειχίστων ἅμα ὄντων*, are *hypo-parenthetical*, and consequently *τις ἐπελθὼν* preceding is closely connected with *ἀφαιρήσεται*, the sense being, 'should come and take away [their substance].' Also *ἄλλος* must be construed with *τις* before, so as to mean *quispiam alius*, as in Xen. Cyr. iii. 2, 12, *ἐγὼ ἐῶσω ὅπου τις καὶ ἄλλος*, &c. Here, indeed, Mr. G. Burges, stumbling at so harsh (though Thucydidean) a transposition, proposes to read, *ἄλλοσ'* for *ἄλλος.* An emendation strongly countenanced by palæographical reasons; and indeed that the two words have been elsewhere confounded by the scribes, is shown by Bast, in his Lettre, p. 129. But thus, I would observe, the *Greek* would not be good, and, to express this sense, *ἄλλοθεν* rather would be required; to which, indeed, some support might be derived from a passage of Hom. Od. vii. 57, *εἰ καί ποθεν ἄλλοθεν ἔλθοι.* Yet this would wander too far from the *literarum vestigia*, and, after all, introduce a somewhat forced and frigid sense. Finally, *καὶ* in this parenthetical sentence has the exact force of our word *too*; and *ἅμα* answers to our word *withal.* At *ἀτειχίστων* supply *αὐτῶν*, which may stand, by hypallage, for 'their settlements.'

καθ' ἡμέραν] An adverbial phrase for an adjective, especially occurring in the case of verbs signifying *living* or *livelihood.* So Eurip. Elect. 234, *ἡπον σπανίζων τοῦ καθ' ἡμέραν βίου.* Isocr. de Pace, § 41, *ἐπὶ τοῦ βίου τοῦ καθ' ἡμέραν.* Alexis ap. Athen. p. 124. A. *κἀκ τῆς τροφῆς τῆς καθ' ἡμέραν*, &c. Menand. ap. Stob. Sentent. 133, 8, *οὐ τῶν ἀναγκαίων καθ' ἡμέραν μόνον Τιμὴν παρασχεῖν δυνατόν.* The same expression also occurs in St. Luke, xi. 3, *τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν, τὸ καθ' ἡμέραν.*

οὐ χαλεπῶς ἀπανίσταντο] H. Stephens, after showing that *χαλεπῶς* has here the two-fold sense, 1. *haud difficulter* ut facile esset pellentibus eos dimovere; 2. that of *haud ægre*, ut ipsi prompti abirent—then discusses at large the distinction of sense between these three terms, *ἀνίστασθαι, μετανίστασθαι*, and *ἀπανίστασθαι.* Suffice it to say, that while *ἀνίστ.* carries the general idea of *emigrating*, whether from force or by choice, (see c. xii.) *μεταν.* carries that of *changing* one's residence; and *ἀναστ.*, that of *taking oneself off.* Lucian, in a passage evidently formed on the present, (vol. iii. 233.) appears to have here read *μεταν.*; his words being as follows: *ῥᾳδίας ποιοῦνται μεταναστάσεις—ἡγούμενοι ἁπανταχοῦ τῶν ἐπιτηδείων εὐπορήσειν.* On these perpetual migrations of the early Greeks, see Isocr. Paneg. p. 62, sq. And on the migrations of the ancient world in

δι' αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον, οὔτε τῇ ἄλλῃ παρασκευῇ. 3. μάλιστα δὲ τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν, ἥ τε νῦν Θεσσαλία καλουμένη, καὶ Βοιωτία, Πελοποννήσου τε τὰ πολλὰ πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα. 4. διὰ γὰρ ἀρετὴν γῆς αἵ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι, στάσεις ἐνεποίουν, ἐξ ὧν ἐφθείροντο, καὶ ἅμα ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. 5. τὴν γοῦν Ἀττικὴν, ἐκ τοῦ ἐπὶ πλεῖστον διὰ τὸ λεπτόγεων ἀστασίαστον οὖσαν, ἄνθρωποι ᾤκουν οἱ αὐτοὶ ἀεί. 6. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ

general, see Burke's Works, vol. x. p. 180 and 182.

παρασκευῇ] Meaning *military* apparatus.

3. *τῆς γῆς ἡ ἀρίστη*] On this idiom (by which, instead of adjectives being considered as epithets of substantives, and put in the same case, the substantive considered as the *whole*, and the adjective the *part*; and then the substantive is put in the genitive, the adjective having the gender of the substantive), see Matth. Gr. § 442, 2, who has adduced several examples; in addition to which I would add, Dion. Hal. t. i. p. 186, 26. Sylb. *τῆς γῆς τὴν κρατίστην*.

ἥ τε νῦν Θεσσαλία] For it had formerly the appellation *Emathia*; (so Catull. Carm. lxv. 26, *Emathiæ* Columen; Peleu.) and besides this, others also.

4. *αἵ τε δυνάμεις—ἐνεποίουν*] At *ἐνεποίουν* is to be supplied *αὐτοῖς*, from the *τισι* preceding. And the term *ἐμποιεῖν* (which is for *ποιεῖν ἐν*, as Hesiod. Theog. 7, Ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσαντο) has simply the sense '*introduce, occasion* among;' as in Plut. vii. 485, Reisk. vi. 100, *ἐμποιεῖν τινι κρίσεις φαύλας*. Appian. i. 554, *ἐμποιεῖν τινι δόξαν*. *Τισὶ ἐγγιγ.* stand for *γιγ. ἐν τισί*. Render: 'For by the excellence of the soil, the riches of some becoming greater, gave birth to factions, whereby they were brought to ruin.' Of the phrase *ἐμποιεῖν στάσεις* an example occurs in Isocrates; and in other writers we find the phrases *ἐμπ. πολέμους* and *ἐμποιεῖν ὀργήν*.

5. *γοῦν*] 'For instance.' In this sense, by which is introduced a proof by example, the word often occurs in Thucyd., and other of the best writers.

ἐκ τοῦ ἐπὶ πλεῖστον—οὖσαν] It is best to regard *ἐκ τοῦ ἐπὶ πλεῖστον* as a single expression, forming a *phrase* equivalent to *ἐξ ἀρχῆς* or *ἀνέκαθεν*, 'from the remotest period.' Thus *τὸ ἐπὶ πλεῖστον* stands in the place of a subst., like *τὸ παρὰ πολὺ*, ii. 89, or *τὸ ὡς ἐπὶ τὸ πολὺ* in Aristotle and other authors.

διὰ τὸ λεπτόγεων] 'On account of the thinness of the layer of soil,' and its consequent infertility, at least for the growth of corn (in which view compare a passage of the parable of the sower, Mark iv. 5, 6); though olives and figs flourish in such situations. This epithet λεπτ. is one not unfrequently applied to soil, as in Polyæn. vi. 13, *πεδίον* λ., Theoph. Inst. i. 2. Theophr. H. P. viii. From its barrenness Attica was little troubled by external war, offering slender temptations to invaders; and as little was it harassed by internal faction, there not being here, as in Thessaly and other parts, the OPES *irritamenta malorum*.

ἄνθρωποι ᾤκουν οἱ αὐτοὶ ἀεὶ] How, it may be asked, could the Athenians be said to be always the same, when there was such an intermixture of foreign blood? It is sufficient, however, to understand the meaning of the author to be, that 'notwithstanding a frequent *immigration* thither of fresh settlers, yet Attica was *so far* always inhabited by the same race, inasmuch as there was no *emigration* to other countries,' as was the case with the rest of Greece. Now the circumstance of their being *αὐτοχθόνες* was ever the boast of the Athenians. (See infra ii. 36, and notes.) Hence they were often addressed as such, in compliment, by the greatest orators,—as Demosthenes and Lysias in their Funeral Orations, and by Plato in his Menexenus; and, besides these, the dramatic writers; see Eurip. Erecth. 68. Aristoph. Vesp. 1071.

6. *καὶ παράδειγμα—αὐξηθῆναι*] Render, 'And no stronger proof is there of the truth of this statement, than that *those* other nations (i. e. those who occupied the more fertile tracts) of Greece did not, on account of their migrations, increase in population equally with Attica.' The construction is as follows: *καὶ παράδειγμα τοῦ λόγου, διὰ τὰς μετοικίας ἐς τὰ ἄλλα* (scil. *μέρη*) *μὴ ὁμοίως αὐξηθῆναι παράδειγμα οὐκ ἐλάχ. τόδε ἐστίν*. But supposing this to be the true construction and sense, the *ἐς* can by

τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὂν, ἀνεχώρουν, καὶ πολῖται γιγνόμενοι, εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν· ὥστε καὶ ἐς Ἰωνίαν ὕστερον, ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. III. Δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς· δοκεῖ δέ μοι, οὐδὲ τοὔνομα τοῦτο ξύμπασά πω εἶχεν,

no means have place here, and ought, as Matthæi, Poppo, and Goell. are agreed, to be cancelled; especially as it might easily arise from the *ας* preceding. If it be retained, we *may*, with one of the scholiasts and Dr. Arnold, suppose that *τὴν Ἑλλάδα* is the subject to the verb *αὐξηθῆναι*; and that *ἐς τὰ ἄλλα* means, 'in its other parts,' or rather, 'as to its other parts.' Yet as *τὴν Ἀττικὴν* just preceded, to suppose such to be the subject here, were surely not a little harsh; and indeed the sense thus arising is far too feeble and jejune for a writer like Thucydides. Hence we may best suppose the *ἐς* to have accidentally crept in. Again, no less harsh were it, after the elliptical *μέρη* to supply *τῆς Ἑλλάδος*; since Ἑλλὰς constitutes the main subject of the chapter, and we have *τῆς Ἑλλάδος* just after; consequently there would be as little propriety as necessity in its being expressed *here*. Certain it is, that the signification of *παράδειγμα* is not, as Dr. Arnold interprets, *example*, but, as often elsewhere, *argumentum, proof*, literally *exemplum ad probandum*, as in Plut. vii. 639, Reisk. *παράδειγμα δὲ τῷ λόγῳ Ξενοκράτης ἐποιήσατο τὸ τῶν τριγώνων*. And such is not unfrequently the sense which the term bears in Plato. By *λόγου* (which stands for *τῶν λεγομένων*) is to be understood the *statement* given a little before in the words *οὐ χαλεπῶς—παρασκευῇ*: or we may, with Goell., define it 'sententia demonstranda, dictum quod comprobandum auctor supra posuit.' In the next words, *ἐκ γὰρ τῆς ἄλλης Ἑλλάδος*, the *γὰρ* 'probat ab exemplo;' a frequent force of this particle, especially in cases where the formula *παράδειγμα τόδε* or *τεκμήριον τόδε* has preceded. So infra ii. 39, 2, we have, *τεκμήριον δὲ οὔ τε γὰρ*, &c. Other examples may be seen in Matth. Gr. § 615 and 630.

ἐκπίπτοντες] 'being banished.' In this *passive* sense the term is frequent in Thucyd. and his imitators, especially Joseph., Procop., Arrian, and Plutarch. *Οἱ πολέμῳ ἐκπίπτοντες οἱ δυνατώτατοι* is for *οἱ τῶν πολέμῳ ἐκπιπτόντων οἱ δυνατώτατοι*. See Matth. Gr. § 319. In *ὡς βέβαιον ὂν* (where supply *τί*) we have the nomin. absol. for the genit. absol.; the meaning being, 'as a residence of perfect security [for persons and property];' (lit., 'some stable habitancy.') So the Schol. explains it as put for *ὡς βεβαίας οὔσης τῆς οἰκήσεως*. Similar is the expression of Jos. Bell. iii. 8, 4, *κἂν ᾖ βέβαιον*. An example of the *τι expressed* occurs infra vi. 10, *οἴεσθε σπονδὰς ἔχειν τι βέβαιον*.

ἀπὸ παλαιοῦ μείζω — πόλιν] Doubtless they mainly contributed thereto; but the chief cause of the early populousness of Attica was, that those who settled there constantly *remained*, from the perfect security to personal property there enjoyed.

οὐχ ἱκανῆς οὔσης] Supply *χωρεῖν αὐτούς*. So in Gen. xiii. 6, we have, *οὐκ ἐχώρει αὐτοὺς ἡ γῆ*. Comp. too Gen. xxxvi. 7. The term occurs, also in the absolute use, vii. 42 and 51.

CH. III. 1. *δηλοῖ δέ*] The *δὲ* is *resumptive*; the subject treated of above, *καὶ δι' αὐτὸ*, (and which was interrupted by the parenthetical words, *μάλιστα δὲ—ἐξέπεμψαν*) being here resumed, and another proof of the foregoing assertion now adduced—namely, that they had not in common the very name of Greeks.

ἀσθένειαν] Meaning (according to the acceptation of the word also in Pausan. vii. 17, and Herodot. i. 143.) *political inability*; chiefly, we may suppose, resulting from the not having the *περιουσία χρημάτων* before mentioned, by which alone war can be maintained. See infra i. 141, 5, init.

δοκεῖ δέ μοι, &c.] The construction—which is here, as often in Thucyd. *varied*,—is ably treated of by Goell. as follows: 'Post verbum finitum *εἶχε* usus est infinitivo cum nominativo *εἶναι ἡ ἐπίκλησις*, et in fine pro nominativo infert accusativum cum infinitivo: *καλεῖσθαι Ἕλληνας*. Quod eo factum esse probabile est, quia præcesserunt præpositiones cum accusativis: *κατὰ ἔθνη* et *καθ' ἑκάστους*, quæ ipsa verba

ἀλλὰ τὰ μὲν πρὸ Ἕλληνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλεῖστον, ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι. 2. Ἕλληνος δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελείᾳ ἐς τὰς ἄλλας πόλεις, καθ' ἑκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας· οὐ μέντοι πολλοῦ γε χρόνου ἠδύνατο καὶ ἅπασιν ἐκνικῆσαι. 3. Τεκμηριοῖ δὲ μάλιστα Ὅμηρος· πολλῷ γὰρ ὕστερον ἔτι καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν· Δαναοὺς δὲ ἐν τοῖς ἔπεσι, καὶ Ἀργείους, καὶ Ἀχαιοὺς ἀνακαλεῖ. 4. οὐ μὴν οὐδὲ βαρβάρους εἴρηκε διὰ τὸ μηδὲ Ἑλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον εἰς ἓν ὄνομα ἀποκεκρίσθαι. 5. Οἱ δ' οὖν ὡς ἕκαστοι Ἕλληνες κατὰ

sunt subjecta verborum παρεχεσθαι et καλεῖσθαι.' See Matth. Gr. § 298.

2. *ἰσχυσάντων*] for *δυναστευσάντων*: the meaning being, that 'they ruled, as powerful chieftains.' Of the word in this sense, I have noted examples in Diodor. Sic. iii. 432, 4. Æschyl. Pers. 697, *ἐκείνοις ἐνδυναστεύσας*.

ἐπαγομένων] The word is used *impersonally*, *ἀνθρώπων* being understood. This sense of the verb in the middle voice, 'to call to one's assistance,' is found also infra ii. 68. v. 45, and is frequent in Herodotus and Pausanias. It also occurs in Arrian, Joseph., and Procop.

ἐπ' ὠφελείᾳ] The term is here and at i. 35. v. 38. vii. 5,—by an usage peculiar to our author,—employed not so much in the general sense *benefit*, but rather in the special one, *aid, succour*.

ἐκνικῆσαι] *evalescere, to be prevalent*: a sense of the word also found in Agath. p. 13, 10, *οὐ πολλοῦ δὲ χρόνου οἶμαι, καὶ ἅπασιν ἐκνικῆσαι*, and p. 35, 8; Athen. p. 276, E. *ἐξενίκησεν ὁ ἰχθὺς οὕτως καλεῖσθαι*. It is likewise frequent in Pausan.

3. *ἀνακαλεῖ*] The *ἀνα* here has an intensive force, as in *ἀναπείθειν, ἀναλίσκειν*, &c.

4. *βαρβάρους*] Meaning *non-Greeks*. See my Lex. N. T. in v.

μηδὲ — εἷς ἓν ὄνομα ἀποκεκρίσθαι] 'had not yet been distinguished by that one general appellation, in contradistinction to any special one.' Simil. Procop. 118, 30, (by an evident imitation of the present passage) *τό τε ὄνομα ἐς αὐτούς πη ἀποκεκρίσθαι* scil. *οἶμαι*.

5. *οἱ δ' οὖν ὡς ἕκαστοι — ξυνῆλθον*] Render: 'Those several communities of people—such, I mean, as spoke a language mutually understood by each other—who were then separately, and afterwards collectively, called Hellenes, did, through weakness and want of reciprocal communication, effect nothing by joint effort before the Trojan war. Nay, it was only after a greater attention to nautical affairs, that they combined together even unto that expedition.' The construction and sense in this passage are much cleared by considering (as I have done) the words *ὅσοι ἀλλήλων ξυνίεσαν* as parenthetical; a view, I find, also adopted by Goell. In this same sense the expression occurs in Herodot. iv. 110 and 114. At *στρατείαν ξυνῆλθον* the construction is so harsh, that one might, with Mr. Burges, here suspect some corruption. Instead of *τὴν στρατείαν* might with some probability be conjectured *τῇ στρατείᾳ* (the *ν* and *ι* adscript being very frequently confounded); by which the dat. would stand for the accus. with *εἰς*, as in Eurip. Dan. 28, *εὐνῇ συνελθεῖν ἠβούλετο*. And that Thucyd. did so write I should be strongly inclined to think, were it not for certain passages in which I have found a construction similar to the present, e. gr. Soph. Aj. 486, *ἐπεὶ Τὸ σὸν λέχος ξυνῆλθον*, where Hermann very properly explains it as put for *τὸ σὸν λέχος ξυνελθοῦσά σοι ἔσχον*, and compares a similar form of expression in Hom. Il. I. 31, *ἐμὸν λέχος ἀντιόωσαν*, where there is, as here, a certain *modesty* of speaking, for *ἐμοὶ λέχους ἀντ.* He might also have adduced a passage of Eurip. Phœn. 831, *ἡ δὲ σύναιμον λέχος ἦλθεν*, where the old reading, as found in many MSS., was *σ. εἰς λέχος*. And *there* certainly we have an ellipsis of *εἰς*; which *might*, indeed, be supposed in the present case, were it not

πόλεις τε, ὅσοι ἀλλήλων ξυνίεσαν, καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν, δι' ἀσθένειαν καὶ ἀμιξίαν ἀλλήλων, ἀθρόοι ἔπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσσῃ ἤδη πλείῳ χρώμενοι ξυνῆλθον. IV. Μίνως γὰρ παλαίτατος, ὧν ἀκοῇ ἴσμεν, ναυτικὸν ἐκτήσατο, καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλεῖστον ἐκράτησε· καὶ τῶν Κυκλάδων νήσων ἦρξέ τε, καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε λῃστικὸν, ὡς εἰκὸς, καθῆρει ἐκ τῆς θαλάσσης, ἐφ' ὅσον ἠδύνατο, τοῦ τὰς πρυσόδους μᾶλλον ἰέναι αὐτῷ. V. Οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβάρων οἵ τε ἐν τῇ

for the *ξυν*. As it is, we may best here, as in the passage of Soph. above cited, suppose a blending of two modes of expression, *ξυνελθεῖν τὸ εἰς τι*, and *ξ. τι*, when the *εἰς* being omitted, the verb comes to have the general sense of *doing* the action expressed or implied in the context. Thus the words here may be understood as though the author had written *στρατείαν ξυνελθόντες ἐποιήσαντο*. Render: 'Nay they only conjointly undertook the expedition against Troy, because they were by this time become more familiar (or conversant) with the sea than formerly.' Here I have, with Bekk., Pop., and Goell., edited, from almost all the best MSS., *πλείῳ*, instead of the common reading *τὸ πλείω*, which would only mean *plerumque*, (as in Æschyl. Theb. 23.) or *sæpe*, (as often in Plato); whereas *πλείω* will mean 'magis [quam antea].' Πλείω is, indeed, Attic Greek for *πλεῖον*, as in Eurip. Heracl. 258, *τοῦ θεοῦ πλείω φρονῶν*: Polyb. iv. 36, where *πλείονα* is to be understood absol. for *magis*; so Plato 45, C., *πλείω χαίρουσιν οἱ νοσοῦντες τῶν ὑγιαινόντων*: and 417, B. *πλείω καὶ μᾶλλον*.

Ch. IV. 1. *Μίνως γὰρ, &c.*] The *γὰρ* is both inchoative and ratiocinative. See Hoogev. Part. The Schol. remarks, that 'by *three comparisons* Thucydides shows the slender power of the times which preceded the Peloponnesian war; *first*, by comparison with the period before Minos; *secondly*, with that from his age to the Trojan war; and *thirdly*, from thence to his own times.'

ὧν] By Atticism, for *ἐκείνων ὧν*, in Herodot.

παλαίτατος—ἐκτήσατο, &c.] Thus in a similar passage of Herodot. i. 14, we have: *πρῶτος βαρβάρων τῶν ἴδμεν — ἀνέθηκε ἀναθήματα*. And so in Latin writers, *primus* hoc fecit. *Ναυτικὸν*, 'a navy,' subst.; as infra 13, and vii. 7, and often in Dio Cass. This form of expression rarely occurs in other writers; though I have met with it occasionally in Aristotle.

ἐπὶ πλεῖστον ἐκράτησε·] 'held a very extensive mastery.' So Callimachus, cited by Cyrill. adv. Julian. I. p. 191, *καὶ νήσων ἐπέτεινε βαρὺν ζυγὸν αὐχένι Μίνως*. By the *Grecian sea* is meant the Archipelago.

Κυκλάδων] So called, as forming a sort of circle round Delos.

τοὺς ἑαυτοῦ παῖδας ἡγ. ἐγκαταστήσας·] Similar to this is an expression in Ps. xlv. 17, where the Sept. has: *ἀντὶ τῶν πατέρων σου ἐγενήθησαν υἱοί· καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν*· where for *σου ἐγενήθησαν*, I conjecture the true reading to be, *γενηθήσονταί σοι*, and for *πᾶσαν τὴν γῆν, πάσης τῆς γῆς*.

τό τε λῃστικὸν—καθῄρει ἐκ τῆς θαλ.] 'he swept away piracy from the sea,' cleared the sea of piracy. *Καθῄρει*, for *ἐξῄρει, ἠφάνιζε*. See Schol. on Eurip. Hipp. 18. So Dio Cass. 807, 51, *λῃστρικά τινα—καθῄρουν*. Dion. Hal. Ant. i. 12, init. *ἀνακαθῄρας τὸ βάρβαρον ἐκ μέρους τινὸς αὐτῆς*, &c. Polyæn. v. 14, *τὰ λῃστικὰ τῆς θαλάσσης ἀναιρῶν*, for *καθαιρῶν*. The form *λῃστρικὸς*, found in several inferior MSS., is one of later Grecism, for the earlier *λῃστικός*.

ὡς εἰκὸς] 'as it was likely [he would];' or, 'as it is likely,' according to the sense of the phrase in Xen. Cyr. ii. 1, 2.

τοῦ τὰς προσόδους, &c.] At *τοῦ, ἕνεκα* or *ὑπὲρ* is to be understood; on which see Matth. Gr. § 540, 1. Here *ἰέναι* is used in the acceptation of our verb to *come in*, whence the subst. *income*. In the same sense the word also occurs infra ii. 13, and *προσιέναι* elsewhere.

Ch. V. 1. *Οἱ γὰρ, &c.*] The *γὰρ* is *explicative* (having the sense of *nimirum* in Latin), and serves to introduce the *cause* and *origin* of piracy.

οἱ Ἕλληνες — καὶ τῶν βαρβάρων, &c.] The vain distinction which the Greeks thus drew between themselves and

ἠπείρῳ παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον περαιοῦσθαι ναυσὶν ἐπ᾽ ἀλλήλους, ἐτράποντο πρὸς λῃστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων, κέρδους τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις ἥρπαζον, καὶ τὸν πλεῖστον τοῦ

other nations, has been often remarked. This I am inclined to think they derived, together with many other usages, from *Egypt:* for Herodotus tells us, ii. 158, βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μή σφι ὁμογλώσσους.

μᾶλλον περαιοῦσθαι ναυσὶν] *i. e.* 'to hold more intercourse by shipping,' lit. 'to cross the sea more to each other'; in which sort of phrase the word πόντον or θάλασσαν is sometimes *expressed*. Of the exact phrase ναυσὶν περαιοῦσθαι, I have noted no example elsewhere. The nearest approach to it is in κατὰ θάλασσαν περαιοῦσθαι infra i. 26.

ἐτράποντο πρὸς λῃστείαν] 'betook themselves to piracy.' So Liban. Or. p. 124, B. τὰ πρῶτα ἔργα τῶν νεῶν λῃστεῖαι καὶ διαρπάζειν τὰ ἀλλήλων. Herodotus, indeed, ii. 152, attempts to extenuate the guilt, by pleading the excuse of *necessity:* ἀναγκαίη κατέλαβε Ἰωνάς τε καὶ Κᾶρας ἄνδρας κατὰ λῆϊν ἐκπλώσαντας. Piracy would seem indeed to have been produced by peculiar circumstances, and, as in the case of the northern European nations, to have grown up together with commerce; or rather (to use the words of Dr. Southey, Naval Hist. of England, vol. i. p. 139) 'commerce may be said to have originated from piracy, the civilizing consequence of a barbarous cause.' In fact, as Mr. Mitford observes, 'Greece, in its early days, was in a state of perpetual marauding and piratical warfare. Cattle, as the great means of subsistence, were first the great object of plunder. Then, as the inhabitants of some parts by degrees settled to agriculture, men, women, and children were sought for *slaves*. But Greece had nothing more peculiar than its adjacent sea; where small islands were so thickly scattered, that their inhabitants, and in some measure those of the shores of the surrounding continent also, were mariners by necessity, and almost by nature. Water-expeditions, therefore, were soon found most commodious for carrying off spoils.'

οὐ τῶν ἀδυνατωτάτων] for δυνατωτάτων, by a common *litotes*. See Matth. Gr. § 463; and Herm. on Soph. Phil. 349.

τοῖς ἀσθενέσι] 'the poorer sort of persons,' persons of slender means: a signification of the word not sufficiently known or attended to, but of which no unimportant illustration is supplied by the following passages, in which I have noted its occurrence: Eurip. Suppl. 433, ὅ τ᾽ ἀσθενὴς, ὁ πλούσιός τε. Herodot. ii. 47, οἱ δὲ πένητες αὐτῶν ὑπ᾽ ἀσθενείης βίου, and viii. 5. Aristoph. Pac. 635, τοὺς πένητας ἀσθενοῦντας κἀποροῦντας ἀλφίτων. Eurip. El. 39, ἀσθενεῖ δούς. Eurip. Plisth. frag. vi. ὁ γὰρ πᾶς ἀσθενὴς αἰὼν βροτοῖς, where I would propose to amend the acknowledged corruption which there exists, by reading for the above, ὁ γὰρ πᾶσ᾽ ἀσθενέσιν ἀγὼν β. Thus the meaning will be, that 'to all persons of slender means there is a great struggle,' namely, to live (similarly, as it is said, Prov. xvi. 26, 'He that laboureth, laboureth for himself; for his mouth craveth it of him;' where the Sept. has ἐκβιάζεται). Moreover, in the foregoing lines, Ὦ πλοῦθ᾽, ὅσῳ μὲν ῥᾷστον εἰ βάρος φέρειν· Πόνοι δὲ κἀν σοὶ καὶ φθοραὶ πολλαὶ βίου Ἔνεισ᾽, I would point φέρειν; and, for ὅσῳ, I would read ὅσον, *quantum, quàm*, 'how very easy to be borne!' Similar is the use of ὅσον πλεῖστον in Dionys. Hal. i. 510, 527, 561.

ἀτειχίστοις] 'unwalled.' So supra, c. 2, ἀτειχίστων ὄντων. By the words following, κατὰ κώμας οἰκουμέναις, it is intimated that these cities, or rather *towns*, were built (like almost all the ancient ones) scatteringly, '*sparsis domibus et disjectis*' (to use the words of Tacitus), so as to appear rather an assemblage of several villages, than a city. Sparta exactly answered to this description, as also did Mantinea, Tegea, &c.

With the phrase κατὰ κώμας οἰκ., compare similar ones elsewhere: Diod. Sic. iii. 260, κωμηδὸν οἰκεῖν. Pausan. ix. 5, 4, κατὰ κώμας ἔτι ἦσαν αἱ οἰκήσεις, and ix. 14, 2, Μαντινέας κατὰ κώμας διῳκισμένους. The expression seems to have been originally derived from Herodot. i. 96, 5, κατοικημένων τῶν Μήδων κατὰ κώμας. Both these expressions, ἀτειχίστ. and κατὰ κώμας οἰκ., occur infra l. iii. ᾤκουν δὲ (scil. πόλεις) κατὰ κώμας ἀτειχίστους; and by an evident imitation of the latter passage, Polyb. ii. 17, 9, has: ᾤκουν κατὰ κώμας ἀτειχίστους, where the true reading, I doubt not, is ἀτειχίστως. Indeed of the phrase

βίου ἐντεῦθεν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον. 2. δηλοῦσι δὲ τῶν τε ἠπειρωτῶν τινες ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, 'εἰ λῃσταί εἰσιν,' ὡς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ᾽ ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων. 3. Ἐλήζοντο δὲ καὶ κατ᾽ ἤπειρον ἀλλήλους. καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ

οἰκεῖν ἀτειχίστως an example occurs in Philostr. Vit. Ap. iii. 15. Finally, hence may be illustrated an obscurely expressed passage of Dion. Hal. Ant. i. 12 (evidently formed on this of our author), ᾤκισε πόλεις μικρὰς καὶ συνεχεῖς, ὥσπερ ἦν τοῖς παλαιοῖς τρόπος οἰκήσεως συνήθης, where for οἰκήσεως I conjecture the true reading to be οἰκίσεως; also for καὶ συνεχεῖς, which words have no tolerable sense as referred to in ὥσπερ ἦν—συνήθης, I would read κοὐσ., by which the meaning will be, 'not continuously built, but *sparsè*.' And so at c. 10, we have mutually opposed ξυνοικισθεῖσα πόλις and κατὰ κώμας τῷ παλαιῷ τρόπῳ οἰκισθεῖσα, which passage of our author was doubtless in the mind of Dion. Hal. in writing the above words.

τὸν πλεῖστον τοῦ βίου] for τὸ πλ., as supra c. 2.

οὐκ ἔχοντός πω αἰσχύνην] 'not bringing shame.' So Herodotus iii. 133, ὅσα αἰσχύνην ἐστὶ φέροντα. Plat. Men. 19, ἡ νίκη αἰσχύνην φέρει.

φέροντος δέ τι καὶ δόξης μ.] 'but carrying with it rather somewhat of glory.' So Plut. Pomp. 24, ὡς καὶ δόξαν τινὰ τοῦ ἔργου φέροντος. Procop. Bell. G. ii. 14, et al.

2. οἷς κόσμος καλῶς τοῦτο δρᾶν] Subst. for adj., as in our old English idiom, 'it is a *credit* to do' this or that. Of the term following, καλῶς, the import has been somewhat disputed. The Schol., in explaining it εὐσεβῶς, φιλανθρώπως, offers what is rather a specious *gloss* than a well authorized *sense*. Not without reason have the best commentators, from Stephens to Poppo, preferred to explain it *peritè*; though without adducing any *examples* of the word so used, or showing on what *grounds* it will bear such a sense. As throwing some light on this peculiar use, I would notice a striking parallel to it, found in our English word *handsomely*, as used (by an exactly similar shade of signification) in the acceptation *dexterously*; a use of the word (I would observe) no other than what may be called the proper and primitive one, *handsome* being derived from the Dutch *handsaem*, dexterous, lit. *handy*. So in a passage of Spenser (adduced by Johnson, Eng. Dict.) we have: 'Under it he may convey any fit pillage that cometh *handsomely* in his way.' And in another of Waller: 'Becomes unhandsome, *handsomely* to 'scape.' Finally, much the same sense will arise by rendering the expression, with Stephens, *benè;* since a deed may be said to be done καλῶς, when performed *suitably* to the object in view. And so, Xen. Cyr. iii. 3, 24, we have: ᾄσμα καλῶς ᾄσθὲν εἰς μουσικὴν, *ex artis legibus*. Such, too, is the sense meant to be conveyed by a not dissimilar term, St. Luke xvi. 8, ἐπήνεσε—ὅτι φρονίμως ἐποίησε, *i. e.* by a prudent *adaptation* of means to an end.

οἱ παλαιοὶ τῶν ποιητῶν] for οἱ παλαιοὶ ποιηταὶ, by an idiom not unfrequent, on which see Matth. Gr. § 60.

τὰς πύστεις — ἐρωτῶντες] Πύστις is an old Attic word almost peculiar to our author; though I have noted it once in Æschyl. and once in Eurip. Τῶν καταπλεόντων, 'of those mariners who touch at any port or make the land:' an expression not unfrequent in Thucyd. Of ἐρωτῶντες the sense is (by an idiom like that of πεποίηκε, c. 10, where see note) 'introducing them as asking.' See Hom. Od. iii. 71, and other passages cited by me on Transl.

ὡς οὔτε ὧν] Ὡς here stands for ὥσπερ, *as though*. Ἀπαξιούντων, dedignantibus, 'esteeming it unworthy of them' (as in Cicero, *Indignor aliquid*), or *aspernantibus* (in which sense the word occurs in Plut. vii. 72, 1, ἀπ. τὴν κακίαν) or, perhaps, *renuentibus, disavowing*. And so Gloss. ἀπαξιῶν, renuens.

οἷς τ᾽ ἐπιμελὲς εἴη εἰδέναι] 'those who might make it their business to know.' So Xen. Mem. iv. 7, οἷς ἐπιμελὲς ταῦτα εἰδέναι. Dion. Hal. i. 220, 19, Sylb. οἷς ἐπιμελὲς, &c. Herodot. ii. 150. Of the form οὐκ ἀμελὲς (though unnoticed by philologists) I have noted the occurrence in two passages, Synes. Epist. p. 171, D. ἐμοὶ γὰρ οὐκ ἀμελὲς ἐστιν εἰδέναι, &c. Pausan. ix. 2, 2. On the form οὔτε—τε οὐ, see Matth. Gr. § 639.

3. καὶ μέχρι τεῦδε] 'nay, until this day.'

παλαιῷ τρόπῳ νέμεται, περί τε Λοκροὺς τοὺς Ὀζόλας, καὶ Αἰτωλοὺς, καὶ Ἀκαρνᾶνας, καὶ τὴν ταύτῃ ἤπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἠπειρώταις ἀπὸ τῆς παλαιᾶς λῃστείας ἐμμεμένηκε. VI. Πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει, διὰ τὰς ἀφράκτους τε οἰκήσεις, καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους· καὶ ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. 2. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος, ἔτι οὕτω νεμόμενα, τῶν ποτὲ καὶ ἐς πάντας

παλαιῷ τρόπῳ νέμεται] 'are inhabited in the old [predatory] manner.' This sense of the verb in the *passive* form is rare; while that in the *middle* is not unfrequent. The general meaning, however, here intended to be expressed, is not so much that of *inhabiting*, as of *living*, as regards manners and customs (and therefore the sense is not ill represented by the version of Stephens in his Thes. in voc., 'in multis Græciæ locis *mores* antiqui *coluntur*'), by which are especially to be understood, the manners and customs which prevail in society and government. The only other example I have met with of this passive form, and in the above sense, is in Æschyl. Suppl. 684 (Schutz), *ὡς πόλις εὖ νέμοιτο*, for *οἰκοῖτο*, as standing for *διοικοῖτο*. See Note on ii. 37, 1. Of the *active* form in this sense, an example occurs in Æschyl. Eum. 879, *Παλλάδος πόλιν νέμοντες*.

Αἰτωλοὺς] These were infamous for piracy. See Polyæn. iv. 6, 18. Max. Tyr. Diss. xxiii. 2. Polyb. iv. 37, 7.

τό τε σιδηροφορεῖσθαι, &c.] Render: 'The being armed [while engaged in the ordinary occupations of life] has continued in use with those continental nations from the old piratical mode of life;' inasmuch as arms were necessarily worn not only by pirates and freebooters, but by all persons who meant to defend themselves and secure their property, even peasants—a state of society which even now exists in several parts of Asia, especially Turkey, Hindostan, and Circassia. So Dr. Clarke, in his Travels, says that 'among the Circassians the labours of the plough become a warlike occupation, and the sower goes to cast his grain attended by his sabre and his fusil.'

Ch. VI. 1. *ἐσιδηροφόρει*] 'wore arms.' Of this verb in the active voice frequent examples occur in Diod., Plut., Appian, and Max. Tyr. In the *passive* form I have met with it no where except in the preceding chapter and in a passage of Aristot. Pol. ii. 6, 9, *τοὺς γὰρ ἀρχαίους νόμους λίαν ἁπλοῦς εἶναι καὶ βαρβαρικούς· ἐσιδηροφορουντο γὰρ οἱ Ἕλληνες*, where the writer had evidently in mind the above passage of Thucyd. If it be asked why our author chose to adopt the *passive* form in the one case, and not the active, as in the other, I answer, because he meant to express not the sense *gestare arma* (as the Latin translators render the term), but *armari*, the *being armed* or furnished with weapons of defence. And so, I would observe, the Latin *armari*, a word equally rare, occurs in Plin. H. N. xi. 28, apes *armantur* aculeis. This custom of wearing arms had, by the time of Thucyd., grown into general disuse. A similar cause to that which first originated it (namely, mutual fear), again introduced it about the year B. C. 250, as appears from Plut. Arat. c. vi.

διὰ τὰς ἀφράκτους οἰκήσεις] This is usually understood to mean, that the houses were *unfenced*: but that houses were ever fenced, is, I believe, more than we any where read of either in history or antiquities. Hence it will be best to suppose *οἴκησις* here used (as infra vi. 88, *αὐτόνομοι αἱ οἰκήσεις*) for *οἰκητήρια*, in the sense *domicilia*, or *sedes*. So Plutarch viii. 377, says of Thuria: *Ὡρίωνος ἦν οἰκητήριον*, and in his Symp. V. of Galepsus, *κοινὸν οἰκητήριον τῆς Ἑλλάδος*. Similarly, too, we have in Pausan. ix. 5, 1, *Ἄοσι κατὰ κώμας ἔτι ἦσαν οἰκήσεις*. By employing the term in question, our author means to represent these *habitation-places* as mere *oppidula* or *viculi*, agreeably to what was said supra § 1, *πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις*: namely, towns composed of an assemblage of open villages or scattered hamlets.

οὐκ ἀσφαλεῖς] '*not safe*,' namely, from the robbers who infested all the frequented roads: a state of society like that described, Judg. v. 6, 'the highways were unoccupied, and the travellers walked (or rather, went) through by-paths.'

ξυνήθη] Adj. for adv. *ξυνήθως*. See Matth. Gr. Gr. § 446, 8. *Μεθ' ὅπλων*, for *ἐνόπλοι* or *ἐν ὅπλοις*, as Hdian. vi. 9, 10.

ὁμοίων διαιτημάτων. 3. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθεντο, καὶ ἀνειμένῃ τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, διὰ τὸ ἁβροδίαιτον, οὐ

2. *διαιτημάτων*] *vitæ rationum*, as Herodot. ii. 36, 11. At *ἐς πάντας ὁμοίων διαιτ.* the *ἐς* is not to be taken in the sense *apud*, but *per*, as denoting *extent*. The phraseology here is very elliptical, and if expressed at full length, the words would stand thus: *τῶν ποτὲ καὶ ἐς πάντας ὁμοίως διαιτημάτων διατείνοντα*, 'extending alike to all.' Accordingly, in a passage of Procop. p. 321, 30, evidently imitated from the present, we have: *τὰ δὲ ἐπιτηδεύματα μέχρι ἐς τοὺς ἀπογόνους παραπεμπόμενα τῶν προγεγενημένων τῆς φύσεως ἴνδαλμα γίνεται.*

3. *ἐν τοῖς πρῶτοι, &c.*] There is here a certain peculiarity of idiom, such as occurs also infra iii. 17, 81, and vii. 24, and has been ably treated on by Hermann on Viger, 787, 250; Matth. Gr. § 290; and Kühner, Gr. § 591, 2. It is commonly explained on the supposition that the dative case of the superl. would be added if the sentence were given at full length, namely, *ἐν τοῖς πρώτοις πρῶτοι*. Dr. Arnold thinks that in its actual usage it is to be considered as one word, like the expression *ἔστιν οἵ*: it being observable that the gender of the article never changes, but only that of the adjective. Thus we have *ἐν τοῖς πλεῖσταις νῆες*, infra iii. 17, and not *ἐν ταῖς πλείσταις*: just as we have *ἔστιν οἵ, ἔστιν ὧν*, &c. and rarely *εἰσὶν οἵ*, or *εἰσὶν ὧν*.

τὸν σίδηρον κατέθεντο] 'laid aside the wearing of arms:' an expression often found in Josephus, and which occurs also in Aristid. i. 224.

καὶ ἀνειμένῃ—μετέστησαν] 'and, relaxing the severity of ancient customs, passed into a more refined and civilized mode of life.' Of *ἀνειμένῃ* the gloss found in the Schol. *ἀνθηρᾷ*, is, I would observe (notwithstanding what Stephens has urged), any thing but irrelevant; and in vain is it that he would cancel the word: for though *ἀνθηρὸς* is, like *ἀνθινὸς*, a term properly applied to *dress* (and so Artemid. Oneir. ii. 3, we have *ἐσθὴς ἀνθηρά*: and in Eurip. Iph. Aul. 73, *ἀνθηρὸς μὲν εἱμάτων στολῇ*. See also Schol. on Eurip. Phœn. v. 505), yet it is sometimes used in a metaphorical sense, to signify *lautus, splendidus;* and with a view to this acceptation, the Schol. we may suppose, employed the word. Yet under this figurative expression a certain natural allusion seems also to have been had in mind, namely, to certain *flowered robes* which, from ancient pictures, appear to have been at one time in vogue among the Athenians.

Of the expression in question, *ἀνειμένῃ τῇ διαίτῃ*, examples occur in Phil. Jud. p. 584; Dio Cass. p. 19, 7, *ἀνειμένῃ τῇ διαίτῃ χρώμενοι*: and so Plut. Sert. 13, 1, *πρεσβύτερος ἦν, καί τι καὶ πρὸς ἀνειμένην ἤδη καὶ τρυφερὰν δίαιταν ἐνδεδωκώς*. Finally, as imparting light to, and receiving light from, the present passage, I would adduce the following in Eurip. Andr. 725, *ἀνειμένον τὸ χρῆμα πρεσβυτῶν γένος*.

ἐς τὸ τρυφερώτερον μετέστησαν] for *μετεβλήθησαν*. So in Agath. ii. 11 (a passage evidently imitated from the present), we have: *ἐς τὸ τρυφερώτερον τῆς διαίτης μεταβεβλῆσθαι*: and Athen. 229, *μεταβαλλόντων ἐπὶ τὸ πολυτελέστερον*. Of *ἐς τὸ τρυφ.* the sense is, 'into a somewhat luxurious mode of life.'

καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδ. &c.] So in Phil. Jud. 900, we have: *οἱ πρεσβύτεροι τῶν ἁβροδιαίτων*. The dat. here may stand for the genit.; or rather, *αὐτοῖς* is for *ἐξ αὐτῶν, ex illis*. See Matth. Gr. § 392, 1; and note infra iii. 98, 1.

The connexion of sentiment here, Poppo ably traces as follows: 'Athenienses primi mitiore et delicatiore vita usi sunt; sed hi quoque olim Ægyptiorum more lineas tunicas gestarunt, et in reliquo cultu barbarorum similes fuerunt; quem barbaricum cultum imprimis opulenti, (*εὐδαίμονες*) et ex iis potissimum seniores diu retinuerunt.'

διὰ τὸ ἁβροδίαιτον] Meaning not *luxury in general*, but rather that of *dress* in particular. Comp. the similar expression of Dionys. Hal. Ant. p. 1787. To this luxury of dress the elderly Athenians were, it seems, not a little prone. And so in Aristoph. Thesm. 848, we have: *γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδας ἔχων*, *i. e.* a garment made of very soft wool, and a sort of smart *pumps* with thin soles; and Vesp. 758, *θρέψω—παρέχων ὅσα πρεσβύτῃ ξύμφορα· χόνδρον λείχειν, χλαῖναν μαλακὴν, σισύραν.*

Moreover, these words are meant to intimate why they *had worn* the linen dress and the golden ornaments, not why they had *ceased to use* them. Accordingly they are to be construed with *φοροῦντες*, not with *ἐπαύσαντο*. The Athenians, we find, *first* used a *simple* costume, as did the other Greeks: but being the first to relax from the ancient strict simplicity of life, and resort to one of greater luxury, they

πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες, καὶ χρυσῶν τεττίγων ἐνέρσει κρώβυλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ

began to wear *linen* instead of woollen garments. And this species of luxury did not cease before the elderly men among the wealthy inhabitants of Attica, who retained the former fashion longer than others, themselves gave over wearing these linen tunics and golden ornaments for the head. The same fashion also existed among the Ionians, who were of the same race with the Athenians. Accordingly, when this species of luxury was laid aside, the Athenians again, following the example of the Lacedæmonians, returned to a more simple costume.

Finally, as the simple fact of wearing linen garments could not in itself constitute a luxury, I entirely coincide in the opinion of Goell. that the luxury in question must have consisted in their being not only of linen material, but often richly embroidered. Such vestments (he adds), embroidered with flowers and all sorts of ornamental work, had always been much in use among the Ægyptians: and indeed the wearing of linen vestments, both plain and embroidered, was probably borrowed by the Greeks from Egypt. That Ælian, in his Var. H. iv. 22, and Heraclides Pont. ap. Athen. 512, should, in adverting to what our author here states, use the expression, not λινοῦς, but ποικίλους, certainly will not prove, what Hemsterhus. suspects, that our author so *wrote* here: but this it plainly shows,—that so they understood him to *mean*, and, it would seem, not without reason. Such, too, we may suppose to have been the opinion of the Schol. from his explanation (above adverted to) of *ἀνειμένῃ* by *ἀνθηρᾷ*. If it be asked, why then did not our author at once use the more explicit term, *ποικίλους*? I answer, for no other than the same reason as that for which he chooses, infra ii. 97, to write simply *ὑφαντὰ*, not *ἐνυφαντά*: namely, because he often prefers, for brevity's sake, to leave a thing *implied* rather than expressed.

χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι — τριχῶν] Render: 'wreathing their hair into a topping, which they clasped around by the insertion of golden grasshoppers.' The word *κρώβυλος* (according to its derivation, which Goell. has well shown to be from *καρα*, or *κρα*, and the old ΟΡΥΛΛΕΝ, whence *Ϝέλλειν*, *εἰλεῖν*, and the Latin *volvere*) denotes 'something that involves the head around, and encircles it as with a crown.' From the Schol. we learn, that the *κρώβ.* was a sort of *braiding* of the hair, drawn up either way, and terminating in a point. It was among the men called *κρώβυλος*; among the women, *κόρυμβος*; and among the children, *σκόρπιος*.

With respect to the *χρυσοῖ τέττιγες*, these served (like the ornamental *combs* of modern times) to keep the top-knot (*κρώβυλον*) in order. Of these the top was shaped after the resemblance of a *grasshopper;* that being a form originally adopted from the predilection of the Athenians for whatever bore any affinity to themselves, who boasted of being *αὐτόχθονες*, or *aboriginal:* in which instance we may (as Mr. Mitchell on Aristoph. Vesp. 230, suggests) suppose them to have imitated their prototypes, the Egyptians; for as they (he adds) wore their favourite symbol, the *chafer*, in this manner, so Attic pride set up a rival in the head-dress thus introduced by Cecrops and his followers. Finally, to these grasshopper combs we have an allusion in Aristoph. Eq. 1331, *ὅδ' ἐκεῖνος ὀρᾷν τεττιγοροφόρος, τῷ 'ρχαίῳ σχήματι λαμπρός*: and others in Philostr. Imag. p. 837, and Heracl. Pont. in his treatise *περὶ ἡδονῆς*, cited by Athen. p. 512. Moreover, in the following passage of a very ancient writer, cited by Athen. 525, we have similar ornaments ascribed to the *Samians* (by whom their use was doubtless derived from the early Athenians), *χρύσειαι δὲ κόρυμβαι ἐπ' αὐτῶν, τέττιγες ὡς, χαῖται δ' ἠφόρηντ' ἀνέμῳ.*

Here, for the common reading *ἐν ἔρσει*, Bekk. Pop. and Goell. have very properly edited, from several MSS., *ἐνέρσει*—a reading, I would add, confirmed by what we find in similar passages of Ælian, V. H. iv. 22; Procop. Hist. 201, 2. 246, 8. 286, 36; Theophyl. Sim. p. 93 and 152; Agath. p. 9; Etym. Mag. 340, 2. The word is derived from the old fut. *ἐνέρσω* of *ἐνείρω*, *insero, intersero*, occurring in Herodot. iv. 190.

Of this use of *ἀναδέω, religo*, I have noted an example in Dion. Hal. t. i. 424, *κεκρυφάλοις* (net-work, head-gear) *τὰς πλοκαμίδας ἀναδοῦντας.*

Finally, an evident allusion to the present passage is observable in Lucian, Navig. 3, *γέροντας ἀναδουμένους κρώβυλον ὑπὸ τέττιγι χρυσῷ ἀνειλημμένον.*

Ἰώνων τοὺς πρεσβυτέρους — κατέσχε]

πολὺ αὖτη ἡ σκευὴ κατέσχε. 4. μετρίᾳ δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τἆλλα πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι ἰσοδίαιτοι μάλιστα κατέστησαν. 5. ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φανερὸν ἀποδύντες, λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἠγωνίζοντο, [καὶ

Pop. supposes the *σκευὴ* to be as it were personified: yet in the idea of a *dress* being personified, there is something so harsh, that I would venture to conjecture, for *τοὺς πρεσβυτέρους, ἐν τοῖς πρεσβυτέροις*. The *ἐν* might very well be absorbed by the foregoing *ων*; and then *τοῖς πρεσβυτέροις* would easily pass into *τοὺς πρεσβυτέρους*, from the construction with *κατέσχε* seeming to require it, though in reality *κατέσχε* belonged to *ἡ σκευὴ*, the sense being, 'this mode of dress *prevailed*,' as in the phrase *λόγος, φήμη*, or *δόξα κατέχει*: and also infra iii. 89, *τῶν κατεχόντων σεισμῶν*. If the above conjecture be thought not admissible, it must be supposed, that as diseases, trouble, fear, and danger are said *κατέχειν τινά* (see Steph. Thes. 3964, B), and hence any one is said *κατέχεσθαι*, to be affected *by* them (so in Hdian. ii. 5, 1, we have *κατέχει με εὐμοιρία*, 'tenet me felicitas,' for, constitutus sum *in* felicitate), on the same principle there may here be a sort of *hypallage*, and *σκευὴ* may be understood not so much of the dress itself, as the custom or fashion of wearing it, which, like other habits, may be said to *hold* or occupy the person who *is held by* it.

4. *μετρίᾳ ἐσθῆτι*] 'modest, simple mode of dressing.' 'The Lacedæmonian dress (observes Müller) consisted of two parts, the *χιτὼν* and the *χλαῖνα*, both of woollen. The first was a narrow kind of frock without sleeves, coming down to the knees; the other, a sort of large square *shawl* (like the Scotch *plaid* and the Moorish *bornouse*), which wrapped round the left arm, then passed across the back and under the right arm, from whence it was crossed over the breast, and the end thrown over the left shoulder.'

ἰσοδίαιτοι μάλιστα κατέστησαν] 'were put mostly on an equality with the bulk of the people.' In the expression *ἰσοδίαιτοι* (which the Schol. explains by *ὁμοδίαιτον*) there is reference not only to the common food and dress, but also to the common education, civil and military, in which all Spartans shared alike. So Julian, p. 134, 9 (with this passage evidently in view), has: *ἴσης ἀξιοῦν ἐχρῆν τροφῆς καὶ παιδείας*: and so Aristot. Pol. iv. 9; Liban. Or. in Jul. § 109, *προσήκειν αὐτῷ τοῖς πολλοῖς ἰσοδίαιτον εἶναι*. The word also occurs in Dio Cass. 22, 21. 158, 87. 108, 69; Lucian ii. 82. iii. 404.

5. *ἐγυμνώθησάν τε πρῶτοι*] '*i. e.* (says the Schol.) in the games.' Gottleber observes that the word '*first*' must not be too much pressed, since it appears from Plat. Rep. v. p. 452, that the *Cretans* were the first, and that from them the Lacedæmonians borrowed this, like most of their other customs. But Plato there only says that they *first* adopted *gymnastic exercises*. The two accounts may very well be reconciled by taking *ἐγυμνώθησαν* of the *gymnasia*, not the *ἀγῶνες*.

ἐς τὸ φανερὸν] It is not necessary, with Goell. to take this as standing for *ἐν τῷ φανερῷ*; nor, with Bauer, to suppose an ellip. of *προελθόντες*. The *ἐς* simply denotes *purpose* of action, 'stripping *for* all to see.' In *λίπα ἠλείψαντο*, 'smeared themselves with oil,' *λίπα* is, according to Buttm. and Kuhner, the dat. of the neuter *λίπας*; the last syllable having become shortened, in common pronunciation, from *λίπᾳ* to *λίπα*, similarly as in the words *ὕδας* and *γῆρας*. We have, indeed, in Pausan. viii. 19, 1, *λιπάδα ἠλιμμένοι*. But as that involves two glaring grammatical blunders, there can be no doubt that the true reading in that passage is, as Sylb. long ago was of opinion, *λίπα ἀληλιμμένοι*: or, rather, as a milder and yet equally effectual emendation, I would propose *λίπ' ἁλ*. Probably the writer might have in view the Homeric expressions, *λίπ' ἄλειψε*, Od. vi. 227; and *ἀλειψαμένω λίπ' ἐλαίῳ*, Il. x. 577.

διαζώματα ἔχοντες] The word *διάζωμα*, though rare, is found in Joseph. Ant. iii. 7, 1, *διάζωμα δ' ἔστι περὶ τὰ αἰδοῖα*. Philostr. Vit. Ap. iv. 42, *διάζωμα ἔχων, γυμνός*.

The *διάζ.* was a broad girdle, used for decency's sake. It is called by Pausan. i. 44, 1, *περίζωμα*. But *that*, as we learn from Pollux ii. 166, and vii. 65, only denoted a *belt* about the loins, worn by those who used great personal labour, to prevent ruptures.

οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται.] 6. ἔτι δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἆθλα τίθεται, καὶ διεζωσμένοι τοῦτο δρῶσι. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ παλαιὸν Ἑλληνικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον. VII. Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ᾠκίσθησαν, καὶ ἤδη πλωϊμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι χρημάτων ἐπ' αὐτοῖς

οὐ πολλὰ ἔτη ἐπειδὴ πέπ.] There has been no little controversy raised as to the time at which the Athletes first disused these girdles. Some (as the Schol. on Homer, and the Etym. Mag.) say it took place at the 32nd Olympiad. Others (as Eustath. on Hom. Il. ψ), at the 14th Olympiad. 'But if (continues Meursius) the thing were so far back, how could Thucydides, who wrote about 300 years after, say that the custom had only lately ceased?' He would therefore cancel the οὐ. But to this change (unsupported as it is by any MSS.) there is grave objection. And the οὐ is strongly confirmed by a passage (evidently imitated from the present) of Appian, t. i. 17, 56, καὶ οὐ πολὺς χρόνος ἐξ οὗ, &c. Also by Plutarch de Ser. Num. v. 12, καὶ μὴν οὐ πολὺς χρόνος, ἀφ' οὗ Λοκροὶ πέμποντες εἰς Τροίαν πέπαυνται τὰς παρθένους. The discrepancy in question may be removed by taking the words οὐ πολλὰ ἔτη ἐ. π. not of the Olympic games, but (as in the case of the words a little before, ἐγυμνώθησαν πρῶτοι) of gymnastic contests *in general*. Thus the meaning will be, that 'not many years had elapsed, since this custom of wearing girdles in gymnastic exercises, which had gradually been declining from the time that the Lacedæmonians πρῶτοι ἐγυμνώθησαν, had, at no long distance of time, wholly ceased.'

From the united authority of the Schol. on Homer, the Etym. Mag., Eustathius, the Schol. on our author, and Pausan. i. 44, 1, it seems clear that *Orisippus* was the first who *ran naked* in the stadium. Nor is there any real discrepancy between this statement and that of Dion. Hal. Ant. vii. 72, who, in an interesting passage, evidently written with a view to this of our author, says, that the first who ventured to *come forth* and run naked at the Olympic stadium, was *Acanthus*. There is, I repeat, no contradiction: for though Orisippus was the first who *ran* naked, yet Acanthus was the first who *came forth* naked, and so ran.

6. ἐν τοῖς βαρβάροις ἔστιν οἷς, &c.] This Poppo regards as standing for ἐν τῶν βαρβάρων ἔστιν οἷς: but it is better to consider ἔστιν οἷς as a clause taken out of the context, and forming a separate clause introduced by way of restriction; *q. d.* among the barbarians, that among some of them, &c.

πολλὰ] Sup. κατά.

ὁμοιότροπα] for ὁμοιοτρόπως, as often in Dio Cass. See Matth. Gr. § 446.

Ch. VII. 1. καὶ ἤδη πλωϊμωτέρων ὄντων] scil. πραγμάτων, lit. 'when things began to admit of navigation,' *i. e.* 'when navigation began to be more frequent and uninterrupted,' 'when there was a freer communication by sea.' So infra c. viii. we have: πλωϊμώτερα ἐγένετο. Also Dion. Hal. Ant. Rom. i. 63, πλωΐμων δὲ γενομένων. Phil. Jud. p. 994, ἔτι πλωΐμων ὄντων. Dio Cass. 227, 10, ἐπειδὴ πλώϊμα ἐγένετο. For πλωϊμωτέρων, Bekk. and Goell. edit πλοϊμ.: but I have thought proper, with Poppo, to retain the common reading, supported, as it is, by the best MSS. and confirmed by the usage of writers who have imitated our author, as Dio Cass., Dion. Hal., Procop., Pausan., Lucian, and others; while the word as written with *o* is of later origin, and chiefly found in Themist., Heliod., and Artem. Indeed that πλώϊμος was here written by our author, may be argued from the use infra c. xiii. of the verb πλωΐζειν. Finally, the derivation of the word will in this case prove nothing; for as πλωΐμος comes from πλοῦς, πλόος, so πλώϊμος comes from the old πλώω, found in Hdot. whence πλώζω, and πλωΐζω, found in Thueyd. In a passage of Max. Tyr. xxxi. 7, ἥδιστον θεαμάτων—θάλαττα πλεομένη, I conjecture should be read πλωΐμη, which is confirmed by Pausan. i. 3, 5, ἐπὶ πλωΐμῳ θαλάσσῃ: and x. 20, 217, πλώϊμος θάλασσα: and Theoph. Char. Eth. iii. τὴν θάλατταν ἐκ Διονυσίων πλώϊμον εἶναι. The form πλώϊμος, πλωΐμη, is further confirmed by Suid. πλοΐκη (for which ought undoubtedly to be read πλωΐμη) καὶ πλόϊμος θάλασσα. The reading there, πλεομένη, evidently arose from a mere gloss. So Zonaras in Lex. explains, πλόϊμος by πλεόμενος. In Appian i. 781, occurs the elsewhere, I believe, unprecedented form, ἁπλωτά τε ἤδη πάντα ἦν.

ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τείχ. ἐκτ.] 'at the very sea-coast built them with walls.'

τοῖς αἰγιαλοῖς τείχεσιν ἐκτίζοντο, καὶ τοὺς ἰσθμοὺς ἀπελάμβανον, ἐμπορίας τε ἕνεκα καὶ τῆς πρὸς τοὺς προσοίκους ἕκαστοι ἰσχύος· 2. αἱ δὲ παλαιαὶ, διὰ τὴν λῃστείαν ἐπὶ πολὺ ἀντισχοῦσαν, ἀπὸ θαλάσσης μᾶλλον ᾠκίσθησαν, αἵ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἠπείροις· (ἕφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ᾤκουν·) καὶ μέχρι τοῦδε ἔτι ἀνῳκισμένοι εἰσί. VIII. Καὶ οὐχ ἧσσον λῃσταὶ ἦσαν οἱ νησιῶται, Κᾶρές τε ὄντες καὶ Φοίνικες· οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήσων ᾤκισαν. μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν

Alluding to the *contrary* practice formerly subsisting, of building them *without* walls (like large open villages), and removed from the sea-coast, that they might be out of the way of pirates. See Mitf. vol. i. p. 25.

ἰσθμοὺς ἀπελάμβανον] So iv. 45, ἀπολαβόντες τὸν τῆς Χερσονήσου ἰσθμὸν ἐτείχισαν; and iv. 113, ἀπειλημμένον ἐν στενῷ ἰσθμῷ; iv. 102, ἀπολαβὼν τείχει μακρῷ, in which, and all such passages, philologists have fallen into error by not perceiving that ἰσθμὸς is put for what Thucyd. at vii. 26, calls ἰσθμῶδες χωρίον. Thus ἀπολαμβάνειν in this use signifies, as we say, to *take off*, *take in*, and *occupy*. The situation of Corinth was chosen as being the great *thoroughfare* between Peloponnesus and the rest of Greece. Sometimes when a peninsula was too large to be occupied by the city to be founded, the very isthmus was occupied so as to *command* the whole, as in the case of Potidæa.

πρὸς τοὺς προσοίκους ἕκαστοι ἰσχύος] 'For (as observes Mitf.) the terms neighbour and enemy have, in the language of politics, been ever nearly synonymous.' So, I would observe, in Juven. Sat. xv. 33, we have: 'Inter *finitimos* vetus atque antiqua simultas, Immortale odium.' And to this our author alludes elsewhere; *e. g.* iv. 92, πρὸς τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται.

2. ἀντισχοῦσαν] 'prevalent.' So Bek. and Pop. edit, for vulg. ἀντισχοῦσαι; comparing the words infra vii. 71, ἐπὶ πολὺ ἀντισχούσης τῆς ναυμαχίας. And they might also have adduced ii. 64, μίσος οὐκ ἐπὶ πολὺ ἀντέχει. Plut. Symp. ap. Steph. Thes. μηδὲ πρὸς μίαν ἡμέραν ἀντέχειν, which is just after expressed by διαμένειν. Plato Ax. 365, ἀντίσχει δέος τι; and Pol. 492, ἀνθέξειν ἢν οὐ—οἰχήσεσθαι. It is scarcely necessary to observe, how preferable in point of simplicity and force is the above reading as compared with the other, which yields a sense forced and frigid.

ἕφερον] 'laid waste,' ravaged, plundered. A somewhat rare sense of the word, founded on its similar acceptation in Hom. Il. ii. 302. Not unfrequently it occurs followed by ἄγω, as in Herodot. vi. 90.

θαλάσσιοι] *i. e.* as the Schol. on vii. 67, explains, θαλασσουργοί, *seafaring*. The signification is rare. Yet it occurs also in Herod. vii. 144; Lucian ii. 96; Arrian E. A. vii. 19, 10, θαλάσσιοι ἄνθρωποι: all derived from Homer's Il. ii. 614, οὔ σφισι θαλάσσια ἔργα μεμήλει.

κάτω] 'on the sea-coast,' namely, as distinguished from ἄνω, the inland parts.

ἀνῳκισμένοι εἰσί] for ἄνω ᾠκ. A signification also found in Plut. Marc. 6; Philostr. Vit. Alex. iii. 13; Pausan. 119, 32. 128, 26. Nor is it confined to the later writers; examples of it occur in Aristoph. Pac. 207; Theophr. ap. Athen. p. 682, τοῖς ἀνῳκισμένοις τῆς θαλάσσης. Finally, in the masculine here and before at ἕκαστοι, there is (as Goell. observes) a *constructio ad sensum*, because as *there* we have a transition from *ships* to *mariners*, so here we have from *cities* to *citizens*. Compare viii. 64.

Ch. VIII. 1. οὐχ ἧσσον] for μᾶλλον.

Κᾶρές τε ὄντες καὶ Φοίνικες] 'who were both Carians and Phœnicians.'

ᾤκισαν] '*colonized*.' So all the recent editors read for vulg. ᾤκησαν. The colonization in question must be understood not as subsisting at the same time, but in succession; for it appears from Diodorus and Conon, that the Carians were not the original settlers, but colonized the islands after the expulsion of the Phœnicians. On the subject of the Carians, see Herodot. iv. 147. vi. 44.

μαρτύριον δέ·] This, as Matth. observes, is one of those cases in which (as in that of τεκμήριον δὲ, σημεῖον δὲ, δῆλον δὲ) propositions are merely *intimated* by the use of the principal word; which is then followed by a proposition introduced by γάρ. The *plena locutio* occurs in Herodot. ii. 58, τεκμήριον δέ μοι τούτου τόδε (ἐστί), and Æschyl. Eum. 659, τεκμήριον δὲ τοῦδέ σοι δείξω λόγου.

ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἥμισυ Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων, ‡ ξυντεθαμμένοι, καὶ τῷ τρόπῳ, ᾧ νῦν ἔτι θάπτουσι. 2. Καταστάντος δὲ τοῦ Μίνω ναυτικοῦ, πλωϊμώτερα ἐγένετο παρ' ἀλλήλους· οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς αὐτῶν κατῴκιζε. 3. καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλλον ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι, βεβαιότερον ᾤκουν· καί τινες καὶ τείχη περιεβάλλοντο, ὡς πλουσιώτεροι ἑαυτῶν γιγνόμενοι· ἐφιέμενοι γὰρ τῶν

ὑπὲρ ἥμισυ] Sub. *μέρος*; but the *plena locutio* scarcely ever occurs in the classics. Thucyd. seems to have regarded the word as a *noun;* while Herodot. (who almost always prefixes the article) regards it as an *adjective*. By '*above half*' is here meant, the Scholiast says, above half of the original colonizers, namely, Phœnicians and Carians; 'for,' he adds, 'the *Greeks* burnt the bodies.' Such, however, was not always the case.

ξυντεθαμμένοι] The MSS. fluctuate between *ξυντεθαμμένοι* and *ξυντεθαμμένῃ*: of which the former has been edited by Goell.—the latter by Pop. and Bek. The Greek is equally good, and the sense yielded the same according to either reading, *ξυντεθαμμένοι* meaning, 'cogniti habitu armorum (for armaturâ), quippe qui cum eis, vel eâ, sepulti essent;' and *ξυντεθαμμένῃ*, 'cogniti armaturâ, quippe quæ cum eis esset sepulta.' I have preferred the former, because, though each is alike Thucydidean, *ξυντεθαμμένοι* is less likely to have arisen from the scribes, being, indeed, the more difficult reading; and it is strongly confirmed by a passage, evidently imitated from the present, of Arrian E. A. i. 16, 8, *τούτους ἔθαψεν Ἀλ. ξὺν τοῖς ὅπλοις·* from which words it appears that the writer in this passage of our author, recognized very properly an ellipsis of *ὅπλοις*, to be supplied from *ὅπλων*, or, what is the same thing, *αὐτοῖς*.

Finally, *σκευῇ τῶν ὅπλων* may be said to stand for *ὅπλοις*, by a form of expression of which several examples occur in Procop. and Pausan.; and so *apparatus armorum* in Liv. viii. 14. Here, however, I apprehend, the word *σκευῇ* is not pleonastic, but bears the sense *accoutrement, equipment, διακόσμησις*, meaning manner of equipping, and so equivalent to *fashion* of their arms, that being peculiar. As, then, they were the inventors of the bosses, handles, and devices of shields, and the crests of helmets, so, from the ancient and generally existing custom of burying warriors with their arms (to which there is an allusion in Soph. Aj. 577, *τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται*, and the passage of Arrian above quoted) they would thus be recognised by the *fashion* of their arms.

τῷ τρόπῳ, ᾧ νῦν ἔτι θάπτουσι] 'and also by the mode [of interment], the [one] now in use among them,' namely, by turning their heads the contrary way to that of the *Phœnicians*, whereby they would be effectually distinguished from them.

2. *καταστάντος τοῦ Μίνω ναυτικοῦ*] 'the navy of Minos being established.'

πλωϊμώτερα ἐγένετο παρ' ἀλλ.] 'there was mutual free communication by sea.' See note supra c. vii.

οἱ γὰρ ἐκ τῶν νήσων κακ. ἀνέστ. ὑπ' αὐτοῦ] A brief mode of expression for *οἱ ἐν ταῖς νήσοις κακοῦργοι ἀνέστ. ἐξ αὐτῶν*, as in Theophr. Char. Eth. ii. *ἄρας τι τῶν ἀπὸ τῆς τραπέζης*; and iv. *τὰ ἀπὸ τῆς ἐκκλησίας διηγεῖσθαι*. (Bauer.) *Κακοῦργοι* is for *λῃσταί*. *Ἀνέστησαν* is, by a frequent use of aorists active, (comp. iv. 53, 3,) to be taken in a passive sense.

Ὅτε περ is a very rare form (occurring in Hom. Il. iv. 259), in which the *περ* does not, as Viger makes it, mean *cunque*, but *circiter*, the primitive sense, indeed, of this particle; which comes from *περί, about;* and, when employed with particles of time, it corresponds to our *about*, as used in the old English *when-about*, for *about the time when*, so *whereabout, thereabout*, and (as Hermann on Vig. 791, says) 'is used of things, which are rather matter of *conjecture* than of *knowledge*.'

3. *μ. τὴν κτῆσιν τῶν χρημ. ποιούμενοι*] 'having become possessed of greater wealth.' Comp. c. xiii.

βεβαιότερον ᾤκουν] 'cultivated a more settled mode of life.'

τείχη περιεβάλλοντο] lit. 'encircled themselves,' meaning, their cities. So Herodot. i. 141, 18, *τείχεά τε περιεβάλλοντο ἕκαστοι*: and i. 163, 14. So may be understood Jerem. xxii. 15, 'Shalt thou reign, because thou closest thyself in cedar?' *i. e.* 'inlayest thy rooms with cedar.'

πλουσιώτεροι ἑαυτῶν γιγνόμενοι] 'being richer than heretofore,' having a greater command of wealth. 'The superl. (says

κερδῶν οἵ τε ἧσσους ὑπέμενον τὴν τῶν κρεισσόνων δουλείαν, οἵ τε δυνατώτεροι περιουσίᾳ ἔχοντες, προσεποιοῦντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν τούτῳ τῷ τρόπῳ μᾶλλον ἤδη ὄντες, ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν. IX. Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προῦχων, καὶ οὐ τοσοῦτον τοῖς Τυνδάρεω ὅρκοις κατειλημμένους τοὺς Ἕλένης μνηστῆρας ἄγων, τὸν στόλον ἀγεῖραι. 2. λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοποννησίων μνήμῃ παρὰ τῶν

Matthiæ in his Gr. Gr. § 460) is frequently accompanied, not by the genitive plural of a class of objects, but by the genitive of the *reflexive* pronoun, by which, in this case, is expressed the highest degree which a thing or person attains to.' Of this examples occur in Herodot. i. 193, *ἐπεὰν δὲ ἄριστα αὐτὴ ἑωυτῆς ἐνείκῃ*, and ii. 203. Xen. Mem. ii. 2, 46, *δεινότατος σαυτοῦ ἦσθα*: where I conj. for *σαυτοῦ, ἑαυτοῦ*. So Eurip. as cited in Plat. Gorg. p. 83, *ἵν' αὐτὸς αὑτοῦ τυγχάνῃ βέλτιστος ὤν*. In a passage of Onosand. p. 54, 3, *πίστις αὐτομόλον τι μηνύοντος αὕτη βεβαιοτάτη*. I conj. *αὕτη, αὐτῆς*.

τῶν κρεισσόνων δουλείαν] 'the servitude which they rendered to their superiors.'

προσεποιοῦντο ὑπηκόους τὰς ἐλάσσους πόλεις] There is here a blending of two phrases into one, namely, *προσποιεῖσθαί τινας*, and *ποιεῖσθαι ὑπηκόους*.

μᾶλλον ἤδη ὄντες] Sup. *ἢ πρότερον*, 'having by these means attained to greater consequence [than before].'

ὕστ. χρόνῳ] 'in after time,' for *ὑστέρῳ χρόνῳ*.

Ch. IX. 1. *Ἀγαμέμνων—ἀγεῖραι*] The constr. is: *Ἀγαμέμνων τέ μοι δοκεῖ τὸν στόλον ἀγεῖραι*, &c. The sentence may be thus rendered: 'Indeed Agamemnon seems to me to have assembled that armament, by being, as a potentate, superior to the princes of his time, and not so much by the suitors being bound under oaths to Tyndarus.'

ὅρκοις κατειλημμένους] for *ἐνεχομένους*. So infra iv. 86, *ὅρκοις καταλαβών*. Dion. Hal. t. i. 164, 22, Sylb. *ὅρκοις ἕκαστον καταλαβών*. Plut. Syll. 10, *ὅρκοις καταλαβών*. A sense this arising from the *physical* one, of 'so laying hold of any thing as to hold it down' (*κατά*): in which sense the word occurs in Plut. (cited by Steph. Thes.) *καταλαβόντες ἰμᾶσι*.

2. *λέγουσι δὲ καὶ οἱ τὰ σαφέστατα—δεδεγμένοι*] Of these words the sense depends upon the *construction*, which has been variously laid down. The most natural order is: *οἱ δεδεγμένοι τὰ σαφέστατα Πελοποννησίων*, rendered by Goell. 'qui res certissimas seu maxime perspicuas memoriæ traditas a majoribus acceperunt,' meaning, not that the things in question are of themselves so, but that they have become *exploratissimæ et luculentissimæ* by a comparison of the things one with another. A view, this, far preferable to that of the Schol. who supposes a *transition*, for *οἱ τὰ Πελοποννησίων σαφ. δεδ.* taking *σαφ.* as an adverb: for though this be a use of *σαφ.* not unfrequent, it would here involve an intolerable harshness. Accordingly I must rather acquiesce in the former method, confirmed as it is by similar expressions, in passages imitated from the present, of Dio Cass. p. 8, 15, *φασὶ δὲ οἱ τὰ σαφέστατα Σαβίνων εἰδότες*, &c. and Phil. Jud. t. ii. 26, *ὡς δ' οἱ τὰ σαφέστατα διηγούμενοι φασίν*. The sense will, then, be, 'those who have received the clearest accounts of [the affairs of] the Peloponnesians;' similar to what is said infra i. 22, *τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων*. Yet so much harshness is there involved in taking *Πελοποννησίων* as standing for *περὶ τῶν Πελοποννησιακῶν*, that I cannot forbear mentioning a conjecture which occurred to myself many years ago, and since then also to Poppo; and that is, that the article *τὰ* has been inadvertently put out of its order by the scribes, and that our author wrote *οἱ σαφέστατα τὰ Πελοποννησίων μν. π. τ. πρ. δεδεγμένοι*, certissimè, liquidissimè acceperunt. The *τὰ* might easily be lost after *σαφέστατα*, and then inserted at a wrong place. In favour of this may be urged the *usus loquendi; e. g.* Soph. Œd. Tyr. 286, *παρ' οὗ τις ἂν Σκοπῶν* (*i. e. ἐξετάζων*) *τάδ', ὦ ναξ, ἐκμάθοι σαφέστατα*. Polyb. vi. 4, 11, *Γνοίη δ' ἄν τις σαφέστατα περὶ τούτων*. Æschyl. Agam. 38, *σαφέστατ' ἂν λέξειεν*. Xenoph. Cyr. v. 5, 5, *ἵνα σαφέστατα κατίδωμεν*. Aristoph. Plut. 46, *φράζειν σαφέστατα*. Of the phrases *σαφῶς μανθάνειν, εἰδέναι* and *ἐπίστασθαι*, examples occur in the best writers, including Thucyd.; and though I do not remember to have seen *σαφῶς δέχεσθαι*, yet in Æschyl. Prom. 819, we have *σαφῶς ἐκμάνθανε*. Finally, *σάφα*

πρότερον δεδεγμένοι, Πέλοπά τε πρῶτον πλήθει χρημάτων, ἃ ἦλθεν ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας, ἐπηλύτην ὄντα, ὅμως σχεῖν, καὶ ὕστερον τοῖς ἐκγόνοις ἔτι μείζω ξυνενεχθῆναι, Εὐρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος, Ἀτρέως δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχήν, κατὰ τὸ οἰκεῖον, Ἀτρεΐ· τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα διὰ τὸν Χρυσίππου θάνατον· καὶ ὡς οὐκέτι ἀνεχώρησεν Εὐρυσθεύς, βουλομένων καὶ τῶν Μυκηναίων, φόβῳ τῶν Ἡρακλειδῶν, καὶ ἅμα δυνατὸν δοκοῦντα εἶναι, καὶ τὸ πλῆθος τεθεραπευκότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἦρχε τὴν βασιλείαν Ἀτρέα παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πελοπίδας μείζους καταστῆναι.

often occurs adverbially in Homer and Æschylus.

3. Πέλοπά τε] The sense is, 'that Pelops first acquiring power by the abundance of wealth, with which he came from Asia to a people in poverty,—then, although but a new comer, he yet gave name to the country; and, with posterity, attained unto still greater estimation.' This wealth was derived from Tantalus, whose wealth became proverbial. Thus Isocr. ad Phil. § 61, mentions the riches of Tantalus, and the power of Pelops. So, too, Theocr. Id. viii. 53, μή μοι γᾶν Πέλοπος, μή μοι χρύσεια τάλαντα Εἴη ἔχεν, &c. Also Menand. ap. Stob. οὐδ' ἂν συναγάγῃς τὰ Ταντάλου τάλαντ' ἐκεῖνα λεγόμενα. The same may be said of Agamemnon, as appears from the proverb, like our 'as rich as Crœsus,' occurring in Arrian, Epict. ii. 29, τοῦ Ἀγαμέμνονος πλουσιώτερος.

ἦλθεν ἔχων] Participles so employed, with their cases, have the signification of *cum*. So Æschyl. Theb. 40, ἥκω—φέρων. See Matth. Gr. § 557, 4.

τὴν ἐπωνυμίαν τῆς χώρας—σχεῖν] lit. 'had the naming of the country,' *i. e.* gave occasion to its name. So Pausanias, as cited by Abresch, has: χαριζόμενοι δέ οἱ Μ. τὴν ἐπωνυμίαν διδόασιν αὐτῷ τοῦ οἰκοδομήματος. Hence by the adj. ἐπώνυμος is denoted (as in the expression ἐπ. Ἄρχον) 'he who gives name to any thing.' So Plat. de Legg. p. 397, ἐπώνυμον εἶναί τινος. Thus cities called after heroes were said to be ἐπώνυμοι ἡρώων: to which custom, a most ancient one, we have allusion in Ps. xlix. 11, 'and call the lands after their own names.'

τοῖς ἐκγόνοις ἔτι μείζω ξυνενεχθῆναι] Very *specious* is the sense assigned by Hobbes, Smith, and Haack, 'that the wealth and power possessed by him were increased by his posterity.' But it is not easy to see how this sense can be elicited from the words. The construction seems to be as follows: καὶ (λέγουσιν) ὕστερον ἔτι μείζω ξυνενεχθῆναι (γενέσθαι) τοῖς ἐκγόνοις, where ξυνενεχθῆναι means *contigisse*, a frequent signif. in Herodot. and Thucyd.; and it often has γενέσθαι *expressed*, but more usually *understood*, as here.

Εὐρυσθέως μὲν—καταστῆναι] The sense of the passage cannot clearly be expressed without moulding it anew thus: 'For, on Eurystheus being slain in Attica by the Heraclidæ, Atreus, his maternal uncle, who had taken refuge with him from the anger of his father at the murder of Chrysippus, and to whom, on account of his affinity, he had, at his departure for the expedition, committed Mycenæ and his government; Atreus, I say, when Eurystheus returned not, partly with the good-will of the people, with whom he had the reputation of ability, and whose affections he had conciliated, and partly through their fear of the Heraclidæ, obtained the sovereignty,' &c. Ἀποθανόντος, having a passive *sense*, takes ὑπὸ, like a passive *verb*. Τυγχάνειν and παραλαβεῖν depend on λέγουσι.

φεύγοντα τὸν πατέρα] 'patrem fugiebat.' So in Xenoph. Cyr. iii. 1, 24, we have φ. πατρίδα: also in Plut. and Lysias, φ. τὴν πατρίδα: and similarly in Virgil, *fugio patriam*. The accus. of *person* I have no where else noticed.

δυνατὸν δοκοῦντα εἶναι] 'having the reputation of ability;' as infra i. 79, ξυνετὸς δοκῶν εἶναι, and 1 Corinth. iii. 18, εἴ τις δοκεῖ σοφὸς εἶναι.

τὸ πλῆθος τεθεραπευκότα] 'having courted the multitude,' as in Isæus, p. 20. Eurip. El. 996.

3. ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβών, καὶ ναυτικῷ τε ἅμα ἐπὶ πλέον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι. 4. φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφικόμενος, καὶ Ἀρκάσι προσπαρασχών, ὡς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριῶσαι. 5. καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἴρηκεν αὐτόν 'πολλῇσι νήσοισι καὶ Ἀργεϊ παντὶ ἀνάσσειν·' οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων (αὗται δὲ οὐκ ἂν πολλαὶ εἶησαν) ἠπειρώτης ὢν ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν. εἰκάζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ αὐτῆς.

X. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν,—ἢ εἴ τι τῶν τότε πόλισμα νῦν μὴ ἀξιόχρεων δοκεῖ εἶναι,—οὐκ ἀκριβεῖ ἄν τις σημείῳ χρώμενος ἀπιστοίη μὴ γενέσθαι τὸν στόλον τοσοῦτον, ὅσον οἵ τε ποιηταὶ εἰρήκασι καὶ ὁ λόγος κατέχει. 2. Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθείη, λειφθείη δὲ τά τε ἱερὰ καὶ τῆς κατασκευῆς τὰ ἐδάφη,

3. καὶ ναυτικῷ τε ἅμα] 'and in naval power also,' καὶ—τε being equiv. to *atque etiam*.

τὸ πλεῖον] for μᾶλλον, which word, indeed, is found in one MS., but evidently by a gloss. Οὐ χάριτι. So Pausan. iii. 12, 5, χάριτι στρατεύσαντος ἐπὶ Ἴλιον. Goell. refers to Hom. Od. v. 307; and Il. i. 158. ii. 341.

4. καὶ Ἀρκάσι προσπαρασχών] for πρὸς δὲ καὶ Ἀ. παρέχων, 'and likewise providing (ships) for the Arcadians.' See Iliad. ii. 101.

εἴ τῳ ἱκανὸς τεκμηριῶσαι] 'A formula dubitandi,' (says Goeller) 'adopted from Thucydides by many writers.' And he subjoins examples from Ælian, Dionys. Halicarn., Longinus, and Eusebius; to which might be added various others from the later historians. The formula, however, does not necessarily imply *doubt*; but is not unfrequently used, as here, in cases where some *slight exception* might be made to a testimony.

5. ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει] It was the custom with the ancients at that early period, when writings were not yet distributed into books or chapters, to make a division according to the prominent subjects any where treated on. This was especially the case with *Homer*, portions of whose Iliad were called by the names of τάφος Πατρόκλου, Νεκυομάντεια, as here τοῦ σκήπτρου ἡ παράδοσις. Nor was this custom confined to the classical writers, but obtained in the Scriptures. Thus at Mark xii. 26, ἐπὶ τῆς Βάτου· and Rom. xi. 2, ἐν Ἠλίᾳ.

Cap. X. 1. καὶ ὅτι μὲν Μυκῆναι] Of this somewhat obscure passage the sense may be thus expressed: 'And because Mycenæ indeed was but a small city, (and which of the cities of those times does *not* now appear inconsiderable?) that were a groundless reason for disbelieving the armament to have been so considerable as the poets represent it, and fame has reported it to have been.' In this expression, ἢ εἴ τι, there is something peculiar, though unnoticed by the commentators, the sense being, 'or what though any one,' &c.; where I would propose to point, ἢ, εἴ τι, τῶν. The Cod. Ven. and Clar. a prima manu, have καὶ εἴ τι. I suspect that our author wrote ἢ, καὶ εἴ τι, the καὶ thus serving to strengthen the sense. And so infra iii. 26, we have καὶ εἴ τι ἐβεβλαστήκει. Moreover, for δοκεῖ, a little after, I doubt not Thucyd. wrote δοκοῖ, which is absolutely required by the *proprietas linguæ*. Finally, by regarding (as I have done) this whole portion, ἢ—εἶναι, as hypoparenthetical, the sense is not a little cleared.

ἀπιστοίη μὴ γενέσθαι] After verbs which contain a denial, the Greeks frequently add the negative μὴ to the infinitive. See Matth. Gr. § 533. Obs. 3.

ὁ λόγος κατέχει] 'prevails,' 'is prevalent.' In this sense κατέχω is used with various nouns denoting any thing *said*; as Eurip. Hipp. 1464, φῆμαι κ. Pind. Pyth. i. 187, κατέχει πάντα φάτις. Xen. de Ven. xiii. 1.

2. τῆς κατασκευῆς τὰ ἐδάφη] 'the foundations of the edifices.' This version expresses, I believe, the true sense of κατασκευή here and just after. The term seems

πολλὴν ἂν οἶμαι ἀπιστίαν τῆς δυνάμεως, προελθόντος πολλοῦ χρόνου, τοῖς ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι· (καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγοῦνται, καὶ τῶν ἔξω ξυμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως, οὔτε ἱεροῖς καὶ κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κώμας δὲ, τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ, οἰκισθείσης, φαίνοιτ' ἂν ὑποδεεστέρα·) Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς φανερᾶς ὄψεως τῆς πόλεως, ἢ ἔστιν. 3. οὔκουν ἀπιστεῖν εἰκὸς, οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατιὰν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὁμήρου αὖ

to have reference chiefly to *public buildings*, as temples and theatres; but also to the *mansions* of the rich and great, such as were *κατ' ἐξοχήν* called *ædificia*. The above view of the sense has, since it was first, many years ago, propounded by myself, been, I find, adopted by Goell. and Arnold. The latter supposes the word to bear this sense from its use to denote the *stationary furniture* either of *houses* (as i. 89. ii. 5, 14, 16, 38, 65, 97. vi. 36) or of a *ship*, as vi. 31, namely, *armamenta*, in contradistinction to *παρασκευή*, which is *properly* applied to things that are temporary and occasional.' A distinction, however, I would remark, not always observed. Thus infra viii. 5, we have *κατασκευὴ τοῦ πολέμου*, for *παρασ. τ. π.* And again vi. 17, *κατασκευαῖς* for *παρασκ.* Finally, as confirmatory of the above interpretation, I am now enabled to adduce two passages evidently imitated from this of our author, namely, Agath. ii. 15, *τῆς κατασκευῆς τὰ ἐδάφη* and Procop. Goth. p. 319, *τῆς κατασκευῆς τὰ ἐδάφη*.

πολλὴν ἂν οἶμαι—εἶναι] Render: 'There might, I imagine, in long process of time, arise in the minds of posterity an utter disbelief of their power, in comparison with what fame had represented it to be.'

τὰς δύο μοίρας] This is one of those cases in which the Greek article is used where the English is not. When any number of portions of any whole is mentioned in reference to the total amount, the number expressing it must have the article; and when the total number is not *expressed*, THREE is to be supposed; *e. g.* lib. ii. 10, *τὰ δύο μέρη*. Finally, this passage of our author is (I would observe) evidently had in view by Aristid. ii. 147, B. where for *ἀπορήσαντες* I conj. *εὐπορ.*

οὔτε ξυνοικισθείσης] *i. e.* 'not compactly built,' or closely inhabited, but having the inhabitants spread over a large space.

πόλεως] It is strange that Poppo should here think the *article* indispensable, and maintain that it should either be inserted, or else the subst. itself be cancelled, as it has been by Hermann. Neither the one nor the other is necessary; for where the context plainly points to only *one* of any class of things, it is often omitted as unnecessary, since no mistake can be made. Indeed the term *πόλις* is by Kuhner, Gr. § 484, classed with *ἄγρος* and various other words, as being 'often used without the article, because such occur frequently in common parlance, and are accordingly so generally in use, that even *without* the article they are capable of expressing a defined and individualized object.' Examples of the idiom as regards *πόλις* may be seen in Schaefer's note on Soph. Œd. Tyr. 630, *κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μένω.*

κατασκευαῖς πολυτ. χρησαμένης] Of *χρησ.* the sense is simply *having, possessing.* By *κατασκ.* are meant the *ædificia civilia.*

κατὰ κώμας—οἰκ.] 'inhabited after the manner of villages.' In fact, Sparta was little more than a cluster of large villages situated around the citadel, or city proper, at various distances and on various situations, some high and some low, but all enclosed with one common wall. See Mueller's Dorien, vol. ii. p. 31.

διπλασίαν—ἢ ἔστιν] Διπλάσιος is one of those words, which, as they imply the idea of a comparative, take its regimen. See Matth. Gr. Gr. § 334, who gives several examples of the use with the genitive, but not one with the *ἤ* and the verb substantive, which is indeed rare, but occurs in Xen. Cyr. iv. 2, 18; and Hist. iv. 8, 22. Athen. iii. 8.

3. *λειπομένην δὲ τῶν νῦν*] This is one

ποιήσει εἴ τι χρὴ κἀνταῦθα πιστεύειν—ἦν εἰκὸς ἐπὶ τὸ μεῖζον μὲν, ποιητὴν ὄντα, κοσμῆσαι—ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. 4. πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκατὸν ἀνδρῶν, τὰς δὲ Φιλοκτήτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ δοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. 5. αὐτερέται δὲ ὅτι ἦσαν καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτήτου ναυσὶ δεδήλωκε· τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. 6. περίνεως δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν, ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας

of those verbs in which the idea of a *comparative* is included, and which therefore takes a genitive. See Matth. Gr. Gr. § 336.

ἐπὶ τὸ μεῖζον] So *ἐπὶ τὸ πλεῖον*. It is not necessary, with Bos, to suppose an ellipsis of *μέρος*, as is manifest from the Latin, *in majus*.

4. *πεποίηκε*] 'has made it consist.' A use of the word found in the best writers from Herod. downwards.

χιλίων καὶ διακοσίων νεῶν] On this subject the words of Plutarch are: *ἐξ ὧν λογίζεσθαι πάρεστιν, ὅτι τῶν νεῶν πασῶν οὐσῶν ἐγγὺς χιλίων διακοσίων καὶ ἐχουσῶν ἐξ ἑκατὸν ἀνδρῶν, ὁ σύμπας ἀριθμὸς δώδεκά που μυριάδων γίνεται·* where, without reason, would Castalio, Ernesti, and Wyttenbach for *ἐξ* read *ἑκάστης*. The word is there, as in the present passage, left to be understood. Of *ἐξ*, as used in this sort of expression, examples sufficient exist elsewhere. And so Eustathius, on the passage of Homer, adduces *ἐκ πεντήκοντα ἐρετῶν*, and *ἐξ ἑκατὸν εἴκοσι*.

Pope, I would notice, in his remarks on the Homeric catalogue, has made a strange blunder respecting the above passage of Plutarch. He writes: 'Plutarch was in a mistake when he computed the men 120,000; which proceeded from his supposing 120 in every ship.' Now if Plutarch had so supposed, he would surely have made the total not 120,000, but 144,000. But Plutarch, we see, in reality reckons the number in each to average 100. I mean not by this to defend Plutarch's estimate, which is, I think, too large; for besides the ships of Philoctetus, those fifty of Achilles had only fifty each, as we learn from the Iliad, l. xvi. 168. Hence the medium number (which Thucydides seems to approve being taken) is sufficiently high. The question, however, is at once uncertain and unimportant.

γοῦν] 'thus, for example.'

5. *αὐτερέται—δεδήλωκε*] I would connect *ἐν ταῖς Φ. ναυσὶ* with *δεδήλωκε*, and render thus: 'He has, moreover, intimated, by what he said of those on board the vessel of Philoctetes, that all were at once both rowers and warriors.' At *αὐτερέται* subaud. *νεῶν*, which is *supplied* at iii. 18, 5. The term *αὐτερ.* is well explained by Pollux, vii. 95, as denoting 'one who both rows and fights,' which is very applicable to the present passage, since *μάχιμοι* is associated with the term; otherwise it might only mean 'one who rows for himself,' and is not rowed by others; is not a mere passenger. The word is of rare occurrence out of Thucydides; though I have noted examples in Heliod., Procop., and Theophyl. Sim.

προσκώπους] Of this word the full meaning is, *ὁ πρὸς κώπῳ ἔχων χεῖρα*. See Eurip. Alcest. 262 and 373. Æschyl. Agam. 1607, *νερτέρᾳ προσήμενος κώπῃ*. Aristoph. Ran. 197. I have also noted down the word from Lucian, t. i. 490 and 641. Theoph. Simoc. p. 144 and 156, and other writers.

6. *περίνεως*] Of this somewhat rare term, the sense here is well expressed by our word *supernumeraries*. A signification also found in Dio Cass. p. 570, 34, *τοὺς περίνεως—κατέταξεν*: also occasionally in Procop. Such were likewise called *ἐπιβάται*, or mere *passengers*, as opposed to the *crew*. And so indeed the word is here explained by Pollux, i. 91, and Neoph. Ducas.

ἔξω] for *χωρὶς* or *ἄνευ*.

τῶν μάλιστα ἐν τέλει] 'those especially in office.' For *τέλος* sometimes denotes *office* (as Æschyl. Theb. 246, *εἰ δοίης τέλος*), and *τὰ τέλη, officers of law, magistrates*; the *thing* standing for the *person*. So Eurip. Iph. A. 990, *εὖ ἀρχὰς εἶπας, εὖ καὶ τέλη*. The phrase *οἱ ἐν τέλει* often occurs in Thucyd., and is found in Soph. Ant. 67. Phil. 925. Aj. 1352; and often in Dio Cass., Pausan., and other imitators of the early Attic writers. I have thought proper thus to establish this rare use of the word to denote *office*, not only because it serves

πέλαγος περαιώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατάφρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ λῃστικώτερον παρεσκευασμένα. 7. πρὸς τὰς μεγίστας δ' οὖν καὶ ἐλαχίστας ναῦς τὸ μέσον σκοποῦντι, οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι. XI. Αἴτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορίᾳ τόν τε στρατὸν ἐλάσσω ἤγαγον, καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα βιοτεύσειν· ἐπειδὴ †δὲ ἀφικόμενοι μάχῃ ἐκράτησαν, (δῆλον δέ· τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο·) φαίνονται

to account for the Thucydidean phrase, but defends and illustrates an expression in Eurip. Bacch. 815, (Matth.) supposed to be corrupt, and which has therefore been variously altered by the critics, where of Διόνυσος it is said: ὃς πέφυκεν ἐν τέλει Θεὸς Δείνοτατος, ἀνθρώποισι δ' ἠπιώτατος· meaning, 'He is in his office a God very terrible.' A passage this bearing a striking resemblance to one in Deut. vii. 21, 'The Lord thy God is a mighty God and terrible;' and Ps. lxviii. 35, 'O Lord, terrible art thou, out of (or from) thy holy places,' lit. 'exercised from,' *i. e.* 'in the exercise of thine office as *God of Israel*,' which is supposed to proceed from His sanctuary, as the type of heaven itself.

μέλλοντας] The grammar requires *μελλόντων*, for it refers not to the *περίνεως*, or passengers, only, but to the armament generally. But this is one of the many passages where the construction is adapted rather to the *sense* than to the *words* of what had gone before: for *περίνεως πολλοὺς ξυμπλεῖν* has exactly the same meaning as if Thucyd. had written *περίνεως πολλοὺς μετὰ σφῶν ἄγειν*, and accordingly *μέλλοντας* follows, just as if he had so written it. (Arnold.)

σκευῶν πολεμικῶν] Not *arms* only, but also *accoutrements* and *baggage* in general.

πλοῖα κατάφρακτα] 'decked ships,' Schol. *σεσανιδωμένα*, literally 'with hatches to shut down.' So Pollux, i. 119, *κατάφρακτα πλοῖα*, and i. 92. In all these cases *πλοῖον* has the general signification, *vessel*. *Κατάφρακτα* and *παρεσκευασμένα* are, as Goell. observes, *prædicati loco*, as in Lucian D. M. 8, *ἔχων τὸν πέλεκυν ὀξύτατον*, otherwise the article would not have been used. In such cases the article has the force of the pronoun possessive. Comp. Ps. v. 28.

7. *δ' οὖν*] So Bekk. edits, for vulg. *γοῦν*, found in all the MSS., and which was adopted by Goell. in his 1st edit.; though in his 2nd he restores the old reading, rendering *at any rate*; a sense, however, by no means apposite. I prefer to read *δ' οὖν* (or *οὖν*, which is found in the Clar. and Venet.) because a continuative or resumptive particle is here greatly wanted, inasmuch as the words in question have an evident connection with those preceding, *δηλῶν—ἐλαχίστας*, the intermediate ones *αὐτερέται — παρεσκευασμένα* being in a great measure parenthetical and illustrative, similarly (I would observe) as certain portions in St. John vi. 22—24; xviii. 5, 6, and 24. The word may best be rendered *accordingly*.

ὡς ἀπὸ πάσης] for, *i. e.* 'considered as from the whole.' On this restrictive sense of *ὡς*, see Matth. Gr. Gr.

Ch. XI. 1. *τῆς τροφῆς ἀπορίᾳ*] The article is used as infra ii. 52, *τοῦ ὕδατος ἐπιθυμ.* and other passages. In this case the force of the article is, I apprehend, that of *reference*, namely, to some word left to be understood. The full sense here is, 'the food necessary for their sustenance.' As confirmatory of the above view, I would advert to what may be said to form the *complete* expression infra vii. 82, *τῆς ἀναγκαιοτάτης ἐνδείᾳ διαίτης*.

τὸν στρατὸν ἐλάσσω ἤγαγον] The force of the article may be thus expressed: 'They brought the (or *their*) army in less numbers.' After *ὅσον* subaud. *μόνον*.

βιοτεύσειν] This the Scholiast explains *τροφὴν ἔχειν*. The word is peculiar to Thucydides and his imitators.

ἐπειδὴ δὲ] The sense of this obscure passage may be thus expressed: 'Nay, after having on their arrival gained a battle (for that they did so, is plain, otherwise they could not have erected the fortification around their camp), they appear even *then* not to have employed their whole force, but to have turned their attention to the cultivation of the Chersonesus, and to piratical depredations, through mere want of subsistence.'

δῆλον δὲ] See note supra c. 8; and Elmsl. on Soph. Œd. Col. 146.

δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ λῃστείαν τῆς τροφῆς ἀπορίᾳ. ᾗ καὶ μᾶλλον οἱ Τρῶες, αὐτῶν διεσπαρμένων, τὰ δέκα ἔτη ἀντεῖχον βίᾳ, τοῖς ἀεὶ ὑπολειπομένοις ἀντίπαλοι ὄντες. 2. περιουσίαν δὲ εἰ ἤλθον ἔχοντες τροφῆς, καὶ ὄντες ἀθρόοι, ἄνευ λῃστείας καὶ γεωργίας, ξυνεχῶς τὸν πόλεμον διέφερον, ῥᾳδίως ἂν μάχῃ κρατοῦντες εἷλον· οἵ γε καὶ οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ ἀεὶ παρόντι ἀντεῖχον· πολιορκίᾳ δ' ἂν προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν Τροίαν εἷλον. 3. ἀλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῆ ἦν, καὶ αὐτά γε δὴ ταῦτα, ὀνομαστότατα τῶν πρὶν γενόμενα, δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης, καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος· XII. ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε καὶ κατῳκίζετο, ὥστε μὴ ἠσυχάσασα αὐξηθῆναι. (ἥ τε γὰρ ἀναχώ-

οὐδ' ἐνταῦθα] '*ne tum quidem*,' as in Æschyl. Prom. 212, and often in Xenoph., Aristid., and other authors. And so in Latin, *ibi* for *tum*.

λῃστείαν] Here (as often in Thucyd. and the more ancient writers) the word is used, not of absolute *piracy*, but of that *petty war* and *pillage* of which individuals rather than the state were the object; and which bore some resemblance to the *privateering* of modern times.

Βίᾳ is to be construed with *ἀντεῖχον*, and rendered, 'held out in pertinacious resistance.'

2. *ξυνεχῶς τὸν πόλεμον διέφερον*] 'had without intermission carried on war so as to bring it to a conclusion.' So the Schol. *ἐξήνυον* The phrase is used by Herodot., Aristoph., Dion. Hal., Joseph., and others.

παρόντι] So Pop. and Goell. edit (from a majority of the best MSS.) for vulg. *παρατυχόντι*, and very properly; since the vulg. yields a sense little suitable to the context. *Ἀντεῖχον*, 'maintained the contest.'

πολιορκίᾳ δ' ἂν προσκαθεζόμενοι] 'had they fairly sat down to the siege, and not converted it into a blockade.' On *ἂν* with a particip. see Matth. Gr.

3. *γε δὴ*] '*sanè quidem, adeo*.' The *γε* is in some MSS. not found, being, we may suppose, accidentally omitted.

ὑποδεέστερα τῆς φήμης] Meaning, 'the fame or report concerning,' &c.

τοῦ λόγου κατεσχηκότος] See note supra ch. 10, 1.

Ch. XII. 1. *ἐπεὶ καὶ*] '*nam etiam*.'

κατῳκίζετο] So I have edited, with Pop., Bekk., and Goell., from many of the best MSS.; internal evidence being much in favour of this reading. The sense of the two terms, *μετανίστατο* and *κατῳκίζετο*, may be thus expressed: 'was still migrating [from place to place], and was being settled' (or peopled with inhabitants), *i. e.* was not yet settled. Opposed to this is the state of Greece adverted to supra, namely, that in which it was thoroughly settled, so as to send out colonies. Of *κατοικίζεσθαι*, as used in the above sense, a few, and only a few, examples are found; *e. g.* in Plato (though used not of a country, but of a city), p. 704, C. *κατοικίζεται ἡ πόλις*. 702, E. *τὸ δ' ἄστυ κατῳκισμένον ἦν*. 702, C. *τὸ Δωρικὸν ἐθεασάμεθα κατοικιζόμενον*. And so in our author, infra ii. 17, 2, *προῄδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθησόμενον*, scil. *τὸ Πελασγικόν*.

Finally, in these words, *ἡ Ἑλλὰς ἔτι μετανίστατό τε καὶ κατῳκίζετο*, one cannot but notice the poetic, nay, almost Pindaric, boldness of expression, for what in more prosaic phraseology would have been conveyed by the plainer terms, *ἐν Ἑλλάδι ἔτι μεταναστάσεις καὶ κατοικίσεις ἦσαν*.

This whole passage of our author was, I would notice, evidently in the mind of Philochorus in lib. i. of his Attic history, a fragment of which is preserved in the Etym. Mag. 160, 5, 10, *Ἄστυ δὲ προσηγόρευσαν τὴν πόλιν, διὰ τὸ πρότερον νομάδας* (scil. *ὄντας*) *καὶ σποράδην ζῶντας, τότε συνελθεῖν καὶ στῆναι ἐκ τῆς πλάνης ἐπὶ τὰς κοινὰς οἰκήσεις, ὅθεν οὐ μετανέστησαν*: where, for *καὶ στῆναι*, I conj. *καὶ καταστῆναι*, 'to become fixed and settled.'

ὥστε μὴ ἠσυχάσασα αὐξηθῆναι] Goell., after Pop., regards this as one of those passages in which, when a particip. is added to a finite verb, *one* negation is

ρησις τῶν Ἑλλήνων ἐξ Ἰλίου χρονία γενομένη πολλὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ τὸ πολὺ ἐγίγνοντο, ἀφ' ὧν ἐκπίπτοντες τὰς πόλεις ἔκτιζον. 2. Βοιωτοί τε γὰρ οἱ νῦν, ἑξηκοστῷ ἔτει μετὰ Ἰλίου ἅλωσιν, ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν, τὴν νῦν μὲν Βοιωτίαν, πρότερον δὲ Καδμηΐδα γῆν καλουμένην, ᾤκισαν·—ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἴλιον ἐστράτευσαν·—Δωριῆς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον·) 3. ‡μόλις τε ἐν πολλῷ χρόνῳ ἡσυχάσασα

meant to be applied to both; referring, for examples, to i. 141, and iv. 126. But it may be doubted whether the *μὴ* be here meant to be so taken (namely, for *ὥστε μὴ ἡσυχήσασα, μὴ αὐξηθῆναι.*) 'Ησυχ. is for *ἡσυχάσασαν*, and that for *ὥστε μὴ ἡσυχάσαι καὶ αὐξηθῆναι*, or *ὥστε μὴ ἡσυχίᾳ αὐξηθῆναι*; for, as the Scholiast truly observes, *ἡσυχία καὶ αὔξησιν ποιεῖ*.

ἤ τε γὰρ ἀναχώρησις—ἔσχον] These words are (as I have made them) parenthetical, and intended to exemplify the transmigrations and the settlings just before spoken of.

πολλὰ ἐνεόχμωσε] 'introduced many changes.' The recent editors have rightly adopted this for the old *ἐνεώχμωσε*, which is not Greek. So, by an evident imitation of our author, Procop. 100, 32, *πολλὰ ἐνεόχμωσε*: and 318, 30. Appian ii. 27, 31, *χρόνος τε ἐπελθὼν ἐνεόχμωσε πάντα.*

ὡς ἐπὶ τὸ πολύ] So I read, with Pop., from several of the best MSS.; such being more in the style of our author than the common reading, *ὡς ἐπὶ πολύ*, which has been retained by Bekk. and Goell.

ἀφ' ὧν] scil. *στάσεων*, not *πόλεων*, as some understand. So supra ch. 2, 6, we have *οἱ στάσει ἐκπίπτοντες*. At *ἐκπίπτοντες* Poppo would understand *οἱ πολῖται*, taken from the preceding *πόλεσι*. I would prefer to read on conjecture, *οἱ ἐκπ.*, and to understand *οἱ στασιῶται*. By *τὰς πόλεις* are meant such cities as were colonized.

2. **Βοιωτοί τε γὰρ**] Of *γὰρ* the sense here is (as often elsewhere), *exempli gratiâ*.

μετὰ Ἰλίου ἅλωσιν] The art. after *μετὰ*, though found in some MSS., is by no means necessary. See Poppo.

ἐξ Ἄρνης ἀναστάντες ὑπὸ] 'expelled from Arne:' note the aor. act. in a passive sense; of which several examples occur, both as respects *ἀναστ.*, and especially *ἐξαν.*, in Dio Cass., Josephus, Procop., Pausan., and other writers who have imitated Thucyd.: though, indeed, the use in question did not originate with our author, being found (at least in the instance of *ἐξαν.*) in Herodotus.

Arne was a territory and city of Magnesia in *Thessaly*, from which the *Bœotian* Arne, afterwards called Cheronæa, was colonized and named.

ᾤκισαν] So Bekk., Pop., and also Goell. (in his 1st edition) edit, for vulg. *ᾠκησαν*, such being required by the context. In his 2nd edition, however, Goell. has restored the old reading.

ἀποδασμὸς] The term properly signifies 'a part abstracted from the whole' of any thing (as in Dion. Hal. Ant. 417, 16); but also, as here, a *portion taken away* from a multitude. And so the term is used in Agath. p. 35 and 66. Euseb. Præp. Ev. ix. 41. Theophyl. viii. 1, cited by Wessel. on Hdot. i. 146, *Φωκέες ἀποδάσμιοι, i. e.* a reliquis divulsi.

ἀφ' ὧν—ἐστράτευσαν] 'of whom were those (Bœotians) who went on the expedition against Ilium.'

ὀγδοηκοστῷ ἔτει] 'in the 80th year' [afterwards]. A remarkable, but not very unfrequent, ellipse. Ἔσχον is for *κατέσχον*.

3. *μόλις*] So, for vulg. *μόγις*, Haack, Poppo, Goell., and Bekk. edit, from several of the best MSS.: though, indeed, the authority of MSS. is but slender in cases where two words are perpetually confounded; which may pre-eminently be said of *μόγις* and *μόλις*. And, indeed, the difficulty of determining in such cases is increased by the distinctive sense of each word being undetermined by philologists; and no wonder; the two words in question being, there is every reason to suppose, originally the same; or rather the one a dialectical variation of the other. Moreover, the senses ascribed to both respectively are so similar, as absolutely to merge into each other; and hence the difficulty of fixing the sense of either in any given passage. In the present instance, the commentators suppose the sense intended to be, *slowly at length*. Yet from the occurrence immediately after of *ἐν πολλῷ χρόνῳ*, a *pleonasm* is thus involved, which might, indeed, seem to be

ἡ Ἑλλὰς βεβαίως, καὶ οὐκέτι ἀνισταμένη, ἀποικίας ἐξέπεμπε· καὶ Ἴωνας μὲν Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν, Ἰταλίας δὲ καὶ Σικελίας τὸ πλέον Πελοποννήσιοι τῆς τε ἄλλης Ἑλλάδος ἔστιν ἃ χωρία· πάντα δὲ ταῦτα ὕστερον τῶν Τρωϊκῶν ἐκτίσθη.

XIII. Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος, καὶ τῶν χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης, τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων· (πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι·)

defended by a passage of Æschyl. Pers. 515, *Θρῄκην περάσαντες μόγις πολλῷ πόνῳ*. But there the reading is not quite settled, the Schol. and early editions having *μόλις*, not to say that in that passage there appears to be a *commixture of two senses*, namely, *vix tandem* and *ægre, difficulter*, similarly as in Hdot. i. 116, *ἐπὶ χρόνον ἄφθογγος ἦν μόγις* (without var. lect.) *δὲ δὴ* (for *ἤδη*) *κοτε ἀνενεχθεὶς εἶπε*, &c. Also in Hom. Il. xxi. 417, *μόγις* (without var. lect.) *ἐσαγείρετο θυμόν*. Eurip. Cycl. 573, *ὡς ἐξένευσα μόγις*. In the passage, however, of our author, the sense seems to be simply *ægrè, vix;* and as *μόλις* has constantly that signification, I have therefore given the preference to the reading *μόλις*.

βεβαίως] 'thoroughly.'

ἀνισταμένη] Used as *μετανίστατο* at the beginning of the chapter.

ἐξέπεμπε] So Haack, Pop., and Goell., for vulg. *ἐξέπεμψε*.

τὸ πλέον] So Pop., from 8 MSS., while Bekk. and Goell. retain the vulg. *τὸ πλεῖστον*.

ἔστιν ἃ χωρία] for *ἔνια*.

Ch. XIII. 1. *γιγνομένης*] So Bekk., Goell., and Pop. edit.

μᾶλλον] adjectively.

κτῆσιν—ποιουμένης] 'coming into possession.'

τὰ πολλὰ] for *τὸ ἐπὶ πολύ*, or *ἐπὶ τὸ πολύ*.

τυραννίδες] 'despotic monarchies,' as distinguished from the *βασιλεῖαι*, or *regular* monarchies, just afterwards mentioned. The difference being this, that in the latter case the power was *legitimate, hereditary*, and *limited;* in the former, *usurped* and *despotic* (at least nominally so, there being no sort of constitutional or legal check on the will of the monarch), and ceasing at the death of the party possessing it.

πρότερον δὲ—βασιλεῖαι] Render: 'for formerly there were kingships occupied by hereditary right, and with certain defined privileges and prerogatives.' Of *πατρικαὶ* the sense cannot be better represented than by the term *hereditary*, the word being used to denote 'what a man receives from his ancestors,' *κατὰ διαδοχὴν γένους*, as the Schol. expresses it (see infra viii. 6, and note); and so the word is explained by Isocr. Evag. p. 195, to mean 'a dominion which a man receives from his father.' So the term is used in Aristot. Pol. iii. 10, where the kingships of the heroic ages are described as *πατρίαι καὶ κατὰ νόμον*. And a little before, it is said (by an evident allusion to the present passage), *ἔχουσι δ' αἱ βασιλεῖαι τῶν βαρβάρων τὴν δύναμιν πᾶσαν παραπλησίαν τυραννικῇ, εἰσὶ δὲ ὅμως κατὰ νόμον καὶ πατρικαί*. Such, too, before the time of our author, was the use of the word by Pindar, Pyth. x. 110, *ἐν δ' ἀγαθοῖσι κεῖνται πατρῳαὶ κεδναὶ πολίων κυβερνάσεις*. It is proper to observe, however, that the term in question is to be understood in a *qualified* and *popular*, rather than in a strict and absolute sense; for, as says Goell. 'constat ætate heroica regnum paternum non jure hæreditario ad filios transmissum esse, et videntur potius populus ac principes successorem legisse, atque tantum ex usu et consuetudine filios in regna paterna successisse.' Moreover, as this kingship was not absolutely hereditary, so in its exercise it was not absolute, but limited according to laws and customs. From Hom. Il. ii. 204, and various other passages of ancient writers, it appears that the monarch recognized the *laws* as the only measure of regal power, and the *people* as the source of all power; and that even hereditary right required to be united with merit, personal or intellectual, in order to maintain authority. So Dion. Hal. Antiq. p. 336, Sylb. *κατ' ἀρχὰς μὲν γὰρ ἅπασα πόλις Ἑλλὰς ἐβασιλεύετο, πλὴν οὐχ, ὥσπερ τὰ βάρβαρα ἔθνη, δεσποτικῶς, ἀλλὰ κατὰ νόμους τε καὶ ἐθισμοὺς πατρίους· καὶ κράτιστος ἦν βασιλεὺς ὁ δικαιότατός τε καὶ νομιμώτατος, καὶ μηδὲν ἐκδιαιτώμενος τῶν πατρίων. δηλοῖ δὲ καὶ Ὅμηρος, δικασπόλους τε καλῶν τοὺς*

ναυτικά τε ἐξηρτύετο ἡ Ἑλλὰς, καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. 2. πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς, καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος †ἐνναυπηγηθῆναι. 3. φαίνεται δὲ καὶ Σαμίοις Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας. ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου ὅτε Ἀμεινοκλῆς Σαμίοις ἦλθε. 4. ναυμαχία τε †παλαιτάτη ὧν ἴσμεν γίγνεται Κορινθίων πρὸς Κερκυραίους· ἔτη δὲ μάλιστα καὶ ταύτη

βασιλεῖς, καὶ θεμιστοπόλους. καὶ μέχρι πολλοῦ διέμειναν ἐπὶ ῥητοῖς τισιν αἱ βασιλεῖαι διοικούμεναι, καθάπερ ἡ Λακεδαιμονίων.

In the remaining terms, ἐπὶ ῥητοῖς γέρασι, the ἐπὶ expresses *condition*; and ῥητοῖς is well explained by the Schol. ὁμολογουμένοις, *determinate:* a sense illustrated by Eurip. Hipp. 461, χρῆν σ' ἐπὶ ῥητοῖς ἄρα πατέρα φυτεύειν. Also by Lucian, Sat. § 2 (a passage evidently written with a view to these words of our author), ἐπὶ ῥητοῖς παραλαμβάνω τὴν δυναστείαν. Frequent examples, indeed, occur in the best writers of the phrase ἐπὶ ῥητοῖς, to denote what is *conditional* or *definite*. So Dion. Hal. Antiq. iii. 60, p. 567, sub init. ἐπὶ ῥητοῖς τισι ὁμολογίας ποιεῖσθαι. Finally, after the ῥητοῖς there is an ellipse of δικαίοις, which word is *expressed* in Dion. Hal. Antiq. x. p. 603, 5, Sylb.

Of γέρασι the sense seems to be, *privilegiis, prærogativis*, so called from the honour which they carried with them. In nearly this sense the word is often used by Homer and Pindar. See Damm, Lex. Hom., who, after observing that it primarily denotes 'the principal share of any thing' apportioned to the king, proceeds to remark: 'ergo γέρας in genere omne præcipuum notat quod quis præ aliis habet, etiam præcipuum honorem aliquem.' It is used in Pindar, Pyth. 5, 23, to denote the royal dignity generally; and in 7, 58, the regal office. In Herod. i. 161, 14. i. 165, 3. and vi. 56, 59. are mentioned certain γέρεα βασίλεια belonging to the kings of Sparta. But the present passage is most aptly illustrated by the following one, from an epistle of Pisistratus to Solon, in Diog. Laert. Sol. l. i. 53. οὐ πλεῖόν τι φέρομαι τοῦ ἀξιώματος καὶ τῆς τιμῆς, ὁμοῖα δὲ καὶ τοῖς πρὶν βασιλεῦσιν ἦν τὰ ῥητὰ γέρα So, too, Æschyl. Prom. v. 237, δαίμοσιν νέμει γέρα Ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν. Thus also we have γέρα τὰ νομιζόμενα infra, c. 25.

ναυτικά τε ἐξηρτύετο] 'began to construct navies.' In ἐξ. we have an usual nautical term. The middle force of the verb may be expressed thus: 'built herself navies.'

ἀντείχοντο] 'applied closely.' The word properly signifies, to *hold fast by, cling to.*

2. μεταχειρίσαι τὰ περὶ τὰς ναῦς] for μεταχειρίσασθαι τὰ π. τ. ν. 'rem navalem tractasse.' So iv. 18, 4, πόλεμον μεταχ. Of this use of the active for the deponent, examples occur elsewhere in our author in the cases of λῃΐζειν, πλωΐζειν, &c.

ἐνναυπηγηθῆναι] This reading I have thought proper to receive, with Haack, Pop., and Goell., instead of the old one, ναυπηγ., which has been retained by Bekk. Besides the strong evidence in favour of the above reading, supplied by its being found in the far greater part of the MSS., so difficult is it to imagine *how* the ἐν could have crept in, had it not come from the writer, that, notwithstanding it may seem here superfluous, I have received it, especially since our author not unfrequently uses compounds in ἐν, and occasionally employs them together with another ἐν joined to the noun; *e. g.* infra iii. 104, ἐναποθνήσκειν ἐν τῇ νήσῳ· and ii. 57, et al.

3. Σαμίοις] 'for the Samians.' See Liban. Or. 580.

μάλιστα] On the force of this word affixed to numbers, philologists are divided in opinion. Goell. objects to *circiter*, and explains it by *ferme*. But these two significations may be said to merge into each other; and the true sense seems to be, '*thereabouts, a little over or under, as near as may be;*' a mode of expression, as regards chronological matters, commendably cautious.

4. παλαιτάτη] So, from twelve of the best MSS., Pop., Goell., and Bekk., for vulg. παλαιοτάτη. Yet it may be questioned whether the latter be not the more ancient form; letters, as Horne Tooke says, being, like soldiers, apt to *drop off* in a long march. Certainly the word is found in Pindar, and not unfrequently in Plato; and, from its occurring in writers accustomed to imitate our author, it was doubt-

ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου. 5. οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ, ἀεὶ δή ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων· χρήμασί τε δυνατοὶ ἦσαν, (ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται· 'ἀφνειὸν' γὰρ ἐπωνόμασαν τὸ χωρίον·) ἐπειδή τε οἱ Ἕλληνες μᾶλλον ἐπλώϊζον, τὰς ναῦς κτησάμενοι τὸ λῃστικὸν καθῄρουν· καὶ ἐμπόριον παρέχοντες ἀμφότερα, δυνατὴν ἔσχον χρημάτων προσόδῳ τὴν πόλιν. 6. καὶ Ἴωσιν ὕστερον πολὺ γίγνεται ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου βασιλεύοντος καὶ Καμβύσου τοῦ υἱέος αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσσης, Κύρῳ πολεμοῦντες, ἐκράτησάν τινα χρόνον. 7. καὶ Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμβύσου, ναυτικῷ ἰσχύων, ἄλλας τε τῶν νήσων ὑπηκόους ἐποιήσατο, καὶ Ῥήνειαν ἑλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες· δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν.

XIV. Φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωϊκῶν, τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ'

less found at least in some MSS. at an early period.

5. οἰκοῦντες γὰρ] The γὰρ may be rendered *nimirum.*

τὴν πόλιν] 'their city.'

ἀεὶ δή ποτε] In this formula the ποτε is to be referred to ἀεί. And of ἀεί ποτε, several examples occur in Xenophon. The δὴ has a slightly intensive force, as in the formula καὶ δή ποτε, which is nearly equiv. to καί ποτε in Xen. An. i. 5, 7.

ἐμπόριον εἶχον] Besides the passages here referred to by commentators, see Strabo, p. 548, 5. Plut. Arat. 16, s. fin. Aristid. i. 15, A.

τὰ πλείω] See note supra ch. 3 fin.

παρ' ἀλλήλους ἐπιμισγόντων] So supra ch. 2, 2, ἐπιμιγνύντες ἀλλήλοις.

τοῖς παλαιοῖς ποιηταῖς] Alluding solely to Homer, who, Il. ii. 570, has ἀφνειόν τε Κόρινθον. And so in a passage of Acts xvii. 28, the use of the *plural*, ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, will not prove that St. Paul thus meant in reality to cite from more than *one* poet.

ἐπλώϊζον] 'rei nauticæ operam dabant.' So Bekk., Pop., and Goell. edit for ἐπλωΐζοντο. The alteration rests solely on MS. authority, and is not supported by general usage; for the deponent form is far more common. Yet the active form, however rare, does occur (as in Plato, p. 388), and is the more *ancient* (being found in Hesiod, Ἔργ. 252, πλωΐζεσκεν νηυσί): and as Thucydides usually prefers the older forms, this is preferable.

τὸ λῃστικὸν καθῄρουν] That is, the Corinthians, as appears from what follows; and this is confirmed by the use of the article with ναῦς (*i. e.* '*the* ships' just mentioned): κτησ. 'having acquired.'

ἀμφότερα] So Bekk. and Pop. edit, from the best MSS., for vulg. ἀμφότεροι. On which adverbial use, for ἀμφοτέρωθεν ('both by land and by sea') the reader is referred to Buttm. Gr. § 150. There is in this case an ellips. of κατὰ, which word is *expressed* in Dio Cass. p. 128, 7, et al. In Liban. Or. 584, we have ἐπ' ἀμφ.

6. υἱέος] On this Thucydidean and *old* Attic form, (which is edited from the best MSS. by Ha., Bekk., and Pop.) see Buttm., and Matth. Gr. Gr. So ἄστεος, ἠμίσεος, and βραχέος, adduced by Poppo, Proleg. i. 221.

καθ' ἑαυτοὺς] 'on their own coast, opposite to them,' namely, the Ægæan sea, at least the western part and that bordering on Greece.

7. Πολυκράτης] In Herod. iv. 39 and 120.

'Ρήν. ἀνέθηκε τῷ 'Α.] namely, by fastening a chain to it, from Delos, as we learn from iii. 104.

CH. XIV. 1. πλοίοις μακροῖς] 'long barks,' namely, like the long-boats of our men-of-war, and bearing a certain resemblance to the piratical *barges* of earlier

ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα, ὥσπερ ἐκεῖνα. 2. ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περί τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις· ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικὰ ἀξιόλογα ἐν τῇ Ἑλλάδι κατέστη. 3. Αἰγινῆται γὰρ καὶ Ἀθηναῖοι, καὶ εἴ τινες ἄλλοι, βραχέα ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους· ὀψέ τε ἀφ' οὗ Ἀθηναίους Θεμιστοκλῆς ἔπεισεν Αἰγινήταις πολεμοῦντας, καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι αἷσπερ καὶ ἐναυμάχησαν· καὶ αὗται οὔπω εἶχον διὰ πάσης καταστρώματα.

XV. Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τά τε παλαιὰ καὶ τὰ ὕστερον ‡γενόμενα. ἰσχὺν δὲ περιεποιήσαντο ὅμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς, χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπιπλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν. 2. κατὰ γῆν δὲ πόλεμος,

times. See Schaeffer de Re Nav. ii. p. 85, and Wachsmuth, Antiq. Gr. ii. 1.

ἐξηρτυμένα] 'formed, composed,' &c., for ἡτοιμασμένα. Ὥσπερ ἐκεῖνα, scil. τὰ παλαιὰ, τῶν Τρωϊκῶν.

2. ὀλίγον τε πρὸ—ἐς πλῆθος ἐγένοντο] The sense may be thus expressed: 'And it was [but] a short time before the Median war and the death of Darius, (who succeeded Cambyses on the throne of Persia,) that triremes, in any considerable number, were possessed by the tyrants around Sicily, and by the Corcyræans.' At ὀλίγον sup. μόνον, as just after at ἀξιόλογα. Moreover, περὶ Σικ. τοῖς τυράννοις is for τοῖς τυρ. περὶ Σικ. And περὶ Σικ. is not to be taken simply for Σικελικοῖς, but regarded as a significant phrase, meant to advert to the *situation* of these petty Grecian absolute monarchies *around* Sicily (*i. e.* its coast), just as infra vi. 2, the Phœnician settlements too are said to be περὶ πᾶσαν τὴν Σικελίαν.

ἐς πλῆθος] 'in plenty.'

ταῦτα γὰρ τελευταῖα — κατέστη] At ἀξιόλογα sup. μόνον, the meaning being, 'These last were the only navies before the expedition of Xerxes, worth mentioning in Greece.' Κατέστη, lit. *exstiterunt*.

3. εἴ τινες ἄλλοι] 'such others as had any;' where we have a commixture of two clauses. The οἵτινες found in many MSS. is evidently a gloss. Βραχέα, for μικρὰ, 'inconsiderable;' as i. 89, 130. ii. 22, 76. vii. 77, and also in Herodot. and other of the best writers.

ὀψέ τε ἀφ' οὗ] scil. ἦν: lit. 'late since, or before.'

τοῦ βαρβάρου] for τῶν βαρβάρων, as in Latin *Romanus* stands for *Romani*.

προσδοκίμου ὄντος] 'being expected [to come]', which last term is *expressed* in a passage of Diod. Sic. t. vii. 180, πρ. ἦν ὁ βασιλεὺς ἥξειν εἰς τὴν, &c. And so in Hdot. v. 108, we have: ἐξάγγελλεται—Ἀρτύβιον προσδόκιμον ἐς τὴν Κύπρον εἶναι, where I conjecture for εἶναι, ἴέναι.

καὶ αὗται, &c.] for καίπερ α., as Bauer and Haack explain. Διὰ πάσης, sup. νέως, 'throughout ship.' An ellipse thought by Pop. and Goell. harsh. It is certainly unusual; but we may compare the frequent one of διαπαντός.

The ancient ships, it seems, had not at first decks throughout, but only, as Neoph. Duc. says, ἐν πρώρᾳ καὶ κατὰ πρύμναν· τὰ δὲ μέσα ἦσαν κενά τε καὶ κοῖλα. On the subject of the decking of ships, see Wachsmuth, Ant. Gr. i. p. 381.

Ch. XV. 1. περιεποιήσαντο] *sibi compararunt*, 'acquired for themselves.' Οἱ προσσχόντες αὐτοῖς, scil. τοῖς ναυτικοῖς, 'those who attended to [the formation of] them,' *i. e.* the shipping. So Hdot. ix. 33, προσεῖχε γυμνασίοισι. 1 Tim. iv. 13, πρόσεχε τῇ ἀναγνώσει. The general sense meant to be expressed in these and the words following is, that 'all those Grecian states that acquired (περιεποιήσαντο) any power, acquired it by their possessing a navy.'

ἄλλων ἀρχῇ] 'by the dominion it gave them over others.'

καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν] 'and such especially as, like the Athenians, had not a territory sufficient to supply their wants [did so].' Διαρκῆ, for αὐταρκῆ, as in Plut. Sol. ap. Steph. Thes. ἡ χώρα διαρκής.

ὅθεν τις καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἑκάστοις· καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήεσαν οἱ Ἕλληνες. 3. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο· κατ' ἀλλήλους δὲ μᾶλλον, ὡς ἕκαστοι, οἱ ἀστυγείτονες ἐπολέμουν. 4. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον

2. ξυνέστη] 'conflatum est,' arose.

πάντες δὲ—ἑκάστοις] The construction is: πάντες δὲ (scil. πόλεμοι) ὅσοι καὶ ἐγένοντο, ἦσαν ἑκάστοις πρὸς ὁμόρους τοὺς σφετέρους, 'such even as there were,' &c., the καὶ having here the sense of *even*, as in 1 Cor. xi. 6, καὶ κειράσθω. Mark ix. 13, ὅτι καὶ Ἠλίας ἐλήλυθε. And so our author just before uses καί: ὅθεν τις καὶ δύναμις παρεγένετο. The clausula ὅσοι καὶ ἐγένοντο, is thrown in by way of *correction*, being meant to intimate the *fewness* of their wars.

πολὺ ἀπὸ τῆς ἑαυτῶν] These words are put within brackets by Pop., and Goell. thinks they ought to be cancelled, as containing nothing but what is found in ἐκδήμους. But that opinion was founded on the error of interpreting ἐκδ., from the common dictionaries and Stephens' version, *longe remota, longinqua;* whereas ἔκδημος is often put for ἀπόδημος, in the sense *abroad, foreign*, without defining the distance. So ii. 10, ἐπὶ ἔκδημον ἔξοδον, 'to a foreign expedition,' and Ælian H. Anim. ii. 346, ταῖς ἐκδήμοις στρατιαῖς ἕπονται γύπες. Eurip. Hipp. 37, ἔκδημον αἰνέσας φυγήν, 'foreign exile.' And so in Pollux i. 177, we have, ἐρεῖς ἐκδήμους πολέμους, καὶ ἀποδήμους. Indeed this was a frequent Atticism. So Mœris says: Ἔκδημος Ἀττικῶς· ἀπόδημος Ἑλληνικῶς. The sense, then, *far off*, is to be sought for in the very words proposed to be expunged; which, as they thus contain an *addition* of sense, and have, besides, the support of every MS., and since no good reason can be imagined why they should have been foisted in, I have, with Bekk., thought proper to retain them; especially since I cannot but suspect that our author intended therein an allusion to the unfortunate expedition of the Athenians to Sicily, of which it is said (in nearly the very words here used), infra vi. 21, πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν. And so also at vi. 33, 5, we have: πολὺ ἀπὸ τῆς ἑαυτῶν. Indeed the words in question are sufficiently defended by the antithesis, so frequent in our author, between τῆς ἑαυτῶν and ἄλλων.

At ἐξήεσαν is to be supplied εἰς, which word is often left to be understood after verbs of motion to a place.

3. οὐ ξυνεστήκεσαν] 'had not leagued themselves.' The recent editors have very properly cancelled the αἱ, which had formerly place before ὑπήκοοι, the construction, they say, being, οὐ γὰρ ξυν. (ὡς) ὑπήκοοι πρὸς τ. μ. π. And so the Schol. explains: αἱ ἐλάττους πόλεις οὐ συνεμάχουν ταῖς μεγάλαις ὑπήκοοι οὖσαι. Such an ellip., however, as αἱ ἐλ. πόλ., would be not a little harsh. Nor will there be any occasion to resort to it, if we trace the construction as follows: Οὐ γὰρ πόλεις ξυνεστήκεσαν ὡς ὑπήκοοι πρὸς τὰς μεγίστας scil. πόλεις, the word πόλις being not unfrequently in our author taken *twice* in construction. Or, supposing οἱ Ἕλληνες to be the nomin. to ξυν., the construction will be: οὐ γὰρ [οἱ Ἕλληνες] ξυν. (ὡς) ὑπήκοοι πρὸς τ. μ. π., and understanding the *sense* of πόλεις αἱ ἐλάττους to be, by the force of the πρὸς implied, the general meaning will be, 'there were no subject-leagues, by the smaller states taking their stand with (πρὸς) one or other of the larger.' So infra iii. 11, we have: ἐχόντων πρὸς ὅ, τι χρὴ στῆναι.

οὐδ' αὖ αὐτοὶ] Here αὖ has been very properly inserted, from several MSS., by all the recent editors. At ἀπὸ τῆς ἴσης, the Schol., Goell., and Pop. would supply συντελείας. But the regular ellips. in such a case is rather μοίρας (which word is *expressed* in Homer. See Bos, Ellip. p. 176); though, indeed, that term might very well, from the context, bear the sense, 'portion [of the expense];' and the ἴσης mean, not what is *equal*, but what is *just, right, equitable*. Accordingly the same sense will arise, as that assigned by Haack and Arnold, 'on equal terms.' So infra iii. 40, τοῦ ἀπὸ τῆς ἴσ. ἐχθροῦ.

κατ' ἀλλήλους] 'one with another,' *i. e.* in an interchange of hostilities. Ὡς ἕκαστοι stands antithetically opposed to κοινὰς, the sense being, *singulatim, severally*, as often in our author.

4. μάλιστα δὲ ἐς—διέστη] Meaning, 'but it was chiefly at that war, which anciently took place between the Chal-

Χαλκιδέων καὶ Ἐρετριέων καὶ τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἑκατέρων διέστη. XVI. Ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι, καὶ Ἴωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, Κῦρος καὶ ἡ Περσικὴ †βασιλεία Κροῖσον καθελοῦσα καὶ ὅσα ἐντὸς Ἅλυος ποταμοῦ πρὸς θάλασσαν, ἐπεστράτευσε καὶ τὰς ἐν τῇ ἠπείρῳ πόλεις ἐδούλωσε, Δαρεῖός τε ὕστερον, τῷ Φοινίκων ναυτικῷ κρατῶν, καὶ τὰς νήσους. XVII. Τύραννοι δὲ ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι ἔς τε τὸ σῶμα καὶ ἐς τὸ τὸν ἴδιον οἶκον αὔξειν, δι' ἀσφαλείας, ὅσον ἐδύναντο μάλιστα, τὰς πόλεις ᾤκουν· ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ

cideans and Eretrians, that Greece was engaged in general or combined hostilities; the rest of the states separating into parties, as they sided with one or the other.' On the subject of this war, see Herodot. v. 99.

Ch. XVI. 1. *ἐπεγένετο*] *befel*; the word being chiefly used of what is *evil*.

μὴ αὐξηθῆναι] There is here commonly supposed to be an ellip. of the article *τοῦ*. But that has been, with reason, rejected by Pop., because, in effect, the infin. does not depend on the subst. alone, but on the whole expression *κωλύματα ἐπεγένετο*. And so infra iii. 40, we have: *ξυγγνώμην ἁμαρτεῖν λήψονται*. Thus it is as though our author had written: *ἐκώλυσε μὴ αὐξ.* (see Matth. Gr. § 542, Annot. i. 6, and Herm. on Vig. p. 703.) of course supposing an ellips. of *ὥστε*, which word is *expressed* in a passage of our author cited by Steph. Thes. *κωλύω ὥστε μὴ περιπλεῖν*. The same ellipse may be noticed in another passage of Thucyd., in which similarly we have: *κωλύειν ἡμᾶς πλεῖν*.

καὶ] 'and especially.'

προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων] 'when their affairs had advanced to a very prosperous condition.'

Κῦρος καὶ ἡ Περσικὴ βασιλεία] A remarkable Hendiadys, of which I have in Transl. adduced several examples. One here must suffice. Pausan. i. 36, 4, *οἱ τὰ Φιλίππου καὶ Μακεδόνων καθεῖλον*. For *βασιλεία* Pop. and Goell., from several MSS., edit *ἐξουσία*, accounting *βασ.* a gloss. I agree in this with Bekk., who retains the vulg. And this leads me to notice the most formidable difficulty in the sentence, namely, how to find a nominative for *ἐπεστράτευσε*; for *βασιλεία* cannot be such, since it belongs to *ἐπεγένετο*, to be repeated. I suspect that after *βασιλεία* an *ἡ* has been lost, which will make a regular nominative to *ἐπεστράτευσε*, and without which such an anomaly will be left as is unprecedented even in *Thucydides*. From its situation the *ἡ* would easily slip out of the context.

τε] Bekk. and Goell. read, from several MSS., *δέ*. I have, with Pop., retained the common reading.

Ch. XVII. 1. *τύραννοι δὲ*] Pop. here, from several MSS., edits *τύραννοί τε*, wrongly, I conceive; for there is plainly a *transition*, and *δὲ* has very frequently this force. *Τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι*, 'having an eye to their own private interest alone;' 'what concerned themselves, and had nothing to do with others.' Kuhn. Gr. § 611, 'what rests on themselves.' See Matth. Gr. § 584, extr. So vi. 12, *τὸ ἑαυτῶν μόνον σκοπῶν*, and Appian i. 380, 72, *τὸ ἑαυτοῦ μόνον σκόπει*. Soph. Aj. 1313, *ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σὸν*, and Elect. 1114, *τοὐμὸν δ' οὐχὶ τοὐκείνου σκοπῶ*.

ἔς τε τὸ σῶμα—αὔξειν] 'as regarded their personal security and gratification.' *καὶ ἐς τὸν ἴδιον οἶκον αὔξειν*, and 'to the aggrandizing of their own family.' And no wonder; for as Aristot. Pol. iii. 5, says, *ἡ τυραννίς ἐστι μοναρχία πρὸς τὸ συμφέρον τοῦ μοναρχοῦντος*.

δι' ἀσφαλείας — ᾤκουν] 'conducted, managed, ruled the cities in as cautious a manner as they could,' namely, by not provoking popular commotion, and by avoiding foreign wars and distant expeditions. This sense of *οἰκεῖν* for *διοικεῖν* (which occurs also infra ii. 37, and iii. 37) is required by the context. *Δι' ἀσφαλείας* is an adverbial phrase, the whole expression *δι' ἀσφ. ὅσον ἐδύναντο μάλιστα* standing for *ὅσον ἐδύναντο ἀσφαλέστατα*. Instead of the vulg. *ἠδύν.*, Pop., Goell., and Bekk. have edited *ἐδύναντο*. Finally, with *δι' ἀσφαλείας*, comp. the similar phrase infra vii. 9, *τὰ κατὰ στρατόπεδον διὰ φυλακῆς ἔχων*.

ἐπράχθη τε, &c.] Render: 'and nothing was achieved by them (lit. 'nothing was

εἴ τι πρὸς περιοίκους τοὺς αὑτῶν ἑκάστοις· οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλεῖστον ἐχώρησαν δυνάμεως. 2. οὕτω πανταχόθεν ἡ Ἑλλὰς ἐπὶ πολὺν χρόνον κατείχετο μή τε κοινῇ φανερὸν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.

XVIII. Ἐπειδὴ δὲ οἵ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλεῖστοι καὶ τελευταῖοι, πλὴν τῶν ἐν Σικελίᾳ, ὑπὸ Λακεδαιμονίων κατελύθησαν· (ἡ γὰρ Λακεδαίμων, μετὰ τὴν ‡κτίσιν τῶν νῦν ἐνοικούντων αὐτὴν Δωριέων, ἐπὶ πλεῖστον ὧν ἴσμεν χρόνον στασιάσασα, ὅμως ἐκ παλαι-

done on their part') at all worthy of notice, unless it were aught against the states bordering on each.' In *εἰ μὴ εἴ τι*, we have an Attic phrase for *εἰ μή ὅ τι*.

οἱ γὰρ ἐν Σικελίᾳ, &c.] Render: 'for, as to the tyrants in Sicily, they,' &c.

2. *οὕτω πανταχόθεν—εἶναι*] *Κατείχετο, was held down, hampered, impeded*, namely, in rising to power. The construction here (which is somewhat anomalous) may be best adjusted by supposing an ellipse of *ὥστε* after *κατείχετο*, in which both *κατεργ.* and *εἶναι* are comprehended. On the principle of this use of *ὥστε*, see Matth. Gr. § 502, a. c. and § 545; also on the omission of the word, § 532, a. and note infra iii. 66. Finally, *μή τε* in the former part of the sentence has corresponding to it *τε* in the latter part, by a use similar to that in Latin of *nec—et*. *Ἀτολμ.* 'less enterprising.'

Ch. XVIII. 1. *ἐπειδὴ δὲ οἵ τε*] Of this obscure passage the sense may be best explained in a version, thus: 'But when both the tyrants of Athens and those of the rest of Greece,—generally, and even before the parts, under tyrannic government,—had been deposed, and the greater part and last of them, except those in Sicily, by the Lacedæmonians (for Lacedæmon, from the period of its settlement by the Dorians, who now inhabit it, has, after having been the longest harassed by factions of any nation on record, for a considerable time enjoyed a well-regulated government, and ever been free from tyrants; it is about four hundred years, or a little more, up to the end of this war, that the Lacedæmonians have used the same polity; by which also they have been enabled to regulate and settle political affairs in other states); after, I say, this extirpation of the tyrants from Greece, it was not many years before the battle of Marathon took place.'

The construction throughout is in a remarkable degree involved and irregular. It is well observed by Goell.: 'Protasis primâ sententiâ alio modo post parenthesin repetitur verbis *μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν* et per duplicem particulam *γὰρ* causam et causæ causam indicat, ut animadvertit jam Hermogen. *π. μεθοδ. δεινότ.* c. 14 (16).'

To descend to particulars, in the words *καὶ οἱ ἐκ τῆς ἄλλης Ἑλ.* we have, as Herm. on Soph. Elect. 135, remarks, a blending of two modes of expression into one (as in that passage of Soph. *τόν γ' ἐξ Ἅιδα—ἀναστάσεις*, for *τὸν ἐν Ἅιδου ἀναστάσεις ἐξ Ἅιδου*), *οἱ ἐκ τῆς ἄλλης Ἑλλάδος* standing for *οἱ ἐν τῇ ἄλλῃ Ἑλλάδι ἐξ αὐτῆς*. Of *ἐπὶ πολὺ* the sense is, 'far and wide, extensively, *magna ex parte*.' At *τελευταῖοι* the article is to be repeated from the preceding *οἱ πλεῖστοι*, such being required by the truth of history, and also demanded by Bishop Middleton's canon of the article.

By the term *εὐνομεῖσθαι* is denoted 'the having good and well-administered laws.' So Herodot. i. 66, *οὕτω μεταλαβόντες εὐνομήθησαν*. Xen. Œcon. ix. 14. Æschin. i. 27. Aristot. Pol. p. ult. Dionys. Hal., Max. Tyr. and other writers. In praise of this *εὐνομία*, as opposed to faction or misgovernment, we have the following beautiful sentiment in Pindar, Olymp. 13, 6, *ἐν τᾷ* (sc. Corintho) *γὰρ Εὐνομία ναίει, κασίγνητ- ταί τε, βάθρον πολίων, Ἀσφαλὴς Δίκα, καὶ ὁμό- τροπος Εἰράνα, ταμίαι Ἀνδράσι πλούτου, χρύσεαι Παῖδες εὐβούλου Θέμιτος*.

I have here thought proper, with Bekk. and Goell., to restore the old reading *κτίσιν*, which had been, on the authority of the greater part of the MSS., altered by Haack and Pop. to *κτῆσιν*. For though it be less supported by the evidence of MSS., it yields a far better sense, and, moreover, is strongly confirmed by the words of our author, infra v. 16, *ὅτε τὸ πρῶτον Λακεδαίμονα κτίζοντες*. Also by a passage of Isocr. Paneg. 16, who calls the Heraclidæ and the Dorians *οἰκιστὰς Σπάρτης*.

τάτου καὶ εὐνομήθη καὶ ἀεὶ ἀτυράννευτος ἦν· ἔτη γάρ ἐστι μάλιστα τετρακόσια καὶ ὀλίγῳ πλείω ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου, ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμενοι, καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν·) μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος, οὐ πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι μάχη Μήδων πρὸς Ἀθηναίους ἐγένετο. 2. δεκάτῳ δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε. 3. καὶ μεγάλου κινδύνου ἐπικρεμασθέντος, οἵ τε Λακεδαιμόνιοι τῶν ξυμπολεμησάντων Ἑλλήνων ἡγήσαντο, δυνάμει προὔχοντες, καὶ οἱ Ἀθηναῖοι, ἐπιόντων τῶν Μήδων, διανοηθέντες ἐκλιπεῖν τὴν πόλιν, καὶ ἀνασκευασάμενοι, ἐς τὰς ναῦς ‡ ἐμβάντες ναυτικοὶ ἐγένοντο. 4. κοινῇ τε ἀπωσάμενοι τὸν βάρβαρον, ὕστερον οὐ πολλῷ διεκρίθησαν πρός τε Ἀθηναίους καὶ Λακεδαιμονίους, οἵ τε ἀποστάντες βασιλέως Ἕλληνες καὶ οἱ ξυμπολεμήσαντες· δυνάμει γὰρ ταῦτα μέγιστα διεφάνη, ἴσχνον γὰρ οἱ μὲν κατὰ γῆν οἱ δὲ ναυσί. 5. καὶ ὀλίγον μὲν χρόνον ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ διενεχθέντες οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἴ τινές που διασταῖεν, πρὸς τούτους ἤδη ἐχώρουν. 6. ὥστε

ἀφ' οὗ] for ἀφ' οὗ χρόνου and δι' οὗ, &c.

τὰ ἐν ταῖς ἄλλαις πόλεσι καθ.] 'the other states of the alliance.' Understand πράγματα, in the sense πολιτεύματα, namely, 'according to the model of Lacedæmon.' Comp. i. 76, 1.

τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλ.] A blending of two expressions.

2. δεκάτῳ δὲ ἔτει] 481 B. C.; which, however, is to be understood not of the battle of Salamis, but of the setting-out of the armament.

τῷ μεγ. στόλῳ] 'The great armament,' as we say, the Spanish armada.

3. μεγάλου κινδύνου ἐπικρεμασθέντος] 'as it were suspended over their heads,' *imminente*. So iii. 40, τοῦ ἐπικρεμασθέντος δεινοῦ, and v. 53.

διανοηθέντες] '*having determined*;' for διανοεῖσθαι, as oft in Thucyd., denotes not to *turn in mind*, *consider*, *propose*, but, by implication, to *decide upon*, *determine*.

ἀνασκευασάμενοι] Schol. τὰ σκεύη ἀναλαβόντες. Ἀνασκευάζεσθαι signifies 'to *pack up* one's goods for a removal.' So Xen. Cyr. viii. 5, 4: also actually to *remove* them; as Xen. An. vi. 2, 5, and Plut. viii. 286, ἀνασκ. τὸν τάφον τινός. Dio Cass. 191, 59. 213, 26. Arr. Exp. Al. i. 26, 8, ap. Hesych.

ἐμβ. ναυτικοὶ ἐγένοντο] 'became seamen instead of *landsmen*,' which the Athenians had hitherto been reckoned.

4. διεκρίθησαν πρὸς Ἀθηναίους] So supra cap. 15, τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἑκατέρων διέστη.

δυνάμει—μέγιστα διεφάνη] 'were decidedly the greatest in power.' Of this use of διαφαίν. examples occur at iv. 51. vi. 17; and Dio Cass. 343, 39, δ. μάλιστα, and 675, 55. Xen. Cyr. i. 4, 3. Dion. Hal. i. 389, 45. ἐλάττω δόξης διεφάνη.

5. ὁμαιχμία] 'the common league' against the Persians; which comprehended both parties, and which seems to have been formed on the condition that the members of the common confederacy should abstain from mutual hostility. Ὁμαιχμία is used, not ξυμμαχία, which term, in the age of Thucyd., implied a *subserviency* to some one principal member of the alliance. Ὁμ. is a rare word, but occurs also in Hdot. vii. 145. App. i. p. 88. Procop. p. 169, 307.

οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι] I have here, with Pop. and Goell., cancelled οἱ before Ἀθηναῖοι, on the authority of some of the best MSS., confirmed by i. 1, τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων: and i. 10, 4, τὰς μεγίστας καὶ ἐλαχίστας. Bp. Midd. has selected this passage as the exemplification of his rule, which permits the omission of the article in this case.

ἀπὸ τῶν Μηδικῶν ἐς τόνδε ἀεὶ τὸν πόλεμον, τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς ἑαυτῶν ξυμμάχοις ἀφισταμένοις, εὖ παρεσκευάσαντο τὰ πολέμια, καὶ ἐμπειρότεροι ἐγένοντο, μετὰ κινδύνων τὰς μελέτας ποιούμενοι. XIX. Καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς ξυμμάχους ἡγοῦντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύσωσι θεραπεύοντες· Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες, πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν· 2. καὶ ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων, ἢ ὡς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἤνθησαν.

6. εὖ παρεσκευάσαντο τὰ πολέμια] 'had well prepared or exercised themselves in warlike affairs.' Πολέμια, for πολεμικά, as often in Herodot. and Thucyd., and also the writers by whom they have been imitated; *e. g.* Dionys. Hal. Ant. p. 20, 8, ἦσαν δὲ τὰ πολέμια, ἐκ τοῦ μετὰ κινδύνων ποιεῖσθαι μελέτας, πολλῶν ἀμείνους. Much to the present purpose is a passage of Joseph. Bell. J. iii. 5, 1, (of the Roman military system,) οὐ γὰρ αὐτοῖς ἀρχὴ τῶν ὅπλων ὁ πόλεμος, οὐδὲ ἐπὶ μόνας τὰς χρείας τῷ χεῖρε κινοῦσιν, ἐν εἰρήνῃ ἀπειρηκότες· ἀλλ', ὥσπερ συμπεφυκότες τοῖς ὅπλοις, οὐδέποτε τῆς ἀσκήσεως λαμβάνουσιν ἐκεχειρίαν, οὐδὲ ἀναμένουσι τοὺς καιρούς. Αἱ μελέται δὲ αὐτοῖς οὐδὲν τῆς κατὰ ἀλήθειαν εὐτονίας ἀποδέουσιν, ἀλλ' ἕκαστος ὁσημέραι στρατιώτης πάσῃ προθυμίᾳ, καθάπερ ἐν πολέμῳ, γυμνάζεται. And then a little further on: καὶ οὐκ ἂν ἁμάρτοι τις εἰπὼν, τὰς μὲν μελέτας αὐτῶν χωρὶς αἵματος παρατάξεις, τὰς παρατάξεις δὲ μεθ' αἵματος μελέτας, which latter passage, evidently written with a view to, forms the best illustration of, the present; in which we have contained a sentiment highly deserving of attention, as bearing upon the question of the superior efficacy of regular troops, arising from their exercises being formed in the midst of danger; by which, therefore, their attention is fixed, and, consequently, skill far more rapidly and effectually attained.

Ch. XIX. 1. Καὶ οἱ μὲν Λακεδαιμόνιοι, &c.] This sketch of the comparative policy of the two great rivals, is further enlarged on in the course of Book i. and elsewhere.

οὐχ ὑποτελεῖς — ἡγοῦντο] The accus. τοὺς ξυμμάχους here, as at ch. 76, and iii. 55, belongs to ἔχοντες, which has the force of the Latin gerund, or subjunctive with *ut*. (Goell.)

κατ' ὀλιγαρχίαν δὲ] The construction is either θεραπεύοντες δὲ (αὐτοὺς) ὅπως πολιτεύσωσι ἐπιτηδείως σφίσιν αὐτοῖς μόνον, κατ' ὀλιγαρχίαν: or, rather (taking the μόνον as transposed), θεραπεύοντες (τοῦτο) μόνον, ὅπως πολ. Comp. a kindred passage at i. 76, Ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστησάμενοι. In the above sense θεραπεύω occurs at ii. 65. iii. 56. vi. 61. vii. 70.

ὅπως πολιτεύσωσι] 'that they might be governed.' So iii. 62. vi. 18. Ἐπιτηδείως σφίσιν αὐτοῖς, 'subserviently to themselves,' 'for their own advantage.' So i. 144, σφίσιν ἐπιτηδείως αὐτονομεῖσθαι: and v. 81 & 82. Pausan. vii. 10, 2. 13, 1. Κατ' ὀλιγαρχίαν means, 'conformably to oligarchy.'

Ἀθηναῖοι δὲ — φέρειν] Render: 'the Athenians, on the contrary, so administered rule, as in time to get possession of the ships of the allied states,—except those of the Chians and Lesbians,—and to impose on all a certain rate of contribution,' a certain sum of money, as a contribution levied from the states against the common enemy. So infra c. 96, ἔταξαν ἅς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον, καὶ ἃς ναῦς. The money was in lieu of the rated quota of shipping.

2. μείζων] Namely, in respect of revenue.

ἢ ὡς τὰ κράτιστα, &c.] The ὡς may, indeed, be construed with τὰ κράτιστα, since superlatives often have ὡς prefixed; which serves to convey an intensity of sense. And such is the view of the words adopted by Port. and Gottleb. Yet thus the sense arising will only be (what is any thing but an appropriate one), 'as greatly as possible.' Hence I prefer, with the Schol. and Reiske, to take the ὡς as standing for ὅταν, by which the sense will be, 'than when they once most flourished with the alliance fresh and unbroken,' τὰ κράτιστα having the force of *optimè* in Latin. See Born. on Xen. Apol. § 18. Sup. οὔσης after ἀκραιφνοῦς, in which word we have an abbreviation of ἀκεραιοφανὴς, the φανης answering to our *like*, or *ly*, in terminations

XX. Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὗρον, χαλεπὰ ὄντα παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι· οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς τῶν προγεγενημένων, καὶ ἢν ἐπιχώρια σφίσιν ᾖ, ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται. 2. Ἀθηναίων γοῦν τὸ πλῆθος Ἵππαρχον οἴονται

such as *likely*, &c. The term signifies, 'what is entirely uninjured,' lit. 'without a vestige of hurt,' *quite unhurt*. So in Soph. Œd. Col. 1147, we have: ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων. Ἀκραιφνὴς is a pure Attic term, (used also by Eurip. and especially by those writers who have imitated our author; as Dio Cass., Procop., Joseph., and Dion. Hal., as Ant. 1071,13, βοήθεια ἀκρ.) and here has allusion to those ruinous contests of the Athenians with their allies (see infra iii. 11, 3), which they had to maintain, in order to keep them in subjection, and whereby the strength of those allies must have been considerably impaired. So inf. iii. 46, 3, it is said: καὶ ἢν ἕλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν.

Finally, ἀνθέω must be taken (as *floreo* in Latin, and our *flourish*) in a figurative acceptation, 'to be in a prosperous state,' to make a figure. So in Aristoph. Nub. 962, we have: ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν. Plut. Sert. 18, ἤνθει πρὸς δόξαν.

Ch. XX. 1. τὰ μὲν οὖν—πιστ.] Of this obscurely expressed passage, the sense may be laid down as follows: 'Such, then, I have found to be the state of affairs in ancient times, however hardly it may find credit, even when established on a regular chain of proofs.' The difficulty, I would observe, hinges on the expression πιστεῦσαι, which has been variously explained. Some take it as standing for πιστῶσαι, while others would read, for πιστεῦσαι, πιστῶσαι—methods both alike precarious. And to take the term in the above sense, is forbidden by the words following, which would thus be irrelevant. The method which may be said to involve the *least* difficulty, is to take πιστεῦσαι (as does Bauer) for πιστευθῆναι, by a certain idiom of the infin. active for passive after adjectives denoting *facility* or the reverse, frequent in the best writers, and treated on at large by Matth. Gr. Gr. § 535. Of examples, besides two occurring in our author, infra vii. 15, χαλεπὴ ἄρξαι, and vii. 51, χαλεπωτέρους εἶναι προσπολεμεῖν, we have other classical writers: Xen. Mem. i. 6, 9, χ. εὑρεῖν, and Demosth. χαλ. λαβεῖν. So also in Latin we have verbs active used for passive after the term *difficilis*, as Cic. de Or. i. 58, res difficiles perdiscere: Plin. Hist. xxii. 13, *res difficiles ad credendum*, for *creditu*: and Livy iii. 5 (in a passage evidently written with a view to the present) difficile *ad fidem* est, in tam antiquâ re, quot cecide-runt exacto affirmare numero. And so it is said by Synes. Epist. 148, cited by Steph. Thes. χαλεπὸν εἰς πίστιν τὸ ἑκάστοις ἀπότροφον (peregrinum), and Aristot. de Anima, i. says: χαλ. λαβεῖν πίστιν. Accordingly in the present passage πιστεῦσαι may be rendered, 'to obtain or find credit, approve themselves to one's belief.' Goeller, however, recognises here a sort of grammatical *attraction* for τοιαῦτα εὗρον, ὥστε πᾶν ἐξῆς τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦσαι: and Arnold regards the words as standing for περὶ ὧν χαλεπόν ἐστι πιστεῦσαι. Be that as it may, by παντὶ τεκμηρίῳ seems meant, every argument necessary to proof: and ἐξῆς (as Goell. shows) has reference to the *chain* of ratiocination sometimes necessary to draw forth long-buried truth. Our author then proceeds to show *how* it is that these arguments are hard to obtain credit, by adverting to the carelessness (arising from selfish indifference as to what does not concern themselves) of men in examining the antiquities even of their own country, their prejudices, and that supineness which makes them decline the labour of searching after truth, and hence makes them disposed rather to acquiesce in opinions ready-made to their hands. Accordingly the words at § 2, Ἀθηναίων γοῦν—ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, are *digressive*, and intended to be *illustrative* of the proneness of the multitude to acquiesce in commonly received opinions, and their carelessness in the investigation of truth: of which the same complaint is made by Pausan. i. 3, 2.

οἱ γὰρ ἄνθρωποι, &c.] Render: 'For men take up from each other the reports of past events — even though they be those of their own country—alike without scrutiny or examination, adopting readily the opinions and prejudices of the persons with whom they mix in society.' Of ὁμοίως the full meaning is, 'just as if they were foreign.' Corresponding to ἀβασανίστως here, is ἀνεπισκέπτως in Herodot. i. 45. Evidently imitated from the present are the following passages of Dionys. Hal. p. 13, περὶ πραγμάτων παλαιῶν ἀβασανίστως τὰ λεγόμενα δέχεσθαι, and Heracl. Pont. p. 411, ἀβασανίστως αὐτοῖς ἢ τῆς ἀληθείας.

2. Ἀθηναίων γοῦν — ἀποθανεῖν] The

ὑφ' Ἁρμοδίου καὶ Ἀριστογείτονος, τύραννον ὄντα, ἀποθανεῖν· καὶ οὐκ ἴσασιν, ὅτι Ἱππίας μὲν πρεσβύτατος ὢν ἦρχε τῶν Πεισιστράτου υἱέων, Ἵππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ· ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα Ἁρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότων σφίσιν Ἱππίᾳ μεμηνῦσθαι, τοῦ μὲν ἀπέσχοντο, ὡς προειδότος, βουλόμενοι δὲ, πρὶν ξυλληφθῆναι, δράσαντές τι καὶ κινδυνεῦσαι, τῷ Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον, τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι, ἀπέκτειναν. 3. πολλὰ δὲ καὶ ἄλλα ἔτι καὶ νῦν ὄντα, καὶ οὐ χρόνῳ ἀμνηστούμενα, καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἴονται· ὥσπερ τούς τε Λακεδαιμονίων βασιλέας μὴ μιᾷ ψήφῳ προστίθεσθαι ἑκάτερον, ἀλλὰ δυοῖν· καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὃς οὐδ' ἐγένετο πώποτε. 4. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται. XXI. ἐκ δὲ τῶν εἰρη-

sense may be thus expressed: 'The Athenian multitude, for instance, fancy that *Hipparchus*, as being the tyrant, was slain by Harmodius,' &c.

ὑποτοπήσαντες] for ὑποπτεύσαντες. An idiom frequent in Thucyd. and the writers by whom he has been imitated, as Dio Cass., Procop., Joseph., and Arrian, but also not rare in Herodotus.

ἐκ. τῇ ἡμ.] 'on that very day,' *i. e.* the day fixed on for the attempt.

καὶ παραχρῆμα] 'immediately on the crisis,' just as they were about to perpetrate the deed. The construction is: ὑποτοπήσαντες δὲ Ἁρμ. καὶ Ἀρ. ἐκείνῃ τῇ ἡμέρα καὶ παραχρῆμά τι μεμηνῦσθαι ἐκ τῶν συνειδότων σφίσιν Ἱππίᾳ.

προειδότος] 'foreknowing the plot (and therefore prepared).' So the proverb, 'forewarned, forearmed.'

βουλόμενοι—καὶ κινδυνεῦσαι] There is something not a little unusual in the use of the καὶ here, to which Poppo assigns the sense *dummodo*, rendering the passage: 'dummodo prius aliquid egissent, adeo pericula non detrectabant.' But of καὶ in this sense no sufficient evidence exists; nor, indeed, can the word bear such a signification. It has here rather the sense *even*, as in Pindar Nem. iv. 52 (probably had in mind by our author), Ἐπεὶ ῥέζοντά τι καὶ παθεῖν ἔοικεν (*convenit*). And such, we may observe, is the sense of the word in a passage of St. Paul's epistle to the Romans, v. 7, ὑπὲρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. The participle may in both passages be rendered, 'by doing or achieving something,' meaning, by a frequent idiom, *something considerable*, and even worth the risk of life. So infra iii. 53, 3, we have, εἰπόντας τι κιν., 'to run a hazard (venture our lives) by saying something.'

Λεωκόριον] This was a chapel erected to commemorate the sacrifice of two virgins, the daughters of a certain Leos, whom he gave up to avert a famine.

3. χρόνῳ ἀμνηστούμενα] lit. 'obliterated, effaced, clouded in the oblivion of time.' Ἀμνηστέω is a very rare word, which, besides this passage, I have only met with in Soph. El. 482. Arat. Deos. 115.

μὴ μιᾷ ψήφῳ προστίθεσθαι ἑκάτερον, ἀλλὰ δυοῖν] 'give their vote, not with one stone, but with two.' The term προστίθ. was employed to denote the giving of a vote or opinion.

4. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας] The sense is: 'So indiligent, unlaborious to the multitude, is the search after truth' (*i. e.* so impatient are they of labour therein), and so much more readily do they resort to opinions ready at hand, and requiring no labour or research. So Hom. Il. xxiv. 627, οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα χεῖρας ἴαλλον. The sentiment in question (a much admired one) has been borrowed by several of the later classical writers, as Procop., Arrian, and Ælian. Finally, Tacitus seems to have had this passage of our author in mind, when complaining, Hist. iv. 49, of the 'vulgi *indiligentiam* veri;' and our author himself may have had the sentiment suggested to him by a passage of Aristoph. Dan. οὕτως αὐτοῖς ἀταλαίπωρος ἡ ποίησις διάκειται.

Ch. XXI. 1. ἐκ δὲ τῶν εἰρημένων—ἀποχρώντως] Of this intricate passage

μένων τεκμηρίων ὅμως τοιαῦτα ἄν τις νομίζων μάλιστα, ἃ διῆλθον, οὐχ ἁμαρτάνοι· καὶ οὔτε ὡς ποιηταὶ ὑμνήκασι περὶ αὐτῶν, ἐπὶ τὸ μεῖζον κοσμοῦντες, μᾶλλον πιστεύων, οὔτε ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον, ὄντα ἀνεξέλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνενικη-

the following appears to be the true sense: 'He, however, who, from the proofs above detailed, shall account the matters which I have narrated to be, upon the whole, such as I have represented them, and shall not give credence rather to what poets have sung of them, or to what early historians have narrated, — forming accounts rather attractive to the ear than agreeable to truth, — (especially as the things recounted admit not of refutation, but most of them, from length of time, have passed into *myths* entitled to no credit,) he, I say, who accounts them to be such, and, considering their remote antiquity, to be, on the clearest evidence, sufficiently well made out, will not err in his judgment.'

At ἐκ δὲ τῶν εἰρημένων τ. there is, as the ὅμως serves to indicate, a return to the assertion supra ch. 20, 1, τὰ μὲν οὖν παλαιὰ — πιστεῦσαι, interrupted by the digressive portion before mentioned; *q. d.* 'Notwithstanding the difficulty for things so far back to find credit, yet,' &c. At τοιαῦτα supply οἷα διῆλθον, implied, though not expressed, in ἃ διῆλθον. Of διέρχομαι, in the somewhat rare sense *enarrare*, an example is found in Pol. i. 10, 13.

Moreover, with οὐκ ἂν ἁμαρτάνοι agrees not only νομίζων, but also πιστεύων and ἡγησάμενος. Render: 'he would not err in his judgment, would not miss the truth, would form no mistaken notion concerning the early state of Greece.' An elegant litotes for, 'he would attain to truth.' By the expression ποιηταὶ, is especially to be understood *Homer;* but including those earliest of historians who are supposed to have written in verse. Similarly it is said by Livy, Præf. Hist. (doubtless in imitation of our author,) 'Quæ ante conditam urbem poeticis magis decora fabulis—traduntur.' And also by Plutarch de Isid. et Osir. c. 20, (p. 357, F.) ὅτι δ' οὐκ ἔοικε ταῦτα κομιδῇ μυθεύμασιν ἀραιοῖς καὶ διακένοις πλάσμασιν, οἷα ποιηταὶ καὶ λογογράφοι, καθάπερ οἱ ἀράχναι γεννῶντες ἀφ' ἑαυτῶν, scil. ὑμνήκασι. So also in Isocr. de Phil. 153, we have: οὔτε ποιητῶν οὔτε λογοποιῶν. It is plain that our author uses in the *bad* sense λογογρ., not ξυγγρ., which term is uniformly used by him and other writers in a *good* sense. So Sextus Emp. Adv. Math. p. 59, D. (with this passage of Thucydides evidently in mind,) opposes to οἱ ποιηταὶ,—those whose sole purpose it is ψυχαγωγεῖν,—οἱ συγγραφεῖς, those whose aim is truth and utility. And the same distinction is recognised in Pind. Olymp. i. 44, καί που τι καὶ βροτῶν φρένας Ὑπὲρ τὸν ἀληθῆ λόγον Δεδαιδαλμένοι ψεύδεσι ποικίλοις Ἐξαπατῶντι μῦθοι, meaning poetic fables, especially those of Homer, of whom he says, Nem. vii. 33, Ἐπεὶ ψευδέεσσιν οἱ — Σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα μύθοις.

Finally, of these two terms, ποιηταὶ and λογογράφοι, the latter was an appellation first given to *historians.* See supra i. 1, and note.

In the term ξυνέθεσαν, we have an implied notion of what is *made up, fictitious, false, unreal.* And such is its import in Demosth. p. 277, λόγους εὐπροσώπους καὶ μύθους συνθείς. Antiph. p. 717, ἐξ ἐπιβουλῆς συνέθεσαν ταῦτα. Plut. vi. 573. Æschyl. Prom. 689, συνθέτους (fictos) λόγους. And so in Latin we have: *componere* mendacia, &c. Finally, by an evident imitation of our author, Lucian, t. ii. 54, 11, has: πρὸς τὸ μυθῶδες τὰ πλεῖστα συγγεγραφότι.

In προσαγωγότερον and ἀληθέστερον, we have the idiom comparat. for positive προσαγ. and ἀληθὲς, or μᾶλλον ἀληθές. Of which use of the double comparative, examples occur in Herodot. iii. 65, ταχύτερα ἢ σοφώτερα, for τάχεα μᾶλλον ἢ σοφά. Æsch. C. Ctes. p. 459, ἀναγκαιοτέραν ἢ καλλίω. The term προσαγ. has here, and also in certain passages of Dion. Hal., Lucian, and others, the sense *seductive, alluring,* being used of the more usual ἐπαγωγ. elsewhere used by our author, as infra iv. 88. v. 88. vi. 8, and Joseph. Ant. viii. 2, 8, (a passage formed on the present,) μηδὲν ἔξω τῆς ἀληθείας λέγομεν, μηδὲ πιθανοῖς τισι καὶ πρὸς ἀπάτην καὶ τέρψιν ἐπαγωγοῖς τὴν ἱστορίαν διαλαμβάνοντες, &c.

Of ἀνεξέλεγκτα the sense is, either 'which cannot be convicted of falsehood,' or, 'can neither be proved nor disproved' to have existed. So (by an evident imitation of our author) Dio Cass. 714, 11, has: ἀλλὰ ἀνεξέλεγκτά γε ὄντα ἀπιστεῖται.

Of ἀπίστως the sense, as Goell. says,

κότα· εὑρῆσθαι δὲ ἡγησάμενος ἐκ τῶν ἐπιφανεστάτων σημείων, ὡς παλαιὰ εἶναι, ἀποχρώντως· 2. καὶ ὁ πόλεμος οὗτος,—καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα ἀεὶ μέγιστον κρινόντων, παυσαμένων δὲ, τὰ ἀρχαῖα μᾶλλον θαυμαζόντων,—ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως μείζων γεγενημένος αὐτῶν. XXII. Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἢ μέλλοντες πολεμήσειν, ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἦν, ἐμοί τε ὧν αὐτὸς ἤκουσα, καὶ τοῖς ἄλλοθέν ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς

has to be expressed by circumlocution, 'ita ut nulla fides iis habeatur.' And, indeed, of such a use of an adverb for a whole clause, examples are not unfrequent in Thucyd. (see i. 140. ii. 64) and other writers of close brevity.

With the phrase here, ἐπὶ τὸ μυθῶδες ἐκνικῆσαι, *in fabulas abire,* the commentators compare the expression supra x. 3, οὐκ ἠδύνατο ἅπασιν ἐκνικῆσαι. More aptly might they have adduced the following passages: Dio Cass. p. 122, 25, ὥστε καὶ ἐς παῤῥησίαν τῆς νομίσεως ἐκνικῆσαι. Eunap. p. 153, ἐς τοῦτο ἐκνικήσας ὥστε. Heliod. t. ii. 57, C. ὁ δὲ ἄνεμος τέλος ἐς γαλήνην ἐξενικήθη, where read ἐξένικησε.

Finally, in the expression ὡς παλαιὰ εἶναι, we must suppose to be comprehended *two* idioms, *one* that by which ὡς has a limitative sense (as infra iv. 84, ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνια, εἰπεῖν, besides other examples which may be seen in Matth. Gr. § 628, 3); and *the other,* that by which there is a pleonasm (or what is so considered) of εἶναι, as in the phrase of our author infra ii. 89. See Matth. Gr. § 545. *Here* there is a commixture of *both;* of which examples are not unfrequent, as Herodot. iv. 81, καὶ ὀλίγους, ὡς Σκύθας εἶναι. ii. 185, μεγάλα ἐκτήσατο χρήματα, ὡς ἂν εἶναι Ῥοδώπιος. Of ὡς the sense is, *quantum fieri potest.*

2. καὶ ὁ πόλεμος οὗτος—αὐτῶν] Render: 'And although men fancy the present war, while they are engaged in it, the greatest, but when they have retired from military service, admire the old most; yet *this* war will, to those who judge from facts themselves, manifestly appear to be greater than the ancient wars. At παυσαμένων supply ἀπὸ τοῦ πολεμεῖν, from πολεμῶσι; and at τὰ ἀρχαῖα, πράγματα, in the sense of *war,* as further on. With the sentiment of τὰ ἀρχ. μᾶλ. θαυμ. comp. Tacit. Annal. ii. 88, Vetera extollimus recentium incuriosi. Τὸν ἀεὶ παρόντα is 'what is at any time present.' At δηλώσει γεγενημένος, 'will show itself to be without,' Goell. compares Soph. Aj. 852, ὠνὴρ οὐδαμοῦ δηλοῖ φανείς.

Ch. XXII. 1. ὅσα μὲν λόγῳ εἶπον, &c.] The sense appears to be this: 'And as to the several speeches that were delivered in orations on each side, either when about to enter on the war, or when engaged therein, it were indeed difficult both to myself when an eye-witness, and to others from whose information I received the account, to remember the exact words which were employed; but as the orators on either side might seem to me to speak most to the purpose on each successive matter under consideration, so I expressed it; adhering as closely as possible to the *general* sense of what was really spoken.

The expression λόγῳ εἶπον has reference to regular set speeches, or orations. At αὐτῷ sup. τῷ πολέμῳ, to be taken from πολεμεῖν. Τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι, for ταῦτα τὰ λεχθέντα ἀκριβῶς διαμ. Compare infra iv. 26.

ὡς δ' ἂν ἐδόκουν—εἰπεῖν] The construction is: ὡς ἐδόκουν ἐμοὶ ἕκαστοι ἂν εἰπεῖν. The words are freely, but not unfaithfully, rendered by Arnold: 'according to my notions of what was fitting for the several persons to have spoken on each successive occasion.'

The scope of this chapter seems to be, to pre-occupy some objections, which might be made to the history, both on the score of *words,* and *actions,* the *speeches recorded,* and the *actions narrated.* 'The *speeches,* it might be objected, cannot be genuine, because it would have been impossible to preserve in the memory the exact words spoken.' To which it is replied, that this were *indeed difficult;* but that it is more than the historian fully undertakes, though he would of course do his best to overcome the difficulty. All that he professes to do, is to record such as he considers the *most pertinent observations* on the points under consideration,

ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. 2. τὰ δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἠξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν, καὶ παρὰ τῶν ἄλλων, ὅσον δυνατὸν ἀκριβείᾳ περὶ ἑκάστου ἐπεξελθών. 3. ἐπιπόνως δὲ εὑρίσκετο, διότι οἱ παρόντες τοῖς ἔργοις ἑκάστοις οὐ ταὐτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἑκατέρων τις

and to clothe them in his own words, only keeping close to the *general* purport of the sentiments *really uttered*. Thus the writer brings forward no *sentiment* but what was *really spoken;* though he does not undertake to record *all* that was spoken, but only what seemed to him appropriate to the occasion, and suitable to the occasion and the parties; the *substance* of the arguments used on both sides. He only professes occasionally to furnish the *words;* and that from the difficulty of remembering the exact expressions of the speaker; although the cast of thought and the colourings of style are altogether his own: as also, in a great measure, the general moulding and form of the matter; nevertheless due regard is had to the characteristics of the speaker; and in some cases the intent of the writer was (to use the words of Livy, xlv. 25) 'præstare atque conservare simulacrum eloquentiæ virorum clarissimorum.'

2. *τὰ δ' ἔργα — ἐπεξελθών*] Render: 'But with respect to matters of fact, the deeds done in the war, I thought it were unfit to narrate what I had heard only by random reports of others, or mere notions of my own, but only such as I was myself personally conversant with, or had heard from others so circumstanced, investigating as accurately as possible [the evidence for] each circumstance.' Or, in other words, as Arnold expresses it, 'In my own case I have written not from my opinions, but from my personal knowledge of the events described: and where I have been obliged to rely on the authority of others, their testimony has not been carelessly admitted, but scrupulously weighed and examined.'

In the words *τὰ ἔργα τῶν πραχθέντων*, we have a very peculiar mode of expression, which has been but imperfectly and unsatisfactorily treated on by commentators. First, I would observe, this is not a *mere* pleonasm, like *λέκτρον εὐνῆς*, &c., for *τὰ ἔργα*: nor is it quite equiv. to *τὰ ἔργα τὰ πραχθέντα*: but something *more* is meant, either, as is pointed out by Hermann on Soph. Trach. 229, 'id quod verè factum est;' or the meaning may be, by an especial intensity of sense, 'the exploits achieved in the war.' Or, again, *ἔργα* may simply denote what is in Latin not unfrequently expressed by *acta* and *actus*, and so the sense be, 'res gloriose gestæ.' In which view we may compare an expression adduced by Goell. from Maneth. iii. 373, *πρήξιες ἔργων*. Similarly, too, in Pind. Ol. 29, we have *τῶν δὲ πεπραγμένων—ἔργων τέλος*, for *τὰ πεπραγμένα*. If it be asked, what is the exact force of the *genit.* here, I answer simply that of reference, as denoted by *quod attinet ad*. So in Polæn. Strateg. vi. procem. we have: *ἀλλὰ τῶν πάλαι γεγονότων ἀλήθειαν προσθήσω*. And we have what is an exact parallel to the expression of our author in the strikingly similar one, *actum rei*, of Quintil. x. 1, 31, where it is said: 'Historia scribitur—non ad *actum rei* pugnamque præsentem, sed ad memoriam posteritatis.'

Of the phrase *ἐκ τοῦ παρατυχόντος* (signifying, 'from any one whom it might chance'), an example occurs in a passage of Athenæus, p. 2, B. (evidently written in imitation of the present,) *οὐκ ἀβασανίστως, οὐδ' ἐκ τοῦ παρατυχόντος τὰς ζητήσεις ποιούμενος*.

Of the words following, *ἀλλ' οἷς τε αὐτὸς παρῆν—ἐπεξελθών*, an evident imitation may be recognised in a passage of Lucian, Tox. 12, *ἢ αὐτὸς εἰδὼς, ἢ παρὰ ἄλλων, ὁπόσον οἷόν τε ἦν δι' ἀκριβείας*.

3. *ἀλλ' ὡς ἑκατέρων—ἔχοι*] Bekk. from several MSS. edits *ἑκατέρῳ*. But it is to be observed, that our author is not speaking of two *men*, but of the two *states* or *parties*. Hence I have thought proper, with Haack, Pop., and Goell., to retain the common reading, of which the sense is: 'but [spoke] as each might stand affected in respect of partiality, or prejudice towards either party (according as they were inclined to favour either of the two parties), or in respect of memory,' *i. e.* as memory might serve them. It is truly remarked by Goell. that had the dative been used, it should have been *ἑκατέροις* rather than *ἑκατέρῳ*: also that *εὔνοιά τινος* is the same as *πρός τινα*. On this use of the gen. (also found infra vii. 57, *Ἀθηναίων εὐνοίᾳ*,) see Matth. Gr. § 313, and on the use of *ἔχειν* with a gen. see Matth. Gr. § 315. Similarly in Arr. An. vii. 14,

εὐνοίας ἢ μνήμης ἔχοι. 4. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθώδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὖθις, κατὰ τὸ ἀνθρώπειον, τοιούτων καὶ παραπλησίων ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἕξει. κτῆμά τε ἐς ἀεὶ, μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν, ξύγκειται.

we have: *ὡς ἕκαστος ἢ εὐνοίας πρὸς Ἡφ. ἢ φθόνου εἶχε*: and in Dio Cass. p. 78, 39, *ὡς που τις εὐνοίας ἑκατέρῳ αὐτῶν εἶχε*.

4. *ἐς μὲν ἀκρόασιν*, &c.] 'as far as regards the ear,' meaning its *gratification*. Comp. supra i. 21, and infra iii. 43. By an evident imitation of our author, Herodian, in the Preface to his History, has: *εἰ μὲν τὸ μυθώδες λέγοιεν, τὸ μὲν ἡδὺ τῆς ἀκροάσεως αὐτοῦ καρπώσονται, τὸ δ' ἀκριβὲς*, &c.

ὅσοι δὲ βουλήσονται, &c.] Of this passage, which is one of no little difficulty and perplexity, the general sense may be thus expressed: 'But for such as shall desire to have a clear view both of past events, and [indeed] of *future* ones (such and similar being, according to the natural course of human affairs, again to occur); for such persons, I say, to esteem them useful, will be sufficient to answer every purpose I have in view: and I have composed them, not for an ambitious subject of temporary display, and gratification for the ear, but for an EVERLASTING POSSESSION.' Thus the sentiment of our author amounts to the well-known saying, that 'history is philosophy teaching by example.'

Having thus stated the sense of the passage at large, it remains to notice certain points as to the phraseology in particular. And first I would notice, the construction and sense of the passage will be found cleared of a certain perplexity and obscurity by cancelling, as I have done, in conjunction with all the recent editors, *ὄντων* after *τοιούτων*, which, though found in the common text, has no place in many good MSS., and is not recognised by Dionysius.

Of the expression *τὸ σαφὲς* (which is rare), another example occurs in Plut. de Serâ Num. Vind. 14.

With the phrase *κατὰ τὸ ἀνθρώπειον*, 'after the course of human affairs,' compare similar ones in Terent. Heaut. iii. 2, 40, si quid hujus simile fortè aliquando evenerit, *ut sunt humana*. Herodot. i. 86, *οὐδέν τι μᾶλλον ἐς ἑαυτοῦ λέγων, ἢ ἐς ἅπαν τὸ ἀνθρωπήϊον*. Jos. Ant. xviii. 1, 3. *οὐδὲ τοῦ ἀνθρωπείου τὸ βουλόμενον*. At the words *ὠφέλιμα κρινειν αὐτὰ ἀρκούντως ἕξει* (on which no little difference of opinion exists among commentators), it is unquestionably best to supply, not, with some, *τούτοις*, but, with others, *τούτους*. Nothing, indeed, can be more harsh than the *former* method; the context and sense evidently, at *ἀρκούντως ἕξει*, requiring us to understand *ἐμοί*, which word may very well be supposed here (as not unfrequently in the writings of St. Paul) *omitted* dignitatis gratiâ.

Of the phrase *ἀρκούντως ἕξει*, an example occurs in Æschyl. Choëph. 879, *τῷδε δ' ἀρκ. ἔχει*. And similar is another, *ἀποχρώντως ἔχειν*, occurring in Polyb. xiii. 7, 5. Soph. Aj. 343, and Dionys. Hal. Procem. Ant. p. 7, 33, *ἵνα καὶ τοῖς περὶ—ἀποχρώντως ἔχουσα φαίνηται*, from which passage may be emended another of the same writer, Ant. i. 380, 19, Sylb. *οὔτε πλήθει αὐτοὶ ἀποχρώντως ἐσμὲν*, where, for *ἐσμὲν*, read *ἔχομεν*.

At *ἐς ἀεὶ*, after *κτῆμα* supply *χρόνον*, which word is *expressed* in a passage of Eurip. Phœn. 1540. Though in another passage of the same author, Suppl. 374, and in one of Pind. Ol. ii. 10, we have, as here, the *elliptical* phrase *ἐς ἀεὶ*, with which may be compared our old English *for aye*. By the term *κτῆμα* is meant to be denoted '*something adapted for* USE,' as distinguished from what will only furnish matter for *words*. The nearest parallel to which use is an expression I have noted in Dionys. Hal. de Struct. p. 4, *κτῆμα δέ σοι πρὸς ἅπασας ἐν βίῳ χρείας*: and another in Eurip. Erecth. Frag. ii. 4, *παραίνεσαι κειμήλια ἐσθλὰ, καὶ νέοισι χρήσιμα, monita salubria;* in imitation of which expression, Ælian, in the preface to his Hist. Anim., has *κειμήλιον οὐκ ἀσπούδαστον ἐκπονῆσαι πεπίστευκα*.

Of the phrase *ἀγώνισμα ἐς τὸ παραχρῆμα*, the full sense is, 'a field for temporary display,' *εἰς ἐπίδειξιν*, as the Schol. explains. The term *ἀγώνισμα* denotes, 1. any contest, whether *gymnastic* or *musical* (as we should say, *literary*), especially such as were publicly engaged in for a prize: 2. as here, the *work itself* so engaged in for public display. The words of Thucyd. in this whole passage are well illustrated by those of Quintil. Inst. Or.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν· καὶ τοῦτο ὅμως δυεῖν ναυμαχίαιν καὶ πεζομαχίαιν ταχεῖαν τὴν κρίσιν ἔσχε· τούτου δὲ τοῦ πολέμου μῆκός τε μέγα προὔβη, παθήματά τε ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. 2. οὔτε γὰρ πόλεις τοσαίδε ληφθεῖσαι ἠρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων, (εἰσὶ δὲ αἳ καὶ οἰκήτορας μετέβαλον ἁλισκόμεναι,) οὔτε φυγαὶ τοσαίδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον ὁ δὲ διὰ τὸ στασιάζειν. 3. τά τε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἳ ἐπὶ πλεῖστον ἅμα μέρος γῆς, καὶ ἰσχυρότατοι οἱ αὐτοὶ, ἐπέσχον· ἡλίου τε ἐκλείψεις, αἳ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν, αὐχμοί τε ἔστι παρ' οἷς μεγάλοι, καὶ ἀπ' αὐτῶν καὶ λιμοὶ, καὶ ἡ οὐχ ἥκιστα βλάψασα, καὶ μέρος τι φθείρασα, ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. 4. ἤρξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεις σπονδὰς, αἳ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἅλωσιν. 5. διότι δ' ἔλυσαν, τὰς αἰτίας προέγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι κατέστη. 6. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφανεστάτην δὲ λόγῳ, τοὺς

x. 1, 31 (evidently written in imitation of them), Historia scribitur ad narrandum, non ad probandum; totumque opus non ad actum rei pugnamque præsentem (*ἀγώνισμα*), sed ad memoriam posteritatis et ingenii famam (*ἐς ἀεὶ*) componitur (*ξύγκειται*). Also by a passage of Polyb. iii. 31, 12, Ἱστορίας γὰρ, ἐὰν ἀφέλῃ τις τὸ διὰ τί, καὶ πῶς, καὶ τίνος χάριν ἐπράχθη, καὶ τὸ πραχθὲν πότερα εὔλογον ἔσχε τὸ τέλος τὸ καταλειπόμενον αὐτῆς, ἀγώνισμα μὲν, μάθημα δ' οὐ γίγνεται.

Ch. XXIII. Here our author again insists more particularly on the *superior interest* of the Peloponnesian to that of any similar event preceding.

1. *μέγιστον ἐπράχθη*] *i. e.* 'was the greatest achieved.' Here *πρότερον* stands, by an elegant Atticism, for *προτέρων*: a point which I think proper to notice, by way of showing the futility of Goeller's conjecture, *προτέρων*. It is strange he should not have remembered that *πρότερον* is often put between the article and subst., and so stands for an adjective; as Hdot. i. 186, *τῶν πρότερον βασιλέων*: and ii. 161. vi. 87, *τῶν πρότερον ἀδικημάτων*. i. 84, et al. The idiom is also found in Plato and Plut., and is of frequent occurrence in Polyb. Nor was it unknown in the plain language of common life. Thus, in the first Epistle of St. Peter, i. 14, we have: *μὴ συσχηματιζόμενοι ταῖς πρότερον, ἐν τῇ ἀγνοίᾳ ὑμῶν, ἐπιθυμίαις*: a mode of expression with which compare a similar one in Polyb. vi. 9, 2, *τῆς πρότερον ἀγνοίας*. In this case there is an ellip. of the participle of *εἰμί*.

Finally, strikingly similar to, and evidently imitated from, this expression of our author, is one in Appian, i. 132, *τῶν πρότερον ἔργων κατὰ Θεὸν κρατῆσαι*, where it is strange that Stephens (in Thes.) should have proposed to read *ἐπὶ τῶν* (forgetting the well-known Attic phrase, *κρατεῖν τῆς μάχης* or *τοῦ πολέμου*, 'to have the best of or in a battle'); and that Schweigh. there, for *πρότερον*, should have proposed to read *προτέρων*, though he must have met with the idiom in question at least twenty times in his author.

δυεῖν] Instead of this, Haack, Pop., and Goell. edit, from a few inferior MSS., *δυοῖν*. I have, with Bekk., thought proper to retain the former, resting, as it does, on the authority of almost all the best MSS. *Δυεῖν* is by Phrynichus acknowledged to be a correct form for the *genit.* though not for the dative. And certainly *δυεῖν* is here a genit.; the sense being, 'found its decision of two sea-fights,' *i. e.* consisting of two sea-fights. The idiom of the *English* language would, indeed, rather require, 'found its decision *in* two sea-fights.' The art. at *κρίσιν* stands for the pron. possessive. At *ταχεῖαν* the article is not wanted, the term being introduced *κατ' ἐπανόρθωσιν*, to signify, as we should say, 'found its decision—a speedy one—consisting of,' &c.

τούτου δὲ τοῦ—προὔβη] A brief form of expression for *τούτου δὲ τοῦ πολέμου* [*τὸ*] *μῆκος* [*ἐπὶ*] *μέγα* [*μῆκος*] *προὔβη*. Comp. infra i. 118 2.

ξυνηνέχθη γενέσθαι] 'happened to be,' *befel*; *ξυμφέρεσθαι* being, like *ξυμφορὰ*, almost always used of what is *evil*. The phrase in question is of frequent occurrence in the writers who have imitated our author, especially Procop. and Agathias.

2. *ληφθεῖσαι ἠρημώθησαν*] 'were captured and brought to ruin.'

ἀντιπολεμούντων] A rare word, seldom found except in the writers who have imitated our author.

καὶ οἰκήτ. μετέβ. ἁλισκ.] 'even changed their inhabitants,' (had their inhabitants changed) on being taken, as Ægina, Potidæa, and Scione.

φυγαὶ] *banishings*; for the word has an active sense.

3. *ἀκοῇ μὲν λεγόμενα — βεβαιούμενα*] 'very rarely confirmed [as to their actual occurrence] by facts.' Similarly in Agath. v. 5, it is said (by an evident imitation of our author), *τῷ λόγῳ μὲν ἐπαινούμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα*.

οὐκ ἄπιστα κατέστη] 'became no longer incredible,' namely, by actually again occurring.

ἐ. π. μέρος γῆς] 'to a great extent of territory.' A very rare *plena locutio*. The sense is: 'were most extensively prevalent.'

καὶ ἰσχυρότατοι οἱ αὐτοὶ] scil. *ὄντες*, 'iidemque violentissimi.'

ἐπέσχον] *prævalebant*, 'were prevalent;' a somewhat rare sense, but found in Dio Cass. 1140, *ἐπὶ πλείους ἡμέρας ὁ σεισμὸς ἐπεῖχε*. Polyb. v. 5, 6, *τῶν ἐτησίων ἐπεχόντων*.

ἐκλείψεις] Supply *κατέστησαν*. Goell. notices the *variation* of construction, strict propriety requiring *ἐκλειψέων*.

πυκνότεραι] for *πυκνότερα*. *Παρὰ τὰ* is for *τῶν*. See Matth. Gr. Gr. § 455.

αὐχμοὶ] Drought naturally produces famine, which as naturally breeds pestilence. The connexion, indeed, between *λιμὸς* and *λοιμὸς* was almost proverbial. So Matt. xxiv. 7, *καὶ ἔσονται λιμοὶ καὶ λοιμοί*.

ἔστι παρ' οἷς μεγάλοι] On this use of *ἔστιν* with the relative, for *ἔνιοι*, see Matth. Gr. § 482. In such cases very rarely is any word, as *παρὰ* here, *interposed*; and then it is only a *preposition*.

μέρος τι] *i. e.* 'some considerable portion,' as infra vii. 30. See Matth. Gr. Gr. § 487, 5.

ἡ λοιμώδης νόσος] for *ὁ λοιμὸς*, as in Pausan. ix. 5, 2. 28, 2. Niceph. Hist. p. 9. Jos. Hist. xv. 7. Hesychius, too, explains *λοιμὴ* by *λοιμικὴ νόσος*.

μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο] We may remark the force imparted to these words by the seemingly pleonastic accumulation of *μετὰ*, *ἅμα*, and *ξύν*: with which may be compared an equally striking one in St. Paul, 1 Thess. iv. 17, *ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα*. So we have in the following passages, evidently imitated from this of our author: Plut. vii. 25, 15, *ἅμα τῷ πολέμῳ καὶ λιμοῦ συνεπιτιθεμένου τοῖς Ῥωμαίοις*. Dio Cass. 591, 27, *τραύματα—μάλιστα αὐτοῖς συνεπέθετο*.

4. Thucydides now details the *causes* of the Peloponnesian war, both avowed and real;—the former, the disputes that arose out of the affairs of Epidamnus and Potidœa; the latter, the jealousy entertained by Lacedæmon of the power of Athens.

5. *προέγ. πρ.*] So Haack, Bekk., Goell., and Pop. edit, for the common reading *ἔγραψα πρῶτον*—rightly, for this is not a *pleonasm*, but a *stronger expression*.

6. *ἀλ. πρόφ.*] 'the truest cause.' This sense the context requires to be assigned to *πρόφασις*, as it afterwards does to *αἰτίαν* that of *pretext*; though, as Goell. remarks, the two might have changed places. And indeed I have noted such a position in Appian i. 228, 6, *ἥτις δὲ τῷ Ἀννίβᾳ γέγονε τῆς ἐσβολῆς αἰτία τε* (I conj. *γε*) *ἀληθὴς καὶ πρόφασις ἐς τὸ φανερόν*. But the term *πρόφασις* may very well signify the TRUE *cause*; since that signif. of the word, though rare and scarcely noticed by philologists, is found also infra i. 141, *ἐπὶ μεγάλῃ καὶ ἐπὶ βραχείᾳ προφάσει*. Dion. Hal. p. 160, 40. 173, 6. Theodoret ap. Stob. Phys. i. 116. So in Eurip. Iph. Aul. 1413, we have: *ἔχω, τάλαινα, πρόφασιν, ὥστ' ἀλγεῖν φρένα*. Aristoph. Vesp. 339 and 468, *τινα πρόφασιν ἔχων*. Herodot. i. 29, 30. iv. 145. vii. 139. iii. 36. vi. 94. Eurip. Hec. 344, *ἔχεις πρόφασιν*: and, finally, not unfrequently in Plato. Indeed, that the word should bear this sense, is no wonder, since such is far nearer to its *primitive* signification than the other. Now *that* I believe to be (from *προφαίνω*) *a manifest* or *apparent cause* producing any event, and consequently the only *true cause* of it. In this sense *πρόφασις* is used not unfrequently by Hippocrates (see Foësius), namely, to denote such physical causes of disease as are true and real.

Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν· αἱ δὲ ἐς τὸ φανερὸν λεγόμεναι αἰτίαι αἵδε ἦσαν ἑκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

XXIV. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικοῦσι δ' αὐτὴν Ταυλάντιοι, βάρβαροι, Ἰλλυρικὸν ἔθνος. 2. ταύτην ἀπῴκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος Ἐρατοκλείδου Κορίνθιος, γένος τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθείς· ξυνῴκισαν

And in two other passages of our author, infra ii. 49, and vi. 76, it means an apparent cause. As, however, what is *apparent* is not always real, so (by the same use as that by which in Latin *apparens* and *apparuit* sometimes denote what is unreal) *πρόφασις* came to mean, what it most frequently does, an *ostensible* cause, a *pretext*, &c. Moreover, the word sometimes bears the modified sense *occasion*, *ansa*, *ἀφορμή*, similarly as *causa* sometimes in Latin (so in Cic. de Div. ii. 2, we have: 'mihi *causam* explicandæ philosophiæ attulit gravis casus civitatis):' and occasionally (especially in Herodot.) it is difficult to say which of these two significations is to be assigned. But *πρόφασις* may well signify the *true cause*, though rare. It occurs also in Dion. Hal. p. 160, 40. 173, 6. Theodect. ap. Stob. Phys. 1, 116.

αἱ δὲ ἐς τὸ—κατέστησαν] 'but the causes openly avowed by either party, for which they broke the treaty and entered into the war, were these.'

Ch. XXIV. 1. *ἐν δεξιᾷ ἐσπλέοντι*] 'on the right as one enters.' Hesych. has *ἐνδέξια*, which Hemsterhus. here prefers, wrongly, I conceive, for it seems to have been a *later form*. The common reading, the editors observe, is confirmed by all the MSS., and by Dionys. Hal., Demetrius, Max. Tyr., Procop., and the Schol. on Pindar. I would add that it is also used by Herodot. vii. 4, 3, and 21, 7. Xen. Anab. i. 5, 1. xi. 2, 3. Appian, i. 1, 8. Pausan. p. 20, 14. 40, 12, et sæpe. Plutarch, Sert. 7. Alex. 66, and Anton. 41, and especially Pollux xi. 161, *ἐν δεξιᾷ εἰσπλέοντι*. Strabo, p. 739, 4, *ἐν δεξιᾷ εἰσπλέοντι*. Also p. 936, 33, and 1180, 17. Aristot. de Mundo, p. 644, A. *ἐν δεξιᾷ εἰσπλέοντι τὰς Ἡρακλείους στήλας*. Arrian, Peripl. 12, *ἐν δεξιᾷ πλέοντι*, et sæpe. Lucian, ii. 203, 4, *ἐν δεξιᾷ μέν εἰσι ἰόντι*. Procop. sæpissime. See Matth. Gr. § 390, C. and Blomfield in loc. For *ἐσπλέοντι τὸν*, Pop. is strongly inclined to read *ἐσπλέοντι ἐς τόν*. But not a single MS. countenances the insertion; and although the construction *with* the prep. is far more frequent,—nay, that *without* it is unusual,—yet, for that very reason, the reading ought not, without the authority of MSS., to be altered. The above construction, however, is not so rare as to be almost unprecedented. Besides being found in certain passages imitated from the present, (Procop. xvii. 36. 319, 3. Philostr. V. Ap. v. 1. Aristot. de Mundo, 64, A.) it occurs in Eurip. Iph. Taur. 1389, *Εὔξεινον πόρον—εἰσεπλεύσαμεν*.

τὸν Ἰόνιον κόλπον] This is to be carefully distinguished from *Ἰόνιον πόντον*, and is confined to that part of it *afterwards* called the *Adriatic*, which was bounded on the Illyrian coast by the Acroceraunian promontory. The most ancient and important passage for this appellation is Herodot. vi. 127.

προσοικοῦσι δ' αὐτὴν] The dat. is the usual construction; but the accus. is found in all the MSS., and confirmed by Priscian. Steph. Thes. too gives an example of the accus. from Aristides. To which I add Procopius Gaz. ap. Villois. Anecd. xi. 35, *τὴν Κιλικίαν προσοικοῦσι*.

Ταυλάντιοι] Two of the best MSS. have *Ταλάντιοι*. But *Ταυλ.* is defended by Steph. Byz. Strabo, 474. Ptolemy. Pliny, H. N. iii. 20. Zosim. v. 26, 1. Procop. 92, 36.

2. *Κορίνθιος, γένος*] So I point, with the Schol. and Bekk., while Ha. and Pop. retain the common punctuation, *Κορίνθιος γένος*, which is defended by vii. 57, *Ἀργεῖοι γένος*. At *γένος* subaud. *κατά*, and at *τῶν*, *ἐκ*, 'by race descended from Hercules, an Heracleid.' The article is not often omitted in Thucyd. before the genitive of an appellative (as here before *Ἐρατοκλείδου*), unless to avoid unpleasant repetition, in a long list of names. Otherwise the omission arises (as Matthiæ says, Gr. § 273) from this mention of descent being often not so much a *precise definition* as a *customary addition*.

κατὰ δὴ τὸν παλαιὸν νόμον, &c.] As to

δὲ καὶ τῶν Κορινθίων τινὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους. 3. προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος· στασιάσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὡς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων ἐφθάρησαν, καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. 4. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς δυνατους· οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐλῄζοντο τοὺς ἐν τῇ πόλει κατά τε γῆν καὶ κατὰ θάλασσαν. 5. οἱ δὲ ἐν τῇ πόλει ὄντες Ἐπιδάμνιοι, ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις, ὡς μητρόπολιν οὖσαν, δεόμενοi μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ

what were the rights due from colonies to the parent states, it may be observed, that the colonists were furnished with arms, utensils, and stores of provisions, by their fellow-citizens, at the public expense. They were also provided with *diplomata*, called *κατοίκια*, [constituting them a colony. T.] But, above all, they carried with them their country's gods, and the sacred fire lighted at and taken from the *penetrale urbis*, and which, if it should chance to be extinguished, had again to be kindled from thence. It was the custom for the colony to annually send deputies to the mother country, to celebrate divine rites in honour of their country's gods. It was also usual for the colony to take its high priests from the parent country. And, moreover, if the colonists should ever choose to plant any where another colony, it was customary for them to ask for a *leader* of it from the mother country. Duker.

καὶ τοῦ ἄλλου Δωρικοῦ γένους] 'and of the rest (*i. e.* the other nations) of the Doric race.' So Haack, Pop., Bekk., and Goell. edit, from several MSS., instead of vulg. *καὶ ἄλλοι ἐκ τοῦ Δ. γ.*

3. *στασιάσαντες ἐν ἀλλήλοις*] We have here an unusual syntax; the general one being a dat. or accus. with *πρός*. Yet *στασ. ἐν ἀλλήλοις* is found in Xen. Cyr. vii. 4, 1, and *ἐν ἑαυτοῖς* in Hist. i. 5, 5. The words *ὡς λέγεται* *may* be referred to what follows, but better to what precedes.

ἀπὸ πολέμου—ἐφθάρησαν] So Haack, Goell., Bekk., and Pop. edit, from nearly all the MSS., for *ὑπὸ πολέμου*. I cannot, however, agree with Goell. in assigning to the *ἀπὸ* the sense *post*, and so placing a comma after *βαρβάρων*. Besides that the authority for such a signification of *ἀπὸ* in the *early* writers is insufficient, the sense so yielded is here little apt. In fact *ἀπὸ* here (as not unfrequently elsewhere in our author) stands for *ὑπὸ*, *by* (an interpretation, it may be observed, confirmed by the old reading above noticed, which was evidently no other than a *gloss*); and this is the more apparent from its being connected with *ἐφθάρησαν*, '*were wasted, reduced very low*;' a term, this, denoting little less than *διαφθείρω*. In this sense it frequently occurs in our author; *e. g.* ii. 30. iii. 85, 92, 93. Hesiod, Opp. 180. They were brought to the brink of ruin by a war with the neighbouring barbarians, which had been, it seems, produced by democratic factions. The Taulantians, regarding the Epidamnians as intruders on their territory, took advantage of their internal dissensions to attack and endeavour to destroy the city.

τῆς δυνάμεως τῆς πολλῆς] On this idiom see note supra cap. 2, 3.

4. *τὰ δὲ τελευταῖα*] An *adverbial phrase* for *postremo*, at the last, as at viii. 85. iii. 65, *ἃ δὲ τελευταῖά φατε ἀδικηθῆναι*, supp. *κατά*. Thus the lexicographers give *τελευταῖα* and also *τὰ τελ.* for *postremo*. So Lucian, i. 868, 89, *τὰ τελευταῖα καὶ ἐμνήθη*. Ælian, V. H. *τὰ τελευταῖα ἀπεσφάγη*. Dio Cass. 924, 44.

ἐξεδίωξε] 'drove into exile.' The word in this sense is noticed by Pollux as a Thucydidean term. Scarcely any precedent for it elsewhere is to be found in Steph. Thes. But I have noted it in Dio Cass. 256, 96. 1113, 46. 1288, 39. Lucian, i. 1, 18. Diod. Sic. i. 260, *ἐκδ. ἐκ τῆς χώρας*. And the word ought also to be restored in a passage of Xen. Ages. iii. 1, *τὰ αἰσχρὰ ἐδίωκε*, where read, from one MS., *ἐξεδ.*

Of *τοὺς δυνατοὺς* the sense is *optimates*, the oligarchs; and so, on the other hand, by *δῆμος* is denoted the democratical party. On the form of government in Epidamnus, see Wachsmuth, Antiq. Gr.

ἐλῄζοντο] *infestabant*, *i. e.* by a petty war of devastation and rapine.

5. *ὡς μητρόπολιν οὖσαν*] See note supra § 2.

τούς τε φεύγοντας ξυναλλάξαι σφίσι, καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. 6. ταῦτα δὲ ἱκέται καθεζόμενοι ἐς τὸ Ἡραῖον ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἱκετείαν οὐκ ἐδέξαντο, ἀλλ' ἀπράκτους ἀπέπεμψαν.

XXV. Γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν, ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρόν· καὶ πέμψαντες ἐς Δελφοὺς, τὸν θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν τινὰ πειρῷντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ δ' αὐτοῖς ἀνεῖλε παραδοῦναι, καὶ ἡγεμόνας ποιεῖσθαι. 2. ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποικίαν, τόν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες· ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμῦναι. 3. Κορίνθιοι δὲ κατά τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν,—νομίζοντες οὐχ ἧσσον ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων,—ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν, ὄντες ἄποικοι· 4. οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ

τοὺς φεύγοντας] *the exiles;* for ὁ φεύγων came to be almost a substantive.

6. καθεζόμενοι] 'sitting,' the *posture* of suppliants, from which, also, they arose, on being raised by the person whom they addressed, and who thereby was understood to grant their petition. See i. 126, and note. On this use of ἐς with *καθίζεσθαι*, Matth. Gr. § 578, observes that *καθέζεσθαι, ἵστασθαι (στῆναι) εἰς τόπον τινὰ* or *εἴς τι* stands properly for *καθέζεσθαι, ἵστασθαι ἐν τόπῳ ἐλθόντα εἰς αὐτόν.*

ἀπράκτους ἀπέπεμψαν] A common formula for denying a request.

Ch. XXV. 1. γνόντες—οὖσαν] for εἶναι, in either case, there is pres. for imperf. Τιμωρίαν is for βοήθειαν, or ἐκδικησιν, scil. κατὰ τῶν ἀδικούντων.

ἐν ἀπόρῳ εἴχοντο] 'they were held in a strait or perplexity, were in hesitation.' So Herodot. ix. 98, ἀπορίῃ εἴχοντο: and iii.129. iv. 131, ἐν ἀπορίῃσιν εἴχετο. Athen. p. 361, B. ἐν ἀπορίᾳ δὲ οἱ Φοίνικες ἐχόμενοι. Dio Cass. p. 626, 99, ἐν ἀπόρῳ ἔσχετο. Procopius often uses the phrase ἔχειν ἐν ἀπόρῳ, as p. 102, ἐν ἀπόρῳ εἶχον τὸ θέσθαι τὸ παρόν: where, considering that the passage is evidently imitated from this of our author, ought, it would seem, to be read εἶχοντο θέσθαι. Yet at p. 134, 37, we have: ἐν ἀπόρῳ εἶχεν ᾗ τὸ παρὸν θέσθαι: and at 226, 16, ἐν ἀπόρῳ εἶχον ᾗ τὸ παρὸν θήσονται: and at p. 126, 34, ἐν ἀπόρῳ εἶλεν ᾗ τὸ παρὸν θέσθαι, where for εἶλεν ought to be read εἶχεν. In such cases ἔχειν stands for εἶναι, as in Latin *habeo* for *esse; e. g.* Sallust, Cat. 41, 'in incerto *habuere*, quidnam consilii caperent.' Finally, of the phrase ἐν ἀπόρῳ εἶναι examples occur in Herodot., Xenoph., Dionys. Hal., and other writers. And of θέσθαι thus used for διαθέσθαι, *disponere, componere*, we have examples infra i. 31, θ. τὸν πόλεμον, and v. 80. Dionys. Hal. Ant. p. 70, 31, εὖ θέσθαι τὸ παρόν. Schol. on Pindar Nem. 3, 131, διδάσκει τὸ παρὸν εὖ θέσθαι. Eurip. Iph. T. 1004, τὰ σαυτοῦ θέμενος εὖ. So also Bacch. 49. Andr. 380.

τὸν θεὸν ἐπήροντο] So Haack, Bekk., Goell., and Pop. edit for vulg. ἐπήρωτων, which, however, is defended by i. 118, and iii. 92. Arrian, E. A. vii. 26, 3. Diodor. Sic. ii. 338. iv. 37. Xenoph. sæpe. Yet the authority of MSS. *here* imperatively demands the former, which is further confirmed by a passage of our author infra iii. 92, and by others in Dionys. Hal. Ant. p. 63, 9 (Reiske). Dio Cass. 152, 34. 403, 63. 718, 85. Plato, 523, D. 368, D. Aristoph. Lys. 98. Plut. 32. Eurip. frag. Erecth. ii. 1, and especially by Hdot. i. 19, τὸν θεὸν ἐπείρεσθαι.

τιμωρίαν τινὰ—ποιεῖσθαι] for εὑρεῖν or λαβεῖν.

παραδοῦναι, καὶ ἡγεμόνας ποιεῖσθαι] Thus surrendering the colony to the Corinthians, and transferring their allegiance to Corinth.

2. ἐδέοντό τε] I have, with Bekk. and Pop., placed a colon after δηλοῦντες: for it has been shown by Hermann (Opusc. iii. 156) that ἐδέοντό τε signifies *prætereaque orabant.* Ἀποδεικνύντες signifies 'having proved.'

3. κατὰ τὸ δίκαιον] 'on account of the justice [of the request].' The words νομίζοντες, &c. are meant to more fully express what was intimated at κατὰ τὸ δίκαιον: and, consequently, in construing, should be brought in between δίκαιον and ὑπεδέξαντος, a nominativus pendens, in the place of the genitive absolute, νομιζόντων αὐτῶν.

ἑαυτῶν] *theirs.* Observe τε—ἅμα δὲ καὶ, where the apodosis is in καί.

ὅτι παρημέλουν, ὄντες ἄποικοι] 'because, though their colonists, they had treated them with neglect.'

4. πανηγύρεσι ταῖς κοιναῖς] 'public assemblages,' the celebration of the great festivals for the exhibition of *games* (as the Olympic) and theatrical representations, &c. So in Aristoph. Pers. 342, we have: ἤδη γὰρ ἔξεσται τόθ' ὑμῖν—ἐς πανηγύρεις θεωρεῖν ἑστῶσθαι, &c. On these assemblages see Blomfield on Æschyl. Theb. 206.

Of the nature of the honours and privileges denoted here by γέρα, we can possess but an imperfect knowledge: yet among these we may very well venture to include (with the Schol.) the προεδρία, as also, what Diod. Sic. supposes to be chiefly meant, the sending of choice victims for sacrifice at Corinth.

διδόντες] This and the following participles, προκαταρχόμενοι and περιφρονοῦντες, have no finite verb to which to be referred, and consequently the construction is left incomplete. The best mode of treating the difficulty is, with Poppo and Arnold, to suppose that the writer meant to complete the sentence by repeating at the end of it some *verb* of similar meaning to παρημέλουν, and then omitted to do so; as if παρημέλουν itself could serve as the verb; notwithstanding that, by inserting γάρ, he had, according to grammatical construction, rendered this impossible. As examples of passages similarly imperfect, Poppo adduces two, infra vii. 74, and viii. 87. And Arnold compares another at vii. 28, where (he observes) the insertion of the γάρ shows that a new sentence was intended to be begun, yet no verb follows; so that the verb must be repeated from the preceding sentence, just as if the γάρ had not been introduced: ἠπίστησεν ἄν τις ἀκούσας· τὸ γὰρ—μήδ' ἀποστῆναι, ἀλλὰ ἐκεῖ Συρακούσας ἀντιπολιορκεῖν,—καὶ τὸν παράλογον τοσοῦτον ποιῆσαι, &c. Here ἠπίστησεν ἄν τις must be repeated, although the insertion of the γάρ shows that the writer had at first a different construction in his mind. Comp. Matth. Gr. § 555. Obs. 1.

οὔτε Κορινθίῳ—ἱερῶν] Of these words the sense certainly cannot be that assigned to them by the Latin and English translators and some commentators, 'began with a Corinthian in the *distribution* of public sacrifices.' No mention is here made of *distribution;* and the sense in question would rather require Κορινθίοις ἀνδράσι. The expression Κορινθίῳ ἀνδρὶ can only refer to some *one* particular Corinthian who had especially to do with the sacrificial rites; namely, as the Schol., Steph., Abresch, and Heilm. are agreed in supposing, the *chief priest*, who, the Schol. tells us, was customarily sent from parent states to colonies, and whose office on the occasion was to commence the sacrifice by pouring a cup of wine on the head of the victim, sprinkle it with the sacrificial meal, and cut off the hairs from the forehead and throw them into the fire. This view of the sense, I find, Poppo himself has been induced to adopt; confirming it by a similar form of expression in Appian i. 100 (doubtless formed on the present), καὶ εὐθὺς, ὥσπερ αὐτῇ (scil. τῇ ἐλάφῳ) προκαταρχόμενος (scil. τῆς μάχης) ἠκροβολίσατο, &c. 'beginning the battle by or with the stag,' using that as his dux and auspex. Whence (I would observe) may sufficiently be justified this use of the *dative* which Poppo had needlessly objected to, and which Goeller even denied to be Greek! There may be, as Abresch supposes, an ellip. of ἐν, but perhaps the dative itself has all the force necessary. It would, indeed, have been more agreeable to the *norma loquendi*, if the author had written ἀπὸ Κορινθίου ἀνδρός. And so in a passage of St. Peter, 1st Epist. iv. 17, we have: ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, &c. where it *might* have been ἡμῖν: and the version of our English translators there 'at us,' would well represent the sense in the present passage, but still better that of Wakef. '*with* us,' which is more accordant with the English idiom. Though we have *from* so used in a line of Dryden:

'The song began *from* Jove.'

περιφρονοῦντες δὲ αὐτοὺς] lit. '*looking above* them,' despising them. As used in

αὐτοὺς, καὶ χρημάτων δυνάμει ὄντες κατ᾽ ἐκεῖνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις, καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῷ δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων τὰ περὶ τὰς ναῦς. ᾗ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικὸν, καὶ ἦσαν οὐκ ἀδύνατοι· τριήρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο πολεμεῖν. XXVI. Πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ Κορίνθιοι, ἔπεμπον ἐς τὴν Ἐπίδαμνον ἄσμενοι τὴν ὠφέλειαν, οἰκήτορά τε τὸν βουλόμενον ἰέναι κελεύοντες καὶ Ἀμπρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς. 2. ἐπορεύθησαν δὲ πεζῇ ἐς Ἀπολλωνίαν, Κορινθίων οὖσαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ κωλύωνται ὑπ᾽ αὐτῶν κατὰ θάλασσαν περαιούμενοι. 3. Κερκυραῖοι δὲ ἐπειδὴ ᾔσθοντο τούς τε οἰκήτορας καὶ φρουροὺς ἥκοντας ἐς τὴν Ἐπίδαμνον, τήν τε ἀποικίαν Κορινθίοις δεδομένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι ναυσὶ, καὶ ὕστερον ἑτέρῳ στόλῳ, τούς τε φεύγοντας ἐκέλευον κατ᾽ ἐπήρειαν δέχεσθαι αὐτοὺς, (ἦλθον

this sense, the term has more usually the syntax with the *genit.* And so in Plut. Per. we have: *αὐθαδείᾳ τινὶ—περιφρονῆσαι τῶν Λακων.* Also in a passage of St. Paul, Tit. ii. 5. Yet the accus. is found in Aristoph. Nub. 741, *περιφ. τὰ πράγματα*, and v. 225, *ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον, i. e.* 'look above the sun,' and v. 226, *τοὺς Θεοὺς ὑπερφρονεῖς.* Lucian, iii. 497, 1, *περιφ. Καλλιόπην.* Jos. Ant. iv. 8, 4, *περιφ. τοὺς γονεῖς.* Greg. Naz. epitaph on his father: *τοῦ κόσμου περιφ. τὸ ἁπατηλὸν*, 'lookest above.' Of *καταφρονεῖν* the sense is, 'to look *down* upon any thing or person.'

ὄντες—ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις] put (by a use of adv. for adj., on which see Matth. Gr. § 200) for *ὄντες πλούσιοι ὁμοῖα τοῖς μάλιστα (πλουσίοις) τῶν Ἑλλήνων*, as in Herodot. vii. 116, we have: *ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα*, and iii. 57. Jos. Ant. xix. 1, 18, *χρήματα περιβεβλημένος ὁμοῖα τοῖς Ῥωμαίων πλουσιωτάτοις.*

δυνατώτεροι] 'an over-match for them,' *i. e.* the Corinthians.

προέχειν] This depends on *ἐπαιρόμενοι*, *προέχειν ἔστιν ὅτε ἐπαιρόμενοι* standing for *ἐπαιρ. διὰ τὸ προέχειν, i. e. ὅτι προεῖχον.* See Matth. Gr. § 534. *Ἔστιν ὅτε, occasionally:* for the Corcyreans, it seems, did not *always* show this pride. Of *κατὰ*, just after, the sense is *propter*, as at c. 49.

τὰ περὶ τὰς ναῦς] The *τὰ* stands for *ἐς τὰ [πράγματα].*

ᾗ καὶ μᾶλλον] *i. e.* as the Schol. says, that they might not appear inferior to the Phœnicians.

CH. XXVI. 1. *ἄσμενοι*] for *ἀσμένως*, *gladly*, as infra iii. 84. v. 34, *ἄσμενον πρόφασιν λαβόντες. Τὴν ὠφέλειαν* stands for *τὴν βοήθειαν*, 'the aid required.'

οἰκήτορα τὸν βουλόμενον ἰέναι κελεύοντες] Here *κελεύοντες* must, *per dilogiam*, be taken in *two* senses, to denote, 1. as applied to *οἰκ. τὸν βουλ. direct;* 2. as applied to *Ἀμπρακιωτῶν — φρουροὺς, command.* And the *ἰέναι* must be taken twice. Thus there will be no occasion to understand, as the Schol. does, *ἔπεμπον.*

2. *πεζῇ*] 'by land.' See my Lex. N. Test. in voc.

μὴ κωλύωνται—περαιούμενοι] Verbs of *hindering* are among those which take the particip. for infin. See Matth. Gr. § 547, et seq.

3. *ᾔσθοντο*] This, for vulg. *ᾤσθηντο*, is edited by Haack, Pop., and Goell., from many of the best MSS.

ἐκέλευον κατ᾽ ἐπήρειαν] On the import here of the term *ἐπήρεια*, no little difference of opinion exists among commentators. Goell. assigns to it the sense *malitiam;* while Levêque renders, 'with insulting hauteur;' of which two senses the latter deserves the preference. The word, however, properly denotes 'any injurious treatment' (see Diod. Sic. vii. 140), whether by *words*, as shown in insult or calumny, or *deeds*, as shown in violence of any kind (see Jos. Ant. xvii. 5, 5). Sometimes also the sense *insult* is associated

γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγένειαν, ἣν προϊσχόμενοι ἐδέοντο σφᾶς κατάγειν,) τούς τε φρουροὺς, οὓς Κορίνθιοι ἔπεμψαν, καὶ τοὺς οἰκήτορας ἀποπέμπειν. 4. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. ἀλλὰ στρατεύουσιν ἐπ᾽ αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ μετὰ τῶν φυγάδων, ὡς κατάξοντες, καὶ τοὺς Ἰλλυριοὺς προσλαβόντες. 5. προσκαθεζόμενοι δὲ τὴν πόλιν, προεῖπον Ἐπιδαμνίων τε τὸν βου-

with that of *injury*, as in Jos. Ant. xvi. 2, 3, 4. Demosth. de Cor. *ἐχθροῦ μὲν ἐπήρειαν ἔχει, καὶ ὕβριν καὶ λοιδορίαν καὶ προπηλακισμὸν ὁμοῦ.* Whether these two senses are here to be *united* is doubtful; but supposing the *two* to be intended, we may render, with Arnold, 'in order to vex or insult them;' for, as he observes, 'they were more anxious to annoy the Epidamnians than to aid the exiles.' This, however, involves no little harshness: and, as the expression in question seems (as in the phrases *κατ᾽ ἔχθραν, κατὰ φιλίαν*) to refer to inward affection of the mind rather than outward action, the sense intended appears to be, 'insultingly and contumeliously.' So Aristot. Rhet. ii. 2, *τρία ἐστὶν ὀλιγωρίας, καταφρόνησίς τε καὶ ἐπηρεασμὸς καὶ ὕβρις*, and Polit. iii. 16, *πολλὰ πρὸς ἐπήρειαν καὶ χάριν εἰώθασι πράττειν.* And such is the force of *ἐπηρεάζοντες* in Plut. Opp. Mor. 135, D. vexantes per invidiam et contumeliam. Finally, that the word *might* bear (what Goell. denies it can) the sense *threateningly*, is sufficiently proved by a passage of Herodot. vi. 9, 22, *τάδε λέγετε ἐπηρεάζοντες.* And, indeed, it is borne out by the etymology of the word, which may best be derived from *ἐπὶ* and *ἀρειὰ*, an Homeric and Pindaric term signifying *menace, threatening*, and sometimes *malediction, imprecation;* which, indeed, seems to be the primary sense of the word, and the other only a secondary one by metonymy. And so *ἔπαρὰ* in Hom. Il. ix. 456, *θεοὶ δ᾽ ἐτέλειον ἐπαράς.* In fact, *ἐπήρεια* appears to be a later or Attic form for the earlier *ἔπαρὰ*, the long *a* here, as often, being changed into *η*. Of the *phrase* itself, *κατ᾽ ἐπ.*, I have met with no examples elsewhere except in Jos. Ant. xvi. 2, 3, 4, and Dio Cass. 169, 31. 714, 33, and there only in the sense *injuriously, unjustly*, as said of *action.*

τάφους ἀποδεικνύντες καὶ ξυγγένειαν] There is here a *dilogia* in *ἀποδεικ., q. d.* '*pointing out* the graves [of their ancestors] and *showing* kindred.' The art. is not used at *τάφ.*, it being *implied.* So it is observed by Heyn. Opusc. Acad. i. 316, 'majorum sepulchra in patriâ quam coloni reliquerant, aliaque monumenta pro eâ, quæ erat priscarum gentium summa circa hæc religio, magnam vim ad inflammandos pietatis sensu animos et in obsequio retinendos habere debuerunt.'

ἣν προϊσχόμενοι] 'putting forward which,' namely, as a ground of their request, *προτείνοντες.* In the word following *κατάγειν*, 'to bring back,' 'restore,' we have what was a customary term on this subject.

4. *οὐδὲν αὐτῶν ὑπήκουσαν*] Here *οὐδὲν*, which is for *κατ᾽ οὐδὲν*, stands not so much for *οὐκ*, as it is a stronger expression. It is used by Eurip. Iph. Aul. 521, 1417, and by others of the best writers from Homer downwards; *e. g.* Il. i. 412, *ἄριστον᾽ Ἀχαιῶν οὐδὲν ἔτισε.* So the Latin *nil.* The *κατὰ* is often expressed.

ἀλλὰ στρατεύουσιν] No single word of Latin or English will express the force of *ἀλλά*; to perceive which, some words must be supplied, as follows: 'Then the Corcyræans [no longer contented themselves with words] but warred,' &c.

ὡς κατάξοντες] Underst. *αὐτοὺς*, which was formerly in the text, but cancelled by all the recent editors, on the authority of MSS.

5. *προσκαθεζόμενοι τὴν πόλιν*] So Pop., Bekk., and Goell. edit, from the best MSS., for vulg. *τῇ πόλει*, the dat. being, indeed, the *common* construction, but the accus. that characteristic of our author, though not *peculiar* to him, since it is found, however rarely, in other writers, especially those of the old Attic dialect; yet only in cases where *προσκαθ.* has the sense *to blockade.*

προεῖπον Ε. τὸν βουλόμενον—ἀπιέναι] 'made proclamation, that any Epidamnian who chose, and the foreigners, might quit it unmolested.' The words of a proclamation or message are not unfrequently thus expressed by a construction with an accus. and infin. In the phrase *ἀπαθεῖς ἀπιέναι*, we have what was a customary form of expression in such cases. Similar to which we have in Arrian, E. A. iii. 30, 4, *ἐπεκηρυκεύετο τοῖς βαρβάροις, ἀπαθεῖς σφᾶς ἀπαλλάσσεσθαι*, and iv. 5, 3. Pindar,

λόμενον καὶ τοὺς ξένους ἀπαθεῖς ἀπιέναι· εἰ δὲ μή, ὡς πολεμίοις ‡ χρήσεσθαι. 6. ὡς δ' οὐκ ἐπείθοντο, οἱ μὲν Κερκυραῖοι (ἔστι δὲ ἰσθμὸς τὸ χωρίον) ἐπολιόρκουν τὴν πόλιν· XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἦλθον ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιὰν, καὶ ἅμα ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκήρυσσον, ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἰέναι· εἰ δέ τις τὸ

Pyth. iv. 53, and 523. Aristot. Rhet. p. 106. At ἀπαθ. sometimes κακῶν or the like is supplied, as in Herodot. i. 207. vii. 184. Xen. Anab. vii. 7, 33.

ὡς πολεμίοις χρήσεσθαι] Instead of this, *χρήσασθαι*, which is found in most of the MSS., has been edited by Pop., Bekk. (1st ed.), and Goell. The common reading has, however, been restored by Bekk. in his 2nd ed., and also by Dr. Arnold. Certainly the authority of MSS. in cases like this, of minute, and in MSS. scarcely perceptible, variation, is inconsiderable, and greatly inferior to the authority of grammatical and critical principles. Now here 'the future tense (as Dr. Arnold observes) seems required, because the act spoken of is essentially future, inasmuch as it is contingent upon the actions of the other party.' See Kühner's Gr. § 445, 2. Poppo, too, in his Appendix, is inclined to adopt this reading, observing, 'negari non potest ita melius diversam vim, quam *προεῖπον* apud *ἀπιέναι* et apud *χρήσ.* habet, distingui.' Here, then, though *χρήσ.* must grammatically depend upon *προεῖπον*, yet that verb must, per dilogiam, be repeated in another sense, such as is included in *proclaim*, i. e. *declare openly*, q. d. 'They told them plainly, that they would treat them as enemies.'

6. *ἔστι δὲ ἰσθμὸς τὸ χωρίον*] This insertion between the nominative and the verb to us seems awkward; but it is quite Thucydidean; though not *confined to* our author, being found also in Herodot. See more in note at i. 31, 2. The term *ἰσθμὸς* here, as supra c. 7, stands for *ἰσθμῶδες χωρίον*, meaning a *peninsula*. So infra viii. 25, we have, by a similar parenthesis, *στήσαντες δὲ τροπαῖον, τὸν περιτειχισμὸν, ἰσθμώδους* (peninsular) *ὄντος τοῦ χωρίου, οἱ Ἀθηναῖοι παρεσκευάζοντο*. In the present passage the parenthetical *δὲ* is meant to intimate the *reason* for the action, as founded on its ready practicability. So, in a similar instance, Joh. vi. 10, it is said, *ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ*.

CH. XXVII. 1. *ἄγγελοι ὅτι*] 'messengers (announcing) that.' At *πολιορκοῦνται* subaud. *Ἐπιδάμνιοι*, taken from *Ἐπιδάμνου*.

ἀποικίαν ἐκήρυσσον] 'proclaimed the forming of a colony.' A brief expression, explained by what follows. Hence may be understood Æschyl. Agam. 1320, *πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν*. The construction there is, *κηρύσσειν βοὴν ἀστοῖσι δεῦρο πρὸς δῶμα* (*ἰέναι*).

ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ] Supply *μοίρᾳ*, *parte*, i. e. *sorte, conditione;* this being a phrase to denote 'on condition of enjoying equal and like rights and privileges.' It occurs also infra i. 140, and often elsewhere in our author; it is also frequently found in Procop. and Appian, and occasionally other writers, *e. g.* Æschin. 65, 28. The question, however, is whether we are to understand this as meant of equality with the citizens of the old country, or of equality *one amongst another*. Heyne, Goell., and Wachsm. adopt the *former* view, supporting it from a passage infra i. 34, where colonists are said to be sent out *ἐπὶ τῷ ὁμοίοι τοῖς λειπομένοις* (*i. e.* those of the old country). The *latter* view, however, is adopted by Drum. and Arnold. 'The Corinthians (say they) guarantee the settlers against being subject to those distinctions of rank or privilege which existed in Corinth.' According to this view (which seems to deserve the preference), they were to enjoy equal political rights and privileges with the old colonists, and equal ones amongst one another, however unequal they might have held them in the mother country. A view which I would observe is strongly confirmed by a passage (evidently imitated from the present) of Procop. 106, 5, *ὅσοι οὐκ ἐπὶ τὸ* (read *τῷ*) *δοῦλοι εἶναι, ἀλλ' ἐπὶ τῇ ἴσῃ καὶ τῇ ὁμοίᾳ ἐς τὴν πολιτείαν ἀφίκοιντο:* and Herodot. ix. 7, *συμμάχους ποιήσασθαι ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ*. So also Synes. 240, C. *μεθέξων καὶ ἡμῶν καὶ τῶν ἡμετέρων ἐπὶ τὰ ἴσα καὶ τὰ ὅμοια, φησὶ τὸ γράμμα τὸ Λακωνικόν*: where, for *ἐπὶ τὰ ἴσα*, and *τὰ ὅμοια*, read *ἐπὶ τᾷ ἴσᾳ* and *τᾷ ὁμοίᾳ*, Doricè; and by *γράμμα* there, understand a *formula fœderis*. It may be observed, that the passage infra i. 34, does not bear on the present case, the meaning there being, as Arnold observes, merely this, that 'the colonists intended their colony to be a

παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλέοντες πολλοὶ καὶ οἱ ταργύριον καταβάλλοντες. 2. *ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοιντο ὑπὸ Κερκυραίων πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι.* 3. *καὶ Ἐπιδαυρίων ἐδεήθησαν, οἳ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν καὶ Τροιζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὀκτώ.* 4. *Θηβαίους δὲ χρήματα ᾔτησαν καὶ Φλιασίους, Ἠλείους δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες παρεσκευάζοντο τριάκοντα καὶ τρισχίλιοι ὁπλῖται.* XXVIII. *Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευὴν, ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικυωνίων πρέσβεων, οὓς παρέλαβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουροὺς τε καὶ οἰκήτορας ἀπάγειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου.* 2. *εἰ δέ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν· ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν.* 3. *ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντείῳ ἐπιτρέψαι. πόλεμον δὲ οὐκ εἴων ποιεῖν·*

sovereign state, and, so far, the equal of the mother country, instead of being a mere subject dependency.' Such, then, and such alone, *can* be the sense intended, since what was it that was offered as a boon to induce settlers to go to Epidamnus?—*the freedom of the city.*

καταθέντα] 'after laying (or putting) down.' *Καταβαλόντα* would have been the more usual term. *Πεντ. δραχμὰς Κορινθίας*, meaning the heavy Egyptian drachmæ, each of which was worth ten oboli; so that fifty of these are equivalent to about eighty-three Attic drachmæ. See Boeckh, and Mueller, Dor. ii. 61, 1.

μένειν] scil. *ἐν τῇ πόλει*, as opposed to *ἰέναι* before. Thus *μένειν* here stands for *μένειν οἴκοι*, or is to be taken in the sense 'to stay [where one is].'

2. *ξυμπροπέμψειν*] 'that they would forward them on the way,' *convoy* them. So Pop., Bekk., and Goell. edit, for vulg. *ξυμπροπέμψαι*. See Matth. Gr. § 506, 6.

Of *εἰ ἄρα* the sense is, *if haply*, as in Acts xvii. 27.

Παλῆς] So Bekk., Goell., and Pop., for vulg. *Πάλης*, rightly; for it has been shown by Buttm. and Matth. that these nouns ought not to have the iota subscript.

4. *Θηβαίους δὲ χρήματα ᾔτησαν*] On this syntax see Matth. Gr. Gr. § 411, 4.

CH. XXVIII. 1. *οὓς παρέλαβον*] 'whom they had taken with them,' *assumpserant;* either, as the Schol. supposes, to be witnesses of what was said, or rather to be mediators of peace between the two parties. See more in the note appended to my Transl.

οὐ μετὸν αὐτοῖς Ἐπιδάμνου] 'as they had no concern with.' Participles in the neuter are not unfrequently used thus as a *nominativus pendens*. So, besides *μετὸν, παρὸν, ἐξὸν*, &c. See Matth. Gr. 539.

2. *εἰ δέ τι ἀντιποιοῦνται*] scil. *Ἐπιδάμνου*, 'lay claim to:' so iv. 122, *ἀντ. τῆς πόλεως*. At *τι* subaud. *κατά*. The sense is, 'on any ground or pretence.'

δίκας δοῦναι] This phrase (which differs from *δίκην δοῦναι, pœnas dare, puniri*) signifies 'to submit the quarrel to a fair decision.' Arnold compares the phrase *ὅρκον διδόναι*, 'to offer to the other party a settling of the matter;' in the one case by the judgment of a third party, in the other by one's clearing oneself by an oath.

π. πόλεσιν αἷς ἂν is for *παρὰ πόλ., παρ' αἷς ἂν ξυμβῶσιν ἀμφότ. δοῦναι δίκας.*

τούτους κρατεῖν] 'those should hold or occupy it.' The infin. is used as *εἶναι* and *μετέχειν* in the last chap.; for the rule applies to *proposals* as well as proclamations.

3. *οὐκ εἴων*] *dehortabantur, dissuaded it.* An idiom of Ionic and old Attic Greek, again occurring infra vi. 72. vii. 48, and which is

εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖσθαι οὓς οὐ βούλονται, ἑτέρους τῶν νῦν ὄντων μᾶλλον, ὠφελείας ἕνεκα. 4. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἢν τάς τε ναῦς καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλεύσεσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι, αὐτοὺς δὲ δικάζεσθαι. 5. Κερκυραῖοι δὲ ἀντέλεγον, ἢν καὶ ἐκεῖνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσειν ταῦτα· ἑτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς †δὲ ποιήσασθαι ἕως ἂν ἡ δίκη γένηται. XXIX. Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρῆσαν,

frequent in Herodot.; *e. g.* ii. 30. v. 96. iv. 203. vi. 109 & 36, *οὐκ ἔα* M. *πόλεμον τῷ βασιλεῖ ἀναιρέεσθαι*. It is also found occasionally in Xenoph. (as Hist. ii. 1, 9, *οὐκ εἶα ναυμαχεῖν*.) Æschyl. Sept. 360, *πόρον δ' Ἰσμηνὸν οὐκ ἐᾷ περᾶν ὁ μάντις*: and also even in Homer, *e. g.* Il. viii. 428, *οὐκέτ' ἔγωγε Νῶϊ ἐῶ, Διὸς ἄντα, βροτῶν ἕνεκα πτολεμίζειν*, and sometimes, I believe, in Euripides. This sense is confined to the pres. and imperf., and does not extend to the aorist: for *οὐκ εἴασε* means simply *non sivit, did not let*, as infra vi. 41, 80, et al.

εἰ δὲ μή] Goell. observes, that one should rather have expected *εἰ δέ*, scil. *ποιοῦσιν*; whereas *εἰ δὲ μὴ* signifies *sin minus*. The sense, however, is: 'but if otherwise, i. e. if it should *not* be as they wished.' Indeed this comes under the rule in Matth. Gr. Gr. § 617, 6, of negative propositions followed in their antithesis by a negative condition, *εἰ δὲ μή*, instead of an affirmative. So in Soph. Trach. 586, we have: *εἴ τι μὴ δοκῶ πράσσειν μάταιον· εἰ δὲ μή, πεπαύσεται*. See Heinsdorf ad Plat. Hipp. p. 134.

φίλους ποιεῖσθαι] 'gain friends,' lit. 'attach persons to themselves as friends.' Equiv. to the ordinary Greek expression, found in Luke xvi. 9, *ποιήσατε ἑαυτοῖς φίλους*, &c.

ἑτέρους τῶν νῦν ὄντων] 'other than,' of a very different nature from, 'their present [associates],' the exiles from Epidamnus. A somewhat rare syntax, at which the commentators would not have stumbled, had they remembered a similar form of expression in Æschyl. Choëph. 213, *μὴ μάτευ' ἐμοῦ μᾶλλον φίλον*: whence it is plain that the present unusual phraseology is formed on a blending of two modes of expression, *φίλους π. ἑτέρους τῶν νῦν ὄντων*, (where *ἑτ.* would carry the genit. from the comparison implied therein. See Matth. Gr. Gr. 366, a.) and *φίλους π. μᾶλλον τῶν νῦν ὄντων*. Consequently the construction is *φίλους π. ἑτέρους μᾶλλον τῶν ν. ὄ.*

4. *πρότερον δὲ—δικάζεσθαι*] The sense is: 'but before that was done, it would not be well that *those* should be sustaining a siege, while *themselves* are litigating on the question.' By *αὐτοὺς* is meant, as Bauer remarks, the two litigant parties, both the Corcyræans and the Corinthians only. *Δικάζεσθαι* signifies thus: 'to be impleaded, to be at issue in a suit:' as i. 77. iii. 44.

5. *μένειν κατὰ χώραν*] A phrase denoting 'to keep still or quiet.'

σπονδὰς δὲ ποιήσασθαι] The *δὲ* is bracketed by Haack and Pop., and cancelled by Goell., on the ground that it is not good Greek to say *ἑτοῖμοι εἶναι ὥστε μένειν*. But the use in question may, as Dr. Arnold notices, be classed with those odd, and almost unaccountable, uses of *ὥστε* after certain verbs treated on by Herm. on Viger. Addend. xii., who, after instancing passages of Soph. Phil. 656, and Eurip. Iph. T. 1379, subjoins this of our author, as also another infra viii. 86, *ἐπαγγελλόμενοι ὥστε βοηθεῖν*. And, indeed, as Dr. A. well observes, *ἑτοῖμοι δὲ εἶναι* is nearly the same with *ἐπαγγελλόμενοι*, 'professing their readiness.' Yet this will not, I apprehend, defend the *δὲ*, which will still be so little suitable, that we may suspect it to be corrupt, and conjecture the true reading to be *τε*. Certainly the *δὲ καὶ* must be construed together, whichever construction be adopted. If the *δὲ* be cancelled, the construction will be: *ἑτοῖμοι δὲ καὶ εἶναι σπονδὰς ποιήσασθαι, ἕως ἂν ἡ δίκη γένηται, ὥστε* ('hac conditione ut,' see Matth. Gr. Gr. 479) *ἀμφοτέρους μένειν κατὰ χώραν*. As, however, this would involve no little harshness, and not a single MS. is without the *δὲ*, it is better to acquiesce in the first-mentioned construction.

CH. XXIX. 1. *οὐδὲν τούτων ὑπήκουον*] See note supra, cap. 26, 4.

προπέμψαντες κήρυκα πρότερον πόλεμον προερροῦντα Κερκυραίοις, ἄραντες ἑβδομήκοντα νανσὶ καὶ πέντε, δισχιλίοις τε ὁπλίταις, ἔπλεον ἐπὶ τὴν Ἐπίδαμνον, Κερκυραίοις ἐναντία πολεμήσοντες. 2. ἐστρατήγει δὲ τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου, καὶ Καλλικράτης ὁ Καλλίου, καὶ Τιμάνωρ ὁ Τιμάνθους· τοῦ δὲ πεζοῦ Ἀρχέτιμός τε ὁ Εὐρυτίμου, καὶ Ἰσαρχίδας ὁ Ἰσάρχου. 3. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ, ἀπερροῦντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζεύξαντές τε τὰς παλαιὰς, ὥστε

προπέμψαντες κήρυκα πρότερον] 'first sending forward;' for there is no pleonasm, as Gottl. supposes. On *κήρυκα* the Schol. remarks: *Κήρυξ ἐν πολέμῳ, πρέσβεις ἐν εἰρήνῃ*.

Κερκυραίοις ἐναντία πολεμήσοντες] A remarkable phrase, occurring also at iii. 55; found in Xen. Hist. iii. 5, 8. Lucian, t. i. 667. Arrian, E. A. i. 16, 10, and 29, 9. iv. 27, 4. Eurip. Orest. 534 & 915. Ion 373. Dio Cass. 1003, 24.

3. *ζεύξαντες—τὰς παλαιὰς*] Of these words the general sense is plainly this: 'having repaired and made seaworthy the old ones.' But to show *how* that sense arises, is far from easy. The difficulty hinges on the expression *ζεύξαντες*, which, from its being, what it is styled by Doxop. Rhet. ii. 245, 'a *technical* sea-term,' must, from our imperfect acquaintance with the arts, especially nautical, of the ancients, be necessarily involved in some obscurity, and require light to be sought from every quarter; and most may be expected from the ancient lexicographers. Now in Pollux, i. 125, on the subject of nautical terms, we have, evidently with reference to this passage, and at least *one* other: *τὰς δὲ πεπονηκυίας κεκακωμένας* (scil. *ναῦς*) *ἔστι θεραπεῦσαι, ἐπισκευάσαι, ἐπισκευάσασθαι, ζεῦξαι, ζεύξασθαι*. And in Greg. Corinth. Schol. on Hermog. 889, we have, with the same reference, yet more precise information, as follows: *τὸ ζεύξαντες τὰς παλαιὰς ναῦς ἀντὶ τοῦ ζυγώματα κρατύναντες κεῖται· ζυγώματα δὲ καλοῦνται τὰ ξύλα τὰ ἀπὸ τοῦ* (insert *ἑνὸς*, which word is indispensable, as will appear by comparing a similar mode of expression in Matt. vi. 24) *τοίχου τῆς νεὼς πρὸς τὸν ἕτερον διατείνοντα τοῖχον· ἀφ' οὗ τὴν ναῦν σφίγξαι καὶ συναγαγεῖν, ἵνα μὴ χαυνωθῇ· ἢ*, or, (i. e. according to another interpretation,) *ζυγώματα τὰ ξύλα τὰ ἐμβαλλόμενα ταῖς σανίσιν, ὥστε συζεῦξαι τὰς σανίδας τὰς διῳρημένας ἐστιν ὅτε*, where *ζυγ.* is explained *wooden wedges*. In this *latter* sense, too, one of the Scholiasts, on this passage of our author, explains by *ζυγώματα αὐταῖς ἐνθέντες εἰς τὸ συνέχεσθαι*. And again: *τὰς μὲν ἔζευξαν διαλελυμένας οὔσας, καὶ ζυγωμάτων προσδεηθείσας εἰς συνοχήν*. But what is meant by the very rare term *ζυγώματα*, we have yet to more fully ascertain. Now though the lexicons only inform us that it signifies the *lintel of a door*, it also, we may be sure, denoted what is called in Exod. xii. 7, the *upper door-post:* and, accordingly, it might very well be applied to signify, in the *former* sense, those inner *beams* and *stays* by which the frame-work of ships is held together, and which need to be repaired or renewed when they are refitted. I am not, indeed, enabled to adduce any other passage in which the word bears that sense; but that such was the acceptation of the *primitive* *ζυγὸν*, is plain from Theog. Admon. 513, where he thus addresses, in nautical figure, a broken-down seaman, who had applied to him for relief: *νηός τοι πλευρῇσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς*, 'we will clap [fresh] inner stays to your ribs,' *i. e.* will support and strengthen your inside with food. A mode of expression with which we compare a similar one in Ps. civ. 15, Sept. *καὶ ἄρτος* (ὃς) *καρδίαν ἀνθρώπου στηρίζει*. And we have in our own tongue a not dissimilar metaphor in the language of common life. Indeed *ζυγὸν* is not unfrequent in the sense *beam, plank*. The question, however, is, to *which* of the foregoing uses of the term *ζυγώματα* we may suppose *ζεύξ.* here to refer. The *former* mode of taking it is preferable; for, besides that there is greater *authority* for it, difficult is it to see how these *wooden wedges* could ever be introduced into the planking of a rickety ship: they could only have been used at the first building of a vessel: whereas, in the *other* sense, *beams* or *stays*, they might

πλωΐμους εἶναι, καὶ τὰς ἄλλας ἐπισκευάσαντες. 4. ὡς δὲ ὁ κήρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον παρὰ τῶν Κορινθίων, καὶ αἱ νῆες

easily be applied, and the vessel be effectually held together by a sort of *inner belting*. By Goell. and Arn., however, the expression ζεύξ. is supposed to allude to the practice, not only ancient but modern, of passing a cable under the keel of a vessel, to prevent the planks from starting. An allusion to which they trace in Hor. Od. i. 14, 6, Sine *funibus* Vix durare carinæ Possint imperiosius æquor. Also in Plato, Repub. x. p. 616, εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν ξυνέχων τὴν περιφοράν: and Acts xxvii. 17, ὑποζ. τὸ πλοῖον. They might have adduced a stronger proof, supplied by a passage of Apoll. Rhod. i. 367, Νῆα δ' ἐπικρατέως, Ἄργου ὑποθημοσύνῃσιν, Ἔζωσαν πάμπρωτον ἐϋστρεφεῖ ἐνδοθεν ὅπλῳ, Τεινάμενοι ἑκάτερθεν, ἵν' εὖ ἀραροίατο γόμφοις Δούρατα, καὶ ῥοθίοιο βίην (imperiosi æquoris vim) ἔχοι ἀντιόωσαν· where, for ἔνδοθεν, read ἔκτοθεν. The sense of ἵν' εὖ ἀραροίατο γόμφοις is, 'in order that the planks may be well fitted in, so as to meet the γόμφοι.' Yet so rude a mode of keeping a vessel together would surely never be deliberately contrived, but only resorted to on the spur of the occasion, and from necessity. More to the purpose were it to refer the passages of Plato and Horace, and that of the Acts, to the practice of the Athenians (as, indeed, of the ancients generally), of providing ships with certain articles of ship-gear, called ὑποζώματα, made of very strong cable-roping, of a length sufficient to be drawn across the hull of the ship, so that the ends should meet at the bent part of the poop. In the above passage of Plato we have an evident reference to these ὑποζώματα, as not mere *cable*-ropes, but *rope-gear* of the kind just mentioned; and indeed the two are *distinguished* in another passage of the same writer, de Legg. xii. p. 945, τόνους (cables), τε καὶ ὑποζώματα. Mention of the ὑποζώματα is also made in Athen. p. 204, where we learn that the gigantic ship of Ptolemy Philopator had provided for use twelve ὑποζώματα, each 600 cubits long; from which it appears that these ὑποζώματα were applied from stem to stern: for the whole ship was 280 cubits long, and 38 wide, from πάροδος to πάροδος—consequently, allowing for the curve, the length would be not less than 600. To these an allusion is found in Aristoph. Eq. 277, Mitch. Τουτονὶ τὸν ἄνδρ' ἐγὼ 'νδείκνυμι (I inform against) καὶ φήμ' ἐξάγειν (export) ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα: where we have a play upon words, with allusion to these ὑποζώματα, which, from that passage, we learn, were,—together with ship timber, and naval stores in general,—among the articles prohibited to be exported. These ὑποζώματα are also mentioned in Plut. Vit. Romul. ch. 7, and also in an inscription of the age of Demosthenes, formerly fixed up in the arsenal at Athens; which has been lately discovered and edited, with learned illustrations, by Boeckh. In that inscription, which contains a minute detail of the state of the Athenian navy, and of the stores of all kinds provided for the ships, these ὑποζώματα are brought under the class κρεμαστὰ, or *hanging-gear*, namely, *rope-gear*; and thence we learn, too, that *three* or *four* of these were given out, as stores from the arsenal, to every ship of war going out on actual service. And this account is confirmed by a very ancient bas-relief of a ship, preserved in the Museum at Berlin, and of which a plate has been published by Boeckh, where four ὑποζώματα are distinctly visible, passing horizontally around the ship *fore and aft* (and not across the *middle* of the ship), as it is plain they must, from the above passages of Plato and Athenæus, and also from the two following adduced by Boeckh: Vitruv. x. 15, 6, A capite autem ad imam calcem tigni contenti fuerunt funes quatuor crassitudine digitorum octo, ita religati, *quemadmodum navis a puppi ad proram continetur*; and Isidore Orig. xix. 4, 4, Tormentum, funis in navibus longus, qui *a prora ad puppim* extenditur, quo magis constringantur, sc. naves. There is also reference to these ὑποζώματα in Polyb. xxxvii. 3, 3, καὶ μ' ναῦς συμβουλεύσας τοῖς Ῥοδίοις ὑποζωννύειν, ἵνα, ἐάν τις ἐκ τῶν καιρῶν γένηται χρεία, μή ποτε παρασκευάζωνται, ἀλλ' ἑτοίμως διακείμενοι πράττωσι τὸ κριθὲν ἑξαυτῆς· the sense being there, 'to gird up by applying ὑποζώματα:' whence it is clear that in the passage of Acts xxvii. 17, the term ὑποζωννύντες must have the same sense; which, I would observe, is further confirmed by Appian, ii. 832, 10, ἐκ τῶν δυνατῶν διαζωννυμένους (for διαζωννύντας) τὰ σκάφη. As to the scarcely less obscure and disputed expression in the passage of the Acts, βοηθείαις ἐχρῶντο, that is certainly not to be explained (as it has been by some) of calling in the aid of the soldiers

αὐτοῖς ἐπεπλήρωντο οὖσαι ὀγδοήκοντα, (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρκουν,) ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμάχησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολύ, καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. 5. τῇ δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον πολιορκοῦντας παραστήσασθαι ὁμολογίᾳ, ὥστε τοὺς μὲν ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δήσαντας ἔχειν, ἕως ἂν ἄλλο τι δόξῃ. XXX. Μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμνῃ τῆς Κερκύρας ἀκρωτηρίῳ, τοὺς μὲν ἄλλους οὓς ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους δὲ δήσαντες εἶχον. 2. ὕστερον δὲ, ἐπειδὴ

and passengers to help them in the operations; still less is it to be understood (as it has been by others) of chains, hooks, &c. by which assistance is rendered to a ship in rough weather; for in such a case as the present, hooks or chains can render no aid. Indeed, according to either of these views, instead of the words as they now stand, βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον, there ought to have been written, ὑπεζώννυσαν τὸ πλοῖον βοηθείαις χρώμενοι. Taken, then, as they now stand, in the words βοηθ. ἐχρῶντο we have presented the *principal* idea, and in ὑποζ. τὸ πλοῖον, that which is *accessory*; and accordingly the full sense is this: 'they used the means of aiding the vessel in her distress; in order thereto, undergirding her by the application of the ὑποζώματα:' as to the term βοηθείαις, it is used with reference to these ὑποζώματα. The question, however, is whether ζεύξαντες here is to be taken for ὑποζώννυντες, i. e. ὑποζώμασι χρώμενοι. I think not. Ζεύξ. cannot be taken for ὑποζ., since it is only applicable to carpenters' work, which we call *joinery*,—and the sense intended to be conveyed is *either* a strengthening of the ship's sides by the application of the above ζυγώματα as stays, *or*, supposing no allusion to ζυγ., but merely a reference to the general sense of ζεύγνυμι, a *patching up* of the ship's timbers, by joining and fitting in new planks in the place of old and decayed ones,—introducing them by *mortising*; a sense of ζεύγνυμι, though very rare, yet found in Hom. Il. xviii. 275, σανίδες τ' ἐπὶ τῇς (scil. πύλαις) ἀραρυῖαι — ἐζευγμέναι εἰρύσονται, where σαν. ἐζ. means, 'planks let into each other by mortising or panelling.'

ἐπισκευάσαντες] Of this term the sense cannot be, *repairing, refitting* (for the vessels are, by implication, supposed to be *new* ones); but rather 'furnishing with all necessary σκεύη, equipments,' (see infra vii. 24, and note; and Acts xxvii. 19,) *armamenta*, ship-gear of all kinds, such as were only furnished when the ships were sent forth to sea,—as masts, yards, sails, rigging, cables, benches, oars, &c.—a use of the word, indeed, nowhere else found, but not very different from that by which ἐπισκευάζειν is elsewhere employed to denote the equipping *of a horse* with all sorts of horse-harness.

4. ἀπήγγειλεν οὐδὲν εἰρηναῖον] 'had brought no pacific answer.' This is evidently imitated by Dio Cass. 267, 37, πυθόμενοι τὸν Καίσαρα μηκέτι εἰρηναῖον ἐν τοῖς πρέσβεσιν ἀποκεκρίσθαι, (where I would emend μηδέν τι εἰρ. τοῖς—so, μηδείς τις. Palæph. 167; see Fisch.) and Appian, t. ii. 399, 8, οὔτε τινὸς παρὰ τοῦ δήμου σφίσιν εἰρηναίου φανέντος.

5. παραστήσ. ὁμολογίᾳ] 'brought it to a capitulation.' Compare κατεστ. ὁμ. i. 114, 2, where see note. The brief expression παραστ., 'to subdue,' is far more frequent.

ἐπήλυδας] *the new comers*, called before ξένους. The word is Ionic, old Attic, and poetic, used by Herodot., Æschyl., Soph., Eurip., and Plato. Finally, hither may be referred the gloss of Hesych. ἐπήλυδας, ἐπιλέκτους, where read ἐπικλήτους.

δήσαντας ἔχειν] lit. 'after having bound them, to keep them in bonds.'

CH. XXX. 1. τῇ Λευκίμνῃ] Goell. and Pop. edit Λευκίμμῃ, while Bekk. retains the vulg. Λευκίμνῃ. The MSS. favour the latter, though in so minute a point they are of slender authority, and *analogy* is our best guide. Now there is perhaps but one word in Greek ending in ιμμος,—and no *adjective*,—namely, τρίμμος, while there are several in ιμνος. However, the chief reason why I have retained the common reading is, that the rough form Λευκίμνη (scil. ἄκρα, *i. e.* the white promontory) would naturally, in use, be softened down to Λευκίμμη (whence the present name Leukimmo); whereas Λευκίμμη, if it had been the original spelling, could not have become Λευκίμνη.

οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι, ἠσσημένοι ταῖς ναυσὶν, ἀνεχώρησαν ἐπ᾽ οἴκου, τῆς θαλάσσης ἁπάσης ἐκράτουν τῆς κατ᾽ ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ἐς Λευκάδα τὴν Κορινθίων ἀποικίαν, τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς καὶ χρήματα παρέσχον Κορινθίοις. 3. τοῦ τε χρόνου τὸν πλεῖστον μετὰ τὴν ναυμαχίαν ‡ἐκράτουν τῆς θαλάσσης, καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι οὗ Κορίνθιοι ‡περιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιὰν,

2. *τῆς γῆς ἔτεμον*] Observe the partitive use of the genitive. See Matth. Gr. 323, 6.

3. *ἐκράτουν*] So Bekk., Goell., and Pop. edit, from some MSS., for vulg. *ἐπεκράτουν*, which, however, is defended by Herodot. i. 17, *τῆς θαλάσσης οἱ Μιλήσιοι ἐπεκράτουν*. Arrian, Exp. Alex. i. 9, 5, and 23, 12, *ἐπικρατέω τῆς θαλάσσης*. Yet *κρατ.* is confirmed by ii. 13, 117. vii. 57. Polyb. i. 11, 10. Xen. Hist. vii. 1.

περιόντι] There has been here no little doubt as to the reading, and also, as depending thereon, the *interpretation*. All the MSS. except one or two have *περιόντι*, which had place in all the editions down to that of Gottl., where *περιόντι* was adopted from the conjecture of Reiske, confirmed by one of the best of the MSS., by the Schol., and Valla. In a case like this, of very minute difference, and respecting words frequently confounded by the copyists, the *external testimony* of MSS. is of far less weight than *internal evidence*, as to what is suitable to, or forbidden by, the context. Now if the reading *περιόντι* be tried by this test, it must, I think, be rejected, as admitting of no sense suitable to the context. It has been rendered *superante adhuc æstate, i. e.* cum superesset etiam tum pars æstatis. But that sense, surely, would rather require *περιόντος τοῦ θέρους*: for the dative *θέρει* is not used absolutely, so as to be equivalent to *θέρους περιόντος*, but it serves to denote the *time at which* the thing was done. Nor can the sense be, 'reliquâ æstatis parte,' for then the author should have written either *τῷ περιόντι τοῦ θέρους*, or *τῷ θέρει τῷ περιόντι*. Indeed, as Goell. observes, it could only mean, 'in the remnant of the summer,' *τῷ θέρει, ὃ περιῆν*, 'during that part of the summer which remained.' In short, such a form of expression could not denote the *time at which* the thing was done, namely, the taking up of the encampment at Actium. On all these accounts *περιόντι* must be rejected, and *περιόντι* adopted in preference, as it has been by Goell. and Arnold; though Poppo and Bekk. have retained the vulg. *περιόντι*. No easy matter, however, is it to determine for a certainty what is to be *understood* by the expression *περιόντι*. According to the usual import of the word, it might signify,—as the Schol. and Valla take it,—'when the summer had come round;' and then, as Arnold observes, *τὸ θέρος τοῦτο* at the end of the Chapter will refer to the *year after the battle*, and *τὸν πλεῖστον τοῦ χρόνου, μετὰ τὴν ναυμαχίαν* will denote the long period which elapsed between the battle and the subsequent spring, when the Corinthians again ventured to put to sea. But, as Goell. and Arn. point out, the concluding words of this Chapter, and the commencing ones of the next, show that the winter spoken of was the *first*, and not the *second*, after the battle; and that the *summer* here spoken of must be the same as that in which the battle between the Corinthians and Corcyræans had been fought. See Arn. and Goell., of whom the latter well remarks: 'primo pugnæ navalis exitum narravit, deinde quid æstate post pugnam factum sit; hinc Corcyræos et hostes eorum ingruente hieme stationes utrosque suas reliquisse, quas post pugnam habuerant; denique addit, quid anno proximo et altero post pugnam egerint.'

All these things considered, I must finally acquiesce in the interpretation propounded by Goell. and Arnold, 'when the summer was drawing to a close,' 'when completing, but not having completed its course.' Or rather, according to the more literal sense, 'when it was coming round to winter.' Goell. aptly compares a passage of Xen. Hist. iii. 2, 25, where the words *περιόντι τῷ ἐνιαυτῷ* must, as he shows, mean, 'as the year was drawing to a close;' so in Herodot. vii. 20, by *πέμπτῳ ἔτει ἀνομένῳ* is meant, 'when the fifth year was finishing,' but not finished. Other passages also I have myself noted, serving to illustrate the present, namely, Xen. Cyr. viii. 8, 19, *ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτὸς*, 'when the year had past away,' lit. 'had come round to the next.' (And so the

ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν ἄλλων πόλεων ὅσαι σφίσι φίλιαι ἦσαν. 4. ἀντεστρατοπεδεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμνῃ ναυσί τε καὶ πεζῷ. ἐπέπλεόν τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι, χειμῶνος ἤδη ἀνεχώρησαν ἐπ᾽ οἴκου ἑκάτεροι.

XXXI. Τὸν δ᾽ ἐνιαυτὸν πάντα [a]τὸν μετὰ τὴν ναυμαχίαν καὶ τὸν [b]ὕστερον οἱ Κορίνθιοι, ὀργῇ φέροντες τὸν πρὸς Κερκυραίους πόλεμον,

phrase *χρόνου περιόντος, circumacto tempore*, at ii. 121 and 133. iv. 45.) Arat. Dios. 1145, *ὡσεὶ δ᾽ ἂν περιόντος ἐνιαυτοῦ ἀριθμοίης σήματα*. Herodotus, ii. 4, *ὁ κύκλος τῶν ὡρέων ἐς τὠυτὸ περι�itών*. And so *circumagi* in Latin, *e. g.* Livy, xxvi. 40, magna parte anni *circumacta*; and ix. 33, *circumactis* (for peractis) mensibus; xxiii. 39, prius se æstas *circumegit* (*περιῆν ὁ θέρος*) quam, &c.; xxvii. 30, vixdum induciarum tempore *circumacto*, for *peracto, exeunte*, as Ernesti explains.

Finally, as Goell. observes, by the participle being put first, it is meant to be denoted that the thing was done at that part of the summer in which summer was verging to winter; the year being said *περι-ἰέναι* when verging to its close. The sea-fight took place, we may suppose, at the end of spring or the beginning of summer, during the greater part of which the Corcyræans were masters of the sea along those coasts,—until, towards the close of the summer, the Corinthians sent fresh forces; which, taking up a station at Actium and Thespis, held the Corcyræans in check for the remainder of the summer, and when winter came on, both the belligerent parties returned home.

Mr. Burges here proposes to remove all difficulty by reading *προϊόντι τῷ χρόνῳ*. But that would give a wrong sense, namely, 'as the summer *advanced*,' instead of 'as the summer *drew to a close*.' Besides, the term in question never occurs but in the genit., as *προϊόντος χρόνου*. In like manner I. Voss, at Herodot. iv. 155, *χρόνου περιόντος*, proposed to read *προϊόντος*—a conjecture rejected by Wess. as unnecessary: not as though the sense thus arising were the same, which is far from being the case; for *χρόνου περιόντος* there means, 'when the time *had come round* for Phronima to be delivered, *ἐξεγένετο οἱ παῖς*, there was born to him (Polymnestus) a son.' Comp. Luke i. 57.

Ch. XXXI. [a] A. C. 434. Ol. 86, 3.
[b] A. C. 433. Ol. 86, 4.

1. *ὀργῇ φέροντες τὸν πρὸς Κ. πόλεμον*] Of this somewhat obscure form of expression, the sense is by the recent commentators generally explained: 'carrying on the war with spirit and energy.' In support of which version they adduce another phrase infra v. 80, *τὰ ἄλλα θυμῷ ἔφερον*, 'impetu administrabant.' But that passage, as we shall have occasion to observe further on, is not quite of the same kind as the present; and though examples of *ὀργὴ* as used for *ὁρμὴ* are found both in Thucyd. and other of the best writers, yet that sense is here forbidden by the context, since during the two years after the battle the war was not carried on *at all*, much less *ex animo*, but only *preparations* were made on a great scale for carrying it on. Not to say that the phrase *πόλεμον φέρειν*, in the sense *bellum gerere*, is such as is found neither in our author, nor in any pure Greek writer. In a passage, indeed, of Herodot. ix. 18 and 40, we have *προθύμως φέρειν τὸν πόλεμον*: but there the sense is allowed to be *perferre, sustinere bellum*, i. e. *labores belli*. And though our author uses the expression *διαφέρειν πόλεμον* supra i. 11, and *διαφ. τοὺς πολέμους* infra vi. 54, yet it is only for *ὑπέμειναν* and *διήνυον*. As to the expression at v. 80, *τὰ ἄλλα θυμῷ ἔφερον*, it is quite of the same kind as those above noticed in Herodot. and that of our author, infra viii. 62, *τὸ πᾶν τοῦ πολέμου φέρουσιν αἱ νῆες*. Accordingly the interpretation of the Schol., Portus, Steph., Abr. and Bauer, 'ægre, iniquo animo, ferentes,' is decidedly preferable, especially from its being strongly confirmed by two passages (evidently imitated from our author) of Dio Cass. 201, 33, *ὀργῇ τὴν ἐναντίωσιν αὐτοῦ φέρων*: and 44, 45, *ταῦτα δὲ ἐποίησαν θυμῷ φέροντες*, (the latter, I would observe, imitated from the words of our author infra v. 80.) And of the phrase *ὀργῇ φέρειν*, examples are found in Dionys. Hal. Similarly we find used *οἴκτῳ φέρειν* in Eurip. Androm. 144, *Οἴκτῳ φέρουσα τυγχάνω*. It is scarcely necessary to observe, that *ὀργῇ* here stands for *ἐν ὀργῇ*, equiv. to *δι᾽ ὀργῆς*, and answering to the adverb *ὀργίλως*, as in Herodot. iii. 35, *ὀργῇ λέγειν*: and i. 114, *ὀργῇ*

ἐναυπηγοῦντο καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν στόλον, ἔκ τε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος ἐρέτας, μισθῷ πείθοντες. 2. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων,) ἔδοξεν αὐτοῖς, ἐλθοῦσιν ὡς τοὺς Ἀθηναίους, ξυμμάχους γενέσθαι, καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ' αὐτῶν εὑρίσκεσθαι. 3. οἱ δὲ Κορίνθιοι, πυθόμενοι ταῦτα, ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγενόμενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ᾗ βούλονται. 4. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε.

ἐλθών. Finally, of *φέρω*, as used in the sense *ferre, sustinere*, with certain adverbs such as *χαλεπῶς, δεινῶς, βαρέως, ῥᾳδίως*, examples abound. The sense, then, here intended is, 'being indignant at, taking in dudgeon the war,' meaning the events of it.

ἐναυπηγοῦντο] Mid. form with mid. sense, 'built themselves ships.' So in Herodot. ii. 96, we have: *κοψάμενοι ξύλα συντιθεῖσι, ναυπηγεύμενοι τρόπον τοιοῦτον.* And so just after, *παρεσκευάζοντο* is to be taken for *sibi parabant*; as in another passage infra ii. 56, and also in Æschyl. Prom. 922, *τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ.* The term also occurs foll. by an accus., as *ναῦς* or *σκάφη*, in Hdot. ii. 9. Of the somewhat rare phrase, *νεῶν στόλον*, 'a fleet of ships,' examples are found in Diod. Sic. i. 64, and Philo Jud. p. 757, and not unfrequently *στόλος* occurs in this sense without *νεῶν*, though only when that word may be understood from the context; for *στόλος* of itself denotes an *armament*, whether by land or sea.

μισθῷ πείθοντες] scil. *αὐτοὺς*, lit. 'inducing them [to serve, *ξυμπολεμεῖν*, as it is said infra iii. 31] by an offer of pay,' Engl. 'taking them into pay.' So infra vii. 57, 9, we have *μισθῷ πεισθέντες*, and in Herodot. ix. 33, *μισθῷ πείθοντες αὐτόν.*

2. *καὶ (ἦσαν γὰρ, &c.) ἔδοξεν*] This parenthetical interposition between the noun and its verb of a whole sentence, serving to show the cause or reason of any thing, is, though harsh, by no means unusual in our author. See infra i. 104, 135, 137. And the same is observable in Herodot. and other of the best writers. See Matth. Gr. § 630. In *οὐδενὸς ἔνσπονδοι* the syntax is unusual. Ἔνσπονδος is properly an adjective, and carries a dative by virtue of the *ἐν*: but it is here considered as a subst., and may thus take the genitive.

ἐσεγράψαντο] 'had inscribed (*i. e.* entered themselves).' So Pop., Bekk., and Goell. very properly edit, from several of the best MSS., instead of vulg. *ἐπεγρ.* Though the reading *ἐνεγρ.*, found in one of the best, may not be undeserving of attention, and indeed was preferred by Porson: but it may justly be suspected to be no other than a gloss on the unusual term *ἐσεγρ.*, which on the very account of its uncommonness ought to be retained. The word signifies properly 'to inscribe one's name on a tablet,' whether of wood or metal: and there may be in the present case an allusion to the metallic tablets, on which the names of the various states of any alliance were inscribed, and hung up in the most public place of the capital of each state. So in Soph. Trach. 1164, we have: *ἃ* (scil. *μαντεῖα*) *εἰσεγραψάμην πρὸς τῆς πατρῴας καὶ πολυγλώσσου δρυός.* The word is occasionally found in Procop.

ὠφέλειαν—εὑρίσκεσθαι] It is proper to observe the force of the *middle voice* here, 'find *for themselves*, obtain,' as v. 32. Xen. Anab. ii. 1, 6 and 7. i. 20.

3. *ὅπως μὴ*] On this syntax (of subj. for optat.) see Hermann on Viger, p. 851.

θέσθαι τὸν πόλεμον] for *διαθέσθαι, disponere, order*, bring to an issue. So i. 25, *θ. τὸ παρόν.* The term is usually accompanied with *εὖ*, or *καλῶς*, as iv. 17 and 59. But here that sense is implied in *ᾗ βούλονται.*

4. *καταστάσης*] This is to be taken in a passive sense for *κατασταθείσης.* And so the second aor. of *ἵστημι* is always intransitive.

ἐς ἀντιλ. ἦλθον] A rare phrase, but occurring in Appian, i. 521.

τοιάδε] 'to this purport;' for the historian does not profess to record the *very words.*

XXXII. Δίκαιον, ὦ Ἀθηναῖοι, τοὺς, μήτε εὐεργεσίας μεγάλης μήτε ξυμμαχίας προοφειλομένης, ἥκοντας παρὰ τοὺς πέλας, ἐπικουρίας,—ὥσπερ καὶ ἡμεῖς νῦν,—δεησομένους, ἀναδιδάξαι πρῶτον, μάλιστα μὲν ὡς καὶ ξύμφορα δέονται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια· ἔπειτα δὲ, ὡς καὶ τὴν χάριν βέβαιον ἕξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς καταστήσουσι, μὴ ὀργίζεσθαι ἢν ἀτυχῶσι. 2. Κερκυραῖοι δὲ, μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως, καὶ ταῦτα πιστεύοντες ἐχυρὰ ὑμῖν παρέξεσθαι, ἀπέστειλαν ἡμᾶς. 3. τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρός τε ὑμᾶς ἐς τὴν χρείαν ἡμῖν ἄλογον, καὶ ἐς τὰ

Ch. XXXII. 1. *Δίκαιον, ὦ Ἀθηναῖοι, τοὺς, &c.*] The construction is: *δίκαιον τοὺς ἥκοντας παρὰ τοὺς πέλας, ὥσπερ καὶ ἡμεῖς νῦν, δεησομένους ἐπικουρίας, μήτε εὐεργεσίας — προοφειλομένης, ἀναδιδάξαι, &c.* I have, with Pop. and Goell., edited, from many MSS., *προοφειλ.*, instead of vulg. *προὐφ.*, which is retained by Bekk. It is strange that Portus and Abresch should have expressed doubt as to whether *προοφείλω* was in use, and felt inclined to read *προσοφ.*, a word which would here yield no suitable sense, whereas that arising from *προυφ.* is as good a one as can be desired, namely, 'previously due.' The word, indeed, is found in Hdot., Eurip., Aristoph., and Aristid., and its use here is not a little confirmed by a similar expression (imitated, we may suppose, from hence) of Pausanias, i. 12, 2, *προϋπαρχούσας ἐς αὐτὸν εὐεργεσίας*, and a strikingly similar one in Hdot. v. 82, *ἡ ἔχθρα ἡ προοφειλομένη ἐς Ἀθηναίους.*

The exordium to this oration (with the whole of which compare that to the Campanians in Livy, vii. 30) has been closely imitated by Procop. and Sallust, Bell. Jug.

τοὺς πέλας] This simply denotes *others*, 'those with whom we have to do,' as *πλησίον* does in the later and Hellenistic Greek. See my Lex. N. T. in voc.

ἀναδιδάξαι] 'make it clearly appear;' as iii. 97, and viii. 86.

ὅτι γε] The *ὅτι* belongs to *δέονται*, which is to be repeated from the preceding member, and *γε* means *at least.*

ὡς καὶ τὴν χάριν βέβαιον ἕξ.] The Schol. well explains *χάριν* by *ἀντίχαριν*, meaning the kindness or grateful complaisance reciprocally felt, and due from the persons who have received the favour. See Schol. on Pind. Ol. vii. 1, *διὰ τοῦ δώρου ὀφειλομένην χάριν ἀπέσωσας*, and comp. Æschyl. Ag. 345, *χάρις πόνων*, 'the return due for one's labours.' So at c. 33, we have: *μετ' ἀειμνήστου μαρτυρίου τὴν χάριν καταθεῖσθε.* And, by an imitation of our author, Livy, vii. 30, has 'beneficium acceptum colamus oportet.'

σαφὲς καταστήσουσι] *shall make clear*; for *σ. παρέξουσι*, as ii. 42, *φανερὸν καθ.* Hence in Themist. p. 84, C. *τοῦτο αὐτὸ δεῖ σοφώτερον καταστῆσαι*, read *σαφέστερον.*

2. *Κερκυραῖοι δὲ—ἡμᾶς*] The construction is: K. *ἀπέστειλαν ἡμᾶς, πιστεύοντες, μετὰ τῆς αἰτήσεως τῆς ξυμμαχίας, παρέξεσθαι ταῦτα ἐχυρὰ ὑμῖν*, 'trusting that while we ask this alliance, we shall make these points sure.' Παρέχειν here signifies *præstare*, as in Xen. Cyr. iv. 1, 2, where it is interchanged with *ἀποδεικνύναι.*

3. *τετύχηκε δὲ—ἀξύμφορον*] I would render: 'So, however, it has happened.' 'It is our fortune, that the selfsame custom, or practice, of ours turns out to be, as concerns *you*, inconsistent with our petition, and in respect of *our* present business disadvantageous' or prejudicial. So infra ii. 92, we have *ἀξύμφορον δρῶντες* (where see note), and comp. iii. 40. v. 80. Ἐπιτήδευμα signifies, '*custom, practice*, line of conduct;' namely, that of keeping ourselves apart from others, minding our own interest, and forming alliance with none. The *πρὸς* and *ἐς* are synonymous, each signifying *quod attinet ad.* By *χρείαν* understand 'necessary business or affair,' namely, that of entreating succour. So in Plut. Arat. 34, we have: *ὑπήντησε τῇ πόλει πρὸς τὴν χρείαν.* Of *ἄλογον* the sense is *irrational*, inconsistent with reason, and thus depriving them of all reason for asking a favour. So in Dionys. Hal. Ant. i. 83, we have: *τῆς ἀλόγου προάτητος ὑποψίᾳ*, and so often elsewhere. Here the particip. *ὄν* is supposed to be elliptically left understood; in which view commentators refer to c. 36. But the word may have formerly been there, and afterwards been absorbed by the *ον* preceding.

ἡμέτερα αὐτῶν ἐν τῷ παρόντι ἀξύμφορον. 4. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ πρὸ τοῦ ἑκούσιοι γενόμενοι, νῦν ἄλλων τοῦτο δεησόμενοι ἥκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι δι' αὐτὸ καθέσταμεν· καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη,—τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχίᾳ τῇ τοῦ πέλας γνώμῃ ξυγκινδυνεύειν,—νῦν ἀβουλία καὶ ἀσθένεια φαινομένη. 5. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρασκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ὥρμηνται, καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες τῇ οἰκείᾳ μόνον δυνάμει περιγενέσθαι,—καὶ ἅμα μέγας ὁ κίνδυνος εἰ ἐσόμεθα ὑπ' αὐτοῖς,—ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς ἐπικουρίας δεῖσθαι· καὶ ξυγγνώμη εἰ, μὴ μετὰ κακίας δόξης δὲ μᾶλλον ἁμαρτίᾳ, τῇ πρότερον ἀπραγμοσύνῃ ἐναντία τολμῶμεν. XXXIII. Γενήσεται

4. *ξύμμαχοί τε γὰρ*, &c.] This sentence is explanatory of the preceding, as is intimated by the *γάρ*. The general sense is well represented by Arnold as follows: 'Inconsistent ye will deem it, that we who heretofore refused every man's alliance, are now beggars for that very thing; and inexpedient we have found it, as it has left us, in our actual war with the Corinthians, friendless and destitute.'

ἐν τῷ πρὸ τοῦ] 'aforetime,' sc. *χρόνῳ*, which was formerly in the text, but thrown out by the recent editors, on MS. authority; otherwise it is occasionally found in Thucyd.

ἄλλων τοῦτο δεησ.] scil. *τὸ ξύμμαχοι εἶναι*. The construction is the complete one in verbs of *entreating: i. e.* an accus. of thing, and gen. of person. Moreover, as *δέομαι* takes the accus. of a neuter pronoun, as in this chapter (see Matth. Gr. Gr. § 355, 2), so does it take *adjectives* neuter.

καθέσταμεν] So Bekk., Goell., and Pop. very properly edit, for vulg. *καθέστημεν*, which may be pronounced a mere barbarism. As confirmatory of the above reading, I would notice the following similar expressions in Soph. Œd. Col. 23, *δεῦ' ἄξαι — ὅποι καθέσταμεν*. Eurip. Or. 1330, *ἀνάγκης εἰς ζυγὸν καθέσταμεν*: and Iph. Aul. 719, *ἐπὶ ταύτῃ καθέσταμεν τύχῃ*.

καὶ περιέστηκεν ἡ δοκοῦσα—φαινομένη] Render: 'And thus our former seeming prudence, in not engaging in alliance with others,—that we might not, at their discretion, come into danger,—has turned out to have been arrant folly and weakness.' *Σωφροσύνη* here is well explained by Pop. after Dukas, 'prudent moderation.'

Of the present passage, evident imitations are found in Dionys. Hal. i. 268, 3. 453, 46. 461, 38. (Sylb.) Procop. 256, 15. 216, 4.

5. *τὴν μὲν οὖν—ναυμαχίαν*] Sub. *κατά*. *Μὲν οὖν* is generally *confirmative accordingly*.

ἐφ' ἡμᾶς ὥρμηνται] 'they are rushing upon us,' 'are bent on attacking.' The pret. tense is used as if the thing were already commenced.

καὶ ἅμα μέγας ὁ κίνδυνος — αὐτοῖς] 'and, moreover, that great will be the danger, should we be subjugated by them.' By 'the danger,' Portus thinks, is meant the danger to Greece at large. But it rather denotes the danger to such states as might fear the increase of Corinthian power; for instance, Athens. This argument is here only *intimated*, but further on it is prominently brought forward.

δεῖσθαι] 'to entreat,' as *δεησόμενοι* a little before. *Καὶ ξυγγνώμη*, scil. *ἔστιν ἡμῖν*, 'we are excusable.' *Εἰ μὴ μετὰ κακίας*, &c. 'if not through evil intention.' See my note on Rom. i. 29. *Εἰ* here, as often, stands for *ὅτι*. *Δόξης ἁμαρτίᾳ*, 'through error of judgment.' So in Æschyl. Agam. 485, we have: *φρενῶν ἁμαρτίαν*. See my note on Joh. viii. 46. The error was that of thinking they could live quite as safe by themselves, without entering into any alliance.

τῇ πρότερον ἀπραγμοσύνῃ ἐναντία τολμῶμεν] 'we venture on a daring course, contrary to our former inactivity,' *i. e.* low, creeping course of action. So in Liban. Or. 214, we have: *τῆς ἄγαν ἀπραγ*. Thus *ἐναντία* is to be taken *adverbially*, as *τἀνάντια* infra vi. 79. v. 76, et al. And such is the view adopted by Goell. To this, however, Pop. in his Suppl., perhaps not without reason, objects, and would retain the *adjectival* sense. According to this view the sense will be, 'if we dare

δὲ ὑμῖν πειθομένοις καλὴ ἡ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας· πρῶτον μέν, ὅτι ἀδικουμένοις, καὶ οὐχ ἑτέρους βλάπτουσι, τὴν ἐπικουρίαν ποιήσεσθε· ἔπειτα, περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι, ὡς ἂν μάλιστα μετ' ἀειμνήστου μαρτυρίου τὴν χάριν

(viz. to do) things contrary to,' &c., *i. e.* to entreat the alliance of others. *Τολμᾶν*, with an accus. in the sense to *venture on*, is of frequent occurrence in the best writers from Homer downwards.

Here, however, the great difficulty is to decide whether the words *μὴ μετὰ—ἁμαρτίᾳ* are to be construed with *τολμῶμεν*, or with *τῇ πρότ. ἀπραγμοσύνῃ*. The context and the historical circumstances are much in favour of the latter; for, as Dr. Arnold observes, 'it was their former keeping out of all alliances which their enemies charged upon them as having been done with bad intentions, and which they themselves wished to represent as an honest error.' See c. 37, *τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν*. Yet this would require us to suppose the unprecedentedly harsh construction, *εἰ τῇ μετὰ κακίας δόξης δὲ μᾶλλον ἁμαρτίᾳ, πρότερον ἀπραγμοσύνῃ ἐναντία τολμῶμεν*. Nay, it would require the words to be in some way or other *altered*. Now the *natural* connection of the words in question is with *τολμῶμεν*, and that must be preserved in spite of any difficulty it may occasion, if we would wish to arrive at the truth. Retaining it, we must suppose, with Pop. and Goell. in his 2nd ed., that the sense intended is, that 'the step which the Corinthians were now taking was to be ascribed to no evil intention, but was the consequence of their former mistaken system, which had proved so fatal to them that they had been obliged to abandon it.' Poppo takes it as a brief mode of expression for *ξυγγνώμη, εἰ* (*ὅτι*) *τῇ πρότερον ἀπραγμοσύνῃ ἐναντία δρῶμεν, εἴπερ τοῦτο ποιοῦμεν μὴ μετὰ κακίας*, s. *κακοὶ ὄντες, δόξης δὲ μᾶλλον ἁμαρτίᾳ*, s *ἀλλ' ὅτι δόξης ἡμάρτομεν*.

CH. XXXIII. 1. *γενήσεται δὲ ὑμῖν*, &c.] Of these words the interpretation will depend upon the sense assigned to the terms *ξυντυχία* and *χρείας* — a matter, this, of no easy determination. One thing is certain (though Bauer strongly denies it), that *ξυντυχία* must be construed with *χρείας*. And I was myself formerly of opinion, that the sense intended is, 'the meeting of our need,' viz. by the aid we entreat. In which view we may compare the use of *subvenire alicui* in Latin, and our phrase 'to meet any one's wishes.' And this view of the sense might seem further confirmed by an expression in Plut. Arat. 34, *ὑπήντησε τῇ πόλει πρὸς τὴν χρείαν*, which *may* stand for *ὑπήντησε τῇ χρείᾳ τῆς πόλεως*. Yet so great a harshness would thus be involved, that we may rather suppose the sense there to be, 'he met the city upon the important affair in question,' namely, the restoration of the Athenians to freedom. But to return to the case under present consideration, from the insufficient evidence existing for the above sense, I now prefer to adopt that sense which the term bears infra iii. 112 (where we have *ξυντυχία τοῦ ἔργου*), *occurrence*; confirmed as it is by a passage evidently imitated from this of our author, in Plut. T. Gracch. 6, *ἠσθέντες τῇ ξυντυχίᾳ τῆς χρείας*, 'the occurrence of this need [of their aid].' So also in Plut. de Garrul. 12, we have: *καὶ περιχαρὴς γενόμενος συντυχίᾳ τῆς χρείας*. Here *ἡ ξυντυχία τῆς ἡμετέρας χρείας* is (as Stephens well points out) for *ἡ συντετυχηκυῖα ἡμῖν χρεία*, 'that it happened to us to [thus] need your aid,' that it so fell out. Arnold, indeed, renders the term *χρεία, request*, as he does also supra 32, and infra 136. But so doing, he errs in all these three instances: indeed I cannot find that *χρεία* ever had that sense.

Of the term *καλὴ* here, the sense is simply *good* as to its effects, namely, in honour and profit. So Matt. xvii. 4, we have: *καλόν ἐστιν ὧδε εἶναι*. Render: 'it will in many respects redound to your honour and especial advantage.' The advantage being (as it is well expressed by Thirlwall, Grec. Hist.) such as would be obtained without any breach of faith or justice, by an honourable interposition in behalf of an injured people.

τὴν ἐπικουρίαν ποιήσεσθε] The full sense is: 'you will render the succour entreated.' At *ἔπειτα* the *ὅτι* of the preceding clause must be repeated.

περὶ τῶν μεγίστων κινδυνεύοντας] 'those whose dearest interests are in peril;' an expression akin to the not unusual phrases *κινδυνεύειν περὶ ψυχῆς, βίου*, or *σωτηρίας*.

ὡς ἂν μάλιστα—καταθεῖσθε] Render: 'You would lay up the favour with a pledge, as far as possible, of everlasting remembrance.' Here I read, with Bekk. and Goell., for vulg. *καταθῆσθε* (which is a mere barbarism) *καταθεῖσθε*. And though

‡ καταθεῖσθε· ναυτικόν τε κεκτήμεθα, πλὴν τοῦ παρ' ὑμῖν, πλεῖστον. 2. καὶ σκέψασθε, τίς εὐπραξία σπανιωτέρα, ἢ τίς τοῖς πολεμίοις λυπηροτέρα, ἢ εἰ ἣν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος, ἄνευ κινδύνων καὶ δαπάνης διδοῦσα ἑαυτὴν, καὶ προσέτι φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε, χάριν, ὑμῖν δ' αὐτοῖς,

the authority of MSS. for this reading is but slender, yet *much* is not requisite in so slight a variation.

There is here, as Goell. and Pop. point out, a brevity of expression for καταθεῖσθε ἂν ὡς ἂν μάλιστα καταθεῖσθε. Or if καταθήσεσθε be read, from the conjecture of Fritzch (which better answers to ποιήσεσθε) then the words will stand for καταθήσεσθε ὡς ἂν μάλιστα καταθεῖσθε, as infra vi. 57, ὡς ἂν μάλιστα δι' ὀργῆς ἔτυπτον, i. e. ἔτυπτον ὡς ἂν μάλιστα δι' ὀργῆς τύπτοιεν ἄν. This latter view seems preferable to the former; for otherwise the optat. will be without an ἄν, unless the ἂν be taken *twice*, which were not a little harsh. In καταθ. we have, as Goell. observes, a metaphor taken from laying up money in a *bank*, to be afterwards drawn out with interest, as Herodot. vi. 41, δοκέοντες χάριν μεγάλην κατατίθεσθαι τῷ βασιλεῖ. Eurip. Med. 184, σοὶ τὴν χάριν καταθήσω, and often in the later writers, as Dio Cass., Herodian, Appian, Lucian, and Diod. Sic. And so in Acts xxiv. 27, where see my note.

ναυτικόν τε] Here we have the *third* reason, which, however, is, from delicacy, only *hinted at*.

2. εἰ ἦν, &c.] Before the εἰ Reiske conjectured ἢ, which word as it is countenanced by one MS. and formerly, as I find on collation, had place in the excellent Cod. Clarend., I have therefore inserted, though in a smaller character. Certainly the εἰ cannot stand for ἢ εἰ, for the ellipsis of that word is not uncommon (see Matth. Gr. Gr. § 450), yet when it has place, it is under quite different circumstances. And to suppose, with Matth., that it is adapted to the *sense*, and that the interrogative here is equivalent to a negation, is any thing but satisfactory. If there be an ellipse at all, it must be rather that of ταύτης, like that of τούτου before an infinit., as in Eurip. Alc. 896, τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἁμαρτεῖν πιστῆς ἀλόχου; But, in fact, there the ellipse is rather that of τοῦ before ἁμαρτεῖν. Though τούτου is found *expressed* in a similar passage at Æschyl. Ag. 585, τί γὰρ Γυναικὶ τούτου φέγγος ἥδιον δρακεῖν, — πύλας ἀνοῖξαι. Plato, Gorg. 500, οὐ τίς ἂν μᾶλλον σπουδάσειέ τις — ἢ τοῦτο, ὅντινα χρὴ τρόπον ζῆν. Crit. 44, καίτοι τίς ἂν αἰσχίων εἴη ταύτης δόξα, ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους. As, however, a decisive example of the *ellipsis*, and that under the same circumstances, is necessary to be adduced, I am inclined to think that ἢ εἰ is here the true reading: and how easily ἢ might formerly have place before the εἰ, is obvious. That ἢ εἰ is used after a comparative, and in an interrogation, is certain from the words of our author infra iii. 39, καίτοι δεινότερόν ἐστιν ἢ εἰ, &c. (where, it may be observed, the ἢ is in one MS. omitted,) and from Xenoph. Cyr. vii. 1, 5, ἔτι κάκιον, ἢ εἰ κατὰ κέρας προσῄεσαν, and i. 6, 19, οὕτως ἦγε ἀνθρωπίνη σοφία οὐδὲν μᾶλλον οἶδε τὸ ἄριστον αἱρεῖσθαι, ἢ εἰ κληρούμενος ὅτι λάχοι, τοῦτό τις πράττοι. Finally, of this passage evident imitations are found in Aristid. Panath. i. 231, καίτοι τίς προθυμία λαμπροτέρα, τίς εὐψυχία φανερωτέρα; where I conj., for φανερωτέρα, σπανιωτέρα. And so at ii. 155, we have: οὗ σπανιώτερον οὐδὲν ἐστιν εὐτύχημα. Polyb. iv. 16, 3, πονηρία σπ. Appian, i. 260, νίκην σπ. Plato, Phæd. 90, A. οἶει τι σπανιώτερον εἶναι ἢ, &c. By the same elegant use of the term to denote *rarest, most to be prized*, we have at vii. 68, κινδύνων οὗτοι σπανιώτατοι, i. e. τιμιώτατοι.

πρὸ πολλῶν χρημάτων, &c.] Of this passage evident imitations exist in Isocrat. contra Soph. § 6, p. 507, πρὸ πολλῶν ἂν χρημάτων ἐτιμησάμην, &c. Joseph. p. 817, πρὸ πολλῶν ἂν ἐτίμησαν χρημάτων τὸ ἐπαληθεῦσαι τῶν λόγων, where, for ἐτίμησαν, read, from Cod. Busb. ἐτιμήσαντο. The whole passage is almost *transcribed* by Agathias, p. 79. Finally, with the words of our author here, compare those infra vi. 10, and a similar form of expression in Hdot. i. 86, τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν, and also in Virg. Æn. ii. 104, Hoc Ithacus velit, et *magno mercentur* Atridæ.

αὐτεπάγγελτος] An elegant term, of which examples might be adduced from Procop., Pausan., Aristid., Max. Tyr., and other writers.

ἀρετὴν] Meaning the praise of virtue,

ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικαλοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἧσσον διδόντες ἢ ληψόμενοι παραγίγνονται. 3. τὸν δὲ πόλεμον, δι' ὅπερ χρήσιμοι ἂν εἴημεν, εἴ τις ὑμῶν μὴ οἴεται ἔσεσθαι, γνώμης ἁμαρτάνει, καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμετέρῳ πολεμησείοντας, καὶ τοὺς Κορινθίους δυναμένους παρ' αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν, ἵνα μὴ τῷ κοινῷ ἔχθει κατ' αὐτῶν μετ' ἀλλήλων στῶμεν, μηδὲ δυοῖν, φθάσαι, ἁμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι. 4. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, τῶν

that which causes the reputation thereof to exist (and so standing for ἀξίωσιν, εὐδοξίαν), as infra i. 123. ii. 45, et al. This causative force of the word Schoemann ap. Pop. has illustrated by several examples of other terms denoting *merit* or *demerit*; e. g. Virg. Æn. vi. 807. By τοὺς πολλοὺς seems meant the Greek states at large, as opposed to the Corcyræans; though Schoem. and Pop. explain it of the *vulgus*, the people at large.

ἐν τῷ παντὶ χρόνῳ] 'ex omni temporum memoria, omni tempore.' As to the reading παρόντι, though supported by the best MSS., it deserves no attention, and seems to have arisen from a mistake of παντὶ for an abbreviation of παρόντι. Παντὶ is confirmed by Dionys. Hal. Ant. p. 162, 31.

ὀλίγοις δὴ] 'few indeed.'

καὶ ὀλίγοι] '*yea* few.'

οὐχ ἧσσ. ἢ] 'as well as.'

3. γνώμης ἁμαρτάνει] 'he misses, errs in his judgment.' A metaphor taken from archery, as v. 79. So Herodot. iii. 81, γνώμης ἀρίστης ἁμαρτάνει: imitated by Dionys. Hal. Ant. p. 435, 37, γνώμης ἁμαρτοῦσι τῆς ἀρίστης περὶ τὰ μέγιστα. Herodot. i. 207, ἢν μὴ γνώμης ἁμάρτω. Eurip. Alc. 339, φρενῶν ἁμ. Æschyl. Agam. 1654, σώφρονος γνώμης δ' ἁμαρτάνειν. Hence in Herodot. vii. 139, οὐκ ἂν ἁμαρτάνοι τἀληθὲς, read τοὐληθοῦς, which is confirmed by Dionys. Hal. Ant. p. 133, 9, ἁμ. τοῦ ἀληθοῦς.

φόβῳ τῷ ὑμετέρῳ] 'through fear of you.' An example of the possessive pronoun for the genitive of the personal put objectively. See Viger, p. 164 and 727, and Matth. Gr. Gr. § 466, 2.

πολεμησείοντας] These verbs desiderative in —ειω, frequent in the Attic writers, especially Thucyd. and his imitators, are like the Latin verbs in —*urio*. See Matth. and Buttm.

δυναμένους παρ' αὐτοῖς] 'having much influence with them,' *i. e.* the Lacedæmonians. Δύναμαι for μέγας εἶναι, as in i. 138.

προκαταλαμβάνοντας ἡμᾶς] 'seize us first.'

κατ' αὐτῶν μετ' ἀλλήλων στῶμεν] 'may mutually withstand them.'

μηδὲ δυοῖν φθάσαι—βεβαιώσασθαι] The best explanation of this too brief and awkwardly worded clause seems to be that of Hermann de Ellip. et Pleon. p. 142, who takes the words as put for ἢ τοῦ φθάσαι ἡμᾶς κακῶσαι, ἢ τοῦ σφᾶς αὐτοὺς κακῶσαι. Φθάσαι he thinks was put once in the preceding clause, to avoid the repetition. The sense is, 'that they may not miss of *two* objects (i. e. may obtain *one or the other*), so as to be beforehand with us, either by humbling us, or confirming their own power.' The construction is as follows: μηδὲ ἁμαρτῶσι δυοῖν, ὥστε φθάσαι ἢ κακῶσαι ἡμᾶς, &c. Herm. compares a passage of similar construction in Soph. El. 1320, οὐκ ἂν δυοῖν ἥμαρτον, ἢ γὰρ ἂν καλῶς ἔσωσ' ἐμαυτὴν, ἢ καλῶς ἀπωλόμην.

4. ἡμέτερον δὲ—ἀντεπιβουλεύειν] Render: 'our business, then, it must be to *anticipate* them, and, by mutually interchanging engagements of alliance, to *foreplot* rather than *counterplot* their machinations.' Similarly in Justin. xvi. 1, we have: priorem se petitum ab Alexandro adlegat; nec *fecisse* se, sed *occupasse* insidias.

On this phrase ἡμέτερον ἔργον, see Vig. p. 88, and Matth. Gr. Gr. § 264, 3, and Valck. on Eurip. Phœn. 447. Similarly in Hdian. iii. 12, 13, we have: ὑμέτερον ἤδη ἔργον εὑρεῖν τὴν ἀλήθειαν, and i. 5, 19.

Προτερῆσαι is a term of rare occurrence (at least in the sense *prævenire, præoccupare*), as is also προεπιβουλεύειν, though found in Joseph. Ant. xviii. 6, 9. Dio Cass. 45, 87. Appian, i. 161, 20. Liban. Or. 207, B.

Similar as to the sentiment is a passage of Soph. Œd. T. 617, ὅταν ταχύς τις ὀυπι-

μὲν διδόντων, ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν, καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν. XXXIV. Ἣν δὲ λέγωσιν ὡς οὐ δίκαιον τοὺς σφετέρους ἀποίκους ὑμᾶς δέχεσθαι, μαθέτωσαν ὡς πᾶσα ἀποικία, εὖ μὲν πάσχουσα, τιμᾷ τὴν μητρόπολιν, ἀδικουμένη δὲ, ἀλλοτριοῦται· οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λειπομένοις εἶναι ἐκπέμπονται. 2. ὡς δὲ ἠδίκουν σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν, πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα μετελθεῖν. 3. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς ξυγγενεῖς δρῶσιν, ὥστε ἀπάτῃ τε μὴ παράγεσθαι ὑπ' αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ ἐλαχίστας

βουλεύων λάθρα χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν, for ἀντεπιβ. It is well observed by A. Gell. vii. 5, Beneficia promissa opperiri oportet, neque ante remunerare quam facta sunt. Injurias autem imminentes *præcavisse* justum est magis quam *expectavisse*.

Ch. XXXIV. 1. μαθέτωσαν] 'let them learn,' what, it seems, they knew not and are loth to learn. A brevity of expression such as occurs in 1 Tim. v. 4, μανθανέτωσαν, where see my note. There (as in Herodot. vi. 51, καταδουλουμένους τὴν μ., and Soph. Œd. Col. 707, ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε) the article is necessary, though occasionally the scribes stumble at it, and editors have not always removed their errors. Thus at Dion. Hal. Ant. p. 23, 44, διασώζουσι τῆς μητροπόλεως γῆς μηνύματα, the editors should cancel γῆς, which is plainly from the margin.

ἐπὶ τῷ δοῦλοι—εἶναι] Ἐπὶ with the dative often denotes *condition*. So iv. 114, οὐ γὰρ ἐπὶ δουλείᾳ ὧραισαι τοῦτο. The whole sentence is closely imitated by Procop. 106, 4, and Liban. Orat. 221, C.

2. ὡς δὲ ἠδίκουν σαφές ἐστι] 'Now that they did wrong us, is plain.' The orator means to prove that the alienation is not without good cause.

προκληθέντες ἐς κρίσιν] 'when invited to a judicial determination of differences.' This is nearly the same with the law phrase προκαλεῖσθαι δίκην, or εἰς δίκην, *provocare judicio*.

τὰ ἐγκλήματα μετελθεῖν] 'to follow up, to urge their charges.' So Æschyl. Choëph. 975, ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον τὸν μητρός. Dio Cass. 349, 2, ὅσους μηδενὶ ἀξιοχρέῳ ἐγκλήματι μετελθεῖν ἐδύνατο.

3. ὥστε ἀπάτῃ — αὐτῶν] The word ἀπάτη is here employed by way of explanation, and stands for καὶ ἀπατᾶσθαι. The sense being: 'So that ye may not be led astray by their sophistry.' In the same manner we may understand the words of 2 Pet. iii. 17, τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες.

δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν] The difficulty here turns upon the sense to be assigned to the phrase ἐκ τοῦ εὐθέος, which has been variously explained by commentators. Heilm., Kistem., Goell., Pop., and Arn. connect ἐκ τοῦ εὐθέος with δεομένοις, and regard the whole phrase δεομένοις ἐκ τοῦ εὐθέος as antithetical to ἀπάτῃ just before, so as to signify, 'whether they cloke their object under any false pretence,' or, 'whether they prefer their request openly and in a direct way.' And this sense *openly*, ἄντικρυς, is confirmed by the words of our author infra iii. 43, where to ἀπὸ τοῦ εὐθέος λέγειν we have opposed ἀπάτῃ παράγεσθαι τὸ πλῆθος, as in Pausan. viii. 8, 2, where we have δι' αἰνιγμάτων opposed to ἐκ τοῦ εὐθέος λέγειν. Heliod. ii. 241, 2, ἐκ τοῦ εὐθέος (for so we should read, instead of vulg. εὐθέως) λοιδορεῖσθαι. Aristid. ii. 325, ἐκ τοῦ εὐθέος εἰπεῖν, et al. Arrian, E. A. i. 6, 12. iii. 16, 3. v. 27, 1, ἐκ τοῦ εὐθέος ἀντιλέγειν.

After all, however, the antithesis of which commentators speak, though plainly to be recognised at the passage infra iii. 43, is here far from discernible. And the sense thus arising is not a little forced and feeble. Accordingly I agree with the Schol., Stephens, Reiske, and Gottleb., that ἐκ τοῦ εὐθέος is to be joined, not with δεομ., but with μὴ ὑπουργεῖν, in the sense *statim, sine hæsitatione* vel morâ. So in Pausan. vii. 14, 4, we have: ἀνέπεισε (αὐτοὺς) Ῥωμαίους ἐκ τοῦ εὐθέος πόλεμον ἄρασθαι, and vii. 14, 4, τὰ μὲν δὴ πρῶτα ἀναβολαῖς καὶ ἀπάταις ἐχρῆτο ἐς τὴν δόσιν· μετὰ δὲ οὐ πολὺ ἐτόλμησεν ἀποστερεῖν ἐκ τοῦ εὐθέος. And so Herodot. ii. 161, ἀπέστησαν ἐκ τῆς ἰθείης, and iii. 127. ix. 37. As to the objection urged by Pop. to the above interpretation, on the

τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλέστατος ἂν διατελοίη. XXXV. Λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχόμενοι ἡμᾶς, μηδετέρων ὄντας ξυμμάχους· εἴρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνίδων πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι παρ' ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. 2. καὶ δεινὸν, εἰ τοῖσδε μὲν ἀπό τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς, καὶ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος, καὶ οὐχ ἥκιστα ἀπὸ τῶν ὑμετέρων ὑπηκόων· ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εἴρξουσι, καὶ ἀπὸ τῆς ἄλλοθέν ποθεν ὠφελείας· εἶτα ἐν ἀδικήματι θήσονται, πεισθέντων ὑμῶν ἃ δεόμεθα· 3. πολὺ δὲ ἐν πλείονι αἰτίᾳ ἡμεῖς, μὴ πείσαντες, ὑμᾶς ἕξομεν· ἡμᾶς μὲν γὰρ κινδυνεύοντας, καὶ οὐκ ἐχθροὺς ὄντας, ἀπώσεσθε· τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ ἐπιόντων

ground that the Corcyræans desired the Athenians 'non solum non illico, verum *omnino* non obtemperari Corinthiis,' that has no weight, the particular in question being evidently implied. In short, the μὴ must be closely connected with ὑπουργεῖν, as forming with it only *one idea*, such as we see in οὐ φημὶ, *nego*, οὐκ ἐάω, *veto*. Here, then, the sense is, 'to at once, or flatly, refuse their request.' So in Pind. Nem. v. 60, we have, εὐθὺς δ' ἀπαναίνατο νύμφαν, 'unhesitatingly refused her [request].' And vain is it to urge, as Poppo does, that thus οὐ would be required, not μὴ, since our author (as observes Stephens in his Thes. on this phrase) 'suo more a loquendi generibus quæ ceteris usitata sunt recedit;' or, in the words of Marcellinus, ἐν πάσῃ φεύγει τὴν συνήθειαν.

ὁ τὰς μεταμελείας — λαμβάνων] for ἐκεῖνος ὃς μεταμελεῖται. With this just and pithy sentiment compare one in Dion. Hal. Ant. 782, 14, Sylb. κρείσσων πρόνοια τῆς μεταμελείας.

At ἂν διατελοίη understand βίον, which word is *expressed* in a passage of Isocrat. cited by Steph. Thes. in voc. εὐδαιμόνως τὸν βίον διατελοῖμεν, and in Xen. Cyr. i. 5, 4.

Ch. XXXV. 1. τὰς Λακεδαιμονίων σπονδὰς] 'the treaty with the Lacedæmonians.' A brief mode of expression, like τὸν πόλεμον τῶν Πελοποννησίων.

παρ' ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν] *i. e.* ἐλθεῖν παρ' ἐκείνους [ἐλθεῖν] ἂν ἀρέσκηται.

2. τῶν ἐνσπόνδων] Those were called οἱ ἔνσπονδοι between whom a treaty, confirmed by σπονδαὶ or religious libations, subsisted.

ἀπὸ τῆς προκειμένης] Render not *præsenti*, as Portus does; but *propositâ*, *proposed*—meaning that which is now the object aimed at. So in a passage of Gregor. ap. Steph. Thes. in voc. we have, οὐκ ἀπὸ σκότου τῆς προκειμένης φιλοσοφίας: and in Polyb. ii. 38, 8, καθικνεῖτο τῆς πρ. ἐπιβολῆς.

ἄλλοθέν ποθεν] *aliunde cunque*, as in Xen. Cyr. i. 6, 19. iv. 5, 18, and vi. 1, 6. Eurip. Med. 573. Xen. Mem. iii. 3, 12.

εἶτα ἐν ἀδικήματι — δεόμεθα] I would here point as above, and render: 'What then—they will, forsooth, account it an *injustice* if you be induced to grant our suit!' The εἶτα has the force treated on by Hoogev. de Part. p. 211, 8, *quid enim!* Poppo, too, I find, approves this mode of taking the passage; though he would prefer regarding the εἶτα as introducing an indignant interrogative, in the sense *itane?* But there is, we may observe, more of *exclamation* than interrogation in this idiom, which is one quite Attic, and of frequent occurrence in the best writers, especially the dramatic ones. The force of the idiom is thus ably explained by Valckn. on a passage of Eurip. Phœn. 556, εἶθ' ἥλιος — ἀπονεμεῖς. Quando scilicet apud Atticos initio sententiæ positum interrogat εἶτα cum effectu pronunciandum vel indignantis est, vel admirantis, vel ridentis, sic tamen ut risum expresserit indignatio: Latine sæpius reddi potest *Itane? Siccine vero? Ergo?* And the learned writer adduces several examples from the Attic comic drama: though, indeed, the use in question was not confined to the poets, being found also in Lucian, Ælian, and especially Arrian.

In ἐν ἀδικήματι θήσονται we have one of those many phrases formed by τίθεσθαι and a noun with ἐν, as ἐν ἐπαίνῳ, ψόγῳ, αἰσχρῷ, καλῷ, &c.

3. οὐχ ὅπως] for οὐχ ὅπως οὐ, non

γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς δύναμιν προσλαβεῖν περιόψεσθε, ἢν οὐ δίκαιον· ἀλλ', ἢ κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἢ καὶ ἡμῖν πέμπειν, καθ' ὅ, τι ἂν πεισθῆτε, ὠφέλειαν, μάλιστα δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. 4. πολλὰ δὲ, ὥσπερ ἐν ἀρχῇ ὑπείπομεν, τὰ ξυμφέροντα ἀποδείκνυμεν· καὶ μέγιστον, ὅτι οἵ τε αὐτοὶ πολέμιοι ἡμῖν †ἦσαν,—ὅπερ σαφεστάτη πίστις,—καὶ οὗτοι οὐκ ἀσθενεῖς, ἀλλ' ἱκανοὶ τοὺς μεταστάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἠπειρώτιδος τῆς ξυμμαχίας διδο-

modo non. See Hermann on Vig. and Matth. Gr. Gr. 790, 253.

καὶ ἐπιόντων] These words, though not found in three of the best MSS., are, however, required by the antithesis here existing between *κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας* and *ἐχθρῶν ὄντων καὶ ἐπιόντων*, the opposition being between those who are themselves in danger (and therefore not likely to attack others without compulsion), and those who are the voluntary assailants of others. So infra iii. 56, we have, *ἑτέροις ὑμεῖς ἐπέρχεσθε δεινοί.*

3. *ἢν οὐ δίκαιον*] Supply *προσλαβεῖν Κορινθίους.* At *ἀλλ'*, further on, understand, from the preceding, *δίκαιόν ἐστι.*

ἀπὸ τοῦ προφανοῦς] Alluding to the indirect, *secret* way of rendering assistance, adverted to in the words *καθ' ὅ, τι ἂν πεισθῆτε.*

4. *πολλὰ δὲ — τὰ ξυμφέροντα ἀποδ.*] Here *πολλὰ* is the predicate; and the present is used of what *is to* be, *can* be done; *q. d.* 'We have to show that many are the advantages, namely, of thus receiving us.'

ὅτι οἵ τε αὐτοὶ πολέμιοι ἡμῖν ἦσαν] *i. e.* 'that the same persons are enemies to us [both],' 'we have the same persons as enemies.' Some difficulty, however, here exists, and that as concerns *ἦσαν.* Nor is this to be removed by taking the word, with Kistemacher and others, as standing for *ἦσαν ἄν*—any more than regarding it, with Goeller, as a caustic and laconic form of expression for what would have been more explicit, erant? nonne etiamnum sunt? A view this, which involves something most far-fetched and frigid. And to suppose, with Poppo, a union of past and present, 'were and are;' or, that, as the imperf. denotes continuity of action or time past, so continuity in time present is implied, that is not a little precarious. The most satisfactory mode of solving the difficulty is to suppose, with Bauer, that *ἦσαν* is to be referred, not to the *thing itself*, as if past, but to that which the Corcyræan ambassadors had before shown to be true. In short, the imperf. here (as I have already shown in the note to my translation) is used with reference to what went before, namely, at c. 33, *τοὺς Κορινθίους—ὑμῖν ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν.* This reference is, however, made by a sort of *mediate* reference to *ὑπείπομεν* just before. Such is also, I find, the view adopted by Dr. Arnold, who observes that 'in repeating what had been before said, the use of the past seems easily accounted for. The orator intended *this* sense: 'We say, as we said before, that we have both the same enemies.' But our author has expressed the thing somewhat differently, thus: 'We say what we said before, that both had the same enemies.' Supposing this view to be correct, we have here a remarkable instance of the brevity of expression characteristic of our author.'

σαφεστάτη πίστις] 'a pledge of faith the most to be depended upon;' the term *σαφὴς* having here, by a meton. of effect for cause, the not unfrequent signification *certus.* So in a passage of Philo adduced by Steph. in Thes. we have *σαφὴς πίστις*, and in Eurip. Or. 1154, and Iph. T. 919, and Xen. Mem. ii. 4, 1, *φίλος σαφής.* Of *πίστις* in this sense, *bond, pledge*, examples occur elsewhere in our author, infra iv. 74 and 86, and not unfrequently in Xenoph. and Dio Cass.

τοὺς μεταστάντας] 'seceders' or deserters. It must be remembered that alliance, or confederacy, then implied the subserviency, if not subjection, of several small states to the leading member of a league. Now any withdrawal from this was tantamount to a shaking off of subjection; and as the retiring member must pass over to another and perhaps hostile confederacy, it almost necessarily involved enmity.

καὶ ναυτικῆς — διδομένης] The force of the article here will be perceived by noticing the construction, which is: *καὶ τῆς ξυμμαχίας (τῆς) διδομένης ναυτικῆς (οὔσης) καὶ οὐκ ἠπειρώτιδος*, 'it being

μένης οὐχ ὁμοία ἡ ἀλλοτρίωσις· ἀλλὰ μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον ἐᾶν κεκτῆσθαι ναῦς, εἰ δὲ μὴ, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν. XXXVI. Καὶ ὅτῳ τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ, δι' αὐτὰ πειθόμενος, τὰς σπονδὰς λύσῃ, γνώτω τὸ μὲν δεδιὸς αὐτοῦ, ἰσχὺν ἔχον, τοὺς ἐναντίους μᾶλλον φοβῆσον· τὸ δὲ θαρσοῦν, μὴ δεξαμένου, ἀσθενὲς ὂν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον· καὶ ἅμα οὐ περὶ τῆς Κερκύρας νῦν τὸ πλέον ἢ καὶ τῶν Ἀθηνῶν βουλευόμενος, καὶ οὐ τὰ κράτιστα αὐταῖς προνοῶν, ὅταν ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον, τὸ αὐτίκα περισκοπῶν, ἐνδοιάζῃ χωρίον

the alliance of a maritime, not an inland, power, that is offered you.'

οὐχ ὁμοία ἡ ἀλλοτρίωσις] 'the consequence of alienation and deprivation is not the same thing to you.' In the next words, *ἀλλὰ μάλιστα—ἔχειν*, the two infinitives, as Haack shows, depend upon, what is to be supplied from that *implied* in the preceding *οὐχ ὁμοία*, namely, *διαφέρει*: and *οὐχ ὁμ.* is, as Arn. observes, equivalent to *οὐχ ὁμοίως ξυμφέρει*, from whence the verb *ξυμφέρει* is to be tacitly repeated with what follows. Thus we may render: 'Nay, it is for your especial interest to allow, as far as in you lies, no one else to possess any ships at all; and if this cannot be, whoever may be the strongest in ships, him to have as your friend.'

μηδένα ἄλλον] 'no other state.' This use of the masculine, by which a state is considered as an individual *person*, is frequent in Thucyd.

CH. XXXVI. In this chapter the argument is, that even if such aid as is desired should involve a violation of the treaty between Athens and the Peloponnesian confederacy, the *object*, namely, of securing so favourably situated and powerful an ally, ought to outweigh every other consideration.

1. *γνώτω τὸ μὲν δεδιὸς—ἐσόμενον*] The chief difficulty in this obscure sentence centres in the words *τὸ μὲν δεδιὸς αὐτοῦ, ἰσχὺν ἔχον*, and the best mode of removing it will be to consider those words in conjunction with the antithetical ones, *τὸ δὲ θαρσοῦν, μὴ δεξαμένου, ἀσθενὲς ὄν.* In the latter, the words *μὴ δεξαμένου* are explanatory, and meant to disclose the *latent* sense, concealed under the *expressed.* The construction is: *τὸ δὲ θαρσοῦν (αὐτοῦ) μὴ δεξαμένου (αὐτοῦ ἡμᾶς)*, 'his confidence, if he does not receive us.' The sense of the words is thus apparent; and the only way to make the antithetical ones clear also, is to *express* some similar explanatory words, which being left to be *understood*, have caused the difficulty. Now these, I apprehend, are *δεξαμένου ἡμᾶς*, which being supplied make all plain, and might be omitted because they seem *implied* in the words following, *ἰσχὺν ἔχον*, i. e. 'if it have [the] strength [resulting from receiving us].' In *τὸ δεδιὸς* and *τὸ θαρσοῦν* we have participles for infinitives (with which use comp. similar ones infra i. 142. iii. 43. v. 7, 9,) the sense being literally, 'his being afraid,' and, 'his being confident.' See Matth. Gr. Gr. § 570. Both the words are used by Dio Cass. and other writers who have imitated Thucyd. The *fear* here spoken of is, lest the treaty should be broken and war ensue; and the *confidence* that it would *not.* Thus in the counter-speech, ch. 42, we have: *καὶ τὸ μέλλον τοῦ πολέμου ᾧ φοβοῦντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν, ἐν ἀφανεῖ ἔτι κεῖται.* It is well observed by Poppo: 'Hæc igitur confidentia poterat facere, ut Corcyræorum fœdus spernerent, et ita infirmiores facti a Lacedæmoniis contemnerentur; contra si Athenienses timebant quidem fœdera rumpere, at nihilominus Corcyræos sibi adjungebant (aut si timebant, ne, etiamsi ipsi fœdera non læsissent, ab hostibus violarentur, ch. 44, et propterea Corcyræos recipiebant), eorum metus cum opibus conjunctus hostes magis terrere, et sic ad pacem servandam incitare poterat.' That *ἀδεέστερον* must mean *nimis formidandum*, is plain from the opposite words, *τοὺς ἐναντίους μᾶλλον φοβῆσον*, but the sense is one so rare, that I have not met with a single example of it elsewhere. We may, however, compare a similar use of the term *φοβερός.* See Poppo. Finally, the confidence here spoken of might well be called weak, as being *productive of less strength*, and therefore less the object of apprehension.

ὅσον οὐ παρόντα] 'all but present.' An elegant Atticism frequent in Thucyd., and on which see Viger, p. 131.

τὸ αὐτίκα—προσλαβεῖν] The construc-

προσλαβεῖν, ὃ μετὰ μεγίστων καιρῶν οἰκειοῦταί τε καὶ πολεμοῦται. 2. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν ἐᾶσαι Πελοποννησίοις ἐπελθεῖν, τό τε ἐνθένδε πρὸς τἀκεῖ παραπέμψαι, καὶ ἐς τἆλλα ξυμφορώτατόν ἐστι. 3. βραχυτάτῳ δ' ἂν κεφαλαίῳ, τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῷδ' ἂν μὴ προέσθαι ἡμᾶς μάθοιτε τρία μὲν ὄντα λόγου ἄξια τοῖς Ἕλλησι ναυτικά, τὸ παρ' ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ Κορινθίων, τούτων [δ'] εἰ περιώψεσθε τὰ δύο ἐς ταὐτὸν ἐλθεῖν, καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, Κερκυραίοις τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε· δεξάμενοι δὲ ἡμᾶς, ἔξετε πρὸς αὐτοὺς πλείοσι

tion is: *ὅταν τὸ αὐτίκα περισκοπῶν, ἐνδοιάζῃ χ. π.* 'when, through circumspection as regards the present, he hesitates,' &c.

ὃ μετὰ—πολεμοῦται] 'whose friendship or whose enmity is exceedingly critical,' namely, as involving a crisis, or turn of affairs, momentous for good or for evil. *Οἰκειοῦται*, 'ad amicitiam adjungitur.' In this sense the term occurs not unfrequently in Plato, Aristotle, and especially Dio Cass. *Πολεμοῦται*, 'is made an enemy;' a sense of *πολεμόω* found also infra ch. 57.

2. *τῆς Ἰταλίας—καλῶς παράπλου κεῖται*] 'is well situated for the passage to Italy and Sicily;' as infra ch. 42. So in Xen. Hist. vi. 2, 9 (on the subject also of Corcyra) we have: *κεῖσθαι ἐν καλλίστῳ τοῦ εἰς Πελοπόννησον ἀπὸ Σικελίας παράπλου.* The expression has been in not a few instances imitated by Dio Cass., Procop., and Dion. Hal.

The adverb *καλῶς* belongs to the subst. *παράπλου*. So, by a similar use, we have infra iii. 92, *τῆς ἐπὶ Θρᾴκης παρόδου χρησίμως ἔξειν*, and Menand. Hist. *ἐπιτηδείως ἔχουσα θέσεως*. Finally, it may be observed, the term *παράπ.* is employed because the voyage to *Italy*, and generally to Sicily, was made by coasting along Greece as far as the promontory of Iapygia, and then crossing to Taras.

τό τε ἐνθένδε — παραπέμψαι] 'set on its way,' 'convoy.' By *ἐνθένδε* is meant Greece at large, though with especial reference to *Athens*. And at *τὸ* understand *ναυτικόν*.

3. *τοῖς τε ξύμπασι κ. κ. ἕ.*] 'both as to generals and particulars:' for the words are to be referred, not to *persons*, but to *things*. So one of our great poets has, 'To sum the whole, the close of all.' *Κεφάλαιον* in this sense, to denote a *summary*, occurs also in a passage of Appian, i. 426, 2 (evidently formed on this passage), *βραχεῖ τε λόγῳ μάθοιτ' ἂν*, &c. Not unfrequently we have *ἐν κεφ.* without *βραχεῖ*, as Æschin. p. 42, 36, *ἐν κεφαλαίῳ περὶ πάντων εἰπών.* Sometimes, too, the *ἐν* is omitted, as in Eurip. Suppl. 566, *βούλει συνάψω μῦθον ἐν βραχεῖ*, which passage, and others like it, afforded a handle for witty allusion to the great comic dramatic writer, Ran. 854, *ἵνα μὴ κεφαλαίῳ τὸν κρόταφόν σου ῥήματι θένων ὑπ' ὀργῆς.* The datives here are datives of *object*; and in *καθ' ἕκαστον* we have an adverbial phrase.

τρία μὲν ὄντα — τούτων δ' εἰ] The general sense here is plain, but the construction doubtful. Some would join *ὄντα* with *λόγου ἄξια*, and suppose *ἔστι* understood: a method, this, quite inadmissible. Others suppose the conjunction *δὲ* to be placed in the apodosis of the sentence, *q. d.* 'As there are [but] three navies in Greece of any account, of these you allow two of three to be united together,' &c. Pop. and Goell. would supply *ἴστε*, from *μάθοιτε*. Of these several modes of taking the words, this last is far too precarious to be safely acquiesced in. The second may be considered deserving of the preference. I suspect, however, that the *δ'* before *εἰ* had originally no place, and crept into the text from the margin, being a mere gloss proceeding on a misconception of the true construction. This word, then, being removed, all will be plain.

The *τῶν* before *Κορινθίων*, found in many MSS., has been, on competent authority, cancelled by later editors. And for vulg. *τὸ αὐτὸ*, they have, from several of the best MSS., substituted *ταὐτόν*.

δεξάμενοι—ἀγωνίζεσθαι] I have, with Pop. and Goell., here edited, from nearly all the MSS., *ἡμετέραις*. The other reading, edited by Bekk. and Arnold, *ὑμετέραις*, besides being forbidden by the article *ταῖς*, yields a sense not a little frigid, 'superior in numbers on your side.' The purpose of the speaker is, we may suppose, not to declare that, after the addition of the Corcyræan fleet, they would have *more ships than before* wherewith to fight against the Corinthians, but that they

ναυσὶ, ταῖς ἡμετέραις, ἀγωνίζεσθαι. Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε.

XXXVII. Ἀναγκαῖον, Κερκυραίων τῶνδε οὐ μόνον περὶ τοῦ δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὡς καὶ ἡμεῖς τε ἀδικούμεν καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται, μνησθέντας πρῶτον καὶ ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ ἐπὶ τὸν ἄλλον λόγον ἰέναι, ἵνα τὴν ἀφ' ἡμῶν τε ἀξίωσιν ἀσφαλέστερον προειδῆτε, καὶ τὴν τῶνδε χρείαν μὴ ἀλογίστως ἀπώσησθε. 2. φασὶ δὲ ξυμμαχίαν διὰ τὸ σῶφρον οὐδενός πω δέξασθαι· τὸ δὲ ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς ταδικήματα οὐδὲ μάρτυρα ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. 3. καὶ ἡ πόλις αὐτῶν ἅμα,

would have *a superiority of force* on their side. Thus at *πλείοσι ναυσὶ* we must supply, from the preceding, *τῶν Πελοποννησίων*. By substituting *Peloponnesians* for *Corinthians*, the speaker, we see, takes for granted that the Athenians will also be at war with the *Peloponnesians*. Moreover, *ταῖς ἡμετέραις* is by Bake (a German critic cited by Poppo) said to be here put by way of *explanation*, and consequently to be in apposition with *πλείοσι ναυσί*: whereas Goell. makes it depend on *πλείοσι*, as *πολλῷ* does in the phrase *πολλῷ πλείονες*. Of which two methods the latter may be pronounced totally erroneous; and the former is scarcely defensible, inasmuch as the assertion would thus be untrue. It is best to consider the dative as standing apart from the immediately preceding datives, and as used in the sense *by* — 'You will have to contend against them with more ships *by* ours.' So we say, 'more *by* twenty, thirty,' &c.

As serving to illustrate the present passage, I would here compare one of a similar kind in Soph. Elect. 1370, where the Pædagogue thus addresses Electra and Orestes, instigating them to the murder of Clytæmnestra: *Νῦν καιρὸς ἕρδειν· νῦν Κλυταιμνήστρα μόνη· Νῦν οὔ τις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον* (ye wait), *Φροντίζεθ' ὡς τούτοις τε, καὶ σοφωτέροις Ἄλλοισι τούτων πλείοσιν μαχούμενοι.*

Ch. XXXVII. The Corinthian speakers, in their reply to the Corcyræans, commence (namely, at chap. 37 and 38) by endeavouring to raise a distrust of, and aversion to, the Corcyræans, by ascribing their neutrality to unworthy, and even base motives, and even to deprive them of all claim on the assistance of any one; and also by charging them with injurious, or at any rate undutiful, conduct towards the mother country.

1. *Κερκυραίων τῶνδε*] This use of the demonstrative pronoun, like *iste* in Latin, mostly implies *contempt*.

τὸν λόγον ποιησαμένων] 'having made their harangue,' 'having harangued you on their part.' *Ἀλλ' ὡς καὶ*, for *ἀλλὰ καὶ ὡς*. In *ὡς καὶ ἡμεῖς* the *καὶ* is transposed, as Pop. remarks, who compares a similar transposition in Pind. Olymp. i. 51, *λέγοντι δ' ἐν καὶ θαλάσσᾳ.*

ἵνα τὴν ἀφ' ἡμῶν τε ἀξίωσιν ἀσφαλέστερον προειδῆτε] *Ἀσφ.* is used *adverbially*. Render: 'that you may with more certainty know before the request proceeding from us,' or know what it is, *i. e.* its grounds. Similarly in Luke i. 4, we have: *ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.* Of these two terms *ἀξίωσις* and *χρεία*, the former, as Bredow observes, signifies a request of right and equity; the latter, a petition of necessity. Of *ἀξίωσις* in this rare sense, examples are found in Dio Cass. 683, 77. Appian, ii. 191.

2. *τὸ σῶφρον*] Equiv. to *σωφροσύνη* supra 32, 4, and denoting *a prudent moderation*.

τὸ δὲ] for *τοῦτο δὲ*, the art. standing for the demonstr. pron.; on which see Matth. Gr. Gr. § 86. Construe this with *ἐπετήδευσαν* a little after, and render: 'Whereas they pursued this course.' The term *ἐπιτηδεύειν* signifies properly 'to do any thing of purpose or habit,' 'to *practise* it.' It is generally used of what is *good* (as infra vi. 54, *ἐπετ. ἀρετὴν*) though sometimes of *evil*, as here and Hdot. ii. 129, and also in the Attic drama. In the present case, however, the primary sense of *purpose* seems intended to be included. By the term *κακουργία* is meant to be denoted 'arrant or utter wickedness,' *villany*, according to its use in Plato, p. 434, *μεγίστη τε βλάβη τῇ πόλει καὶ ὀρθότατ' ἂν προσαγορεύοιτο μάλιστα κακουργία.*

οὔτε παρακαλοῦντες αἰσχύνεσθαι] Of

αὐτάρκη θέσιν κειμένη, παρέχει αὐτοὺς δικαστὰς ὧν βλάπτουσί τινα, μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι, διὰ τὸ ἥκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας, μάλιστα τοὺς ἄλλους, ἀνάγκῃ καταίροντας, δέχεσθαι. 4. κἀν τούτῳ τὸ εὐπρεπὲς ἄσπονδον, οὐχ ἵνα μὴ ξυναδικήσωσιν ἑτέροις, προβέβληνται, ἀλλ' ὅπως κατὰ μόνας ἀδικῶσι, καὶ ὅπως ἐν ᾧ μὲν ἂν κρατῶσι βιάζωνται, οὗ δ' ἂν λάθωσι πλέον ἔχωσιν, ἢν δέ πού τι προσλάβωσιν, ἀναισχυντῶσι. 5. καίτοι εἰ ἦσαν ἄνδρες, ὥσπερ φασὶν, ἀγαθοὶ, ὅσῳ ἀληπτότεροι ἦσαν τοῖς πέλας, τοσῷδε φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν, διδοῦσι καὶ δεχομένοις τὰ δίκαια, δεικνύναι. XXXVIII. Ἀλλ' οὔτε πρὸς τοὺς ἄλλους οὔτε ἐς ἡμᾶς τοιοίδε εἰσίν· ἄποικοι δὲ ὄντες, ἀφεστᾶσί τε διὰ παντὸς καὶ νῦν πολεμοῦσι, λέγοντες ὡς οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείησαν. 2. ἡμεῖς δὲ οὐδ' αὐτοί φαμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοικίσαι, ἀλλ' ἐπὶ τῷ ἡγεμόνες τε εἶναι, καὶ τὰ εἰκότα

this obscure form of expression the sense will best appear by taking it in connexion with the whole sentence, which may be thus rendered: 'They aver, that it was through a prudent moderation that they received no one's alliance; whereas this was their practice, not from a good, but from a bad, motive; as wishing to have no one auxiliary to, nor [consequently] witness of, their evil deeds, and not to be made to blush at calling them in [to a communion in evil].' The construction is: *οὔτε [βουλόμενοι] αἰσχύνεσθαι παρακαλοῦντες [τινα εἰς ξυμμαχίαν τῶν ἀδικημάτων]*. The words *εἰς ξυμμαχίαν τῶν ἀδικημάτων* are to be supplied from the preceding context, and from the term *ξύμαχον* here, which in the present instance denotes communion, or what is otherwise expressed by *κοινωνία*. And indeed the term *παρακαλοῦντες* may very well suggest this idea, *παρακαλεῖν τινα εἰς ξυμμαχίαν* being a not unfrequent phrase. So Herodot. vii. 158, *ἐτολμήσατε ἐμὲ σύμμαχον παρακαλέοντες ἑλθεῖν*. Xen. Œcon. iii. 7, *παρεκάλεσεν εἰς ἔργον*. The same ellipsis is observable in a passage of our author infra l. iii. *τοὺς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι*.

Adopting this view of the sense, Goell. paraphrases: 'Nolunt sociis quasi onerari, ne pudore suffundantur, si eos hortentur in communionem turpium consiliorum suorum venire,' *i. e.* so as to be *συγκοινωνοὶ τῶν ἀδικημάτων*. Finally, as serving to illustrate this peculiar expression, *παρακαλοῦντες αἰσχύνεσθαι*, I would here compare a passage of Joseph. Bell. i. 14, 1 (evidently formed on the present), *τῷ δὲ ὄντι προαιρούμενος κατασχεῖν τὰ Ἀντιπάτρου χρέα, καὶ μηδὲν, εἰς τὰς ἐκείνου δωρεὰς, ἀντιπαρασχεῖν χρῄζουσι τοῖς τέκνοις δυσωπεῖσθαι*, where I doubt not the true reading is, *καὶ μὴ, μηδὲν—τέκνοις, δυσωπεῖσθαι*. As further illustrative of the expression, I have also noted a passage of Eurip. Hipp. 1001, *Ἐπίσταμαί τε—φίλοις χρῆσθαι μὴ δικεῖν πειρωμένοις, Ἀλλ' οἷσιν αἰδὼς μήτ' ἀπαγγέλλειν κακὰ* (petere inhonesta) *μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις*.

3. *αὐταρκῆ θέσιν κειμένη*] Here we may supply *κατὰ* or *πρὸς*, which word is *expressed* in a similar passage of Aristot. de Part. Anim. iii. *κεῖται γὰρ οὐδαμῶς πρὸς ἀρχοειδῆ θέσιν*. Perhaps, however, there is here no ellipsis at all, and the accus. may be referred to the rule of Matth. Gr. Gr. 408, by which verbs intransitive take a subst. of kindred signification in the accus. Of *αὐταρκῆ* the sense is 'self-sufficient [to its wants and purposes],' so as not to need the aid of others, as infra ii. 36. Dio Cass. 174, 90, and Polyb. v. 55, 8.

παρέχει αὐτοὺς δικαστὰς ὧν βλάπτουσί τινα] 'makes them [themselves] judges of [the actions] whereby they injure any person or persons.'

μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι] Of these difficult words various have been the modes of explanation proposed: but the true sense appears to be that assigned by Pop. and Goell. 'rather than that judges should be appointed by both parties;' the word *δικαστὰς* being, as they observe, to be taken *twice*, thus: *παρέχει αὐτοῖς δικαστὰς μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι τοὺς δικαστάς*. By *ξυνθ.*, as Goell. observes, is meant not 'pacta civitatum de commercio juris inter cives privatos dandi et repetendi' (*δίκας ἀπὸ ξυμβόλων*), but 'pacta de litibus inter civitates per arbitros dirimendis.' Thus the article has here its full force. Of such *ξυνθῆκαι* the main principle was *διδόναι καὶ δέχεσθαι τὰ δίκαια* (see the concluding portion of the chapter), that the differences to each litigant state should be settled by friendly arbitration.

ἀνάγκῃ καταίροντας] '*touching there*,' compelled by stress of weather. *Δέχεσθαι*, for *ὑποδέχ*. See the Schol. on Pind. Ol. viii. 28.

4. *κἀν τούτῳ—ἀναισχυντῶσι*] Of this involved sentence Goell. traces the construction and natural order as follows: *κἀν τούτῳ προβέβληνται τὸ ἄσπονδον εὐπρεπὲς, ὅπως κατὰ μόνας ἀδικῶσι, καὶ ὅπως—βιάζωνται—πλέον ἔχωσιν—ἀναισχυντῶσιν, οὐχ ἵνα μὴ ξυναδικήσωσιν ἑτέροις*. According to the above statement, *ἐν τούτῳ* is for *διὰ τοῦτο*, 'for this.' By Poppo, however, it is taken for 'in this consists' (in eo situm est, *ἔνεστιν*). The difficulty may, indeed, be effectually removed by considering this as in effect a *blending* of *two* modes of expression, i. e. 'in this consists,' and 'for this they hold out,' this specious non-alliance. On this use of *προβέβληνται*, *prætendunt*, (pass. for act.) see Matth. Gr. Gr. § 496, 6, and Blomf. on Æschyl. Ag. 252. Τὸ *εὐπρεπὲς ἄσπονδον*, for *τὸ ἄσπονδον τὸ εὐπρεπὲς*, 'this specious fair showing non-alliance,' (adj. for subst. abstr.) see Matth. Gr.

Of the words *ὅπως ἐν ᾧ μὲν — ἀναισχυντῶσι*, the sense is well expressed by Goell. 'utque, ubi viribus prævalent, vi agant; ubi latent, fraude suam rem augeant; ubi quid acquisiverint, impudentes sint.' Πλέον *ἔχωσιν* stands for *πλεονεκτῶσιν*, as in Plato, p. 343, 349, 483, 488, 574. Xen. Hist. vii. 5, 27. And of the words *ἢν δέ πού τι προσλάβωσιν*, the sense is literally, 'whenever they may have added any thing to their stores [by fresh acquisitions].' The term *ἀναισχυντῶσι* has, indeed, been somewhat differently explained by different commentators; some assigning to it the sense, 'may impudently deny [their possession of the thing];' others, 'may impudently retain what they have got by rapine.' As, however, the general import of the term *ἀναισχυντεῖν* is 'to comport oneself impudently,' whether by words or actions, *both* those senses may be here supposed to have place. The Corcyræans, it seems, as occasion served, would either impudently deny the act of rapine, or, admitting it, as impudently brave it out, setting all justice at defiance. As confirmatory of this view, it may suffice to adduce a passage of Heliod. viii. (in which the expression of our author has been imitated by that writer,) *λανθάνειν μὲν οἰόμενοι καὶ ἐρυθριῶσιν* ('even blush'), *ἁλισκόμενοι δὲ ἀπαναισχυντῶσι*, 'may brave it out.' Also another in Jos. Ant. iv. 8, 26, *οἱ δὲ λαβόντες—ἂν ἀναισχυντῶσι περὶ τὴν ἀπόδοσιν*, i. e. by denying the deposit, or refusing to restore it. In this sense, too, *to brave out*, the word occurs in Aristoph. Thesm. 708, *τοιαῦτα ποιῶν οὐδ' ἀναισχυντεῖ*, as also in Plato and other writers whom I have cited in the note on this passage appended to my translation. Having, then, this sense, *ἀναισχυντεῖν* will thus be equiv. to *ἀπερυθριάζειν*: and accordingly in Suidas' Lex. we have *ἀπερυθριάσαι* explained by *ἀναισχυντῆσαι*.

5. *ἀληπτότεροι*] lit. 'the more inaccessible,' namely, to those who should attempt to compel them to do justice; and that, from their occupying so commanding a situation. Of this rare term *ἄληπτος*, I have found examples only in Dio Cass. 296, 2, and Joseph. Ant. v. 7.

διδοῦσι καὶ δεχ. τὰ δίκαια] See note supra 3, on *δικαστάς*.

Ch. XXXVIII. The Corinthians now proceed to represent that the Corcyræans, agreeably to their previous conduct towards the parent country, and towards other states, were in the wrong as to the present case.

1. *ἀφεστᾶσι διὰ παντὸς*] 'have always held off from alliance.' See what was said supra ch. xxv. 4. This particular, *διὰ παντὸς*, *always*, is meant to pre-occupy the argument that they are only *now* hostile because they had been of late ill-treated. The expression is illustrated by a passage of Herodot. iii. 49, *Νῦν δὲ ἀεὶ ἐπειτεν ἔκτισαν τὴν νῆσον, εἰσὶ ἀλλήλοισι διάφοροι, ἐόντες* (though they are) *ἐωϋτοῖς συγγενέες*.

λέγοντες] 'alleging.' The next words, *ὡς οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείησαν*, have reference to those supra ch. xxxiv. 1, *οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λειπομένοις εἶναι ἐκπέμπονται*.

2. *τὰ εἰκότα θαυμάζεσθαι*] 'to be treated with all due respect,' *θαυμάζω* being a stronger term than *τιμάω*. *What* this respect was understood to be, may be gathered from what is said supra ch. xxv., and Dionys. Hal. Ant. 142, ult. *Ὅσης ἀξιοῦσι τιμῆς τυγχάνειν οἱ πατέρες παρὰ τῶν ἐγγόνων, τοσαύτης οἱ κτίσαντες παρὰ τῶν ἀποίκων*. In *τὰ εἰκότα*, standing for *εἰκότως*, we have an elegant mode of expression also observable infra viii. 45, and found in Aristoph. Appian, ii. 3, 69,

θαυμάζεσθαι. 3. αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ ἀποίκων στεργόμεθα. 4. καὶ δῆλον ὅτι, εἰ τοῖς πλέουσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, οὐδ' ἐπιστρατεύομεν ἐκπρεπῶς, μὴ καὶ διαφερόντως τι ἀδικούμενοι. 5. καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν δὲ αἰσχρὸν βιάσασθαι τὴν τούτων μετριότητα. 6. ὕβρει δὲ καὶ ἐξουσίᾳ πλούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι, καὶ Ἐπίδαμνον, ἡμετέραν οὖσαν, κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ ἡμῶν ἐπὶ τιμωρίᾳ, ἑλόντες βίᾳ ἔχουσι. XXXIX. Καί φασι δὴ δίκῃ πρότερον ἐθελῆσαι κρίνεσθαι· ἦν γε οὐ τὸν προὔχοντα

400, 419. Joseph. 809, 9, *τὰ εἰκ. τιμῆς φέρεσθαι*, and 853, 11. Zos. i. 59. Liban. Or. p. 721, *τὰ εἰκότα τιμηθέντες*. Epist. 527, 803, 1286, 1819. Lucian, iii. 621. ii. 378. So Suidas in v. Θεαγένης has, Ἐθεράπευσε τὰ εἰκ. τὸν Θ.

3. *στεργόμεθα*] Στέργω is a stronger term than *ἀγαπάω* or *φιλέω*.

4. *τοῖσδ' ἂν—ἀπαρέσκοιμεν*] 'we should not, ought not, with reason, to be unacceptable to these,' i. e. there could be no good reason for such disaffection.

οὐδ' ἐπιστρατεύομεν ἐκπρεπῶς] So I have edited, for the vulg. *ἐπιστρατεύοιμεν εὐπρεπῶς*, which reading, though it might be defended, is too deficient in authority to be safely adopted. The sense is well expressed by Pop. and Goell. 'Neque solemus bellum inferre, *indigno* majori patriæ modo, nisi insigni injuria cogimur.' And so Arnold, 'Nor do we attack them (i. e. our colonies) *unbecomingly*, without having received from them a signal injury.' The word *ἐκπρεπῶς* is properly equiv. to *ἔξω τοῦ πρέποντος*, as infra iii. 55, *ἐν τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον* (indignius, iniquius) *ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε*. But it may, as here, be taken in the milder sense *insigniter*.

ἀδικούμενοι] Here, as observes Herm. on Soph. Elect. 47, we have indicated a permanent effect of a past action.

5. *μετριότητα*] *modestiam*.

6. *ὕβρει καὶ ἐξουσίᾳ πλούτου*] 'through insolence and the power, or license, of wealth,' which enables men to gratify their appetites and passions. So Tacit. Agric. 7, ex paternâ fortunâ tantam *licentiam* usurpante. Similarly in a passage of Procop. Arc. Hist. 36, 34, we have, *ἐξουσίᾳ πλούτου*, and 153, 11, *τῆς ἀρχῆς ἐξουσίᾳ ἐπιχρώμενος*. Demosth. contra Mid. p. 99, Tayl. *ἐπ' ἐξουσίας καὶ πλούτου ὑβριστὴν*, where, for *ἐπ' ἐξουσίας*, &c., I conjecture *ἀπ'* or *ὑπ' ἐξ. καὶ π. ὑ.*, there being here an hendiadys. So in Max. Tyr. Diss. xxvi. 7, we have, *ὑπ' ἀκολάστου ἐξουσίας ὑβριζούσης*. And in Procop. Arc. Hist. p. 94, *ἡ τῆς δυνάμεως ἐξουσία*: and a little further on, *ἡ πονηρία τῇ τῆς παρουσίας ἐξουσίᾳ ἐς τὸ λυμαίνεσθαι τοῖς παραπίπτουσιν ἐξαγομένη*, where for *παρουσίας*, I conj. *περιουσίᾳ* as used for *πλούτῳ*. Finally, I would here compare a passage of Arist. Rhet. p. 53, *συμβέβηκε τοῖς μὲν πένησι, διὰ τὴν ἔνδειαν, ἐπιθυμεῖν χρημάτων· τοῖς δὲ πλουσίοις, διὰ τὴν ἐξουσίαν* (scil. *τοῦ πλούτου*) *ἐπιθυμεῖν τῶν μὴ ἀναγκαίων ἡδονῶν*.

ἐπὶ τιμωρίᾳ] 'to its aid.' In the words *ἑλόντες βίᾳ ἔχουσι*, we have two clauses combined into one, which otherwise would have stood thus: 'they seized, and after seizing still retain.' See Matth. Gr. Gr. § 559, 6.

Ch. XXXIX. The argument now adduced against the Athenians helping them, is, that it were unreasonable for them to expect aid to save them from merited punishment now in their adversity, considering that in their prosperity they had stood aloof from all alliances.

1. *φασὶ δή*] 'they say forsooth.' Of *δίκῃ κρίνεσθαι* the sense is, 'to be impleaded in a legal process.' So in a passage of St. Matthew, v. 40, we have, *τῷ θέλοντί σοι κριθῆναι*.

ἦν γε οὐ τὸν προὔχοντα—καθιστάντα] For the true reading and interpretation here, we are indebted to the labours of Bredow and Pop., who have shown that *τηρεῖν*, found in the common text after *δεῖ*, is a mere gloss, and indeed in most of the MSS. has no place. This eye-sore, then, being removed, the words admit of a ready construction; and we may, with Goell., regard them as though they stood thus: *ἦν γε τὸν ἐς ἴσον τά τε ἔργα ὁμοίως καὶ τοὺς λόγους, πρὶν διαγωνίζεσθαι, καθιστάντα λέγειν τι δοκεῖν δεῖ προκαλούμενον, ἀλλ' οὐ τὸν προκαλούμενον προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς*. Or thus: *ἀλλ' οὐ τὸν*

καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τά τε ἔργα ὁμοίως καὶ τοὺς λόγους, πρὶν διαγωνίζεσθαι, καθιστάντα. 2. οὗτοι δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἡγήσαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς δίκης παρέσχοντο· καὶ δεῦρο ἥκουσιν, οὐ τἀκεῖ μόνον αὐτοὶ ἁμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν, καὶ, διαφόρους ὄντας ἡμῖν, δέχεσθαι σφᾶς. 3. οὓς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε προσίεναι, καὶ μὴ ἐν ᾧ ἡμεῖς μὲν ἠδικήμεθα, οὗτοι δὲ κινδυνεύουσι, μηδ' ἐν ᾧ ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες, τῆς ὠφελείας νῦν μεταδώσετε, καὶ τῶν ἁμαρτημάτων ἀπογενόμενοι τῆς ἀφ' ἡμῶν αἰτίας τὸ ἴσον ἕξετε· πάλαι δὲ

προκαλούμενον ταύτην προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον—καθιστάντα.

But, to discuss the phraseology briefly in detail, *ἦν γε* is, as Pop. observes, to be resolved into *ἀλλὰ ταύτην γε*, scil. *δίκη* (see Matth. Gr. Gr. § 477), and the accus. depends on *προκαλούμενον*. So infra ii. 72, 73, 74, *ἃ προκαλεῖται*, and v. 37, *προκαλούμενοι τὰ εἰρημένα*. Moreover, as Goell. remarks, the article *τὸν* before *προὔχοντα* belongs to *προκαλούμενον*, and *προὔχοντα* and *ἐκ τοῦ ἀσφαλοῦς* are put *juxta se*. Of this use of the phrase *ἐκ τοῦ ἀσφαλοῦς* for adv. *ἀσφαλῶς*, examples occur in Xen. Hippag. iv. 16. viii. 15. Hdian. i. 12, 17, and 15, 5. More frequently, however, the phrase is found *without* the article.

Of *λέγειν τι* the sense is, 'to say any thing of moment,' 'to the purpose.' (See Viger, p. 152, b.) And the general meaning intended is: 'But he who calls another [to judicial decision], having himself the upper hand [and being sure of his purpose], ought not to be thought to say any thing worth attention,' i. e. his words ought to be reckoned to go for nothing. For an offer to refer any thing to arbitration that has already been forcibly seized, and is still forcibly retained, may well seem 'saying nothing to the purpose;' especially when, as in the present instance, superiority of power may enable the possessor to resist the decision if it should be unfavourable. Comp. infra iii. 82, 8, and note. In *διαγωνίζεσθαι* we have a *forensic* term for *δικάζεσθαι*, and which has reference to the sort of *contest* carried on between the two pleaders.

Of the words following, *ἀλλὰ τὸν ἐς ἴσον τά τε ἔργα ὁμοίως καὶ τοὺς λόγους, πρὶν διαγωνίζεσθαι, καθιστάντα*, the sense is, 'But he [may be thought to speak and act to the purpose] who, before proceeding to combat, makes his deeds tally with his words,' namely, by relinquishing the object in dispute, pending the time of arbitration. So infra ii. 72, *ἦν ποιῆτε* (scil. *ἔργα*) *ὁμοῖα τοῖς λόγοις*.

2. *οὗτοι δ' οὐ—παρέσχοντο*] Here we have, as Goell. points out, an application, to the *particular case of the Corcyræans*, of the *general* truth inculcated in the preceding sentence, *πρὶν διαγωνίζεσθαι*, &c. 'Orator dicit Corcyræos prius aliter *egisse*, scil. *πολιορκῆσαι*, aliter nunc *loqui*, *δικάζεσθαι*.' Of *τὸ εὐπρεπὲς τῆς δίκης παρέσχοντο*, the sense is well explained by Goell. 'conditionem ferebant speciosam causæ per arbitros disceptandæ.' And he observes, that *παρέχεσθαι* signifies 'to offer by *words*;' *παρέχειν*, 'to offer by *things*.' By *τὸ εὐπρεπὲς τῆς δίκης* is meant, 'the specious pretence of justice,' i. e. of being willing to abide by judicial decision. Of the words *οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν*, the sense is literally, '[I do not say] to be their *comrades*, but their *comrogues*,' their companions in iniquity. In this absolute use *ξυναδικέω* occurs also in Dionys. Hal. A. vii. 56, 1442, Reiske, *τὸν βουλόμενον συννοσεῖν καὶ συναδικεῖν*, where ought undoubtedly to be restored the old reading *συναινεῖν*, by Reiske altered, on conjecture, to *συννοσεῖν*. So in a passage of Philo Jud., cited by Steph. Thes., we have, *ὡς συναινεῖν καὶ ἑτοίμως ἕπεσθαι*. It is quite evident that Dionysius had this passage of our author in mind: and as evidently is it imitated by Plutarch de Discr. 34, *συνεργεῖν δεῖ τῷ φίλῳ, μὴ συμπανουργεῖν—καὶ συνατυχεῖν, νὴ Δία, μὴ συναδικεῖν*.

3. *μὴ ἐν ᾧ ὑμεῖς—κινδυνεύουσι*] This passage seems to have been in the mind of Livy, iv. 24, 'Nec adversarum rerum quærere socios, cum quibus spem integram communicati non sint.'

τῶν ἁμαρτημάτων ἀπογενόμενοι] 'and

κοινώσαντας τὴν δύναμιν, κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν. [ἐγκλημάτων δὲ μόνων ἀμετόχους, οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν.] XL. Ὡς μὲν οὖν αὐτοί τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα, καὶ οἵδε βίαιοι καὶ πλεονέκται εἰσί, δεδήλωται· ὡς δὲ οὐκ ἂν δικαίως αὐτοὺς δέχοισθε, μαθεῖν χρή. 2. εἰ γὰρ εἴρηται ἐν ταῖς σπονδαῖς, 'ἐξεῖναι παρ' ὁποτέρους τις τῶν ἀγράφων πόλεων βούλεται ἐλθεῖν,' οὐ τοῖς ἐπὶ βλάβῃ ἑτέρων ἰοῦσιν ἡ ξυνθήκη ἐστὶν, ἀλλ' ὅστις μὴ ἄλλου αὐτὸν ἀποστερῶν, ἀσφαλείας δεῖται, καὶ ὅστις

though apart from.' There is no occasion to read, with some critics, *ἄπο γεν.*; the common reading is sufficiently defended by Herodot. ix. 69, *τοῖς ἀπογενομένοισι τῆς μάχης.*

ἐγκλημάτων δὲ—κοινωνεῖν] This sentence, notwithstanding that it is cancelled by Bekk. and Goell., I have thought proper to retain, within brackets; though, upon reconsidering the whole question as to its authenticity, for this second edition, I am now disposed to more than question the authenticity of the passage, and have little doubt that it came from the margin, where we may, with Dr. Arnold, suppose that 'it had been put down as an extract from some other writer, containing a sentiment coincident with that in the text.' The portion may, however, be proved to be as ancient as the *second century*, judging from the following passage, evidently imitated from the present, in Dio Cass. xli. 30, p. 282, 35, where Cæsar says to his soldiers, in allusion to certain among them, *πᾶς γάρ τις,—ἐς πάντας ἡμᾶς καὶ τὰ τοῖς ὀλίγοις πλημμελούμενα ἀναφέρει· καὶ οὕτω τῶν πλεονεξιῶν οὐ συμμετέχοντες αὐτοῖς, τῶν ἐγκλημάτων τὸ ἴσον φερόμεθα.*

CH. XL. It is now urged, that the aid in question would involve a breach of the treaty subsisting with the Peloponnesians.

1. *ἐγκλημ.*] I have followed all the recent editors in adopting this reading for *τῶν τοῦ δικαίου κεφαλαίων ἐς ὑμᾶς*, which, however, cannot have originated, as Goell. supposes, in a wish to remove tautology. Neither is it, I conceive, so much a *gloss*, as an attempt to supply an expression more suitable to *προσηκόντων*, which term is used with a license truly Thucydidean, while the phraseology of the common reading is neither Thucydidean, nor suitable to the context.

ἐρχόμεθα] 'are come,' 'have come.' Pres. for preterite, as often in *ἥκω*. See Matth. Gr. Gr. § 504, 2. Of the terms following, *βίαιοι* and *πλεονέκται*, the former signifies *violent* and *overbearing*; the latter, *rapacious*. So infra i. 95, 1, we have Pausanias characterised as *βίαιος*, and iii. 36, 6, Cleon is spoken of as *βιαιότατος τῶν πολιτῶν*. The two terms are similarly united in Xen. Mem. i. 2, 12, where we have, *πλεονέκτης καὶ βιαιότατος ἐγένετο.* See also Pollux, viii. 7.

2. *εἰ γὰρ εἴρηται*] 'though it was expressed.' The use of the *present* tense at *βούλεται* is properly suitable only to the words of the treaty; but by the use of the *infinitive* *ἐξεῖναι* the direct and indirect modes of speaking are here, as often, confounded. The construction is: *ἐξεῖναί [τινι] τῶν ἀγράφων πόλεων ἐλθεῖν παρ' ὁποτέρους τις βούλεται.*

By *τῶν ἀγράφ. πόλ.* are meant those cities which had not subscribed their names to either of the two confederations. Greece was then divided into *ἔνσπονδος* and *ἄσπονδος*, or *ἄγραφος*, *neutral*.

In *μὴ ἄλλου αὐτὸν ἀποστερῶν* we have a peculiar mode of expression, instead of which we should rather have expected *ἄλλον αὐτοῦ*, 'depriving another of himself,' (i. e. his support or alliance.) Bauer, Pop., and Goell. explain it, 'withdrawing himself from another,' i. e. from his allegiance or authority. But it may be best to regard this phrase as a blending of two modes of expression, *ἄλλον ἑαυτοῦ ἀποστερῶν* and *ἄλλου ἑαυτὸν ἀφιστῶν*: as in Antiph. de cæde Herodot. p. 74, 4, *οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν ἑαυτὸν οὐδενός.* Of *ἀσφαλείας δεῖται* the sense is: 'is in need of security by the aid of others.' The force of the parenthetical clause *εἰ σωφρονοῦσι* (which is of frequent occurrence elsewhere, but is here introduced somewhat abruptly) can only be perceived by repeating with it part of the conditional sentence preceding, but changed into a declarative one, i. e. 'And war it will *not* be allowed to bring, if they be wise.' Adopting this view, (first propounded by myself in the note appended to Transl.) Dr. Arnold well observes, that 'the words *εἰ σωφρονοῦσι* have in reality nothing to do with the sentence as it is actually expressed, but rather with another

μὴ τοῖς δεξαμένοις (εἰ σωφρονοῦσι) πόλεμον ἀντὶ εἰρήνης ποιήσει· ὃ νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε ἄν. 3. οὐ γὰρ τοῖσδε μόνον ἐπίκουροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόνδων πολέμιοι· ἀνάγκη γὰρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύνεσθαι μὴ ἄνευ ὑμῶν τούτους. 4. καίτοι δίκαιοί γ' ἐστὲ, μάλιστα μὲν ἐκποδὼν στῆναι ἀμφοτέροις· εἰ δὲ μή, τοὐναντίον, ἐπὶ τούτους μεθ' ἡμῶν ἰέναι, (Κορινθίοις μέν γε ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ δι' ἀνακωχῆς πώποτ' ἐγένεσθε,) καὶ τὸν νόμον μὴ καθιστάναι, ὥστε τοὺς ἑτέρων ἀφισταμένους δέχεσθαι. 5. οὐδὲ γὰρ ἡμεῖς, Σαμίων ἀποστάντων, ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελοποννησίων δίχα ἐψηφισμένων, εἰ χρὴ αὐτοῖς ἀμύνειν, φανερῶς δὲ ἀντείπομεν τοὺς προσήκοντας ξυμμάχους αὐτόν τινα κολάζειν. 6. εἰ γὰρ τοὺς κακόν τι δρῶντας δεχόμενοι τιμωρήσετε, φανεῖται καὶ ἃ τῶν ὑμετέρων οὐκ ἐλάσσω ἡμῖν πρόσεισι, καὶ τὸν νόμον ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ ἐφ' ἡμῖν θήσετε. XLI. Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν, ἱκανὰ

sentence which it suggested as it were parenthetically to the writer's mind, but which he did not set down in words.'

ὃ νῦν ὑμεῖς—πάθοιτε ἄν] 'which would now be *your* lot,' 'you would be placed in this predicament.' So infra iv. 96, we have, *τὸ αὐτὸ ἔπαθε.* See also vi. 78.

3. *εἰ ἴτε μετ' αὐτῶν*] 'if ye associate yourselves with them;' as in Isocr. Plat. § 8, and Aristid. ii. 194, 1. At *ἀμύνεσθαι μὴ ἄνευ ὑμῶν τούτους* we have an elegant Atticism, by which the abruptness of *direct assertion* is avoided. Otherwise it would have been, *ἀμύνεσθαι τούτους μεθ' ὑμῶν*, which is found in Dio Cass. 622, 30, *Τί λοιπὸν ἄλλο, πλὴν ἀμύνασθαι καὶ τοῦτον μετὰ τῆς Κλεοπάτρας ἡμῖν προσήκει;*

4. *δίκαιοί γ' ἐστὲ*, &c.] for *δίκαιόν ἐστιν, ὑμᾶς*, &c. By the same idiom (on which see Matth. Gr. Gr. § 297) we have in Herodot. i. 32, *δίκαιός ἐστι φέρεσθαι*, and in Dionys. Hal. Ant. vii. 32, *μάλιστα μὲν οὖν δίκαιοί ἐστε ὑφεῖναι τῆς ὀργῆς,—εἰ δὲ μή*, &c. Of the phrase *ἐκποδὼν στῆναι*, the literal sense is, to 'stand out of the footsteps, or *way*, of any one,' equiv. to the phrase elsewhere, *μηδὲ μεθ' ἑτέρων εἶναι.* Here, for *ἀμφοτέροις*, might be conjectured *ἀμφοτέρων*: but the former is sufficiently defended by imitations of our author in this passage, found in Aristid. t. ii. 156, 201, 319, and 435. Procop. p. 121, 242, 248, 307. Appian, i. 531, 2. Thence may be emended a corrupt passage of Dionys. Hal. 327, 22, *Τύρρηνοι δὲ ἀμφοτέροις ἐμποδὼν ἐγίγνοντο*, where it is strange the editors should not have seen that *ἐκποδὼν*, and not *ἐμποδὼν*, is the true reading. Finally, in the present passage it is observable that our author appears to have had before him the very similar one of Herodot. viii. 22, *ἀλλὰ μάλιστα μὲν πρὸς ἡμέων γίνεσθε· εἰ δὲ ὑμῖν ἐστι τοῦτο μὴ δυνατὸν ποιῆσαι, ὑμέες δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν ἔζεσθε.*

ἀνακωχῆς ἐγένεσθε] The term *ἀνακωχὴ* signifies properly 'a holding back of the hands from striking' (as infra i. 66), and metaph. 'a suspension of hostility,' and sometimes, as here, a *truce*. In *δι' ἀνακωχῆς γίνεσθαι, to be at truce*, we have one of those phrases formed by *διὰ* and a subst. such as *δι' ὄχλου εἶναι*, i. 73, *διὰ μαχῆς ἐλθεῖν τινι*, ii. 11. and others treated of in Matth. Gr. Gr. § 580.

5. *δίχα ἐψηφισμένων*] 'being divided in their votes,' (namely, as to the question of giving or refusing assistance;) for *ψηφίζεσθαι* is not a middle verb, but a deponent.

ἀντείπομεν] Of this form of expression, —pregnant in meaning,—the full import is, 'We said *no*—maintaining that, &c.'

6. *φανεῖται—πρόσεισι*] lit. 'it will be seen that those who shall come over to us, will not be fewer than yours,' i. e. those who go over to you. In other words, 'there will be found an equal number of your allies, who will come over to us.' The neuter for masc.; which Goell. compares with *τὸ Ἑλληνικὸν* for *οἱ Ἕλληνες.*

CH. XLI. 1. *Δικαιώματα — νόμους*] Render: 'These, then, are the *grounds of right* (valid according to the institutions of Greece) which we have to allege in respect of you.' This sense of *δικαίωμα* is required

κατὰ τοὺς Ἑλλήνων νόμους· παραίνεσιν δὲ καὶ ἀξίωσιν χάριτος τοιάνδε ἣν οὐκ ἐχθροὶ ὄντες, ὥστε βλάπτειν, οὐδ' αὖ φίλοι, ὥστ' ἐπιχρῆσθαι, ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαμὲν χρῆναι. 2. νεῶν γὰρ μακρῶν σπανίσαντές ποτε πρὸς τὸν Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον, παρὰ Κορινθίων εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ὑμῖν Αἰγινητῶν μὲν ἐπικράτησιν, Σαμίων δὲ κόλασιν. 3. καὶ ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα ἄνθρωποι, ἐπ' ἐχθροὺς τοὺς σφετέρους ἰόντες, τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν· φίλον τε γὰρ ἡγοῦνται τὸν ὑπουργοῦντα, ἢν καὶ πρότερον ἐχθρὸς ᾖ, πολέμιόν τε τὸν ἀντιστάντα, ἢν καὶ τύχῃ φίλος ὤν· ἐπεὶ καὶ τὰ οἰκεῖα χεῖρον τίθενται φιλονεικίας ἕνεκα τῆς αὐτίκα.

by the context, as demanded by the antithesis; and is supported by close imitations of the passage, which occur in Procop. p. 306, 42.

Of ἀξίωσιν χάριτος the sense is, 'a request of favour.'

In ἐπιχρῆσθαι the ἐπὶ is not without its force, being intensive, and signifying, '*to much use*,' 'to have much mutual intercourse with,' i. e. 'interchange of kindnesses with.' In Herodot. iii. 99, the term bears the sense of ὁμιλεῖν, 'to have intercourse with.'

2. παρέσχεν ἐπικράτησιν] 'gave to you the mastery over.' Ἐπικράτησις is a rare word, which I have met with only elsewhere in Dio Cass. 341, 41. 506, 1. Procop. 162, 22. 166, 38. 237, 31.

3. καὶ ἐν καιροῖς—νικᾶν] This passage has been much imitated by the later Greek writers. This use of παρὰ, *præ* or *propter*, '*for the sake of*,' is remarkable. I have, however, noted it in a passage, closely imitated from the present, in Procop. p. 306, 42, δικαιώματα μενοῦν πρὸς ὑμᾶς ἐς τὴν ξυμμαχίαν ἐπάγωγα ταῦτά ἐστιν ἡμῖν, and Joseph. Ant. xvii. 9, 5, Καίσαρι εἰσπέμψας γράμματα, ἐν οἷς τὰ δικαιώματα προσετίθει, (read προετ.) Dionys. Hal. i. 303, 15, πρόνοιαν οὐδεμίαν τῆς ἑαυτοῦ ψυχῆς παρὰ τὸ νικᾶν ποιούμενος. Procop. 39, 21, μέλει τε αὐτοῖς οὔτε θείων οὔτε ἀνθρωπείων πραγμάτων παρὰ τὸ ἐν τούτοις νικᾶν. See also Xen. Mem. ii. 1, 2, and Hippag. i. 5. Polyb. iii. 103, 2. Ἀπερίοπτος is a word confined to Thucyd. and his imitators, as Joseph. Ant. xix. 1, 11, πάντων ἀπ. Procop. de Ædif. ch. xi. Malchus Rhetor. ap. Corp. H. Byz. i. p. 81, ὑπὸ τῆς ἐκπλήξεως ἀπερίοπτοι πάντων εἰς τὸν τότε καιρὸν ὠφελῆσαι δυνάμεων· where read δυναμένων.

τὸν ὑπουργοῦντα] 'he who has subserved, and been useful to any one's purposes.' On ἢν καὶ πρότερον ἐχθρὸς ᾖ Poppo thinks that unless ᾖ be supposed to be put for *γένηται, fuerit*, we must read εἰ—ἦν. Yet this does not necessarily follow; for as to the question whether πρότερον can be united to ᾖ (since the idea of *former* belongs to the *past*, but that of what *should be*, to the *future*) it is well observed by Goell. '*πρότερον*, opinor, ita tantum præsens junctum habet, si et quod antea consuetum fuerit, et etiamnum fiat, indicatur; neque secus apud Homerum fit, ut παρὸς et πρότερον possis convertere, *von jeher*, id quod hoc loco fieri nihil vetat, wenn er auch von jeher ein feind ist.' See Thiersch, Gr. Gr. § 261, 1.

ἐπεὶ καὶ τὰ οἰκεῖα—αὐτίκα] This expression, ἐπεὶ καὶ, stands for καὶ γὰρ καὶ, *nam adeo*, as serving to draw a consequence. For here is adduced a *further proof* how entirely the passion for conquest, which occasions men to be regardless of every thing but victory, and the making all things subservient thereto, absorbs their whole attention; insomuch that they very indifferently take care of (are very indifferent care-takers of) their own private interests (or matters of the nearest and dearest import), from their present eagerness and obstinacy of contention. As tending to confirm and illustrate the sense above assigned to τὰ οἰκεῖα, we may notice an evident imitation of this elegance of expression as found in Sallust, Jug. 73, (cited by Pop.) Plebes sic accensa, ut—sua *necessaria* post illius honorem ducerent.

Of this expression, ἡ φιλονεικία αὐτίκα, another example occurs infra vii. 41. πρὸς τὴν αὐτίκα φιλονεικίαν. Here, then, the argument intimated is, that 'this φιλονεικία injures *themselves* as much as others.' And hence, in a passage of Herodot. iii. 53,

XLII. Ὧν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρου αὐτὰ μαθὼν, ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι· καὶ μὴ νομίσῃ δίκαια μὲν τάδε λέγεσθαι, ξύμφορα δὲ, εἰ πολεμήσει, ἄλλα εἶναι. 2. τό τε γὰρ ξυμφέρον, ἐν ᾧ ἄν τις ἐλάχιστα ἁμαρτάνῃ, μάλιστα ἕπεται· καὶ τὸ μέλλον τοῦ πολέμου,—ᾧ φοβοῦντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν,—ἐν ἀφανεῖ ἔτι κεῖται· καὶ οὐκ ἄξιον, ἐπαρθέντας αὐτῷ,

παῦσαι σεαυτὸν ζημιῶν· φιλοτιμίη κτῆμα σκαιόν. I suspect that, for φιλοτιμίη, ought to be read φιλονεικίη, since while the context absolutely requires the sense *obstinacy*, such cannot be denoted by φιλοτιμίη (whatever affinity there may exist between the vices of ambition and obstinacy) without supposing a most extraordinary laxity of expression.

Of the present passage an evident imitation exists in Liban. Orat. p. 497, τὰς θυσίας, τὰ μυστήρια, ὧν δεῖ πλείονα ποιεῖσθαι λόγον τούς γε εὐσεβοῦντας τῆς εἰς τὸ παρὸν φιλονεικίας.

CH. XLII. 1. Ὧν ἐνθυμηθέντες] See Matth. Gr. Gr. § 349. Of the words following, ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι, the sense is, 'let him think it right to requite us with the like.' How ἀμύνεσθαι came to have the sense of ἀμείβεσθαι, will sufficiently appear from what is said in my Lex. N. Test. in voc. In the middle voice the term signifies 'to *ward-off* from *oneself*;' and, with an accus. of person or thing, 'to *ward-off any one*,' i. e. his blows, or to ward-off any blow aimed at one. And as the best way to ward-off such attacks is by *returning* them, and avenging the injury, so ἀμύνεσθαι came to have the sense 'to *avenge* an injury received.' So, in Hdian. iii. 6, 9, we have, ἀμ. τὰ προαδικούμενον. And in Xen. An. iii. 3, 23, as used of persons, ἀμύνεσθαί τινα ἀδικοῦντα, 'to wreak vengeance on an injurer.' Now as the avengement is properly no more than a *returning* of the injury previously suffered, so ἀμύνεσθαι came to be, like our word *requite*, applied to what the term denotes here and supra iv. 63, 'a return' for *good* as well as evil. And no wonder; for all words denoting *return* of any kind cannot but admit of a *middle* signification, to denote both good and evil. So in Phal. Ep. 45, we have, πολλάκις ὑπ' ἐμοῦ εὖ παθὼν, ἡμᾶς ἀμύνῃ.

δίκαια μὲν τάδε λέγεσθαι] 'hæc justa dici,' for, hæc quæ dicantur justa quidem esse. Πολεμήσει, just after, is for πολεμήσετε, like ἀξιούτω and νομίσῃ a little before; agreeably (as Gottl. observes) to our author's custom of ascribing to *one* what properly belongs to all, and that because the attention is thus more called forth and fixed. And no wonder, since each individual, (for such is the import of the τις, which stands for πᾶς τις. See Blomf. on Æschyl. Choëph. 53,) whether he be νεώτερος or πρεσβύτερος, has his attention roused by fancying HIMSELF *individually addressed*. Hence we may here recognise a sort of τέχνη oratorica, which has, if I mistake not, been treated on by Aristotle, Longinus, Cicero de Oratore, and Quintilian Inst. Orat.

2. τὸ ξυμφέρον] lit. 'what is profitable,' 'advantage.' Μάλιστα ἕπεται, 'especially follows [as a consequence].' Before ἐν ᾧ supply πράγματι, the sense being, 'follows as a result on that conduct wherein there is the least of aberration [from rectitude].' So expressing (as Pop. observes) the noble sentiment 'nihil esse utile, quod non sit justum atque honestum,' fully treated on by Plato in his first Alcibiades and elsewhere. Another example of this sense of ἕπομαι occurs in Joseph. Bell. iii. 5, 1, ἕπεται δὲ τὸ κρατεῖν (victory) ἀεὶ κατὰ τῶν οὐχ ὁμοίων βέβαιον, 'is ever sure to follow as a result [when the contest is] against those not on a footing of equality with them,' not ἐξ ἴσου. So in Aristoph. Rhet. ii. we have, ὁμοίους δὲ λέγω—ὅλως τοὺς ἐξ ἴσου. By τὸ μέλλον τοῦ πολέμου is meant 'the eventual occurrence of this war,' or the future contingency thereof, i. e. whether there will be a war or not. Of κελεύουσιν the sense is, 'they counsel you.' Ἐν ἀφανεῖ κεῖται, 'lies hid in the womb of uncertainty.' So in Dion. Hal. i. 440, 11, Sylb. ἐν ἀδήλῳ ἔτι οὔσα. Here a marked antithesis is observable between ἀφανεῖ (which alludes to the *latent* enmity between the two nations) and φανερὰν, with which I would compare a similar elegance in Eurip. Hipp. 1284, ψευδέσι μύθοις ἀλόχου πεισθεὶς Ἀφανῆ, (i. e. ἀφανῶς καὶ ἀνεξελέγκτως) φανερὰν δ' ἔσχεθες ἄτην. In οὐκ ἄξιον scil. ἐστι, *non decet, non oportet*, we have a phrase frequent in Plato and Xenophon, usually followed by dat. and infin.; though sometimes, as here, by an accus. and infin. Thus in Xen. Cyr. vii. 5, 19, we have,

φανερὰν ἔχθραν ἤδη καὶ οὐ μέλλουσαν πρὸς Κορινθίους κτήσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας ὑποψίας σῶφρον ὑφελεῖν μᾶλλον. 3. ἡ γὰρ τελευταία χάρις, καιρὸν ἔχουσα, κἂν ἐλάσσων ᾖ, δύναται μεῖζον ἔγκλημα λῦσαι. 4. μηδ' ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδόασι, τούτῳ ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυρωτέρα δύναμις, ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων τὸ πλέον ἔχειν. XLIII. Ἡμεῖς δὲ, περιπεπτωκότες οἷς ἐν τῇ Λακεδαίμονι αὐτοὶ προείπομεν, τοὺς σφετέρους ξυμμάχους αὐτόν τινα κολάζειν, νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρᾳ ψήφῳ ὠφεληθέντας τῇ ὑμετέρᾳ ἡμᾶς βλάψαι. 2. τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκεῖνον εἶναι τὸν καιρὸν, ἐν ᾧ ὅ τε ὑπουργῶν φίλος μάλιστα, καὶ ὁ ἀντιστὰς ἐχθρός. 3. καὶ Κερκυραίους τούσδε μήτε ξυμμάχους δέχεσθε βίᾳ ἡμῶν μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. 4. καὶ τάδε ποιοῦντες τά τε προσήκοντά τε δράσετε καὶ τὰ ἄριστα βουλεύσεσθε ὑμῖν αὐτοῖς. Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δὶς ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἧσσον τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν

οἰκίας σε τυχεῖν ἄξιον: and in Mem. ii. 3, 6, διὰ τοῦτο ἄξιον ἐμὲ μισεῖν αὐτόν. So the Latin *non par est*, for *non consentaneum est*.

οὐ μέλλουσαν] 'not future,' i.e. present. Corresponding to these words are those of the Corcyræan speaker supra ch. 36, τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον. So Herodian, i. 6, 8, κίνδυνον οὐ μέλλοντα ἀλλὰ παρόντα ἤδη φοβηθείς.

3. The term λῦσαι has here the sense *diluere*, as in Aristoph. Ran. 691, τὸ παράνομον λῦσαι. Pausan. v. 16, 4, ἐγκλήματα καταλύεσθαι. This pithy saying here has been borrowed by Agath. p. 73, 4, ἐλπίζοντες τῇ τελευταίᾳ πράξει ἐν καιρῷ γιγνομένη τὸ ἔγκλημα διαλῦσαι, and Aristid. t. ii. 137, A. ὥστε Θηβαίους μὲν, εἰ καὶ πλέον εἶχον τῶν ἀδικημάτων, λελυκέναι πάντα ταῖς τελευταίαις εὐεργεσίαις, and 147, C. By the words καιρὸν ἔχουσα it is intimated that the *timing well* of an obligation is that which renders it peculiarly acceptable.

4. τὸ γὰρ μὴ ἀδικεῖν—ἔχειν] Meaning, 'for not to wrong our equals (lit. those in a like condition) is a surer means of power, than, allured by a momentary glimpse [of interest], to seek aggrandizement amidst perils.' Δύναμις here stands, by meton., for *the means* of attaining power. By τῷ αὐτίκα φανερῷ is meant 'the advantage immediately presenting itself' of the Corcyræan alliance. At ἐπαρθέντας supply τινας. Πλέον ἔχειν, for πλεονεκτεῖν, as infra iv. 62, 4, and Dionys. Hal. T. i. 73, (Sylb.) ἑκατέρου τὸ πλέον ἔχειν ἀφανῶς διωκομένου.

Ch. XLIII. Such a step, the speaker now proceeds to show, would be alike ungrateful and impolitic.

1. ἡμεῖς δὲ, περιπεπτωκότες οἷς, &c.] Meaning, 'now we, having ourselves fallen into the circumstances, concerning which we openly said at Lacedæmon, that each one should,' &c. Οἷς, for πράγμασι καθ' ἃ, i. e. as Arnold paraphrases, 'having ourselves become fit subjects for the application of the principle in question.' So we have περιπίπτειν εἰς said of a state or condition in Jos. Bell. iii. 9, 8. Diog. Laërt. iv. 5. Pol. i. 76, 8. Of ξυμμάχους κολάζειν the full sense is, 'punish them *for defection*.'

3. βίᾳ ἡμῶν] '*nobis invitis*,' 'against our wishes,' as infra i. 68. A use of βίᾳ not unfrequent in the Attic writers both of prose and poetry.

4. τοιαῦτα δὲ] The δὲ has reference to the μὲν at the close of the oration of the Corcyræans.

Ch. XLIV. 1. καὶ δὶς] 'even twice.' For it was rare for more than one assembly to be held upon any question. Προτέρᾳ is for the later Attic πρωτεραίᾳ. Οὐχ ἧσσον, for μᾶλλον. Μετέγνωσαν,

μὲν μὴ ποιήσασθαι ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν, (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί,) ἐπιμαχίαν δὲ ἐποιήσαντο, τῇ ἀλλήλων βοηθεῖν, ἐάν τις ἐπὶ Κέρκυραν ἴῃ, ἢ Ἀθήνας, ἢ τοὺς τούτων ξυμμάχους. 2. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὡς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις, ναυτικὸν ἔχουσαν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὖσιν, ἤν τι δέῃ, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. 3. ἅμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κεῖσθαι.

XLV. Τοιαύτῃ μὲν γνώμῃ οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων, οὐ πολὺ ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς. 2. ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιός τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπικλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι, καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίων·

for μετέγ. καὶ ἔγνωσαν, 'changed their decision, and determined.' See Matth. Gr. Gr. § 634, 3. As to the distinction between these two terms, ξυμμαχία and ἐπιμαχία, it has been clearly shown by Bauer, that 'properly the former denoted *defensive*, and the latter, *offensive*, alliance; but that, in use, ξυμμαχία came to denote the *genus*, comprehending treaties of every kind, both defensive and offensive; and ἐπιμαχία, the *species*, or form, q. d. ἐπιβοήθεια, implying an obligation to render succour against an invading enemy, yet not so as to make them at war with the invaders.' The above distinction is certain from v. 27 and 48. In ἐπιμαχία we have a very rare word, which, doubtless, ought to be restored in a passage of Xen. Cyr. iii. 2, 23, καὶ συμμαχίαν δὲ κοινὴν, εἴτις ἀδικοίη ὁποτέρους οὖν. In the words ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν, 'on the condition of;' and we have a not unusual mode of expression, occurring also infra iii. 70 & 75, but chiefly found in the singular number. So in Pollux, i. 169, we have: ἐὰν δὲ ἔνσπονδοι γένωνται—ἐπὶ ξυμμαχίᾳ ἐρεῖς, ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ, ἐπὶ τῷ τὸν αὐτὸν ἐχθρὸν καὶ φίλον ἔχειν. The word σφίσιν, a little after, is best joined with ξυμπλεῖν, and referred to the Corcyræans.

2. καὶ ὡς] for οὕτως, *even thus*, namely, even if they did not violate the treaty by receiving the Corcyræans. Of ἐβούλοντο the sense is, as appears by τοιαύτῃ γνώμῃ in the beginning of the next chapter, 'it was their intention,' policy. And by ξυγκρούειν αὐτοὺς ἀλλήλοις is meant, 'to wear them out one against the other.' Ξυγκρούειν, like *collidere*, signifies 'to dash things one against the other,' and thus to shatter and wear them out. It occurs not unfrequently in Thucyd., and sometimes in other authors. To the examples from Demosth. de Cor. § 163, and Aristid. adduced in Steph. Thes., I add Dio Cass. 479, 73. 452, 30. ξυγκρούειν δὲ αὐτοὺς ἀλλήλοις ἤλπισαν. Agathias, 152, ξυγκρούειν ἐν σφίσι τοὺς πολεμίους. Procop. 9, οὓς δὴ εἰς ἀλλήλους ξυγκρούειν. Joseph. 1170, 40, συγκρούειν τοὺς ἐν τέλει, and 1179, 30, δήμους δήμοις καὶ πόλεις πόλεσι συγκρούειν. Liban. Orat. 888. Theophr. Char. Eth. § 12, fin. παρὼν διαίτῃ συγκρούειν, ἀμφοτέρων βουλομένων διαλῦσθαι. Polyæn. v. 47, τοὺς πένητας καὶ πεζοὺς τοῖς ἐμπόροις (read εὐπόροις) καὶ ἱππεῦσι συνέκρουεν. Lucian, t. ii. 530. Ælian, V. Hist. xii. 43. And so *collidere* in Latin; e. g. Petronius: *Collidunt* nos quotidie mille discordiæ causæ.

For τοῖς ἄλλοις ναυτικὸν ἔχουσιν Bek. and Pop. would read τοῖς ἄλλοις τοῖς ν. ἔ. and indeed the article can scarcely be dispensed with at ἔχουσιν. But a milder emendation would be effected by the transposition of τοῖς ἄλλοις to ἄλλοις τοῖς.

3. τῆς Ἰταλίας—ἐν παράπλῳ κεῖσθαι] See note supra chap. xxxvi.

Ch. XLV. 2. ἐς τῶν ἐκείνων τι χωρίων] Construe ἔς τι τῶν χωρίων ἐκείνων, 'to any of their places,' 'any of the places belong-

οὕτω δὲ κωλύειν κατὰ δύναμιν. 3. προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἕνεκα τὰς σπονδάς. αἱ μὲν δὴ νῆες ἀφικνοῦνται ἐς τὴν Κέρκυραν. XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. ἦσαν δὲ Ἠλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα, καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ ἑπτὰ καὶ εἴκοσι, καὶ Ἀνακτορίων μία, αὐτῶν δὲ Κορινθίων ἐνενήκοντα. 2. στρατηγοὶ δὲ τούτων ἦσαν μὲν καὶ κατὰ πόλεις ἑκάστων, Κορινθίων δὲ Ξενοκλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. 3. ἐπειδὴ δὲ προσέμιξαν τῇ κατὰ Κέρκυραν ἠπείρῳ, ἀπὸ Λευκάδος πλέοντες, ὁρμίζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. 4. ἔστι δὲ λιμὴν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται, ἀπὸ θαλάσσης, ἐν τῇ Ἐλαιάτιδι τῆς Θεσπρωτίδος, Ἐφύρη. 5. ἔξεισι δὲ παρ' αὐτὴν Ἀχερουσία

ing to them.' Here we have an instance of that separation of the article from its noun by the governing word, or by another, found chiefly in Ionic writers, as Herodot., but also occasionally in the Attic ones, as infra i. 106, *ἐς του χωρίον ἰδιώτου*. Compare v. 82. See more in Matth. Gr. Gr. § 278, 4. In *τοῦ μὴ λύειν ἕνεκα* we have a *plena locutio;* the word *ἕνεκα* in such a case being generally omitted. See Matth. Gr. Gr. § 278.

Cн. XLVI. 1. *ἐπειδὴ αὐτοῖς παρεσκεύαστο*] The Schol. and Port. supply *τὰ τῆς μάχης*. Matth. Gr. Gr. § 296, *τὸ ναυτικόν*. It is better to consider *παρεσκεύαστο* as used *impersonally*, (so in Plat. Menex. p. 248, *τούτῳ ἄριστα παρεσκεύασται ζῆν*.) in the sense 'preparation was made.' Thus it will fall under Matthiæ's rule, § 296, fin. 'The verb, which should be referred to a subject, is changed into a passive, and is put *impersonally*, with the dative of the subject.'

ἐνενήκοντα] So all the recent editors read for *ἐννενήκοντα* here and elsewhere, as also in other derivatives of *ἐννέα* : and with reason, for such the authority of MSS. requires.

2. *ἦσαν κατὰ πόλεις ἑκάστων*] 'were of each (state) severally (one).' *Κατὰ* is often used in distributions. *Πέμπτος αὐτὸς*, i. e. 'with four others, himself being chief,' at the head of a board of five. This falls under the rule laid down by Matth. Gr. Gr. § 469, 9, that *αὐτὸς* is used after ordinals, to show that one person with several others, whose number is less by one than the number mentioned, has done something. As an example of which, he adduces a passage of Xen. Hist. ii. 2, 17, *ᾑρέθη—δέκατος αὐτός*. Instead of this we have infra i. 57, *μετ' ἄλλων δέκα στρατηγοῦντος*.

3. *προσέμιξαν τῇ ἠπείρῳ*] 'had made the coast.' This sense of *προσμίγ.* (i. e. *appellere,*) is frequent in Thucyd. and the other historians.

ὁρμίζονται] 'come to anchor.' The active *ὁρμίζειν* signifies 'to *bring* a ship to anchor or port:' the pass. or mid. *ὁρμίζεσθαι*, 'to be brought or come to anchor or port.'

For *Ἐφύρη* Haack, Poppo, and Goeller edit, what the Attic dialect would require, *Ἐφύρα*. But as there is no authority of MSS. to be adduced in favour of that reading, it is best to retain, as Bekker has done, *Ἐφύρη*. The city might be of Ionian colonization, and therefore the name would have the Ionic form *η* for *α*.

5. *ἔξεισι δὲ παρ' αὐτὴν Ἀχερουσία—Χειμέριον*] Of this most perplexing passage I offer the following version, as presenting what I conceive to be the true sense: 'Now there is a port, and above it, removed from the sea, is a city called Ephyra, situated in the Elæatis of Thesprotia, alongside of which the Acherusian lake disembogues itself [into the gulph] ; a lake deriving its name from the river Acheron, which, after running through Thesprotia, has its outlet into it. The river *also* runs [to sea-ward in a parallel direction], dividing Thesprotia and Cestrine ; between which [rivers] the promontory Chimerium juts out.' That the words must have this sense, and not that commonly assigned to them, ('Now it, i. e. Chimerium, is a port,') is plain, because otherwise the words of Thucydides cannot be made to square with *facts* as to the situation of places, &c. This the commentators would have been better prepared to see, had they discerned the *purpose* of the writer in this passage, which was,—as I long ago pointed out,—

λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν· (ἀφ' οὗ καὶ τὴν ἐπωνυμίαν ἔχει·) ῥεῖ δὲ καὶ

'to show the situation of Chimerium;' and this he does,—though somewhat obscurely,—by describing it as placed between two rivers; one fixed, by its being the outlet of the Acherusian lake, and having near it the well-known city of antiquity, *Ephyra;* the other, by its forming the boundary between Thesprotia and Cestrine. In the above view I am supported by the weighty authority of my very learned friend, Colonel Leake ; who, in a communication containing his opinion at large on the point in question, suggests that 'here our author takes occasion to give his readers [as he has done in not a few other instances, and still more frequently *Herodotus,*] a little geographical information as to a country at that time little known to the Athenians.' Accordingly, while our author simply makes mention of the Thyamis, the Acheron, and Ephyra, as localities tolerably well known to his readers, he has chosen to fix and define the situation of a place little known to them, like the harbour of Chimerium. Hence I entirely acquiesce in the decided opinion of Colonel Leake, that 'the passage before us, *ἔστι δὲ λιμὴν — τὸ Χειμέριον*, means nothing more than that Chimerium lay between the Acheron and the Thyamis;' which he has fully proved to be no other than the present *Calama*. Moreover, the same learned writer has, on my representation, abandoned the opinion he had given in his Travels in Northern Greece, vol. iii. p. 6, that the words of Thucyd. here, *ἔστι δὲ λιμὴν*, referred to *Chimerium*. He has now come to the conclusion that 'they relate to *Ephyra*,' by which, of course, he means the *port* above which Ephyra was situated: and I believe he regards the Glykys Limen of Strabo as that port. But although Strabo mentions the Glykys Limen, in l. vii. as a river-port formed at the outlet of the Acheron, yet the city Ephyra cannot correctly be said to be situate *above* that port. *That* would only be true of the port *Elæa*, (now S. Giovanni,) three miles to the north of Glykys Limen ; insomuch that Strabo, in the above passage, directly assigns it that site, his words being, *ὑπερκεῖται δὲ τούτου τοῦ κόλπου* (i. e. the *gulph* of Elæa, of which Port Elæa was the termination) *Κίχυρος, ἡ πρότερον Ἐφύρα, πόλις Θεσπρωτῶν*, the exact situation of which was first discovered, and since laid down, by Colonel Leake in his Map, as exactly corresponding to the description of Strabo.

Επειτα ἄκρα Χειμέριον, καὶ Γλυκὺς λιμὴν, εἰς ὃν ἐμβάλλει ὁ Ἀχέρων ποταμὸς, ῥέων ἐκ τῆς Ἀχερουσίας λίμνης, καὶ δεχόμενος πλείους ποταμοὺς, ὥστε καὶ γλυκαίνειν τὸν κόλπον· (ῥεῖ δὲ καὶ Θύαμις πλησίον·) ὑπερκεῖται δὲ τούτου μὲν τοῦ κόλπου Κίχυρος, ἡ πρότερον Ἐφύρα, πόλις Θεσπρωτῶν. This *Port* Elæa is also mentioned by Scylax, p. 11, as follows: *ἐνταῦθά* (i. e. *ἐν τῇ Θεσπρωτίᾳ*) *ἐστι λιμὴν ᾧ ὄνομα Ἐλεδ*, (where, for ΕΛΕΔ, read, *not*, what Palmer and others propose, ΕΛΑΙΑ, but rather ΕΛΕΑ, another form for *Ἐλαία*, similarly as some MSS. in Thucyd. have *Ἐλεάτιδι* for *Ἐλαιάτ.*) *εἰς τοῦτον τὸν λιμένα—ποταμός*. It is plain that Scylax, in writing, had this passage of our author before him ; and, if so, that he must have understood *λιμὴν* according to the view above proposed ; though by the Port Elæa he must mean the *Gulph ;* for the Acheron issues into the *gulph*, not the port. I would also observe, that in the passage of Strabo the words *ῥεῖ δὲ καὶ Θύαμις πλησίον* are so utterly contrary to the truth of facts, and so wholly without purpose, that they may be suspected to have come from the *margin ;* where they had, we may suppose, been noted down by some semi-eruditus ac male feriatus homo, who, aware that the passage was written with a view to this of Thucyd., thought he should render service by adducing the remaining words of that writer, *ῥεῖ δὲ καὶ Θύαμις*, adding *de suo* the word *πλησίον*, to make up a sense ; perhaps deriving it from some Scholium on Thucyd., and so making the passage of Strabo almost unintelligible. By the *gulph*, it is plain that Strabo means the gulph *Elæa*, including the *Port* in which it terminated.

It yet remains to touch on a still more intricate point, namely, the precise *situation* of Chimerium. Now it cannot have been (as Arnold supposes) the Glykys Limen of Strabo, because Thucydides describes it as between the two rivers Acheron and Thyamis ; by which we must necessarily understand some situation which, if not equi-distant from those points, shall not be very near to either. Now *Parga*, which is usually supposed to correspond to Chimerium, would not ill suit as to *distance ;* and it has a *port* near it, as we may be sure the promontory Chimerium must have had ; and indeed such is implied in the very term *ὁρμίζονται*. Yet the port in question is on the *wrong side* of the promontory for the purpose

Θύαμις ποταμὸς, ὁρίζων τήν Θεσπρωτίδα καὶ Κεστρίνην· ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. 6. οἱ μὲν οὖν Κορίνθιοι τῆς ἠπείρου ἐνταῦθα ὁρμίζονταί τε καὶ στρατόπεδον ἐποιήσαντο. XLVII. Οἱ δὲ Κερκυραῖοι, ὡς ᾔσθοντο αὐτοὺς προσπλέοντας, πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αἳ καλοῦνται Σύβοτα· καὶ αἱ Ἀττικαὶ δέκα παρῆσαν. 2. ἐπὶ δὲ τῇ Λευκίμνῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλιοι ὁπλῖται βεβοηθηκότες. 3. ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ἠπείρῳ πολλοὶ τῶν βαρβάρων παραβεβοηθηκότες· οἱ γὰρ ταύτῃ ἠπειρῶται ἀεί ποτε αὐτοῖς φίλοι εἰσίν. XLVIII. Ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτὸς, καὶ ἅμα ἕῳ πλέοντες καθορῶσι τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. 2. ὡς δὲ κατεῖδον ἀλλή-

which the Corinthian fleet had mainly in view,—the watching the motions of the Corcyræan forces at Leucimne and Sybota. I would therefore accede to the decided opinion of Colonel Leake, that the promontory Chimerium corresponded to Cape *Varlam* in his map; and that because, as he says, 'this is nearly equi-distant between the Acheron and the Thyamis;' and, what is more, 'is the most remarkable promontory on the coast of Thesprotia;' also, because it has on the north a *harbour*, which had, as ruins testify, formerly a *town*, and so was well adapted to the purposes of the Corinthian fleet in the transactions related by Thucyd.; being immediately opposite to the southern extremity of Corcyra, and in view of Sybota.

Haack and Goeller edited, from seven MSS. and the early editions, ἐξίησι; while Poppo and Bekk. retain the common reading ἔξεισι, though Poppo acknowledges the correctness of ἐξίησι. This reading I have adopted, not only as being elsewhere found in a kindred passage of Thucyd., but also because it occurs in Scylax, p. 11, who had probably the present passage in view.

6. τῆς ἠπείρου ἐνταῦθα] Adverbs of place, as που, ὅπου, ἐνταῦθα, &c., take a genit., by a construction which is a branch of the *partitive*. See Matth. Gr. Gr. § 357.

Ch. XLVII. 1. Σύβοτα] lit. *swine pastures*, as being then, or having been formerly, so used. Indeed the Schol. says that in his time they fed many swine. One might compare names of not a few places in our own country commencing with *Swine*.

2. καὶ Ζακυνθίων—βεβοηθηκότες] Here we must suppose, with the Schol. and Pop., that the Corcyræans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens; for, up to that period, they are described as having been in alliance with no Greek state. So it is said supra ch. xxxi. ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι.

3. ἦσαν δὲ καὶ τοῖς Κορινθίοις—παραβεβοηθηκότες] The construction is: πολλοὶ δὲ καὶ τῶν βαρβάρων ἐν τῇ ἠπείρῳ παραβεβοηθηκότες ἦσαν τοῖς Κορ. 'many of the barbarians on the continent [opposite to Sybota] had come to the aid of the Corinthians;' παραβοηθεῖν having here the primary and original sense, 'to run to (παρὰ) the aid' of any one. See Casaub. on Athen. i. 3, and Abresch Auct. Ἀεί ποτε is a somewhat rare form, signifying what happens continually and uninterruptedly.

Ch. XLVIII. 1. ὡς ἐπὶ ναυμαχίαν] So all the recent editors read for ναυμαχίᾳ, which is justified by MS. authority; though the other construction is found, but seldom, in *Thucydides*. The accus., however, is found infra ii. 85, 86. iv. 13, and, in the best MSS., at ii. 83. And so in Xen. Hist. i. 1, 12, we have, ἀνάγεσθαι ὡς ἐπὶ ναυμαχίαν. Now, in both that passage, and the one under consideration, the accus. is preferable, as being more suitable than the dat.; it being, in the use of the accus., implied that they sail forth with *full purpose* of battle. In καὶ ἅμα ἕῳ, &c. ἅμα ἕῳ belongs to καθορῶσι, and thus the sense is, 'and they, at dawn of day, descry, while under sail,' &c. Μετεώρους, *out at sea*, lit. *on the high sea*; for μετέωρος signifies what is high, aloft. And the *sea* is, in this and other phrases, (as in the use of ἀνὰ and

λους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ Ἀττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπεῖχον τρία τέλη ποιήσαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἑκάστου εἷς. οὕτω μὲν Κερκυραῖοι ἐτάξαντο. 3. Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες· κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι, ὡς ἕκαστοι· εὐώνυμον δὲ κέρας αὐτοὶ οἱ Κορίνθιοι, ταῖς ἄριστα τῶν νεῶν πλεούσαις, κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον. XLIX. Ξυμμίξαντες δὲ, ἐπειδὴ τὰ σημεῖα ἑκατέροις ἤρθη, ἐναυμάχουν, πολλοὺς μὲν ὁπλίτας ἔχοντες ἀμφότεροι ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστὰς, τῷ παλαιῷ τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. 2. ἦν τε ἡ ναυμαχία καρτερὰ, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχίᾳ δὲ τὸ πλέον προσφερὴς οὖσα. 3. ἐπειδὴ γὰρ προσβάλοιεν ἀλλήλοις, οὐ ῥᾳδίως ἀπελύοντο, ὑπό τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ μᾶλλόν τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὁπλίταις ἐς τὴν νίκην, οἳ καταστάντες ἐμά-

κατὰ, both by themselves and in composition) considered as higher than the land.

2. At τὸ δὲ ἄλλο subaud. μέρος, 'the rest of the line.'

τέλη] *squadrons*. Τέλος also denoted a division of land-forces, especially horse. Perhaps a use originating in the significations *command* or *office*, and *post*.

3. κατὰ τὸ μέσον—ὡς ἕκαστοι] Οἱ ἄλλοι ξύμμαχοι here indeed requires some verb; but not, however, ἐτάχθησαν, as Portus says, but rather ἐτάξαντο, (*ranged themselves*,) to be repeated from § 2; and ὡς ἕκαστοι must be taken separately, and ἐτάξαντο may be *again* understood. The ellipsis in this phrase is frequent, and must be supplied according to the context. Thus at v. 4, οἱ μὲν ἐπλανήθησαν ὡς ἕκαστοι, must be understood ἔτυχον, which is *expressed* at iv. 25.

Ch. XLIX. 1. ξυμμίξαντες—ἤρθη] On the phrase σημεῖα ἑκατέροις ἤρθη, comp. c. 63. vii. 34. viii. 95, and see Potter's Antiq. On the term καταστρωμάτων, see note supra i. 14. This passage of our author has been absolutely *transcribed* by Lucian, Var. Hist. i. 17.

τῷ παλαιῷ τρόπῳ — παρεσκευασμένοι] The full sense is: 'having, even yet, made their preparations for battle in the ancient and somewhat rude manner.' Παρεσκευασμένοι is usually referred to the *accoutring* of the soldiers. But *that* was never altered during the whole of the Peloponnesian war; so that the terms ἀπειρότερον ἔτι would thus be unsuitable. Besides, though the participle be put in the masculine, as accommodated to the masculine noun preceding, yet as *there* the *sailors* are put for the *ships*, so here παρεσκ. must be explained suitably thereto, and be understood to refer both to the *making* and the *fitting-up* of the ships, and the working and manœuvring of them in action with skill, including the whole of the tactical arrangements.

2. οὐχ ὁμοίως] Repeat καρτερὰ, though accommodated in sense; the meaning being, 'less excellent,' or meritorious. Of the words πεζομαχίᾳ δὲ τὸ πλέον προσφερὴς οὖσα, we have an evident imitation in Procop. 356, ἦν δὲ ναυμαχία—ἰσχυρὰ, πεζομαχία ἐμφερὴς οὖσα. And also Livy, xxx. 10, 12, Erat res minime certamini navali similes; proximè, speciem, &c. Herodian, vii. 2, 4. Aristid. i. 263, ἡ ναυμαχία πεζομαχίᾳ παρισώθη.

3. ἐπειδὴ γὰρ προσβάλοιεν ἀλλήλοις] 'when they had laid close aboard, or alongside of, each other.' So in nautical phraseology we say, 'to lay a ship on board.' The optat. has here, as often, the sense of *happening*; on which see Matth. Gr. Gr. § 521. Ὄχλου, 'crowd, throng.'

Of καταστάντες ἐμάχοντο the sense is, maintained a *pugna stataria*. So Hesych. καταστρώματα τῆς νεὼς μέρος ἐν ᾧ ἑστῶτες ναυμαχοῦσιν. From *Plutarch*, in his Themist. c. 14, we learn that the number of soldiers on deck in each ship at the battle of Salamis was *sixteen*, four of which were archers, the rest men at arms. That the number was afterwards *increased*, we find from his Cimon, c. 12, ναῦς πλατυτέρας ἐποίησεν, καὶ διάβασιν τοῖς καταστρώμασιν ἔδωκεν, ὡς ἂν ἀπὸ πολλῶν ὁπλίτων μαχιμώτεραι προσφέροιντο τοῖς πολεμίοις.

χοντο, ἠσυχαζουσῶν τῶν νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλέον ἐναυμάχουν ἢ ἐπιστήμῃ. 4. πανταχῇ μὲν οὖν πολὺς θόρυβος, καὶ ταραχώδης ἦν ἡ ναυμαχία, ἐν ᾗ αἱ Ἀττικαὶ νῆες παραγιγνόμεναι τοῖς Κερκυραίοις εἴ πῃ πιέζοιντο, φόβον μὲν παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόῤῥησιν τῶν Ἀθηναίων. 5. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἤπειρον μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες, ἐνέπρησάν τε τὰς σκηνὰς ἐρήμους καὶ τὰ χρήματα διήρπασαν. 6. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἠσσῶντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ᾗ δὲ αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ παρουσῶν. 7. οἱ δ' Ἀθηναῖοι ὁρῶντες τοὺς Κερκυραίους πιεζομένους, μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς, καὶ

By the term ἠσυχαζουσῶν it is meant, that the ships were *moored* alongside of each other, and not kept in motion by the practice of the ἐμβολή, or διέκπλους, or any other nautical evolution.

διέκπλοι] In the διέκπλους the purpose of the charge was not, as in the former case, to dash away the oars, break in the hull, and disable or sink any *one* ship; but to cut through the line, and attack it in the rear, and especially to so separate one part from the rest, that it might be attacked in detail, and overpowered. Thus the Schol. on ii. 89, well explains it τὸ ἐμβάλλειν καὶ διασχίζειν τὴν τῶν ἐναντίων τάξιν. And Suidas on the word περιπλεῖν, better, thus: τὸ διεκπλεῖν· τὸ τεμόντα (read ταμόντα) τὴν τάξιν τῶν ἐναντίων, εἰς τοὐπίσω γενέσθαι. The earliest mention I find of this naval manœuvre (revived, and employed with much effect by Rodney, Nelson, and others of our naval heroes) is in Herodot. vi. 12, ὕκως τοῖσι ἐρετῇσι χρήσαιτο διέκπλοον ποιεύμενος τῇσι νανσὶ δι' ἀλλήλων. The substantive διέκπλους occurs in Niceph. p. 35, and the verb διεκπλεῖν frequently in Dio Cass., Xenoph., Arrian, and Appian, ii. 622, 61, περιπλεῖν ἔτι καὶ διεκπλεῖν οὐκ ἐδύναντο. So a little before we have: διέπλεόν (I conj. διεξέπλεόν) τε καὶ περιέπλεον, καὶ ἐπανόδοις ἐχρῶντο.

The above is, I apprehend, the true view of the sense; though Pop., Goell., and Arn. take the expression to merely mean a breaking through the enemy's line, in order, by a rapid turn of the vessel, to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it. See infra ii. 83, 89. vii. 36, 70. The interpretation I have proposed *includes* this, and *superadds* another sense, which seems to have been chiefly intended, and is evidently alluded to in the passage of Suidas.

θυμῷ καὶ ῥώμῃ] 'with passionate violence and brute force.' So Appian, i. 75, οὐδὲ λογισμῷ ἢ ἐπιστήμῃ τινί, ἀλλὰ θυμῷ χρώμενοι, καθάπερ θηρία. Livy, v. 49, Irâ magis quam consilio in Romanos incurrunt.

4. δεδιότες] On this nomin. see Matth. Gr. Gr. § 562, 1, note.

5. μεχρὶ τοῦ στρατοπέδου] At these words (observes Goell.) begins the apodosis. Of ἐπεκβάντες the sense is, 'disembarking to attack them.' The word is rare, but occurs in Dio Cass. 293, 72. Arrian, E. A. i. 15, 13.

Διαρπάζειν signifies to search through (διὰ) and carry off (ἁρπάζειν) any articles, as infra viii. 31 and 36. By τὰ χρήματα understand the moveables, baggage, &c.

6. In ἠσσῶντό τε there is a transposition; the natural order of the words being, οἵ τε Κορ. καὶ οἱ ξύμμαχοι ἠσσ. καὶ, &c.

ἀπὸ ἐλάσσονος πλήθους] 'out of a lesser number.' Such is the primary sense of πλῆθος. See a similar passage of St. Luke, xxiii. 1, and my note there.

7. ἀπροφασίστως] 'without hesitation,' *openly*. Λαμπρῶς, for φανερῶς, *decidedly*. So Procop. 174. Zosim. ii. 52, 2, τῶν στρατευμάτων λαμπρῶς φευγόντων. Appian, i. 312, 25, and 573, ἐκράτει λαμπρῶς.

ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ ἔργου πᾶς εἶχετο ἤδη, καὶ διεκέκριτο οὐδὲν ἔτι· ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης, ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς Κορινθίους καὶ Ἀθηναίους. L. Τῆς δὲ τροπῆς γενομένης, οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἷλκον ἀναδούμενοι τῶν νεῶν ἂς καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο, φονεύειν διεκ-

διεκέκριτο οὐδὲν ἔτι] 'there was no longer any distinction,' namely, between friends or foes. Of this unusual expression the only examples that I have met with are, Appian, ii. 773, 22, (where the writer had evidently in view this passage of our author,) οὐδὲ ἦν τι διακεκριμένον ἔτι οὐδ' εὔκριτον. Herodian, iv. 6, 12, οὐκέτι διεκρίνοντο, τίνες ἦσαν οἱ προπετέστερον φθεγξάμενοι, where read, from Suid., οὐκέτι οὐδὲν, and, for διεκρίνοντο, διεκρίνετο, which the evident imitation above adverted to will sufficiently justify: otherwise we might read διακρινόμενοι, which would thus bear the same sense as that which has place in a passage of St. Jude, 22, οὓς μὲν ἐλεεῖτε διακρινόμενοι. A very similar form of expression occurs in St. James, ii. 9, οὐ διεκρίθητε ἐν ἑαυτοῖς, where the sense is literally, 'are there no partial distinctions made among you?' And so, as used in the active voice, the word occurs in Acts xv. 9, καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν, and Hdot. viii. 34, ἔφερε καὶ ἦγε πάντας, διακρίνων οὐδένα. So also in Jos. Bell. i. 17, 4, βασιλεὺς Ἡρώδης, διακρίνας τὸ κατὰ τὴν πόλιν πλῆθος, where the full sense is, 'making a distinction between the various persons who composed the population of the city.' Finally, we have here an example of the third person pass. used without a subject, as in the case of *itur* in Latin. The same may be observed infra i. 93, ὑπῆρκτο τοῦ Πειραιῶς, and in Plato, p. 453, καλῶς ἂν σοι ἀπεκέκριτο. And indeed in this passage of our author the dat. αὐτοῖς is left to be understood from the context.

ξυνέπεσεν] So the recent editors read, for vulg. ξυνέπεσον, which, however, is, after all, probably the true reading, (the authority of MSS., in so minute a point, being but slender.) According to the former, no little harshness is involved; whether, with the Schol., we supply as a nomin. τὰ πράγματα, or, with Pop., suppose the verb to be taken *impersonally*: whereas if ξυνέπεσον be retained, the nomin. will be οἱ Κορίνθιοι καὶ Ἀθηναῖοι, taken from the words following. If, however, any one should urge that the preceding reading is, from the very harshness it involves, the more likely to be genuine, *suo fruatur judicio*.

ἐς τοῦτο ἀνάγκης] 'to such [a pitch] of necessity.' So infra iii. 57, ἐς τοῦτο ξυμφορᾶς, and vii. 86, ἐς τοῦτο δυστυχίας. The neuters τοῦτο, τοσοῦτο, τόδε, with a preposition, often take a genit. as a definition, where in Latin eò with the gen. is used. So *eò necessitatis adducti sunt*, *eò dementiæ progressi sunt*. See Matth. Gr. Gr. § 319, who adduces, in exemplification of this idiom, a passage of Isocr. εἰς τοῦτο ἀνοίας ἐληλύθασιν, ὥστε, &c.

CH. L. 1. οὐχ εἷλκον ἀναδούμενοι] 'they did not lash-to and haul off.' For the two expressions may be almost regarded as forming one word, by an usage not unfrequent, especially in the writers who imitate Thucyd. Thus in Dio Cass. p. 212, 2, we have, καὶ τὰ σκάφη τὰ μὲν ἀνερῥήγνυντο ἐμβαλλόμενα, τὰ δὲ κατεπίμπραντο ὑφαπτόμενα· ἀλλὰ, ἀναδυόμενα,—ὥσπερ κενὰ ἀνδρῶν,—εἵλκοντο, where read ἀναδούμενα, and at 291, 90, for ἀνεδύσαντο, ἀνεδήσαντο. And so also in p. 570, 22. 327, 62. 563, 29. Appian, i. 571. Xen. Hist. i. 6, 15. By the remarkable expression τὰ σκάφη τῶν νεῶν, we have intimated the miserable plight to which the ships had been reduced; these having become, as it were, *mere hulls*. For such is the sense intended. To which purpose Coray aptly compares from Herodot. vii. 182, τοῦ μὲν σκάφεος (i. e. the hull of the stranded ship) ἐκράτησαν. So in Æschyl. Pers. 425, we have, ὑπτιοῦτο δὲ σκάφη νεῶν, 'subvertebantur, were turned upside down,' hull upwards (with which we may compare what, though in a figurative sense, Galen says most truly, στόμα κακοῖς ὑπτιοῦσθαι τὸν στόμαχον); for the expression in question ought *not* to be regarded in the light of a mere poetical circumlocution like νεὼς σκάφος, of which several examples occur in Eurip. This is confirmed by Pollux, i. 9, who mentions, among the parts of a ship, κοῖλον σκάφος, ἔδαφος νεώς. And so σκάφος is used by Dio Cass. 212, 2. (above cited,) 629, 69, τὰ σκάφη τὸ πῦρ συνῄρει. Polyæn. iii. 11, 3, καθελὼν τὰ ἱστία, τὰ σκάφη διαζεύξας ἐπέστρεψε. Appian, ii. 850, 16, ἡ κώπας ἀνέκοπτον, ἡ ἀπεχώριζον τὰ σκάφη.

ἃς καταδύσειαν] The true clue to the difficulty which here exists, is that thrown out by the Schol. on ch. 54. He tells

πλέοντες μᾶλλον ἢ ζωγρεῖν· τούς τε αὑτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἥσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρᾳ, ἀγνοοῦντες ἔκτεινον. 2. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων, καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιξαν ἀλλήλοις, οὐ ῥᾳδίως τὴν διάγνωσιν ἐποιοῦντο ὁποῖοι ἐκράτουν ἢ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη Ἕλλησι πρὸς Ἕλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἑαυτῆς γεγένηται. 3. ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτράποντο, καὶ τῶν

us that *καταδύειν* has here the sense of *τιτρώσκειν*, i. e. to *maim*. By being pierced in various parts, and bruised by repeated shocks, they would become so leaky, as to be quite *water-logged*, and therefore useless; and though they did not absolutely sink to the bottom, and might, if no time were lost, be towed to some near port, yet the peril was so great, that few ventured to remain in them. Sometimes, however, the miserable wretches who could find no boats, nor any thing whereon to commit themselves to the sea, clung to the wreck; as we find from a passage of Xen. Hist. i. 6, 36, (cited by Goell.) where it is proposed by some of the Athenian commanders, after the battle of Arginusæ, *πλεῖν ἐπὶ τὰς καταδεδυκυίας ναῦς, καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους*, and Xen. Hist. i. 7, 35. I have also noted a passage well illustrative of this in Hdot. vi. 17, *γαύλους δὲ ἐνταῦθα καταδύσας, καὶ χρήματα λαβὼν πολλά*, &c., where Wessel. very properly understands *καταδύσας* of *disabling* the ships; of which use may also be adduced another example in the same author, viii. 90, (cited by Dr. Arnold,) where it is said that the crew of a ship that had been sunk, as far as it would sink, were still able to throw their javelins from it with such effect, that they cleared the deck of the ship which had sunk them, and actually took her. Finally, the same sense, I would observe, is sometimes found in the cognate term *διαφθείρω* (as in other passages of our author infra i. 54, and ii. 92) and *ἀπόλλυμι* in Xen. Hist. i. 1, 7.

The above view of the sense, which was first propounded by me in the note to my Transl., has, I find, since been adopted by Pop., Goell., and Arnold, of whom the commentator last mentioned well observes, that 'the Greek triremes were made so light and shallow, that they would float in a manner under water, or rather with parts of the ship above water.' Finally, it is here proper to observe the force of the *subjunctive*, as denoting what *happens*; (on which see Matth. Gr. Gr. § 514, 5, and Kuhner Gr. § 797, 3 and 4,) the sense being, 'such as they might happen to have disabled;' for, as Poppo notices, the expression comes under the rule laid down by Matth., that where the pronoun relative has the signification of *quicunque* or *si quis*, the optative, as said of past action, is usually employed.

φονεύειν—ζωγρεῖν] Constr. *διεκπλέοντες* 'cutting through and through the wrecks,' supplying *ὥστε* (answering to *εἰς τὸ*) *φονεύειν*, &c., as serving to denote the *end* or *object*. This passage is evidently imitated by Liban. Orat. p. 173, *διώκοντές τε, τοῦ ζωγρεῖν μᾶλλον, ἢ τοῦ φυγεῖν ἐγίγνοντο*, 'were *occupied*;' where, for *φυγεῖν*, read *φονεύειν*, and for *τοῦ*, read *τῷ*, which is required by *ἐγίγνοντο*. Of the word *διεκπλεῖν*,—which is rare, and indeed without any example in Steph. Thes.,—I have noted the occurrence in Dio Cass. 624, 31. Polyæn. vi. 16, 3. Arrian, Ind. 21, 20. 22, 6.

2. *ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν*] 'occupying a great extent of sea.' See note supra i. 1, 2, *ἐπὶ πλεῖστον*. So in Plut. Numa we have *ἐπὶ τάξιν*.

Ἕλλησι] The dative here is one in which *reference* is implied, signifying *for*, and where *ὡς* usually precedes it, to show that a proposition is affirmed not as generally true, but valid only with respect to a certain person or persons. See Matth. Gr. Gr. § 388 and 389.

μεγίστη δή] 'by far the greatest.' For vulg. *αὐτῆς*, Bekk. and Goell. edit, from almost all the best MSS., *ἑαυτῆς*. The former, however, is retained by Pop.

3. *πρὸς τὰ ναυάγια — ἐτράποντο*] 'turned their attention to the disabled vessels [to save them], and to the slain [to remove them for burial].' Thucyd. has not given a description of the scene which *followed* the battle. It was doubtless such as that so graphically painted by Æschyl. Ag. 643, *ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς Ἀνδρῶν Ἀχαιῶν, ναυτικῶν τ' ἐρειπίων*. This passage of our author has been imitated by Lucian, Var.

πλείστων ἐκράτησαν, ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβοηθήκει. ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἔρημος. 4. τοῦτο δὲ ποιήσαντες, αὖθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις· οἱ δὲ ταῖς πλωΐμοις, καὶ ὅσαι ἦσαν λοιπαὶ, μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπλεον, δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποβαίνειν. 5. ἤδη δὲ ἦν ὀψὲ, καὶ ἐπεπαιώνιστο αὐτοῖς ὡς ἐς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο, κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσπλεούσας· ἃς ὕστερον τῶν δέκα βοηθοὺς ἐξέπεμψαν οἱ Ἀθηναῖοι, δείσαντες, ὅπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυραῖοι, καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὦσι. LI. Ταύτας οὖν προϊδόντες οἱ

Hist. § 42, t. ii. 103, *τραπόμενοι πρὸς τὰ ναυάγια, τῶν πλείστων ἐπεκράτησαν καὶ τὰ ἑαυτῶν ἀνείλοντο*, where the writer had also probably in mind a kindred passage of Herodot. viii. 18, 4, *ὡς διακριθέντες ἐκ τῆς ναυμαχίας ἀπηλλάχθησαν, τῶν μὲν νεκρῶν καὶ τῶν ναυηγίων ἐπεκράτεον*.

λιμὴν ἔρημος] Meaning 'a port without a town:' a circumstance, this, especially noticed, because a port usually *had* a town, of some size or other. So Colonel Leake (North. Gr. iii. 6) says: 'I have often had occasion to observe, that places noticed in history only as mountains, *harbours*, or promontories, are proved, by existing ruins, to have been also fortresses;' and consequently, I would add, from the protection thus afforded, *towns*. Finally, with these words *ἔστι δὲ λιμὴν ἔρημος* may be compared similar ones in a passage of Acts viii. 26, *αὕτη* (scil. *ὁδὸς*) *ἐστὶν ἔρημος*, meaning, as I have shown in my note there, 'an unfrequented road, carried through a thinly inhabited country.'

4. *ὅσαι ἦσαν λοιπαὶ*] Meaning, 'those ten ships which remained of the 120 Corcyræan ships;' for they had begun the battle with 100 sail (see ch. 47), though they had in all 120. See ch. 25.

5. *ἐπεπαιώνιστο*] 'the pæan had been raised,' i. e. the pæan for the advance (hence called *ἐμβατήριος*), which was sung before battle, and was addressed to the god Mars: on which see Müller's Dor. ii. 333. There was another pæan sung *after* battle, addressed to Apollo; and as the former was a hymn of *prayer*, so this latter was one of *praise*. See more in Spanheim on Julian, Orat. p. 233, and on Callim. Hym. Ap. v. 98. Boëckh de Metr. Pind. p. 130, 28. Müller's Dor. i. 197, and other authorities adduced by Duker, Poppo, and Goeller.

ὡς ἐς ἐπίπλουν] 'as for the advance.' So all the recent editors read, for vulg. *ὡς ἐπίπλουν*: and very properly; for not a few are the passages of the best writers from which it may be proved that both *ὡς* and *εἰς* are used in this phrase. The *latter* of these is indispensable, and indeed was often used *alone*. So in Arrian, E. A. ii. 20, 5, we have, *αἱ νῆες εἰς ἔσπλουν ἐξηρτύοντο* (where read, from the best MSS., *ἐπίπλουν*), and 1 Sam. xvii. 20, 'and shouted for the battle.' The *former*, *ὡς*, is at once elegant and not devoid of force, as denoting *full purpose*. See Elmsl. on Soph. Œd. Col. 21, and on Eurip. Iph. T. 1128.

πρύμναν ἐκρούοντο] lit. 'beat or pulled to prow,' rowed sternwards. The expression is elliptical, and we must supply *εἰς* or *ἐπί*. The complete phrase occurs in Herodot. viii. 84, *οἱ Ἕλλ. ἐπὶ πρύμνην ἀνεκρούοντο*, and, a little further on, where for *ἔτι πρύμνην ἀνακρούεσθαι* read, with Port., *ἐπὶ πρύμ.*: also in Appian, ii. 866, *τὴν ναῦν κρούοντες ἐπὶ πρύμναν*, and Onosand. p. 29. The *elliptical* one is found in Dio Cass. 571, 73. Arrian, Exp. Al. v. 7, 6, and vii. 12. Appian, t. i. 751. Lucian, t. ii. 103.

How this beating was done, appears from the Schol. on Aristoph.: *Πρύμναν κρούσασθαι*, he says, is used when *μετακαθίσαντες οἱ ἐρέται ἐλαύνοιεν ὀπίσω ἐπὶ τὴν πρύμναν, ὡς ὅταν εἰς λιμένα εἰσέρχονται, ἵνα τὴν πρύμναν εἰς γῆν ἔχωσι νεύουσαν*: i. e. when the rowers, sitting the contrary way on their benches, row backward; which was done not only on coming to shore, but (as in the present instance) in retreat; whereby, as Bauer observes, the ship itself was not turned, as it turned its back on the enemy, but went backward with front to the enemy.

ὀλίγαι ἀμύνειν] '[too] few to defend them.' Of this idiom (on which see Matth. Gr. Gr. § 448. 1, 6. Wyttenbach on Julian, Orat. p. 217, and Schæf. referred to by Bekk.) an example occurs also in Herodot.

Κορίνθιοι, καὶ ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους, ὑπανεχώρουν. 2. τοῖς δὲ Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ ἑωρῶντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρουομένους, πρίν τινες ἰδόντες εἶπον, ὅτι 'νῆες ἐκεῖναι ἐπιπλέουσι·' τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταζε γὰρ ἤδη, καὶ οἱ Κορίνθιοι ἀποτραπόμενοι τὴν διάλυσιν ἐποιήσαντο. 3. οὕτω μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα. 4. τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ Λευκίμνῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὗται, ὧν ἦρχε Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι, κατέπλεον ἐς τὸ στρατόπεδον, οὐ

vi. 109, ὀλίγους εἶναι, στρατιᾷ τῇ Μήδων συμβαλέειν.

Ch. LI. 1. *οὐχ ὅσας ἑώρων*] A brief form of expression for *οὐ μόνον ὅσας ἑώρων*: ὅσος here not increasing, but circumscribing the sense, as in Livy xxiv. 8, Non ea sunt merita in me vestra. (Bauer.)

2. *ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς*] The full sense is: 'for they had sailed too much out of sight to be seen.' There being here an ellipse of *ἢ ἰδεῖν ἐκείνους*, which words are *expressed* in another passage infra iv. 36, *ἐκ τοῦ ἀφανοῦς ὁρμήσας, ὥστε μὴ ἰδεῖν ἐκείνους*.

νῆες ἐκεῖναι ἐπιπλέουσι] I entirely coincide in the opinion of Pop. and Bauer, that this is one of those cases (treated on by Matth. Gr. Gr. § 471, 12) in which we have demonstrative pronouns used instead of the adverbs *here* or *there*; the speaker thus pointing as it were with his finger. So in Hom. Il. ε. 604, we have, *καὶ νῦν οἱ πάρα κεῖνος Ἄρης*, and φ. 532, *ἦ γὰρ Ἀχιλλεὺς ἐγγὺς ὕδε κλονέων*, 'Achilles rages there, near the tumult.' And in Xen. An. iii. 5, 9, *πολλὰ δὲ ὁρῶ ταῦτα πρόβατα*. Poppo, however, does not well render by, 'naves illas adventare dixerunt;' for there is a transition ad orationem *directam*, as infra i. 137, *ἐδήλου δ' ἡ γραφὴ, ὅτι Θεμ. ἥκω παρὰ σέ*. And the ὅτι here is a mere *mark of quotation*, used after verbs of speaking, as in the passage of our author above cited, and another, iv. 92. Xen. An. iii. 1, 8, and elsewhere in the classical writers, as also in the New Testament. (See Matth. Gr. Gr. § 624.) In such a case the ὅτι ought not, in an English translation, to be expressed. Accordingly I would render, 'said, There are ships yonder, making sail towards us,' lit. 'those ships there are making sail towards us.' In such passages grammatical propriety requires that the verb of speaking should have a comma after it.

ξυνεσκόταζε] 'it was growing dark.' This verb is chiefly used impersonally. The phrase *ξυνεσκόταζε γὰρ ἤδη* occurs also in Appian, ii. 285. (where we have an evident imitation of our author.) Xen. Cyr. iv. 5, 5. vii. 5, 13. Procop. 20 and 228. Arrian, E. A. ii. 11, 8. Pollux, i. 69.

τὴν διάλυσιν ἐποιήσαντο] 'made (i. e. took) their departure,' for *διελύθησαν*. So, just after, we have *ἀπαλλαγὴ ἐγένετο* for *ἀπηλλάγησαν*.

3. *ἐτελεύτα ἐς νύκτα*] A brief mode of speaking for *ἐς νύκτα προελθοῦσα ἐτελεύτα*, lit. 'having continued up to, ended at night.' The passage has been evidently imitated in Procop. 115, 16, and Appian, i. 480. ii. 761 and 822.

4. *αἱ εἴκοσι νῆες αἱ*, &c.] The second *αἱ* is not found in several of the best MSS., and it is bracketed by Pop., on the ground that, although it is required by strict grammatical propriety, (see Matth. Gr. Gr. § 277, and Buttm. § 125,) yet in not a few instances it is omitted, even in our author. The instances, however, to which he alludes, are all of them questionable: nay, that which may be considered the strongest, (namely, a passage infra vi. 55, *ὡς ὅ τε βωμὸς σημαίνει καὶ ἡ στήλη περὶ τῆς τῶν τυράννων ἀδικίας*,) is far from deciding the point; since there ἡ after *στήλη* might easily be absorbed, in dictation, by the preceding *η*, or may have been inadvertently omitted by copyists. Accordingly as such omissions are far more likely to have arisen from the carelessness of scribes, than the negligence of great writers, the external testimony of MSS. is always weaker than the internal evidence which so readily accounts for such omissions. On the other hand, the *insertion* of the article, in such cases, by *scribes*, would hardly ever take place; and but rarely by *critical correctors*.

πολλῷ ὕστερον ἢ ὤφθησαν. 5. οἱ δὲ Κερκυραῖοι (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμιαι ὦσιν, ἔπειτα δὲ ἔγνωσαν, καὶ ὡρμίσαντο.

LII. Τῇ δὲ ὑστεραίᾳ ἀναγόμεναι αἵ τε Ἀττικαὶ τριάκοντα νῆες καὶ τῶν Κερκυραίων ὅσαι πλῶϊμοι ἦσαν, ἐπέπλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ Κορίνθιοι ὥρμουν, βουλόμενοι εἰδέναι εἰ ναυμαχήσουσιν. 2. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς, καὶ παραταξάμενοι μετεώρους, ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι ἄρχειν ἑκόντες, ὁρῶντες προσγεγενημένας τε ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα,—αἰχμαλώτων † τε περὶ φυλακῆς, οὓς ἐν ταῖς ναυσὶν εἶχον,—καὶ ἐπισκευὴν οὐκ οὖσαν τῶν νεῶν ἐν χωρίῳ ἐρήμῳ. 3. τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπη κομισθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι, νομίσαντες

5. *ἔπειτα δὲ ἔγνωσαν*] 'but after they recognised them, i. e. knew them [to be friends].'

καὶ ὡρμίσαντο] Render, 'they, too, came to anchor;' not, as some suppose the sense to be, 'brought them to anchor:' for thus the *active* would be required, as is found in Hom. Od. iii. 11, *τὴν δ' ὥρμισαν*. Lycophron, 872, *ὁρμίσας σκάφος* Herodot. vi. 107, *καταγόμενος ἐς τὸν Μ. τὰς νέας ὥρμιζε*. Arrian, E. A. vi. 19, 1. The common mode of interpretation is defended alike by the MSS. and the *usus loquendi*; for I am not aware of any instance of *ὁρμίσασθαι* in an *active* sense; whereas it often occurs in a *reflected* one, with the subaudition of *ἑαυτάς*. So in a kindred passage of Xen. Hist. i. 1, 15, *ἐπειδὴ ὡρμίσαντο*: as also in Procop. 116, 13, (a passage evidently imitated from the present,) *καὶ ὡρμίσαντο πάντες*, and 72, 26, *νεῶν ὡρμισαμένων*: also Appian, ii. 854 and 855, *ὡρμίσαντο*. And so in another passage of the same author, i. 479, 9, *αἱ νῆες ὡρμήσαντο*, it is proper to restore the common reading, wrongly altered by Schweigh., namely, *ὡρμίσαντο*.

Ch. LII. 2. *ναῦς ἄραντες ἀπὸ τῆς γῆς*] At *ναῦς* the commentators stumble, and would read *ἀγκύρας*. But though that expression is more usual, yet *ναῦς* may be tolerated; for when *in port* ships were usually *drawn ashore*, and thus the operation of launching was performed by boats: so our seamen say to *heave ship*, as well as to *heave anchor*. With little reason do the editors object to the article at *γῆς*, for though in such a case it is more usually omitted, yet it is sometimes *expressed*, (as in the kindred phrase *ἐπαναγαγεῖν ἀπὸ τῆς γῆς*, Luke v. 3,) and certainly it is found here in all the MSS. except one.

ἑκόντες] for adverb *ἑκόντως*, as often; though scarcely ever, as here, joined, not with a verb, but a participle. *Οὐ διανοούμενοι*, just before, may be rendered, 'having no mind.'

ἀκραιφνεῖς] 'uninjured, fresh.' See note supra ch. 19. The word is, strangely enough, by Dionys. Hal. termed *glossematical* and *obscure*: yet it is used by Eurip., nay, by Dionys. himself, p. 1067, *ἀκρ. χαρακτήρ*.

αἰχμαλώτων τε περὶ φυλακῆς] There is something not a little perplexed in the construction here; for, supposing the *τε* here to correspond—as it appears to do—to the *καὶ* in the next clause, propriety would seem to require that the substantives *φυλακὴ* and *ἐπισκευὴ* should be in the same case. And indeed two inferior MSS. have *φυλακὴν*, yet that would, I apprehend, require us to read *καὶ τὴν οὐκ ἐπισκ.* But, in fact, the construction at *ἐπισκευὴν οὖσαν* is quite different from that at *περὶ φυλακῆς*, the accus. being, as Duker and Poppo very properly observe, dependent on *ὁρῶντες*. Accordingly the intermediate words, *αἰχμαλώτων τε περὶ φυλακῆς, οὓς ἐν ταῖς ναυσὶν εἶχον*, form a separate construction, in which, from its very nature, *τε* can have no place, and instead of that is rather required *γε, utique, maximè*, on which see Hoogev. Part. 113. And this I have no doubt was originally written by our author. Certain it is that the two words are so perpetually confounded, as to render the authority of MSS. in this case of little weight.

ἐπισκευὴν οὐκ οὖσαν] for *εἶναι*, scil. *ὁρῶντες*, 'and seeing that there were no means of refitting the ships.'

3. *τοῦ δὲ οἴκαδε πλοῦ διεσκόπουν*] 'they turned their thoughts on sailing homeward.' This constr. with the genit. occurs in Dio Cass. 157, 28. 517, 15. On the nature of

λελύσθαι τὰς σπονδὰς διότι ἐς χεῖρας ἦλθον, οὐκ ἐῶσι σφᾶς ἀποπλεῖν. LIII. Ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐμβιβάσαντας ἄνευ κηρυκείου, προσπέμψαι τοῖς Ἀθηναίοις καὶ πεῖραν ποιήσασθαι· πέμψαντές τε ἔλεγον τοιάδε· 2. "Ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες· ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους τιμωρουμένοις ἐμποδὼν ἵστασθε, ὅπλα ἀνταιρόμενοι. 3. εἰ δ' ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ Κέρκυραν ἢ ἄλλοσε, εἴ ποι βουλόμεθα, πλεῖν, καὶ τὰς σπονδὰς λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον, χρήσασθε ὡς πολεμίοις." 4. οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον, ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι· οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο· 5. "Οὔτε ἄρχομεν πολέμου, ὦ ἄνδρες Πελοποννήσιοι, οὔτε τὰς σπονδὰς λύομεν· Κερκυραίοις δὲ τοῖσδε, ξυμμάχοις οὖσι, βοηθοὶ ἤλθομεν. 6. εἰ μὲν οὖν ἄλλοσέ ποι βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευσεῖσθε, ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ τὸ δυνατόν." LIV. Τοιαῦτα τῶν Ἀθηναίων ἀποκριναμένων, οἱ μὲν Κορίνθιοι τόν τε πλοῦν τὸν ἐπ' οἴκου παρεσκευάζοντο, καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἠπείρῳ Συβότοις· οἱ δὲ Κερκυραῖοι τά τε ναυάγια καὶ

the genit.,—which does not depend on *περὶ* understood,—see Matth. Gr. Gr. § 342, 2. Of *δὲ* here the force is such that, though found alone, it has corresponding to it a *μὲν* suppressed and left to be understood in the preceding sentence; e. g. Hom. Il. *α*. 3, *πολλὰς δ' ἰφθίμους*, where the *δὲ* corresponds to the *μὲν* suppressed at *μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε*. So, in the present instance, the *δὲ* corresponds to a suppressed *μὲν* at *ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι*. So in one of our great English writers (Locke) we have, by a similar mode of expression, 'You pray;—but, it is not that God would bring you to the true religion.' Perhaps, however, in both these cases, the *δὲ* may be simply adversative, like *ἀλλὰ* in the sense *imo vero*.

Ch. LIII. 1. *κελήτιον*] The diminutive of *κέλης* (a light-horseman), and therefore denoting something very light, and, by use, the light *skiff* attendant on a ship, like our *cock-boat*.

ἄνευ κηρυκείου] *insigne*, or *caduceus*. This was a straight stick, of wood or of metal, encircled around with two serpents, having their crests opposite to each other, so as to bear the form of the letter Φ. Thus it answered to the *caduceus* of Mercury. Sometimes, however, instead of serpents, it was encircled by sprigs of olive, indicative of a desire for reconciliation. The *not* bearing this symbol was, to show they did not consider themselves at *war*, so as to *need* its use.

For *προπέμψαι* Pop., Bekk., and Goell. edit *προσπέμψαι*, which reading may be confirmed from a passage, imitated from the present, of Appian, i. 362, 10. In the words following, for *πέμψαντες* one would have rather expected *πεμφθέντες*, but, in fact, messengers so sent were regarded as merely the *mouth-pieces*, as it were, for expressing what their senders had to say; and therefore those senders might, as in the present instance, be said to utter what was said.

3. *καὶ τὰς σπονδὰς λύετε*] One should rather have expected *λύειν*, but as that has no support from MSS., we may regard *λύετε* as a negligence of expression, *per σύγχυσιν*, (as says Pop.) by which *λύετε* depends on the *εἰ* at *εἰ δ'*, the sense being, 'and if ye thus (*καὶ*, for *adeoque*) break the treaty,' i. e. virtually break it, &c. Of *εἴ ποι βουλόμεθα*, just before, the sense is, 'wherever ye wish.'

6. *οὐ περιοψόμεθα*] This verb signifies properly 'to look around, look at, view coolly;' and thence to *neglect*, to *permit*.

Ch. LIV. 1. *ἐν τοῖς ἐν τῇ ἠπείρῳ Συβότοις*] 'at the continental Sybota,' as opposed to the insular.

νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς, ἐξενεχθέντα ὑπό τε τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβότοις, ὡς νενικηκότες. 2. γνώμῃ δὲ ἑκάτεροι τοιᾷδε τὴν νίκην προσεποιήσαντο· Κορίνθιοι μέν, κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτός, ὥστε καὶ ναυάγια πλεῖστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες περὶ ἑβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ, τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκροὺς, καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρύμναν κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον [οἱ Ἀθηναῖοι], οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ ταῦτα

ἀνείλοντο] Of this expression the full sense is, 'raised, and took up' the floating corpses and buoyant persons; for we have here a frequent term to denote the taking up of the dead for burial, and also the taking of such of the wrecks of vessels as might yet be serviceable, or parts of those wrecks, or articles, or *persons* floating about (so we have in Hom. Od. *μ*. 67, *πίνακάς τε νεῶν καὶ σώματα φώτων*). Such are denoted in Æschyl. Ag. 643, by the expression *ναυτικὰ ἐρείπια*, for *ναυάγια*, with which may be compared that of Soph. Aj. 308, *νεκρῶν ἐρείπια*. The same expression occurs also infra ii. 92. Of course *ἐκ τῆς θαλάσσης* is to be here understood, which is *expressed* in Plato, Menex. 14, *οὐκ ἀναιρεθέντες ἐκ τῆς θαλάσσης*. The phrase,—but in *inverse* order,—*οἱ νεκροὶ καὶ ναυάγια*, occurs in Hdot. viii. 12, and in our author infra vii. 72.

Their being able to obtain possession of the wrecks was, of course, a proof of *victory*; as the *not* doing, or not attempting it, was a proof of *defeat*. See infra i. 63, and note. With the expression *τὰ ναυάγια—ἐξενεχθέντα*, compare a very similar one in Hdot. viii. 12, *οἱ δὲ νεκροὶ καὶ ναυήγια ἐξεφορέοντο ἐς τὰς Ἀφ.*

τοῦ ῥοῦ] '*the current*, or *tide*;' as in Hom. Odys. v. 451, we have, *παῦσεν ἐὸν ῥόον, ἔσχε δὲ κῦμα*.

γενόμενος] The verb *γίγνομαι*, while it has the general signification *sum* or *fio*, yet requires to be rendered variously, according to the subject and context, having the several senses to *become*, or to *take place*; also to *arise*, *spring up*; both in the fig. sense of the word, as used of *origin*, to *emanate* (which is found in Hdot. iii. 48), or to *arise*, as a *report*; and likewise the *natural* one, as said of a *wind*.

2. *προσεποιήσαντο*] '*vindicaverant*,' 'had claimed.' *Ὥστε καὶ ναυάγια πλεῖστα καὶ νεκροὺς προσκομίσασθαι*, 'so as to bring to [their station at Sybota] very many wrecks and corpses.' In ch. 50, 3, we have *τῶν πλείστων* (scil. *τῶν ναυαγ. καὶ νεκρῶν*), 'the greater part of,' &c. And such may be the sense here. It seems that, after a sea-fight, the taking up of wrecks, &c. was similar to the removing of the dead for burial in a land-engagement; which usually decided which party had been victorious.

ἐπειδὴ ἦλθον] Bekker and Arnold here subjoin, from many good MSS., *οἱ Ἀθηναῖοι*: and Pop. inserts the words, though within brackets. Goeller, after having, in his 1st edit., strenuously maintained the authenticity of the words, in his 2nd quite abandons them, and comes over to the opinion of Steph. that they are not genuine, and that the true subject of the verb here is *Κερκυραῖοι*, to be taken from the context. To the argument, that had *οἱ Κερκυραῖοι* been the subject, our author would have written *καὶ ἐρχομένοις αὐτοῖς οἱ Κορ. οὐκ ἀντέπλεον*, he well replies, that thus it would have been quite superfluous for the words *ἐπειδὴ ἦλθον* to have been written, since the words put in the former place, *ἐπειδὴ Ἀθηναῖοι ἦλθον*, signify nothing else but *ἐπειδὴ Ἀθηναῖοι ὡρμίσαντο*. And why? because also after the *ὅρμισις* here mentioned, the Corinthians had finally collected the wrecks and bodies. Dr. Arnold, indeed, strongly contends *for* the words, urging that ch. 52 decides that they have been rightly inserted, and that the *Athenians* are the real subject of the verb *ἦλθον*. But it is there said that the *Athenians* only made sail for the port of Sybota, not the Athenians *and Corcyræans*; of whom the latter had nearly thrice the number of ships, and were the principals.

τροπαῖον ἔστησαν. οὕτω μὲν ἑκάτεροι νικᾶν ἠξίουν. LV. Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ᾽ οἴκου, Ἀνακτόριον, ὃ ἐστιν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτῃ· (ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων) καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ᾽ οἴκου· καὶ τῶν Κερκυραίων ὀκτακοσίους μέν,—οἳ ἦσαν δοῦλοι,—ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους δήσαντες ἐφύλασσον, καὶ ἐν θεραπείᾳ εἶχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσειαν· ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι ὄντες τῆς πόλεως. 2. ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. 3. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου

Hence Dr. Arnold's '*ground* for decision' is no ground at all.

While, then, *external* testimony, that of MSS., is in favour of the words, *internal* evidence is quite against them: for, besides their yielding, as we have seen, a very disputable sense, their insertion may the more easily be accounted for from the likelihood of some attempt being made by half-learned sciolists to supply a nominative which seemed to them wanting; and nothing is so probable as that they should take it (as Steph. supposes) from the preceding words, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον. Accordingly in the Cod. Clar. we have Ἀθηναῖοι without the οἱ. It is, indeed, harsh that two verbs so close together as ἦλθον and ἀντέπλεον should have the subject denoted by the suppressed pronouns, *different*. Yet such instances not unfrequently occur in our author, and are occasionally found in others of the best ancient writers. And, after all, the harshness involved in retaining ἦλθον without a subst. expressed, is not so very great; since the word may take its subject, not from the remote Κερκυραῖοι δὲ, but from the nearest antecedent αὐτοῖς, which though *placed first* in the clause preceding, yet, when put in the natural order, in construing, *comes last*, and is therefore quite near to ἦλθον.

Ch. LV. 1. ἦν δὲ κοινὸν Κερκυραίων] Κοιν. governs the *genitive* as well as the *dative*.

οἳ ἦσαν δοῦλοι] From the great disproportion here between the freemen and the slaves, there is reason to think that the Coreyræans chiefly manned their fleet with the latter. Indeed, considering the smallness of their territory, it would not have been possible to man so large a fleet from the freemen only: and there is no doubt that slaves were more or less employed in all the navies of Greece, even the Athenian. So in vii. 13, the Athenian seamen are said ἀνδράποδα Ὑκκαρικὰ ἀντεμβιβάσαι ὑπὲρ σφῶν.

δήσαντες ἐφύλασσον] This is not to be taken as equiv. to δήσαντες εἶχον, 'kept them in bonds;' but the sense is, 'after putting them in bonds, they guarded them,' by committing them to the care of certain individuals, who were responsible to the state for their ransom, if any escaped.

ἐν θεραπείᾳ εἶχον] 'treated with studied attention.' This is one of the many phrases formed by ἔχειν with a subst. and ἐν, both in the classical and scriptural writers. See Matth. Gr. Gr. § 577. The phrase in question is found also in Zosim. iv. 56, 1, and the Schol. on Soph. Œd. Col. 457.

ὅπως—προσποιήσειαν] 'in order that, on their return, they might gain over Corcyra to them.' A somewhat rare use of ἀναχωρεῖν, and a Thucydidean one of προσποιέω. So in a passage of our author infra l. ii. we have, φάσκων προσποιήσειν αὐτὴν, οὖσαν πολεμίαν, and elsewhere, τὴν πόλιν Θηβαίοις προσποιήσειν. There is an adjunct notion of *subjugation*; though of itself the word only signifies *facio ut meum sit, adjungere*, especially *amicitiâ*. So Herodot. i. 6, τοὺς δὲ φίλους προσεποιήσατο, and vi. 66, προσποιέεται κίβωνα. This use is, however, confined to the middle voice.

2. περιγίγνεται] 'survived the danger,' was saved. See Matth. Gr. Gr. § 402, d. Or rather, as Poppo renders, Corinthios bello superabant. So infra ii. 13, we have, περιέσεσθαι τῷ πολέμῳ, and iii. 45, περ. τῷ ἐπιβουλεύματι. Procop. p. 203 & 207, (cited by Pop.) τῷ πολέμῳ κατὰ κράτος αὐτῶν περιέσεσθαι, and Cantacuz. iii. 35, περιγίγνεσθαι ἐν τῷ πολέμῳ.

3. αὕτη] for τοῦτο, though it is, by attraction, drawn to the same gender with the substantive. Σφίσιν, just after, is used, and not αὐτοῖς, because, as Goeller observes, αἰτία ἐγένετο τοῖ Κορινθίοις is equivalent to αἰτίαν ἔσχον οἱ Κορ. Ἐν σπονδαῖς, vigente fœdere.

τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

LVI. Μετὰ ταῦτα δ᾽ εὐθὺς καὶ τάδε ξυνέβη γενέσθαι Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. 2. τῶν γὰρ Κορινθίων πρασσόντων ὅπως ‡τιμωρήσονται αὐτούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι, Ποτιδαιάτας, οἳ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν, καὶ ὁμήρους δοῦναι, τούς τε ἐπιδημιουργοὺς ἐκπέμπειν, καὶ τὸ λοιπὸν μὴ δέχεσθαι, οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον· δείσαντες μὴ ἀποστῶσιν, ὑπό τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τούς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους. LVII. Ταῦτα δὲ πρὸς τοὺς Ποτιδαιά-

Ch. LVI. 1. ἐς τὸ πολεμεῖν] 'tending to war.'

2. γὰρ here is *inchoative* and *explicative*, and may be rendered *nempe, nimirum*.

πρασσόντων] *contriving, devising*. So i. 132, πράσσειν τι ἐς τοὺς Εἵλωτας. So the old English, to *practise* and *practice*.

τιμωρήσονται] So Bekker edits, from several of the best MSS., for vulg. ἀποστήσωνται, which has been retained by Pop. and Goell. The question is one not to be determined by MSS., but by philological reasons: yet so uncertain are these in the present case, that we are not enabled to pronounce positively as to the matter in debate.

ξυμμάχους φόρου ὑποτελεῖς] '*tributary allies*,' i. e. those who did not furnish troops or ships, but a money payment in lieu. See supra ch. xix. Mitch. on Arist. Vesp. 669, and on the construction Matth. Gr. Gr. § 322, p. 460.

τὸ ἐς Παλλήνην τεῖχος] It is probable there were but *two* walls; that on the northern or the Thracian side, and the southern or the peninsular; the latter of which must have been meant against the Athenians, and therefore was required to be demolished.

τοὺς ἐπιδημιουργοὺς] From what is said infra v. 47, from Hesych., Etymol. Mag., Livy xxxii. 22. Aristot. Pol. iv. 4, and other writers, it appears that δημιουργοὶ was the name given in the Doric states to the magistrates who transacted *public business* as procuratores plebis et superiorum magistratuum in salute civitatis curanda administri. So answering to the *tribuni* of the Greek-Latin colonies, and the *demarchi* of the Athenians. On which subject, little capable of certain decision, more complete and perhaps precise information may be found in Wachsmuth, Antiq. Gr. i. 1, p. 93, and Müller, Dor. i. 2, 46. Supposing, however, the *same* magistrates to be here meant, why are they called ἐπιδημιουργοί? To account the ἐπὶ, with an ancient critic cited by the Schol., as superfluous, or to *cancel it*, with others, is merely *cutting* the knot. That the word is genuine, is evidenced by two passages plainly written in imitation of the present, of Liban. Or. Potid. p. 491, B. and 493, A. It must, then, be retained, and accounted for as best it may. It may be supposed to refer rather to the officer being sent out ἐπὶ, *over*, i. e. to govern colonies. I am, however, rather disposed to give the preference to the *conjecture* (for beyond that we are not able to go) of Goell. in his 2nd edition, who takes it to express an *additional* or extra δημιουργὸς sent by the mother country to act as a sort of *assessor* to the demiurgi appointed by the colonists themselves, and thus as a *representative* of the mother country, to defend her interests and support her authority.

τοὺς ἐπὶ Θράκης] Poppo, from several of the best MSS., cancels the τούς. But, as we may far better account for its *omission* than its *addition* by the scribes, it is very properly retained by Bekk. and Goell. Of ξυναποστήσωσι the sense is, 'bring over to revolt with them.' Ἀφίστημι, in the active, signifying to *solicit to revolt*; in the middle, to *revolt*.

Ch. LVII. 1. ταῦτα δὲ πρὸς, &c.] The MSS. fluctuate between πρὸς (the common reading) and περὶ, which is found in several MSS., and has been edited by Pop. and Goell.; while the vulg. πρὸς has been retained by Bekk., and, I think, very properly, the other reading being such as

τας οἱ Ἀθηναῖοι προπαρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρᾳ ναυμαχίαν· οἵ τε γὰρ Κορίνθιοι φανερῶς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου Μακεδόνων βασιλεὺς ἐπεπολέμωτο, ξύμμαχος πρότερον καὶ φίλος ὤν. 2. ἐπολεμώθη δέ, ὅτι Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδᾳ, κοινῇ πρὸς αὐτὸν ἐναντιουμένοις, οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιήσαντο. 3. δεδιώς τε ἔπρασσεν, ἔς τε τὴν Λακεδαίμονα πέμπων, ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτιδαίας ἕνεκα ἀποστάσεως· προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ Θρᾴκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστῆναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι, ὅμορα ὄντα, τὰ χωρία, ῥᾷον ἂν τὸν πόλεμον μετ' αὐτῶν ποιεῖσθαι. 4. ὧν οἱ Ἀθηναῖοι αἰσθόμενοι, καὶ βουλόμενοι προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους ὁπλίτας ἐπὶ τὴν γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκομήδους μετ' ἄλλων δέκα στρατηγοῦντος), ἐπιστέλλουσι τοῖς ἄρχουσι τῶν νεῶν Ποτιδαιατῶν τε ὁμήρους λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν ἔχειν, ὅπως μὴ ἀποστήσονται.

savours of a mere gloss, or emendation, founded on the view of the sense (since taken by Abresch) according to which the words were supposed to import that the measures pursued by way of preparation for war, were against the *Corinthians*, not the Potidæans. A distinction, this, rather subtle than well-founded, and which is opposed by the *fact*, that the Potidæans had already shown unequivocal enmity to Athens. After all, however, the πρὸς is susceptible of the very sense yielded by the περὶ, namely, *with reference to, quod spectat, as concerned, touching*; of which several examples may be seen in Steph. Thes. and Viger; though περὶ is far more usual in this sense.

ἐπεπολέμωτο] 'had become or was an enemy [to the Athenians].' See Dio Cass. l. xlvii. 6, and note supra ch. xxxvi. 1, and Blomf. on Æschyl. Ag. 131.

2. κοινῇ πρὸς αὐτὸν ἐναντιουμένοις] 'engaged in common hostilities against him.'

3. ἔπρασσεν—ὅπως] See note infra iv. 89. Προσεποιεῖτο, 'brought over,' or, 'was bringing over:' on which sense of the word see Valck. on Herodot. vi. 66. Of προσέφερε λόγους, just after, the sense is, 'was making proposals.'

τοῖς ἐπὶ Θρᾴκης] Meaning simply (by an idiom characteristic of our author) 'at' or 'in Thrace;' not 'Thraceward,' as Dr. Arnold renders. Though by *Thrace* making proposals is always to be understood that part which alone was occupied with Greek colonies, namely, the coast of the Ægean from Thessaly to the Hellespont. Those parts were called τὰ ἐπὶ Θρᾴκης.

ξύμμαχα] scil. αὐτῷ, which word is *expressed* infra ii. 29, and in Plato, Epist. vii. The τὰ, a little after, is not found in several of the best MSS., and has been cancelled by Poppo, but, I think, wrongly; for the word was as likely to be absorbed in the τα preceding, as to have originated in a repetition of the τα. This appears, too, from the construction, which is, εἰ ἔχοι ταῦτα τὰ χωρία, ὅμορα ὄντα, ('inasmuch as they were neighbouring') ξύμμαχα [αὐτῷ], ῥᾷον, &c.

4. μετ' ἄλλων δέκα] The number of generals here, *eleven*, is one so very unusual at Athens at this period, and so suspicious seems the circumstance of such a number being sent with so small a force as a thousand men (especially when it is considered that five *other* generals were soon sent off with a second army) that Krueger would read eight (i. e. four); a conjecture, this, highly probable. For even if we were to suppose (with Schoemann, Antiq. Jur. Publ. p. 252) that the generals in question were *extraordinarii*, or over and above the ten state generals properly so called, and employed in separate services independently of them, the number would still appear suspicious, and the conjecture of Krueger not the less estimable.

LVIII. Ποτιδαιᾶται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδέν, ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ Κορινθίων [ἔπρασσον] ὅπως ἑτοιμάσαιντο τιμωρίαν, ἢν δέῃ, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ πολλοῦ πράσσοντες οὐδὲν εὕροντο ἐπιτήδειον, ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ‡ὑπέσχετο

CH. LVIII. 1. εἴ πως πείσειαν] '[to try] whether by any means they could persuade.' This use of εἴ πως is frequent in the best writers, especially Homer and Thucyd. See Matth. Gr. Gr. § 526. Of μηδὲν νεωτ. the sense is, 'to introduce no change of polity:' an interpretation confirmed by Liban. Orat. Potid. 493, 6, ἐδέοντο δὲ μηδὲν νεωτερίζειν περὶ τὴν πόλιν· ἐᾷν δὲ τὸν ἔνοντα κόσμον τῆς πολιτείας. The measures in contemplation would really have been a change of the *polity* of Potidæa. With the σφῶν πέρι νεωτερίζειν we may compare iv. 51, ὑποπτευσάντων ἐς αὐτούς τι νεωτερίζειν: also ii. 73, ἐπισκήπτουσι ὑμῖν μηδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν. In all these passages the change in view is a change of *polity*. This is *expressed* at i. 115, νεωτερίσαι βουλόμενος τὴν πολιτείαν.

ἔπρασσον] I have followed the recent editors in putting this within brackets. It came doubtless from the margin, and arose from a false punctuation of the words following. For εὕροντο, 'impetrabant,' 'obtained,' (see my Lex. N. T. in v.) Bekk. edits ηὕροντο. But this, as Poppo has shown, is *contra morem Thucyd.* And εὕροντο, which Goell. adopts, is confirmed by Liban. Orat. p. 493, who closely follows Thucyd.

ἐπιτήδειον] *favourable, pacific*, equiv. to εἰρηναῖον in a kindred passage at i. 29.

ἀλλ' αἱ νῆες αἱ—ἔπλεον] The second αἱ depends upon some participle understood: as for instance, ἐκπεμφθεῖσαι, 'bound for,' which is confirmed by Libanius, who supplies ἐξ Ἀθηνῶν. Goell. thinks this is the same as though our author had written αἱ νῆες αἱ ἐπὶ Μακ. πλέουσαι ἐπὶ Μακ. ἔπλεον. And so Gottleb. supplies πλέουσαι. But either of these two views would involve a truism. In the words καὶ ἐπὶ σφᾶς ὁμοίως, 'and alike against them,' there is no little force and meaning.

τὰ τέλη] Meaning the *authorities* or persons holding public offices of government or magistracy: a use of the word chiefly existing among the Lacedæmonians, to denote their *Ephori*; though occasionally the term was applied to others, both *Greek* (as Xen. Hist. vi. 5, 3, τὰ μέγιστα τέλη ἐν ἑκάστῃ πόλει) and *barbarian*. So Xen. Cyr. vi. 5, 3, Κύρῳ τε καὶ τοῖς Περσῶν τέλεσι. *How* the word came to have this sense, the learned are not agreed. The best account given of the matter seems to be that of the Scholiast on this passage, namely, that the Lacedæmonians bestowed this appellation on their magistrates, διὰ τὸ τέλος τοῖς πράγμασι τιθέναι. The word τέλος is derived from the 2nd aor. of τέλλω, which signifies to *put* or *settle, to bring to an end, complete, perfect* any action, or *settle* any business. And thus τέλος means a *finishing, settling*, or *settlement* of any business. So Hom. Il. xvi. 630, ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ, and Odyss. xx. 74, κούρῳσ' αἰτήσουσα τέλος θαλεροῖο γάμοιο. Hence it came to denote the *business* itself so settled, effected, or transacted, (so Æschyl. Choëph. 749, γναφεὺς τροφεύς τε ταὐτὸν εἰχέτην τέλος, and Agam. 882;) and thence also *office*, as Æschyl. Eum. 713, ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος, and Agam. 1175, μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει, and Pers. 200. Pind. Nem. xi. 10, τέλος δωδεκάμηνον περάσει. And so in the phrase, of frequent occurrence in Thucyd. and the Attic writers generally, οἱ ἐν τέλει, *those in office*. Moreover, τέλος, by a common metonymy, (such as that found in the term ἀρχὴ, *beginning* or *rule*, as used for *beginner* or *ruler*,) came to mean an *officer*, or person who held the *office*, as a magistrate, or ruler. So in Æsch. c. Sept. 1016, we have, τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει, the *chief magistrate*, the *archon*: in which view we may compare *potestas* in Latin and *podestà* in Italian. Hence (I would notice) may be understood the words of Æsch. c. Theb. 149, Διόθεν πολεμόκραντον τέλος ἀγνὸν, which are not ill rendered by Schutz, 'Tuque, o casta Jovis filia, ad bella perficienda constituta *præses*.' Thus the word came to have the very same force as ἀρχὴ, and no wonder, since the *finisher* of any business is as much entitled to be called its *potestas* as its *originator* or *author*. And thus are we enabled to discover the full force and propriety of the sublime designation in Hebrews xii. 2, ἀφορῶντες εἰς Ἰησοῦν τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν, the Originator and Finisher or Perfector,

αὐτοῖς, ἢν ἐπὶ Ποτίδαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ Χαλκιδέων καὶ Βοττιαίων, κοινῇ ξυνομόσαντες. 2. καὶ Περδίκκας πείθει Χαλκιδέας, τὰς ἐπὶ θαλάσσῃ πόλεις ἐκλιπόντας καὶ καταβαλόντας, ἀνοικίσασθαι ἐς Ὄλυνθον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾖ. 3. καὶ οἱ μὲν ἀνῳκίζοντό τε, καθαιροῦντες τὰς πόλεις, καὶ ἐς πόλεμον παρεσκευάζοντο. LIX. Αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμβάνουσι τὴν Ποτίδαιαν καὶ τἆλλα ἀφεστηκότα. 2. νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρός τε Περδίκκαν πολεμεῖν τῇ παρούσῃ δυνάμει καὶ τὰ ξυναφεστῶτα χωρία, τρέπονται ἐπὶ τὴν Μακεδονίαν,—ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμ-

initiator et consummator; meaning, the Author and Finisher of all things, as in creation and providence, so in redemption. Similarly, in a passage of Revel. i. 8 & 11, (and elsewhere in that book,) Christ is called *τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος*. And so in Orph. Hym. xiv. 7, we have, *Ζεῦ, ἀρχὴ πάντων, πάντων τε τελετή*.

ὑπέσχετο] So Bekk., Goell., and Pop. edit, from several MSS., for vulg. *ὑπέσχοντο*, which, however, may, after all, be the true reading; for the rule (see Matth. Gr. Gr. p. 300) according to which the neuter plural must have the verb in the singular, has an especial exception in the case of *persons*. And that such is the light in which our author regards the *τέλη*, is certain from another passage, infra iv. 15, where he joins *τὰ τέλη* with a *masculine* participle (his words being, *τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον*). The rule in question is elsewhere observed by our author, infra vii. 57, *τοσάδε ἔθνη—ἐστράτευον*.

κατὰ τὸν καιρὸν τοῦτον] These words are not properly a pleonasm, because something *more* is said, as in *κοινῇ ξυνομόσαντες* just after.

2. *ἀνοικίσασθαι*] The Schol. explains 'to remove their habitation.' Yet the *ἀνα* seems also to denote *upward*; for of *ἀνοικίσασθαι*, as denoting removal to a higher situation, I have noted not a few examples, as Pausan. iv. 9, 1, *τὰ ἐς μεσόγαιαν πάντα ἐκλείπειν, ἐς δὲ τὸ ὄρος ἀνοικίζεσθαι τὴν Ἰθώμην*. Appian, i. 419, 9. 426, 10. 474, 20. 852, 41. That Olynthus was situated *high*, appears from ch. lxiii. And this is also confirmed by the situation assigned to the ruins of Olynthus in Lapie's and Wyld's maps, namely, not on the *sea-coast*, as in other maps, (namely, at the site of the present Hagio Mamac,) but nearly five miles N. E. of it, upon an eminence, so as to be seen nearly eight miles off.

ἔδωκε νέμεσθαι] 'gave it to them to inhabit, or occupy and cultivate, whether by farming or grazing, and to receive the fruits thereof.' Such is the full import of this phrase, in which, however, is implied not perpetual possession and property, but temporary *usufruct*, as is here plainly set forth by the limitative words which follow. So Photius says that in Thucyd. the term *νέμεσθαι* bears the sense *λαμβάνειν πρόσοδον*. The phrase occurs also infra v. 32, *τὴν γῆν Πλαταιεῦσι ἔδοσαν νέμεσθαι* (where see note). Compare also Herodot. viii. 112, *τῷ ἐκ βασιλῆος ἐδόθη πόλις νέμεσθαι*, and iii. 160, *τὴν Βαβ. οἱ ἔδωκε ἀτελέα νέμεσθαι*. Similarly to *περὶ τὴν Βόλβην λίμνην νέμεσθαι* here, we have in Hdot. iv. 138, *οἱ περὶ τὴν Τριτωνίδα λίμνην νέμοντες*.

CH. LIX. 1. *ἐς τὰ ἐπὶ Θράκης*] scil. *χωρία*, (which word is *expressed* in another passage infra ii. 29,) meaning *those parts* of Thrace (namely, on the sea-coast), which had been colonized by the Greeks. See more in Transl.

καταλαμβάνουσι] *deprehendunt*; a signification frequent in Thucyd. and the best writers, especially Herod. and Xenophon, and those who have imitated our author; e. g. Arrian, E. A. i. 2, 5. Procop. 55, 16. Dionys. Hal. Ant. 532, 10, Sylb. The idiom in question is confined to the active voice; and hence in a passage of Strabo, p. 404, 10, Falc. *οἱ δὲ καταστάλεντες κατελάβοντο τοὺς Ἀχαιοὺς πολεμοῦντας τοῖς βαρβάροις*, for *κατελάβοντο* should be read *κατέλαβον*, the *το* there having evidently arisen from the *το* following.

2. *ἐφ' ὅπερ—ἐξεπέμποντο*] '[to accom-

ποντο,—καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβληκότων. LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφεστηκυίας καὶ τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι, πέμπουσιν ἑαυτῶν τε ἐθελοντὰς, καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες, ἑξακοσίους καὶ χιλίους τοὺς πάντας ὁπλίτας καὶ ψιλοὺς τετρακοσίους. 2. ἐστρατήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐχ ἥκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν γὰρ τοῖς Ποτιδαιάταις ἀεί ποτε ἐπιτήδειος. 3. καὶ ἀφικνοῦνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτίδαια ἀπέστη. LXI. Ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσι· καὶ πέμπουσιν, ὡς ᾔσθοντο καὶ τοὺς μετὰ Ἀριστέως ἐπιπαρόντας, δισχιλίους ἑαυτῶν

plish the business] on which they had been first sent.' This idiom, by which a neuter adjective is put after a masculine or feminine noun, occurs also infra vi. 47. And of its use after a masculine noun, Abresch adduces an abundance of examples, but scarcely one after a *feminine*, which is, indeed, very rare, though I have noted it in Eurip. Bacch. 454, *οὐκ ἄμορφος εἶ, ξένε, ὡς εἰς γυναῖκας, ἐφ' ὅπερ εἰς Θήβας πάρει*. Zosim. p. 215, s. m. *ὁ βασιλεὺς, ἐφ' ὅπερ ἐξ ἀρχῆς ὥρμητο, κατὰ Περσῶν ἐπὶ τὴν ἑῴαν ἐστέλλετο*: and iv. 13, 1, *Οὐάλης, ἐφ' ὅπερ ἐξ ἀρχῆς ὥρμητο, κατὰ Π. ἐστέλλετο*. In this case it is best to regard it as an adverbial phrase answering to our adverb *whereunto*. There is, indeed, generally supposed to be an ellips. of *ἔργον* or *πρᾶγμα*. But we may better suppose, with Poppo (Proleg. p. 105), that 'the neuter is not referred to the near subst., but to an infinitive latent in it, as to the whole sentiment;' and this Goell. here supposes to be *ἐπὶ τὸ τρέπεσθαι*, or *ἐπὶ τὸ πλεῖν*. Finally, in the passage of Eurip., though *ἔργον*, *causam*, may seem understood, yet as *εἰς γυναῖκας* is in reality for *εἰς τὸ ἐπάγεσθαι γυν.* (comp. 2 Tim. iii. 4,) so here *τὸ ἀπάγεσθαι* may be supplied.

καὶ καταστάντες] scil. *ἐκεῖ*, 'and [there] taking post,' or 'stationing themselves,' *καταστάντες* being (by a common Atticism) put for *κατασταθέντες*.

CH. LX. 1. *περὶ τῷ χωρίῳ*] 'for the place.' Of this syntax, of a dat. for gen. or accus., the use is confined to Homer and the older Attic writers. See Matth. Gr. Gr. § 589.

οἰκεῖον τὸν κίνδυνον ἡγούμενοι] 'regarding the danger as their own,' i. e. as personal to them. So infra iv. 6, we have, *νομίζοντες—οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον*, and iii. 13, *οἰκεῖον κίνδυνον ἔξειν*. In this case we must supply *ἑαυτῷ*, the sense being, 'as one nearly concerning oneself.'

πέμπουσιν—πείσαντες] The construction here is irregular; and, for the words as they now stand, we ought rather,—according to the construction elsewhere in our author,—(see note supra i. 3, 2,) to have had *μισθῷ πεισθέντας*, standing for *ἐμμίσθους* or *μισθωτούς*. As it is, *πείσαντες* is a *nominativus pendens*, *αὐτοὶ* being understood, as also *τινας*. Moreover, the words *καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες*, are in some measure parenthetical, and serving to modify the idea contained in *ἐθελοντὰς*, *voluntaries*, meaning those who served *without pay*. Of *τοὺς πάντας* the sense is literally, 'in the whole,' 'in all.'

2. *κατὰ φιλίαν αὐτοῦ*] 'on account of friendship towards, or for him.' The genit. here is one of *object*, on which see Matth. Gr. Gr. § 313. *Ἐπιτήδειος*, 'well affected towards,' 'friendly to,' as infra iv. 78, and in the best Attic writers.

3. *ἐπὶ Θράκης*] The *ἐπὶ* has here the same force (namely, *at*) as in the phrase *τὰ ἐπὶ Θράκης*. *Ὕστερον ἤ*, 'after that.' So Pop. and Goell. edit, for vulg. *ᾗ*, which is quite indefensible, though retained by Bekk.

CH. LXI. 1. *ἡ ἀγγελία τῶν πόλεων*] 'the news concerning the cities.' A use of the genit. worthy of attention; and by Goell. referred to a sort of *grammatical attraction*, treated of by Matth. Gr. Gr. § 296.

ὡς ᾔσθοντο—ἐπιπαρόντας] 'as soon as they had heard that the troops under A. had gone to reinforce the garrison.' Such is the full sense of *ἐπιπαρόντας*, where the *ἐπι* denotes *accession, in addition to*, i. e.

ὁπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ Καλλίαν τὸν Καλλιάδου πέμπτον αὐτὸν στρατηγόν· οἳ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον, καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ᾑρηκότας καὶ Πύδναν πολιορκοῦντας. 2. προσκαθεζόμενοι δὲ καὶ αὐτοί, τὴν Πύδναν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν,—ὡς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἀριστεὺς παρεληλυθὼς,—ἀπανίστανται ἐκ τῆς Μακεδονίας· καὶ ἀφικόμενοι ἐς Βέροιαν, κἀκεῖθεν ἐπιστρέψαντες,—† καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες,—ἐπορεύοντο κατὰ

for the help of. Πέμπτον αὐτὸν σ., 'as general, with four colleagues.' Ἀφικόμενοι—πρῶτον, 'as soon as they arrived,' 'immediately on their arrival.'

2. προσκαθεζόμενοι] See note supra ch. xxv. 1. Ξυμμαχίαν ἀναγκαίαν. The term ἀναγκαῖος is used of what is *highly expedient*, infra vi. 37, and even *necessary*, vii. 5, and thus *unavoidable*. Here, then, the sense is lit. 'what must necessarily be made,' because they could not make a better. So infra vii. 69, we have, οὐχ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα νομίσας παρῃνῆσθαι. A similar use is observable in Eutrop. x. 17, Pacem cum Sapore, *necessariam* quidem, sed ignobilem fecit. Of κατήπειγε the sense is, 'urgebat et maturare cogebat.' In κατήπειγε we have a stronger term than the simple ἤπειγε. The term, while occasionally used of *persons* who gently press others to do something, (as Demosth. 894, κατ. αὐτὸν, and Herodot. viii. 126,) is generally used of *things* that are *urgent*, and impel any one to action. So Plato, p. 336, D. κατεπείγουσιν ὑμᾶς αἱ τῶν στάσεων διαφοραί· and Epist. 7, ἡ φιλοτιμία κατήπειγεν αὐτόν. Dio Cass. 93, 99. 813, 17. But the accus. is generally omitted. Of ἀπανίστ. ἐκ τῆς Μακ. the sense is, 'they departed from (as we say, *evacuated*) Macedonia.'

κἀκεῖθεν ἐπιστρέψαντες] The difficulty which has been found here, I endeavoured to remove, in my first edition of the author, by translating the passage thus: 'Having come to Berœa, and, in their way from thence, first turned back on the place, and made an unsuccessful attempt on it, they went forward to Potidæa,' &c. And in the note I suggested the probability that, on their way from Berœa, and at a short distance from it, they, either from sudden thought, or premeditated design and deep-laid plan, turned back upon the city, hoping to surprise it off its guard, and carry it by a *coup de main*. Yet, on carefully reconsidering this intricate question, it appears to me that the above method is scarcely to be admitted, unless we could suppose πορευθέντες καὶ to have been lost between κἀκεῖθεν and ἐπιστρέψαντες. So improbable, however, is the supposition, and,—unless that be taken for granted,—so inadmissible is the ellipsis, that I am now inclined to think a better solution is to be sought. I entirely agree with Poppo, that ἐπιστρ. has the sense *conversi sunt;* but I cannot admit the added words *mare versus;* for, as nothing was before said about the *sea*, we certainly are not authorized in supplying πρὸς θάλασσαν. I have long thought the reference to be, not to the *sea*, but rather to the *right road* of the Athenian army, in their route from Pydna to Potidæa. Now this they had deserted, in *making a bend* to surprise Berœa, and had to make a *turn backward* to get into the road, which lay along the coast. So infra ii. 9, ἄφνω ἐπιστρέψαντες τὰς ναῦς, where see note. Indeed the best writers use ἐπιστρέφειν in the neuter sense for *convertere gressum*, lit. 'to turn one's steps to [the right road] after having forsaken it.' See my Lex. N. T.

The above view has, I find, also occurred to Dr. Arnold, who truly observes, that 'The natural (or rather *direct*) route from Pydna to Potidæa lay along the coast, and Berœa was quite out of the way, at some distance to the westward, near the fort of the Bermian mountains. But the hope of surprising Berœa induced the Athenians to deviate from their direct line of march; then, after the failure of this treacherous attempt, they returned again to the seacoast, and continued to follow it till they arrived at Gigonus. Thus the words καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες are a sort of parenthesis, and are intended to tell us that the Athenians, before they returned to the coast, had made a fruitless attempt upon Berœa, which had been the object that first induced them to deviate from their direct road from Pydna.'

Agreeably to this view, I have introduced into the text the marks indicating a hypoparenthesis. But thus so little suitable is the καὶ, that I cannot help suspecting a corruption here in the text. Now by cancelling the καὶ,—which may have easily crept in from a misunderstanding of the true construction,—or by reading, from the conjecture of Thiersch, κατα-πειρ., all will be right. With the expression πειράσαντες τοῦ χωρίου, which stands for ἀπόπειραν ποιησάμενοι τῷ χωρίῳ, compare others at vii. 12, πειρᾶν τῶν τειχῶν, and iv. 70, τῆς Νισαίας πειρᾶν. Hdot. iv. 80, πειρᾶν τοῦ χωρίου, and vi. 82, π. τῆς πόλιος.

χωρὶς δὲ] 'and besides.' A use of χωρὶς found in Hdot. iv. 64, and elsewhere.

γῆν πρὸς τὴν Ποτίδαιαν, τρισχιλίοις μὲν ὁπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Παυσανίου· ἅμα δὲ νῆες παρέπλεον ἑβδομήκοντα. 3. κατ' ὀλίγον δὲ προϊόντες, τριταῖοι ἀφίκοντο ἐς Γίγωνον, καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαιᾶται δὲ καὶ οἱ μετὰ Ἀριστέως Πελοποννήσιοι, προσδεχόμενοι τοὺς Ἀθηναίους, ἐστρατοπεδεύοντο πρὸς Ὀλύνθου ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο. 2. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ᾑρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γὰρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς Ποτιδαιάταις, Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. 3. ἦν δὲ ἡ γνώμη τοῦ Ἀριστέως, τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἢν ἐπίωσι, Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους, καὶ τὴν παρὰ Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν· καὶ ὅταν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας ἐν μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. 4. Καλλίας δ' αὖ ὁ τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακεδόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν

χωρὶς δὲ] 'and besides.' A use of χωρὶς found in Hdot. iv. 64, and elsewhere.

CH. LXII. 1. πρὸς Ὀλύνθου] So Pop. and Goell. edit, for vulg. πρὸς Ὀλύνθῳ, which is retained by Bekk. It is true that the above reading is deficient in the authority of MSS.; but, from the very slight difference between this and another reading, πρὸ Ὀλύνθου, it does not *need* much. It is, moreover, defended by the usage of our author elsewhere, (so infra iii. 21, we have, πρὸς Πλαταιῶν, and iv. 130, πρὸς Σκιώνης,) and is also required by the nature of the thing itself; for, as Poppo observes, the allies were neither encamped *in front of* Olynthus, πρὸ Ὀλύνθου, nor yet *close to* Olynthus, πρὸς Ὀλύνθῳ, but under the walls of Potidæa, on the side of the town that looked *towards* Olynthus; that is, πρὸς Ὀλύνθου. In ἀπέστη we have aorist for pluperf., on which see Matth. Gr. Gr. § 498.

3. ἔχοντι] So Bekk., Goell., and Pop. edit for ἔχοντα. It is truly observed by Goell., that we have here a *constructio ad sensum*, the words τοῦ Ἀριστέως γνώμη ἦν being equivalent to τῷ Ἀριστεῖ ἔδοξε. In τὴν διακοσίαν ἵππον the article belongs to ἵππον, not to διακοσ., for no number has preceded. The sense is, 'the horse furnished by Perdiccas, 200 in number.' The use of ἵππος with the feminine article, in the sense *cavalry*, is common in the historians from Herodotus downwards.

κατὰ νώτου] 'in the rear;' literally, 'at back.' The phrase is frequent in the historians. Ἐν μέσῳ ποιεῖν, 'to place between,' as we say, 'to place an enemy between two fires.'

4. τοὺς Μακεδόνας ἱππέας] So again at ch. 63, we have, οἱ Μακεδόνες ἱππῆς, where Μακεδὼν is not for Μακεδονικὸς, but the appellation is put by *apposition*, as in ὁ Εὐφράτης ποταμὸς, ὁ Ἑλικὼν ὄρος, &c. So we have οἱ Ἕλληνες πελτασταὶ in Xen. Anab. vi. 5, 26. (Pop.) Εἴργωσι. I have here thought proper, with Bekk. and Goell., to employ the *spiritus asper;* while Poppo retains the *lenis*, as in the common reading, which is, indeed, every where supported by the bulk of the MSS.; but the other is more agreeable to analogy. Τοὺς ἐκεῖθεν, by a certain idiom,—on which

ἐπιβοηθεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτίδαιαν. 5. καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο, καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὡς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοί· καὶ οὐ πολὺ ὕστερον ξυνέμισγον. 6. καὶ αὐτὸ μὲν τὸ τοῦ Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκεῖνον ἦσαν Κορινθίων τε καὶ τῶν ἄλλων λογάδες, ἔτρεψαν τὸ καθ' ἑαυτούς, καὶ ἐπεξῆλθον διώκοντες ἐπὶ πολύ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησίων ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν.

LXIII. Ἐπαναχωρῶν δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως, ὡς ὁρᾷ τὸ ἄλλο στράτευμα ἠσσημένον, ἠπόρησε μὲν ὁποτέρωσε διακινδυνεύσῃ χωρήσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτίδαιαν· ἔδοξε δ' οὖν, ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον, δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν. καὶ παρῆλθε παρὰ τὴν χηλὴν διὰ τῆς

see Matth. Gr. Gr. § 596,—stands for *τοὺς ἐκεῖ ἐκεῖθεν*, 'to hinder those who were there to sally forth for assistance from thence.' *Ἀναστήσαντες τὸ στρατόπεδον*, 'having broken up their encampment.'

5. *παρασκευαζομένους ὡς ἐς μάχην*] The *ὡς* has more of elegance than force. Yet it is not without meaning, here serving to denote *purpose*. And such is its use in Dionys. Hal. Ant. i. 164, 26, Sylb. Of *ἀντικαθίσταντο καὶ αὐτοί*, the sense is, 'they also set themselves in order of battle.' *Ξυνέμισγον*, *conflixerunt*. See note infra vii. 6.

6. *λογάδες*] See note infra ii. 25, 2. *Ἔτρεψαν τό*. So Bekk., Goell., and Pop. edit for *ἐτρέψαντο τό*: and very properly; for though our author uses the *middle* form, in this sense, as well as the act. (supra i. 49, and infra viii. 55,) and the writers who have imitated him,—as Dion. Hal., Dio Cass., Procop., Polyænus, and Plutarch,—adopt this, as more agreeable to the usage of the *later* Greek from Xenophon downwards—yet Thuc. usually prefers the *active*, (see ii. 79. iii. 90, 103, 118. vii. 43;) and no wonder; since it is the ancient form, found in Homer, Pindar, and Herodot. i. 63. iv. 128, and was hence likely to be preferred in the old Attic. At *τὸ* understand *κέρας*, from the preceding.

ἐπεξῆλθον — πολύ] Constr. *ἐπεξ. ἐπὶ πολὺ διώκοντες*, 'and went forward to a considerable distance in the pursuit.'

Ch. LXIII. 1. *ὁρᾷ*] In *ὁρᾷ* (which has been, on competent authority of MSS., very properly restored by the recent editors, for vulg. *ἐώρα*) we have the *narrative present*. Of *ὁποτέρωσε διακινδυνεύσῃ χωρήσας*, the sense is, lit. '*whither* he should venture to go, what course he should pursue, after taking his departure;' for he was, as Dukas observes, *ἐκατέρωθεν ἀποκλεισθείς*. In the *ἢ—ἢ* following (*whether—or*) we have a use very rare, except in the second member of a double question after *πότερον*, or after *ἆρα*, or again after *εἰ* in indirect questions, though no interrogative word has preceded in the first member. See Matth. Gr. Gr. § 619, init., where, however, no example is adduced without the *εἰ* preceding. Of *δ' οὖν* the sense is, 'however, at least.' See Hoogev. de Part. p. 507, 3.

ξυναγαγόντι ὡς ἐς ἐλάχ. χωρ.] 'after having contracted his forces into the smallest possible space.' Such was the sense long ago assigned by Steph. and Portus; and though it had been set aside by Abresch and Bauer, for another which cannot without violence be assigned to the words, it has since been vindicated from objection, and restored by Pop., who might have adduced as examples tending to establish it, Dionys. Hal. vi. p. 345, *εἰς ἓν συνάγουσι τὰς δυνάμεις χωρίον*. Arrian, Exp. Alex. vii. 30, 1, *εἰς ἓν χωρίον ξυναγαγών*. Ὡς and ὅτι, thus added after superlatives, stand for *ὡς*, or ὅτι, *δυνατόν*. And here we have a transposition, for *εἰς ὡς ἐλάχιστον*. See Matth. Gr. Gr. § 461. In a passage of Agath. 129, we have the equivalent expression *ἐς ὅτι ἐλάχ.* Of the phrase *βιάσασθαι ἐς*, the sense is, 'to force one's way into a place,' as infra vii. 69.

παρὰ τὴν χηλὴν] 'the bottom of the lower pier.' From the Schol. we learn that *ἡ χηλὴ* (so called from its resemblance to a *hoof*) was a projecting piece of rough stone-work, on the sea-wall of a pier, and at its extremity, as a break-water to protect it from the surge, (see Casaub. on Strabo, iii. 230. Dorville on Charit. p. 271, and Wesseling on Diod. Sic. vol. ii.

θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μέν τινας ἀποβαλών, τοὺς δὲ πλείους σώσας. 2. οἱ δ' ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαιάταις βοηθοί, (ἀπέχει δὲ ἑξήκοντα μάλιστα σταδίους, καὶ ἔστι καταφανὲς,) ὡς ἡ μάχη ἐγίγνετο καὶ τὰ σημεῖα ἤρθη, βραχὺ μέν τι προῆλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρετάξαντο ὡς κωλύσοντες· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγίγνετο καὶ τὰ σημεῖα κατεσπάσθη, πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος, καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους· ἱππῆς δ' οὐδετέροις παρεγένοντο. 3. μετὰ δὲ τὴν μάχην τροπαῖον ἔστησαν οἱ Ἀθηναῖοι καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Ποτιδαιάταις· ἀπέθανον δὲ Ποτιδαιατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατόν, καὶ Καλλίας ὁ στρατηγός.

LXIV. Τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν. τὸ δ' ἐς τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ σφίσιν οἱ Ποτιδαιᾶται καὶ οἱ ξύμμαχοι γιγνομένοις δίχα ἐπιθῶνται. 2. καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὁπλίτας ἑαυτῶν καὶ Φορ-

p. 288,) and perhaps also, as Arn. supposes, to narrow the entrance to the harbour.

By *διὰ τῆς θαλάσσης*, 'through the sea,' we may understand that part where it was fordable, probably at ebb tide. Βαλλόμενος, 'telis petitus,' as in Dionys. Hal. viii. 17, *ἐπὶ τὰς πόλεις ἴεται βαλλόμενος*, and Appian, ii. 859, *ὥδευε—βαλλόμενος καὶ χαλεπῶς*, and ii. 674, *ἐχεῖτο δρόμῳ καὶ ἀνέβαινε, βαλλόμενός τε καὶ χαλεπῶς*, where for the corrupt reading of the old editions, *ἐφεῖτο*, Schweigh. edited, from one MS., the equally corrupt *ἐχεῖτο*, though the true reading is plainly *ἔθει τε δρόμῳ*, 'ran at full speed;' a phrase borrowed from Thucyd. v. 10.

2. *διὰ τάχους ἐγίγνετο*] An adverbial phrase for *ταχέως*. *Ἱππῆς δ' οὐδετέροις παρεγένοντο*: meaning that the cavalry on neither side took part in the engagement.

3. *τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν*] 'gave up the dead, under a truce for that purpose.'

Ch. LXIV. 1. *τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος*] 'the wall on the side of the isthmus,' or, which faced the isthmus; i. e. the *outer* wall looking towards Olynthus. So by *τὸ ἐκ τῆς Παλλήνης*, further on, is denoted 'the wall on the side of Pallene,' or the *inner* wall, which had before been called *τὸ ἐς τὴν Παλλήνην*. In both these cases by Παλλ. is to be understood, not, as Goell. supposes, the city so called, but the peninsula. Ἐκ here answers to the Latin *a* or *ab*, in *a parte*, or *regione* alicujus. Finally, *ἀποτειχίσαντες* stands for *περιτειχίσαντες*, 'having circumvallated,' (i. e. drawn a wall of circumvallation around,) as infra vii. 6. viii. 26. Xen. Hist. ii. 4, 3. iii. 2, 7, and Plut. Alc. 30. On the present passage see more in note at iii. 94, and that of Wessel. on Hdot. vi. 366.

ἐφρούρουν] 'garrisoned it.' See note at iii. 21. *Ἀτείχιστον*, for *οὐκ ἀποτείχιστον*, as just after we have *τειχίζειν* for *ἀποτειχ.* *Οὐ γὰρ ἱκανοὶ ἐνόμιζον ε.* is for *οὐ γὰρ ἐνόμιζον αὐτοὺς ἱκανοὺς εἶναι*, as in Xen. Mem. i. 6, 3, *ἐνόμιζε κακοδαιμονίας διδάσκαλος εἶναι*. Of *γιγνομένοις δίχα* the sense is, 'si sejungerentur;' of which use of *δίχα γίνεσθαι* examples have been adduced by Gottleb. from Eurip. Iph. T. 921, and Xen. Cyr. vii. 7, 20; yet with the phrase followed by a genit.; not, as here, used absol. Examples, however, of the latter are found in Hdot. vi. 109, *ἐγίνοντο δίχα αἱ γνῶμαι*. Aristot. Pol. iv. 3, *ἐὰν δίχα ἡ ἐκκλησία γένηται*. From the use of this expression, and from a passage of Hdot. viii. 129, it is plain that Potidæa occupied the whole of the isthmus from sea to sea, so as to exclude all access to the peninsula of Pallene by land.

2. *χρόνῳ ὕστερον*] 'some time after-

μίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφικόμενος ἐς τὴν Παλλήνην, καὶ ἐξ Ἀφύτιος ὁρμώμενος, προσήγαγε τῇ Ποτιδαίᾳ τὸν στρατὸν, κατὰ βραχὺ προϊὼν καὶ κείρων ἅμα τὴν γῆν· ὡς δὲ οὐδεὶς ἐπεξῄει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος. 3. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφοτέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης νausὶν ἅμα ἐφορμούσαις. LXV. Ἀριστεὺς δὲ, ἀποτειχισθείσης αὐτῆς,—καὶ ἐλπίδα οὐδεμίαν ἔχων σωτηρίας, ἢν μή τι ἀπὸ Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται,—ξυνεβούλευε μὲν, πλὴν πεντακοσίων, ἄνεμον τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντισχῇ· καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι. 2. ὡς δ' οὐκ ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως τὰ ἔξωθεν ἕξει ὡς ἄριστα, ἔκπλουν ποιεῖται λαθὼν τὴν φυλακὴν τῶν Ἀθηναίων. 3. καὶ παραμένων ἐν Χαλκιδεῦσι τά τε ἄλλα ξυνεπολέμει καὶ Σερμυλίων λοχήσας πρὸς τῇ

wards.' A phrase of frequent occurrence in our author. Of ἐξ Ἀφύτιος ὁρμώμενος, a little after, the sense is, 'making his advances from,' making that his head-quarters (ὁρμητήριον) or seat of war, to sally from. So infra ii. 69, we have, ὁρμώμενος ἐκ N. Κείρων τὴν γῆν. Κείρω properly signifies to *cut down trees* (as Herodot. v. 63); but it is often used in the historians both in conjunction with the terms λεηλατεῖν, λωβήσασθαι, &c., and without them, as here; denoting such *wasting destruction*, as *lays every thing bare*.

3. καὶ οὕτως ἤδη, &c.] The full sense intended is, 'and thus was Potidæa now closely besieged, on both sides, [both on the land side] and also to the seaward by the fleet, which blockaded the place by sea.' Κατὰ κράτος, 'strongly, closely,' *acerrimè*, as Steph. explains. See my note on Acts xix. 20.

Ch. LXV. 1. ἢν μή τι—γίγνηται] 'unless some force should arrive from Peloponnesus,' 'some favourable occurrence turn up from Peloponnesus, (i. e. by aid sent from thence,) or from something that could not be reasonably calculated on, some other chance of deliverance should turn up.' Instead of ἄλλο, Krueg. observes, that we should rather have expected ἄλλοθεν, but the common reading is defended by a similar use infra v. 80, καὶ ὅποσα ἀλλήλων πολέμῳ ἢ εἴ τι ἄλλο εἶχον. Finally, for παράλογον I have here thought proper, with Pop. and Goell., to edit παρὰ λόγον. For besides that παρὰ λόγον is a more primitive form, it is scarcely to be supposed that our author, in whom we find the *substantive* παράλογος, would use παράλογος both as a substantive *masculine* and an *adjective*. By the *something* here spoken of seems meant, 'some grievous *mishap*' befalling the besieging force, whether from pestilence, or the death of the superior officers, or some other unexpected event in what is familiarly called the *chapter of accidents*. Instead of the dat. τηρήσασι the *accus.* might here have been expected; but the dative is, by attraction, referred to αὐτοῖς understood after ξυνεβ., and to τοῖς ἄλλοις in apposition to it. The full sense is, 'he counselled them, that all except five hundred should sail out, after watching for a favourable wind.' So infra iii. 22, we have, τηρήσαντες νύκτα χειμέριον. Instead of vulg. ἀντίσχῃ I have thought proper, with Bekk. and Goell., to edit ἀντισχῇ. Pop., indeed, retains the former, deriving the word from ἀντίσχω, like παράσχω, &c. At τῶν μενόντων sub. εἷς. See Matth. Gr. Gr. § 357, 7. Render, 'he was willing to be of the number of those that remained;' i. e. 'to share the dangers of those that remained.'

2. τὰ ἐπὶ τούτοις παρασκευάζειν] The expression τὰ ἐπὶ τούτοις, scil. πράγματα, signifies properly, 'matters and affairs which come *next* in *succession* to others;' vii. 62; and, figuratively, 'such as are *next to be done*, are *next in importance*,' the *next best* step to be taken. Such is the sense assigned by Haack, Goell., and Arn., of whom the commentator last mentioned aptly compares a passage of Aristot. Eth. ii. 9, τὸ λεγόμενον τὸν δεύτερον πλοῦν.

3. Σερμυλίων] Such is the common reading, which is retained by Pop. and Goell.; while Bekk., from a few ancient MSS.,

πόλει πολλοὺς διέφθειρεν· ἔς τε τὴν Πελοπόννησον ἔπρασσεν ὅπη ὠφέλειά τις γενήσεται. 4. μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς ἑξακοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδῄου, καὶ ἔστιν ἃ καὶ πολίσματα εἷλε. LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν αὗται προσγεγένηντο ἐς ἀλλήλους· τοῖς μὲν Κορινθίοις, ὅτι τὴν Ποτίδαιαν, ἑαυτῶν οὖσαν ἀποικίαν, καὶ ἄνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτῇ ὄντας ἐπολιόρκουν· τοῖς δ' Ἀθηναίοις ἐς τοὺς Πελοποννησίους, ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρου ὑποτελῆ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμάχοντο μετὰ Ποτιδαιατῶν. 2. οὐ μέντοι ὅ γε πόλεμός πω ξυνερράγει, ἀλλ' ἔτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ ταῦτα οἱ Κορίνθιοι ἔπραξαν. LXVII. πολιορκουμένης δὲ τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες· παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς ξυμμάχους, καὶ κατεβόων ἐλθόντες τῶν Ἀθηναίων, ὅτι σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον. 2. Αἰγινῆταί τε φανερῶς μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς

edits Ἑρμ. Duker discusses the diversity of reading, but does not settle the point, only noticing the remark of Casaubon, that the Σ and spiritus asper are indifferently applied at the beginning of words. I have given the preference to Σερμυλίων, because it is, from its roughness, more likely to be the ancient form,—(and accordingly is found in Herodot. vii. 122. Scylax, p. 26, and Hecatæus ap. Steph. Byz.)—but chiefly from its occurring in an inscription in Boeckh, vol. i. 2, p. 102, referred to by Arn.; and another, i. 302, referred to by Pop.

λοχήσας] 'having laid an ambush.' The construction is, καὶ πολλοὺς [τῶν] Σερμ. διέφθειρε, λοχήσας πρὸς τῇ [ἑαυτῶν] πόλει. In ἔς τε τὴν Πελ. ἔπρασσεν ὅπη, we have a brief mode of expression for ἐς τὴν Πελ. πέμψας ἔπρασσεν ὅτι, 'devised the means whereby,' &c. Βοττικήν. See my note in Transl.

Ch. LXVI. 2. οὐ μέντοι ὅ γε πόλεμός πω ξυνερράγει] 'the war had not yet actually broken out.' The form συρρώσσω, for the more usual συρρήσσω, occurs in Dio Cass. 186, 62. 1247, 53, ὁ πόλεμος συνερρώγει. On ἔτι ἀνακωχὴ ἦν, see note supra, ch. 40. Ἰδίᾳ, 'per se,' non consultis sociis, nec adjuti ab iis.

Ch. LXVII. 1. περὶ τῷ χωρίῳ δεδιότες] A somewhat rare, though Attic, construction, found also supra i. 6, and ii. 5. iv. 71. That with the *genit.* is the more usual one; but the other is one derived from ancient usage, (being found in Homer and Herodot.) though sometimes, intermingled with the genit., we have, as here, the dat. with περὶ and the genit. absol.

παρεκάλουν ἐς τὴν Λακεδ.] 'invited them [to go] to Lacedæmon,' solicited them; for they could not *convoke* them; that being the prerogative of the Lacedæmonians alone. The ellipsis here of ἰέναι, is one not unfrequent even *without* a preposition, as here, denoting motion to a place. See Xen. An. v. 6, 16. Dem. 1265, ult. Ælian, V. H. iii. 37. Also in New Testament, Acts xxviii. 20. Whereas, in the present instance, the use of the preposition serves to *suggest* the verb.

κατεβόων] 'loudly inveighed against.' On the cause of this exacerbation, see my note in Transl.

ὅτι σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν] The opt. is here used because the verb is *in oratione obliquâ*. See Matth. Gr. Gr. § 529. By σπονδὰς is meant the thirty years' peace.

2. Αἰγινῆταί τε] This, for vulg. Αἰγ. δὲ, Pop., Bekk., and Goell. have edited, on the authority of many of the best MSS.; and very properly, inasmuch as τε is the more suitable word; for, as Haack observes, the Æginetæ are recorded to have done not something different from, but the same as, the Corinthians. Render, then, 'the Æginetæ, too,' &c. On the situation of the Æginetæ at that conjuncture, see my note in Transl. and Arnold in loc.

Ἀθηναίους, κρύφα δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς. 3. οἱ δὲ Λακεδαιμόνιοι, προσπαρακαλέσαντες τῶν ξυμμάχων καὶ εἴ τίς τι ἄλλο ἔφη ἠδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα, λέγειν ἐκέλευον. 4. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι, καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς. 5. παρελθόντες δὲ τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἐάσαντες πρῶτον παροξῦναι τοὺς Λακεδαιμονίους, ἐπεῖπον τοιάδε.

LXVIII. "Τὸ πιστὸν ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς καθ' ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους, ἐς τοὺς ἄλλους ἦν τι λέγωμεν, καθίστησι· καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθίᾳ δὲ

3. *προσπαρακαλέσαντες — λέγειν ἐκέλευον*] 'having summoned their confederates, and, besides them, such also of the allies as had any other injury to complain of at the hands of the Athenians,—and having convoked their own accustomed assembly, desired them to speak.'

The conjecture which has here been proposed, *τις ἄλλος*, for *τις τι ἄλλο*, is unnecessary, nay, detrimental to the sense; the meaning being, 'any other injury' such as that of which the Corinthians, or the Æginetans, complained. *Ξύλλογος*, *congress*, was the usual term to denote the assembly of the people of a city. So in Eurip. Orest. 720, we have *ξύλλογον πόλεως ἀκούσας*. By *τὸν εἰωθότα* we may understand the *ordinary* assembly, composed of all Spartans of thirty years or upwards: on which see Müller and Wachsmuth.

λέγειν ἐκέλευον] So in Eurip. Or. 875, we have, *ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος, κήρυξ ἀναστὰς εἶπε· τίς χρῄζει λέγειν*, &c.

4. *ὡς ἕκαστοι*] 'respectively,' 'each in succession.'

ἕτερα οὐκ ὀλίγα διάφορα] 'other occasions of difference,' namely, from grievances suffered at the hands of the Athenians.

εἴργεσθαι—ἀγορᾶς] The words import 'an exclusion from all commercial intercourse both by sea and land.' This was effected by a formal *ψήφισμα*, the words of which are preserved by the Schol. on Aristophanes, Ran. 273, D. as follows: *Μεγαρέας μήτ' ἀγορᾶς, μήτε θαλάττης, μητ' ἠπείρου μετέχειν*, read and point as follows: *Μεγαρέας μή τοι ἀγορᾶς, μήτε θαλάττης μήτε ἠπείρου, μετέχειν*. In the present passage, by the term *ἀγορᾶς* is solely denoted commerce by land, the deprivation of which inflicted great distress on the Megareans, as appears from passages of Aristoph. Ach. 477, 729, 752, 758. See also the Schol. on Aristophanes, p. 400, 6, F. Finally, hence may be illustrated an obscure passage of Anaxandrides ap. Athen. p. 263, C.

Ch. LXVIII. This speech contains a delicate mixture of praise and censure, well adapted to rouse the pride and excite the jealousy of the Spartans against Athens. (Thirlwall.)

1. *τὸ πιστὸν ὑμᾶς—καθίστησι*] Render, 'The good faith, Lacedæmonians, which characterises your public polity and your private intercourse one towards another, makes you the less disposed to hearken to what may be said to the prejudice of others.' In *τὸ πιστὸν* we have a neuter adject. with the art. for a subst. (on which see Matth. Gr. Gr. 269, 1,) as infra iii. 37; and in a similar passage of Soph. Trach. 398, *τὸ πιστὸν, ὦ βασιλεῦ, τῆς ἐς τοὺς ὑπηκόους ὁμιλίας*: also Plut. de Vit. Pud. 10, *προεμένοι τὸ πιστόν*. The passage is almost *transcribed* by Procop. p. 104, 29. By *πολιτεία* is here denoted the home 'administration of public affairs,' as opposed to that of the *τὰ ἔξω πράγματα*, of which we have mention a little further on. Of this use of *ἄπιστος* in the *active* sense for *μὴ πειθόμενος*, *incredulous*, examples occur elsewhere in the classical writers, (as Æschyl. Theb. 873,) and also in the New Testament.

ἐς τοὺς ἄλλους ἦν τι λέγωμεν] Render, 'if we say any thing *of* others;' meaning, by implication, to *the prejudice of* others. A harsh mode of expression, but not greater than many others in our author. Pop. here compares from Dio Cass. *φαῦλον δὲ ἐς οὐδένα—ἔλεγε*, and gives examples

πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε. 2. πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλλομεν ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν ἑκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων μᾶλλον ὑπενοεῖτε ὡς ἕνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων λέγουσι· καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν, ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν ἀμελούμενοι. 3. καὶ εἰ μὲν ἀφανεῖς που ὄντες ἠδίκουν τὴν Ἑλλάδα, διδασκαλίας ἂν ὡς οὐκ εἰδόσι προσέδει· νῦν δὲ τί δεῖ μακρηγορεῖν, ὧν τοὺς μὲν δεδουλωμένους ὁρᾶτε, τοῖς δ' ἐπιβουλεύοντας αὐτούς,—καὶ οὐχ ἥκιστα τοῖς ἡμετέροις ξυμμά-

of *ἦν* thus placed in the middle of a clause from iii. 88. v. 7. The harshness in question might, indeed, be obviated by construing *ἐς τοὺς ἄλλους ἀπιστ.*, which seems the natural construction of the words, and is defended by a passage infra iii. 37, init. *διὰ τὸ ἀδεὲς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους, καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε*. Yet this, as Pop. and Goell. show, would either destroy the sentiment, or require us to read *ἐς ἡμᾶς τοὺς ἄλλους, ἤν τι λέγωμεν*: or, *ἐς τοὺς ἄλλους, ἤν τι λέγωσι*.

To consider the phraseology in detail, by *τοὺς ἄλλους* are meant the other states of Greece. *Σωφροσύνην ἔχετε*, 'ye have the reputation of sober-minded moderation.' Compare at ch. 84, 2, *σωφροσύνη ἔμφρων*. By *τὰ ἔξω πράγματα* are to be understood, 'the affairs of states foreign' as to Lacedæmon.

2. *οὐ — τὴν μάθησιν ἐποιεῖσθε*] The force of the article here may be thus expressed: 'you did not make *the* instruction [you might have done].' Here we have one of the phrases formed by *ποιεῖσθαι* and a substantive; on which see Matth. Gr. Gr. 421. Obs. 4.

τῶν λεγόντων μᾶλλον ὑπενοεῖτε, &c.] The genit. of person after *ὑπονοεῖν* is so rare, that Poppo regards it as depending here not upon *ὑπενοεῖτε*, but upon the whole formula *ὡς λέγουσι*, as equiv. to *τὸ λέγειν*, q. d. *ἀλλὰ τῶν λεγόντων τὸ λέγειν ἕνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων ὑπενοεῖτε*: lit. 'you suspected the speakers of speaking from private interest.' And he compares a similar mode of expression in Xen. Cyr. v. 2, 18, *ἐπενόησε δὲ αὐτῶν ὡς ἐπηρώτων ἀλλήλους*, where *ὡς ἐπηρ.* is the same as *τὸ ἐπερωτῆσαι*. He might have adduced a more apposite example from Joseph. Ant. ix. 4, 3, *μήδ' ὑπονοεῖν αὐτῶν ὡς πρὸς τὸ ἐχθρὸν αὐτοῦ κατειρηκότων*.

In *ἰδίᾳ διαφόρων*, 'private interest,' we have the use of the adv. for adj., as infra ch. 95. Similar is the expression infra iii. 42, *ἢ ἰδίᾳ τι αὐτῷ διαφέρει*.

ἐν τῷ ἔργῳ] i. e. 'in the very act of suffering,' equiv. to *ἐπειδὴ ἤδη τῷ ὄντι πάσχομεν*. By several expositors, indeed, the *ἔργῳ* is understood in the sense *prælio*. And so infra ch. 105, we have *ἐν τῷ ἔργῳ*, and in Xen. Cyr. viii. 104, *ἐν ἔργῳ*. *Here*, however, that sense would be little suitable. And with the expression in the present passage, *ἐν τῷ ἔργῳ*, we may best compare the more explicit one infra iii. 112, *ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ*, 'at the very occurrence of the affair.' In *προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν*, 'consentaneum est nos maxime dicere,' we have a somewhat rare construction (noticed by Steph. Thes. col. 4478) for the more usual one with the *dative*, *προσήκει μοι ποιεῖν*, or *εἰπεῖν ταῦτα*. The same is found in the expression of a similar sentiment infra vi. 16, *προσήκει μοι μᾶλλον ἑτέρων ἄρχειν*. On the formula *οὐχ ἥκιστα — ὅσῳ*, see Matth. Gr. Gr. § 462. The full sense intended is, 'We have the greatest right to speak, inasmuch as we have the heaviest charges to prefer.' So infra ii. 47, *ἀλλ' αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα* (vel maximè), and viii. 84, *ὅσῳ μάλιστα καὶ—τοσούτῳ καί*, &c.

3. *ἀφανεῖς ὄντες*] for *ἐν τῷ ἀφανεῖ* or *ἀφανῶς*, 'in a lurking manner.' Similarly in Dionys. Hal. A. R. p. 150, 24, we have, *οὐδὲ εἰς ἀφανές που καταδὺς χωρίον, ἀλλ' ἀναφανδόν*. *Ὡς, utpote.* *Νῦν δὲ*, 'But [as the case] now [stands],' 'as things now are.' On this use of the particle in antithesis, and as preceded by *εἰ*, see note infra ch. 122, 3. At *τί δεῖ μακρηγορεῖν* supply, from the context, *ὑμῖν* and *εἰδόσι*, with reference to the sentiment adverted to infra iv. 59, and iv. 77, *οὐ δεῖ μακρηγορεῖν ἐν εἰδόσι*. The *ἄρα* after *εἴποτε*,

χοις,—καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴποτε ἄρα πολεμήσονται; 4. οὐ γὰρ ἂν Κέρκυράν τε ὑπολαβόντες βίᾳ ἡμῶν εἶχον, καὶ Ποτίδαιαν ἐπολιόρκουν· ὧν τὸ μὲν ἐπικαιρότατον χωρίον πρὸς τὰ ἐπὶ Θρᾴκης ἀποχρῆσθαι, ἡ δὲ ναυτικὸν ἂν μέγιστον παρέσχε Πελοποννησίοις. LXIX. Καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἐάσαντες αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι, καὶ ὕστερον τὰ μακρὰ στῆσαι τείχη, ἐς τόδε τε ἀεὶ ἀποστεροῦντες οὐ μόνον τοὺς ὑπ' ἐκείνων δεδουλωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέρους ἤδη ξυμμάχους· οὐ γὰρ ὁ δουλωσάμενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι,

though cancelled by Poppo, Goeller, and Bekker, from several MSS. I have thought proper to retain, because the word occurs not unfrequently with πότε, (as Herodian, v. 4, 16, διηπόρουν δέ που πότε ἄρα εἴη. Ælian, V. Hist. ii. 13, μή ποτε ἄρα, and xiii. 1, γνωρίσασα οἵ τινές ποτε ἄρα ἦσαν,) and sometimes with εἴποτε, (as Xen. Cyr. i. 6, 2. See also the commentators on Lucian, ii. 26, and Plut. Moral. i. 445, referred to by Schæf. on Steph. Thes.) and not unfrequently with εἰ and εἴπερ, as 1 Cor. xv. 15. Yet, so little obvious is the force of the word, that it might easily be omitted by a copyist; while small probability is there that it would be *inserted*. Now here it has no inconsiderable force, as serving to *point* the sarcasm couched in the words εἴποτε πολεμήσονται, &c. 'if they should even be warred with,' of a long time previously prepared, namely, to vindicate by arms what they have obtained by injustice. Πολεμήσονται, by Atticism for πολεμηθήσονται, on which see Buttm. Gr. Gr. § 113, 15. At προπαρεσκευασμένους supply πολεμεῖν, from πολεμήσονται in the following context.

4. οὐ γὰρ ἄν, &c.] Here, as often after a γὰρ followed by ἄν, we have an ellips. of ἄλλως, such as is not unfrequent in Greek writers generally. In ὑπολαβόντες the ὑπὸ (as Steph. and Duk. point out) has the force of *clam*, denoting *underhand*, as opposed to *open*, hostility. So infra vi. 58, we have, τοῖς ἐπικούροις φράσας τὰ ὅπλα ὑπολαβεῖν. In which, as in the present passage, ὑπολαβεῖν bears the sense of secret and clandestine withdrawal, as infra 143, εἴ τε μισθῷ μείζονι πειρῷντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν. Accordingly, the full sense of the passage is, 'They would not *otherwise* (i. e. had they not plotted against the liberty of Greece) have withdrawn Corcyra from us, which was in our confederacy.' Of βίᾳ ἡμῶν the sense is, 'in spite of us.' Finally, here, for vulg. ἐπιχρῆσθαι, I have edited, with Bekk., Pop., and Goell., ἀποχρῆσθαι, this being the more significant and forcible term, and indeed the more Thucydidean, occurring infra vi. 17, and vii. 42. Here the term signifies, not 'to make use *of*,' (like ἀποζῆν, to *live upon*,) but, as Bauer and Haack explain, '*multum ac liberè uti* aliqua re,' literally, 'to use up or out,' 'use thoroughly.' The infinitive is here put *per epexegesin*, and there is here an ellipse of ὥστε, the construction being, ὥστε ἀποχρ. πρὸς τὰ ἐπὶ Θρ. [μέρη or χωρία.]

CH. LXIX. These evils of Athenian ambition are now ascribed mainly to the supineness of the Lacedæmonians, in suffering them to rise to the greatest height, before they seriously thought of checking them.

1. στῆσαι] 'to build.' A rare signification. The verb is more frequently used of the erection of *statues* than of *temples*. Indeed it is only applied to such vast erections as, like the temples and walls of the ancients, when built are *fixed* in their places, so as never to be removed.

Ἐς τόδε ἀεὶ stands for μέχρι τοῦδε, scil. τοῦ χρόνου, 'continually up to this period,' 'from that time to this.' From the harshness, however, of such an ellips., I have been led to suspect a corruption, and been inclined to read, from the very ingenious conjecture of Mr. G. Burges, ἐς τὸ δεῦρ' ἀεί, 'continually up to this time.' And certain it is that τὸ δεῦρο is found in a passage of Eurip. Phœn. 273; and δεῦρο τόδε in Hom. Il. xiv. 309; and τὰ δ. in Aristoph. Thesm. 666. Moreover, the conjecture is somewhat confirmed by a passage of Dio Cass. 1163, 79, εἰς δεῦρο ἀεὶ αὐτοῦ μνημονεύειν. Considering, however, that in a passage of Herodot. ix. 73, we have the very idiom in question, and consequently that, though harsh, it is not unprecedented, the above conjecture is not necessary. The words of the passage alluded to are as follows: Τοῖσι δὲ Δεκελεῦσι ἐν Σπάρτῃ ἀπὸ τούτου τοῦ ἔργου ἀτελείη τε καὶ προεδρίη διατελέει ἐς τόδε ἀεὶ ἔτι ἐοῦσα.

περιορῶν δὲ, ἀληθέστερον αὐτὸ δρᾷ· εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. 2. μόλις δὲ νῦν ‡ γε ξυνήλθομεν, καὶ οὐδὲ νῦν ἐπὶ φανεροῖς· 3. χρὴν γὰρ οὐκ εἰ ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ' ὅτι ἀμυνούμεθα· οἱ γὰρ δρῶντες, βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη, καὶ οὐ μέλλοντες, ἐπέρχονται. 4. καὶ ἐπιστάμεθα οἷᾳ ὁδῷ οἱ Ἀθηναῖοι, καὶ ὅτι κατ' ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας. 5. καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν, ἧσσον θαρροῦσι· γνόντες δὲ εἰδότας περιορᾷν,

εἴπερ καὶ—φέρεται] 'and especially if he affects (præ se ferat) the praise of virtue, as if he would liberate Greece;' i. e. professing to be a liberator of Greece. On the force of εἴπερ as compared with εἴγε, see Herm. on Viger, note 311. Ἀξίωσιν here stands for ἀξίωμα, *existimationem*. Of ἀρετὴ in the sense *merit*, the use is very rare, though found in Jos. Ant. xvi. 8, 4, ὅταν ἐπαινούμενος τύχοι τό τε σῶμα, ὡς εἴη μέγας, καὶ τὴν τοξικὴν εὔστοχος, καὶ τὰ ἄλλα τὰ πρὸς ἀρετὴν ὑπὲρ ἅπαντας. And in like manner infra viii. 68, we have (of Antiphon), ἀνὴρ Ἀθηναίων τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδενὸς ὕστερος, καὶ κράτιστος ἐνθυμηθῆναι γενόμενος, καὶ ἃ ἂν γνοίη εἰπεῖν.

2. μόλις] 'tardily.' So infra 141, we have χρονίους ξυνιέναι. For vulg. τε, I have, with Poppo, edited γε, on the conjecture of Stephens, confirmed as it is by at least one MS. Bekk. and Goell. retain τε, which, I allow, may possibly be the true reading, as referred to the following καὶ οὐδὲ νῦν: and indeed a similar use is found infra iii. 40, and iv. 95. Supposing it, then, to be the true reading, the reference will thus be to καὶ οὐδὲ νῦν, 'It has *both* been a difficult matter to bring us together, *and* even now that we are met, we do not see what we ought to vote about.' This, however, involves something forced and frigid; whereas in γε, as referred to μόλις, we have something neat and elegant. Similarly in Nicand. Ther. 281, we have, μόλις γε μὲν ἔκφυγοι ἦϊσαν. Of ἐπὶ φανεροῖς the sense is, 'for any definite objects.'

3. οἱ δρῶντες—ἐπέρχονται] Render, 'the active, the decided, and the undallying advance against those who are yet unresolved what to do.' Pop. and Goell. well point out the correspondence here existing between the terms βεβουλευμένοι and οὐ διεγνωκότας, as also that between ἤδη and οὐ μέλλοντες: and the latter adds, that 'of these two participles, δρῶντες, βεβουλευμένοι, that which stands first contains, according to the usage of Greek writers, the reason or cause of the other participle;' hence δρῶντες, βεβουλευμένοι is equivalent to 'decided, because up and doing.' Similar is a sentiment in Æschyl. Agam. 1222, σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει, 'You are praying, while they are taking measures to destroy you.' See on i. 86. Hence may be illustrated an obscure passage of Æschyl. Agam. 1327, χρονίζομεν γάρ, (*we* delay,) οἱ δὲ τῆς μελλοῦς κλέος Ἥδεσθαι πατοῦντες, οὐ καθεύδουσιν χερί, where Blomfield renders, 'illi vero tarditatis gloriam conculcantes, (aspernati, et celeritatem præferentes,) manu non quiescunt.'

4. καὶ ἐπιστάμεθα] A not unfrequent use of καὶ, by which it is nearly equiv. to ἀλλὰ, *imo*; the literal sense being, 'and [now],' as in Aristoph. Pac. 402, καί σοι φράσω τι πρᾶγμα δεινὸν καὶ μέγα. See more infra iv. 99, 1. In such a case the word serves to impart earnestness to what is said. Render, 'Yea, we know in what manner, and by what gradual approaches,' &c. In the words following, καὶ ὅτι κατ' ὀλίγον χωροῦσιν, which are exegetical, the καὶ may be rendered, as often, by *atque adeo*. And so it is used infra vii. 48, 68, and 71. Οἷος, in such a context as the present, generally implies what is *wrong*. So, on this same subject, to the Athenians is elsewhere applied the opprobrious epithet of ἄδικον ὁδὸν ἰόντων. On the thing itself, compare what is said infra iii. 11.

5. τὸ ἀναίσθητον] for τὴν ἀναισθησίαν, as in Dio Cass. 322, 9. The term properly denotes *want of the power of perceiving* any thing, (as in Galen, cited by Steph. Thes.) though only as understood of *bodily* sense. Here it bears the sense of *unobservance, inadvertence*. And so in Longin. de Subl. § 6, we have, ἀλλοτρίων μὲν ἐλεγκτικώτατος ἁμαρτημάτων, ἀνεπαίσθητος τῶν ἰδίων. The passage of our author is well illustrated by one (evidently written with a view to it) of Dion. Hal. p. 1085, 4, πολλῆς δ' εἶναι μωρίας καὶ ἀναισθησίας ἔργον· οὐ γὰρ δὴ φιλανθρωπίας οὐδὲ μετριότητος.

Of εἰδότας περιορᾷν the sense is, 'know, and permit,' 'knowingly permit.'

ἰσχυρῶς ἐγκείσονται. 6. ἡσυχάζετε γὰρ μόνοι Ἑλλήνων, ὦ Λακεδαιμόνιοι, οὐ τῇ δυνάμει τινά, ἀλλὰ τῇ μελλήσει ἀμυνόμενοι, καὶ μόνοι οὐκ ἀρχομένην τὴν αὔξησιν τῶν ἐχθρῶν, διπλασιουμένην δὲ καταλύοντες. 7. καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. 8. τόν τε γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόντα, ἢ τὰ παρ' ὑμῶν ἀξίως προαπαντῆσαι· καὶ νῦν τοὺς Ἀθηναίους οὐχ ἑκάς, ὥσπερ ἐκεῖνον, ἀλλ' ἐγγὺς ὄντας, περιορᾶτε· καὶ, ἀντὶ τοῦ ἐπελθεῖν αὐτοί, ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῷ δυνατωτέρους ἀγωνιζόμενοι καταστῆναι· ἐπιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὑτῷ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς τοὺς

6. *ἡσυχάζετε γάρ*, &c.] The *γάρ* has reference to a clause omitted, '[And no wonder that the Athenians so act,] *for* ye rest quiet and on the defensive;' as infra vii. 11. Of *οὐ τῇ δυνάμει—ἀμυνόμενοι*, the sense is, 'repelling an enemy not by arms, but by procrastination,' 'quasi (to apply the words of Livy) cunctando possetis rem restituere,' as it were always *delaying* and never *doing* the thing, or being ever about to do, but never doing it; the very characteristic of the Lacedæmonians.

οὐκ ἀρχομένην τὴν αὔξ.—διπλασιουμένην δὲ, &c.] 'not the incipient increase, but the doubled strength.' Αὔξησιν the editors have with reason preferred to the reading of not a few MSS., *δύναμιν*, which is evidently a mere gloss, though a very ancient one, since it is found in a passage, plainly imitated from the present, of Jos. Ant. iii. 2, 1, *οἱ δὲ ἀρχομένην δύναμιν ἐχθρῶν πειρώμενοι καταλύειν ἀγαθοὶ συνεῖναι, μᾶλλον ἢ οἱ προκόψασαν μείζω κωλύοντες γενέσθαι.* And so in Dionys. Hal. p. 104, 17, we have, *οὐκ ἀρχομένην τῶν Ῥωμαίων ἀρχὴν ἐκώλυσαν, ἀλλ' ἐπὶ μέγα προηκούσῃ συμφέρεσθαι ἔμελλον*, where, however, for *ἀρχήν*, the true reading is perhaps *αὔξην*, an old Attic word for *αὔξησις*, found in the best writers. Finally, *αὔξησιν* in the present passage is strongly confirmed by a passage, evidently written in imitation of it, in Plut. Rom. 25, *οὐκ ᾤοντο δεῖν περιορᾶν, ἀλλ' ἐνίστασθαι τῇ αὐξήσει καὶ κολούειν τὸν Ῥώμυλον*, (which might induce one to conjecture, in the above passage of Dionysius, for *ἐκώλυσαν, ἐκόλουσαν*, did not the *κωλύοντες* of the passage of Josephus sufficiently defend it). Also by another in Zonar. Hist. ii. 7, ult. *οὐκ ᾤοντο δεῖν περιορᾶν, ἀλλὰ κωλύειν τὴν αὔξησιν.*

7. *καίτοι ἐλέγεσθε*] 'and yet ye were said.' For *ἐλέγεσθε* three MSS. have *λέγεσθε*, which has been followed by most translators. The imperfect, however, is sufficiently defended by *ἐκράτει* just after: and to change the two words, in translating, to *present* tenses, would not a little detract from the point and significancy of the passage; for the *repute* in question is represented not only as exceeding all just bounds, 'a repute exceeded by the reality,' but as *past* and *gone*. Comp. infra ii. 42. Of *ἀσφαλεῖς* the sense is well represented by our expression, *safe and sure*. So in Soph. Œd. Tyr. 617, we have, *φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς*: and Eurip. Phœn. 608, *Ἀσφαλὴς γὰρ ἔστ' ἀμείνων ἢ θρασὺς στρατηλάτης.* Or we may render, with the Schol., Port., Goell., and Pop., 'cautious and circumspect.'

8. *τὸν Μῆδον*] Meaning, 'the king of the Medes.' An idiom found not only in the Greek, but also in the Latin language, where we have *Romanus* and such like terms similarly used. In *ἐκ περάτων γῆς* we have a somewhat hyperbolical phrase, occurring in the Greek writers generally, to denote a very remote country. Of *ἀντὶ τοῦ ἐπελθεῖν*, &c. the sense is, 'instead of yourselves advancing upon and attacking them,' as i. 69. iii. 11. iv. 1. With the phrase *ἐς τύχας καταστῆναι*, 'to be cast upon the dubious chances' of war, compare another similar one infra v. 103, *ἐπὶ τὰς ἀφανεῖς ἐλπίδας καθίστανται*: and Æschyl. Ag. 1247, *ἀπήγαγ' εἰς τοιάσδε θανασίμους τυχάς.* The participle *ἐπιστάμενοι* stands for *καίπερ ἐπιστάμενοι*. In the phrase *περὶ αὐτῷ τὰ πλείω σφαλέντα*, we have, not what Arnold recognises, a *nautical* metaphor, (q. d. being wrecked upon himself; being himself, as it were, the rock upon which his own fortune split,) but rather one derived from a person who, by extreme haste or inadvertence in his steps, lets one foot be in the way of the other, and thus stumbles, or even falls, through his own fault.

The phrase is elsewhere found infra vi. 33, *ἦν τε—σφαλῶσι, κἂν περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν.* Dionys. Hal. Ant. vii. 4, *ὁ μὲν πεζὸς αὐτῶν στρατὸς περὶ ἑαυτῷ σφαλεὶς ἔφυγεν.* The phrase, indeed, occurs elsewhere in that writer, and in Dio Cass.

καὶ πρὸς αὐτοὺς — περιγεγενημένους] 'And that we, in our combats with the Athenians, are indebted for our safety more to their blunders, than to any succour from you.' Πολλά, for *πολλάκις*. At *ἐπεί αἵ γε*, conjoin *ἐπεί* and *γε*, and render *for indeed*. In *ὑμέτεραι ἐλπίδες*, 'the hope of you,' i. e. of your assistance, we have pronoun possessive for genit. of personal.

9. *καὶ μηδεὶς ὑμῶν ἐπ' ἔχθρᾳ — ἀδικησάντων*] Wasse compares a similar passage in Isocr. Paneg. § 36, *χρὴ δὲ κατηγορεῖν μὲν ἡγεῖσθαι τοὺς ἐπὶ βλάβῃ τοιαῦτα λέγοντας, νουθετεῖν δὲ τοὺς ἐπ' ὠφελείᾳ λοιδοροῦντας.* And much to the present purpose is a passage of Plut. Discr. Am. 38, *οὔτε γὰρ ὑπ' εὐνοίας ἀλλ' ὑπ' ὀργῆς οἴονται γίνεσθαι τὸν ὑπὲρ αὐτοῦ τοῦ λέγοντος γινόμενον λόγον, οὔτε νουθεσίαν, ἀλλὰ μέμψιν εἶναι*, where for *οὔτε* read *οὔγε*. Compare also Dio Cass. 814, 74. Dionys. Hal. i. 146. So in Clem. Alex. 121, 6, we have *ἐπιτίμησις* and *μέμψις* similarly distinguished; as also in Themist. 277, *ἐπίπληξις* and *ὄνειδος*.

Ch. LXX. 1. *εἴπερ τινὲς καὶ ἄλλοι*] In this use of *εἴπερ* with *τις ἄλλος*, Matth. Gr. § 608, recognises a *superlative* force. Perhaps, however, it may rather be regarded as merely a formula of putting oneself on an *equality* with others. Καὶ ὅσον *ὑμῶν καὶ ὡς πᾶν διαφέροντας*, 'how widely, nay, how *totally* different from yourselves!' At *πᾶν* there is an ellips. of *κατὰ* or *εἰς*, which we have *supplied* in Æsch. Eum. 52 and 83. Ag. 665. Eurip. Her. 575. Similar, too, in *expression*, is a passage of Æsch. Prom. 997, *πολλοῦ γε, καὶ τοῦ παντὸς ἐλλείπει*, (where Blomf. cites the Schol. on Plato, 165, *ὅλῳ καὶ παντὶ διαφέρειν*,) and one of Aristot. *οὐ μικρόν τι οὕτως ἢ οὕτως εὐθὺς ἐκ νεῶν ἐθίζεσθαι, μᾶλλον δὲ τὸ πᾶν.* Procop. 130, 12, *τῷ παντὶ ἄμεινον.*

2. Now follows the most remarkable passage in the speech,—in a lengthened and most elaborate *contrast*, which the speaker proceeds to draw, between the Lacedæmonian and the Athenian character. So celebrated was this among the ancients, that almost every part of it has been, as I shall show, the subject of studied imitation by the Latin classical writers, and the whole by Maximus Tyr. Diss. xx. p. 204, seqq. Reiske.

οἱ μέν γε νεωτεροποιοί, &c.] '*they* are continually projectors of novelty; quick to devise, and prompt to carry into execution, their plans; *you*, content to keep what you already have, devising nothing fresh in *plan*,—and in *execution*, not even accomplishing what is barely necessary.' Of the term *νεωτεροποιὸς* the more usual sense is *innovator*: here, however, it signifies a *projector*, ever fruitful in new projects. So Procop. 47, 17, we have, *νεωτ. ὢν φύσει*. The word is confined to our author and the writers by whom he has been imitated, as Dio Cass., Josephus, Dionys. Hal., and Procop. The *sentiment* is, I would observe, well illustrated by a passage of Aristoph. Eccles. 578, 588, *Ἀλλὰ πέραινε μόνον μήτε δεδραμένα, μήτ' εἰρημένα πω πρότερον. Μισοῦσι γάρ, ἢν τὰ παλαιὰ πολλάκις θεῶνται, Ἀλλ' οὐ μέλλειν, ἀλλ' ἅπτεσθαι καὶ δὴ χρὴ ταῖς διανοίαις, Ὡς τὸ ταχύνειν χαρίτων μετέχει πλεῖστον παρὰ τοῖσι θεαταῖς.* ΠΡΑΞ.—*Καὶ μὴν ὅτι μὲν χρηστὰ διδάξω πιστεύω τοῦσδε θεατὰς, Εἰ καινοτομεῖν ἐθελήσουσιν, καὶ μὴ τοῖς ἥθεσι λίαν Τοῖς ἀρχαίοις ἐνιατρίβειν· τοῦτ' ἔσθ', ὃ μάλιστα δέδοικα.* ΒΑΕΠ.—*Περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσῃς· τοῦτο γὰρ ἡμῖν Δρᾶν*

Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἁμαρτήμασιν αὐτῶν μᾶλλον ἢ τῇ ἀφ' ὑμῶν τιμωρίᾳ περιγεγενημένους· ἐπεὶ αἵ γε ὑμέτεραι ἐλπίδες ἤδη τινάς που καὶ ἀπαρασκεύους διὰ τὸ πιστεῦσαι ἔφθειραν. 9. καὶ μηδεὶς ὑμῶν ἐπ' ἔχθρᾳ τὸ πλέον ἢ αἰτίᾳ νομίσῃ τάδε λέγεσθαι. αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἁμαρτανόντων· κατηγορία δὲ ἐχθρῶν ἀδικησάντων. LXX. Καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, νομίζομεν ἄξιοι εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγάλων τῶν διαφερόντων καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε, οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἵους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται! 2. οἱ μέν γε

νεωτεροποιοί, καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε σώζειν, καὶ ἐπιγνῶναι μηδέν, καὶ ἔργῳ οὐδὲ τἀναγκαῖα ἐξικέσθαι. 3. αὖθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταί, καὶ παρὰ γνώμην κινδυνευταί, καὶ ‡ἐν τοῖς δεινοῖς εὐέλπιδες· τὸ δὲ ὑμέτερον, τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, τῆς τε γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἴεσθαι ἀπολυθήσεσθαι. 4. καὶ μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μελλητάς, καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἵονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἄν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἑτοῖμα ἂν βλάψαι. 5. κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται, καὶ νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν. 6. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρῶνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς. 7. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται· ἃ δ' ἂν ἐπελθόντες κτήσωνται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες. 8. ἦν δ' ἄρα καὶ του

ἀντ' ἄλλης ἀρχῆς ἐστιν, τῶν δ' ἀρχαίων ἀμελῆσαι.

With the words ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν, compare similar ones (evidently imitated from thence) in Herodian ii. 9, 2, νοῆσαί τε ὀξὺς, καὶ τὸ νοηθὲν ἐπιτελέσαι ταχὺς, and others in Procop. 51, 36, et sæpe al. Of ἐπιγνῶναι μηδέν the sense is, 'to devise nothing new,' lit. 'nothing besides or in addition to the present.' Ἐξικέσθαι here signifies *exsequi*, as in Soph. Aj. 1043, ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνήρ: and Æschyl. Ag. 272, καί τις τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος. Eurip. El. 612. Aristoph. Ran. 1176.

3. αὖθις δὲ οἱ μὲν καὶ παρὰ δύναμιν—ἀπολυθήσεσθαι] 'Again, *they* are enterprisers even beyond their strength, and *venturers* beyond the limits of prudence, and in adversity ever full of hope. *Your* characteristic it is, ever to accomplish what rather falls short of your ability—to distrust even the surest dictates of your reason—and in adversity to fancy there will be no end to your troubles.' That by παρὰ γνώμην is meant 'beyond the dictates of sound judgment,' appears from the antithetical words καὶ τῆς γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι. Answering to παρὰ γν. κινδυνευταί here is παρὰ γν. διακινδυνεύειν infra iv. 19. Of the words οἱ μὲν παρὰ δύναμιν — κινδυνευταί, we have evident imitations in Dionys. Hal. 535, 38, παρὰ γνώμην τολμηταὶ γίνονται, καὶ ὑπὲρ δύναμιν μαχηταί. Procop. 123, 25, τολμήσειν μὲν παρὰ γνώμην, κινδυνεύσειν δὲ παρὰ δύναμιν. Similar Livy xlv. 23, Atheniensium populum fama est celerem et supra vires audacem esse ad conandum: Lacedæmoniorum cunctatorem et vix in ea quibus fidit ingredientem. Before τοῖς δεινοῖς I have retained the common reading ἐν, which has been needlessly by the recent editors altered to ἐπὶ, and that not only from the weight of authority derived from MSS., but from there being, in reality, no sanction in classical usage for the *latter*, while for the *former* abundantly sufficient exists, as will appear from the following examples in Eurip. Suppl. 727, ἐν τοῖς δεινοῖς ἄλκιμος. Xen. Anab. ii. 6, 7, ἐν τοῖς δεινοῖς φρόνιμος. Themist. p. 126, ἐν τοῖς δεινοῖς τεθαρρηκότες. Procop. p. 259, ἐν τοῖς δεινοῖς εὔελπιν. Dionys. Hal. vi. p. 804. By an evident imitation of these words, τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, Plutarch, Solon, has, ἐνδεέστερον τῆς δυνάμεως οὐδὲν ἔπραξε. Similarly, too, we have in a passage of the same writer, Vit. Othon. ἐ. τῆς δόξης ἐστρατήγει: and in Lucian, iii. 540, ὅπερ ἂν ἐνδεέστερον ᾖ τῆς χρείας.

4. καὶ μὴν καὶ ἄοκνοι, &c.] 'Furthermore, they are *bustlers*, as opposed to you *procrastinators — roamers*, to you *keepers at home:* for *they* think, that by their absence they may gain something more; *you* imagine that by aiming at further acquisitions, you may endanger your present possessions.' Ἀποδημητὴς is so rare a term, that I have met with no example of it elsewhere. The *compound* ἀναποδ. is found in Philo Jud. 359, ἀναποδημηταὶ πρὸς ἐνδεδημηκότας, for such (from the words being evidently written in imitation of these of our author) ought undoubtedly to be there read for vulg. ἀναποδήμητοι. To turn from words to things, according to the character here given of the Athenians as ἀποδημηταὶ, *gadders abroad*, Aristides, t. ii. 174, describes them as φιλέκδημοι. The Lacedæmonians, on the other hand, were proverbially *home-stayers:* insomuch that, as a symbol of this, they had stamped on their coins the figure of a tortoise. Τῷ ἐπελθεῖν, 'by making attacks on others.'

5. κρατοῦντές τε τῶν—ἀναπίπτουσιν] 'They, when victorious, push their advantages to the utmost, and, when defeated, are the farthest from desponding or desisting.' Ἀναπίπτ. is susceptible of two

senses, either to *fall back*, or to *despond*. The *latter*, adopted by Goeller, is the more agreeable to classical usage; while the *former* is the more suitable to the context. Perhaps, however, the sense may be, 'desist from their attempt.' So the Schol. explains by ἀναπαύεσθαι. And similarly in Liban. Or. 717, we have, ἀναπίπτειν καὶ παύεσθαι opposed to σπονδῇ προστιθέναι. Yet ἐπ' ἐλάχιστον, as opposed to ἐπὶ πλεῖστον, seems to require the physical sense *fall back*.

6. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρῶνται] 'their bodies, too, they employ for the state, as if they were any one's else but their own;' equivalent to τοῖς ἑαυτῶν σώμασι χρῶντες ὥσπερ οὖσιν ἀλλοτριωτάτοις. A strikingly bold mode of expression, almost verging on the fault ascribed by Longinus de Subl. to Timæus, namely, that of 'the harsh and frigid,' (nearly answering to the *concetto* of the Italians,) and which he shows to be not without parallel even in Plato and Herodotus, as when the latter terms handsome women ἀλγηδόνας ὀφθαλμῶν. Yet the present expression, however peculiar, is far from being unprecedented. Thus Abresch and Poppo have adduced passages from Isocrat. and Lysias, where we have ἀλλοτρίας ψυχὰς κεκτῆσθαι to signify, 'animas quasi ad se non pertinentes.' And the same I have noticed in Jos. Bell. v. 14, 4, τὰς ψυχὰς χωρίσαντες ἀπὸ τῶν σωμάτων, ἀμφοτέροις ὡς ἀλλοτρίοις ἐχρῶντο: and Philo Jud. 881, στρεβλούμενοι κεκαινουργημέναις αἰκίαις, ὥσπερ ἀλλότρια ἐπιφερόμενοι σώματα, καταφρονητικῶς ἠλόγουν τῶν φοβερῶν, which passage was probably had in view by Greg. Naz. p. 41, where he says of the martyrs, that they bore all the sufferings inflicted on them with alacrity, ὥσπερ ἐν ἀλλοτρίοις σώμασι.

Of the words following, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς, the sense is, 'But their mind (judgment, counsel) they use as the nearest and dearest thing in the world, that they may employ it in her service.' In nearly the same way the words are understood by Goeller and Arnold.

7. καὶ ἃ μὲν ἂν ἐπινοήσαντες—τυχεῖν πράξαντες] 'And as to whatever they, after planning, may not attain to, they think themselves deprived of their own, (or what belonged to them;) but whatever they so pursue as to gain, they esteem trifling compared with what they may chance in future to attain to.' Such is clearly the general sense intended by ὀλίγα πρὸς τὰ μέλλοντα τ. πρ., though the construction is too irregular to be satisfactorily adjusted. The participle πράξαντες is usually supposed to stand for the infin. πρᾶξαι, as dependent on ἡγοῦνται. And so it is viewed by Matthiæ. To this, however, Goell. objects, on the ground that ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν cannot stand for ὀλίγα πρὸς ἐκεῖνα, ὧν μέλλουσι τυχεῖν. Of the same opinion, too, is Pop., who, with Bred., Haack, and Goell., would conjoin τυχεῖν with πράξαντες, and regard the expression as a periphrasis, supposing τυχεῖν to depend on ἡγοῦνται—according to which they lay the sense down as follows: 'quæ (for si quæ) vero aggressi [armis] consecuti fuerint exigua se forte fortuna peregisse judicant, si cum futuris comparentur.' Or, (as Goeller expresses it,) 'Si vero quæ laboribus consecuti perfecerint, perexigua se fortè fortuna peregisse judicant, præquam quæ posthac se consecuturos sperant.' It must, indeed, be confessed that there is something forced and frigid in this sort of expression *forte fortuna peregisse;* though that may be diminished by supposing (as Dr. Arnold seems to do) that we have here a certain idiom corresponding to that by which in our own language we similarly speak of any one's being so fortunate as to accomplish his object. Be that as it may, we may with the present compare the similar sentiment (also on the subject of the Athenians) infra iv. 55, οἷς τὸ μὴ ἐπιχειρούμενον ἀεὶ ἐλλιπὲς ἦν τῆς δοκήσεώς τι πράξειν. Also a passage closely imitated from this of our author in Pollux vi. 132, ὃς μικρὸν πᾶν, ὃ πεποίηκεν, ἡγεῖται, πρὸς ἃ βούλεται· ὃς ὃ πέπραχε, δοκεῖ μικρότερον οὗ πράξει, i. e. 'greater than what he shall hereafter achieve.' From which it plainly appears that the above writer, in thus expressing the sentiment contained in the present passage, proceeded on the supposition that ἡγοῦνται was there to be repeated from the preceding. And had

πείρᾳ σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν· μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχεῖαν τὴν ἐπιχείρησιν ποιεῖσθαι ὧν ἂν γνῶσι. 9. καὶ ταῦτα μετὰ πόνων πάντα καὶ κινδύνων δι' ὅλου τοῦ αἰῶνος μοχθοῦσι· καὶ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι, καὶ μήτε ἑορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πρᾶξαι, ξυμφοράν τε οὐχ ἧσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον. 10. ὥστε, εἴ τις αὐτοὺς ξυνελὼν

the imitation in question been perceived by the editors, it would have spared them the trouble of much needless conjecture.

8. *ἢν δ' ἄρα καὶ — χρείαν*] Render, 'And if, indeed, they even fail in their endeavour after any object, they make up the deficiency by hoping for and expecting something else in its stead. Evidently imitated from the present are the following passages. Plutarch in Pyrrho, 30, sub init. *ταῖς μὲν εὐτυχίαις ἐπ' ἄλλας χρώμενος ἀφορμαῖς, ἃ δὲ ἔπταιεν ἑτέροις βουλόμενος ἀναπληροῦν πράγμασιν.* Liban. Orat. 307, B. *πόσοι δημεύσεις γενναίως ἐνηνόχασιν ἀντελπίσαντες πλοῦτον ἕτερον.* Dio Cass. 571, *τὴν φυγὴν τῆς μάχης μᾶλλον φοβηθέντες, καὶ ἐν μὲν ταύτῃ καὶ κρατήσειν ἀντελπίσαντες, κ. τ. λ.* Pollux, vi. 133, *ὃς δ' ἂν διαμαρτῇ τολμήσας, ὁμοῖον ἐλπίσας.* Hence it is well said of the Athenians, by Eubulus ap. Athen. p. 47, 6, *κάπτοντες ἄερας, ἐλπίδας σιτούμενοι.* And in allusion to this it is said in Aristoph. Vesp. 306, sq. *Πόθεν ὠνησόμεθ' ἄριστον; ἔχεις ἐλπίδα χρηστήν τινα νῶν, ἢ πόρον Ἕλλας ἱερόν,* ('vectigal Græciæ sacrum;' similar to the Ciceronian 'vectigal est parsimonia.') And so in Max. Tyr. Diss. xxxvi. 2, *ἀεὶ δὲ τὸ παρὸν ἐνδεέστερον ἡγούμενοι τοῦ ἀπόντος, καὶ τὸ κτηθὲν ἔλαττον τοῦ προσδοκωμένου.*

μονοὶ γὰρ ἔχουσι—γνῶσι] Render, 'for they alone alike both have and hope for what they set their mind upon, (i. e. they place the possession of things present, and the hope of things future, on the same footing,) by reason of their celerity in setting about what they decide on doing.'

9. *καὶ ταῦτα μετὰ πόνων*, &c.] 'And in this way do they drudge on, with toils and perils, through the whole of their lives.' Of *ταῦτα πάντα μοχθοῦσι*, &c. the literal sense is, 'all these things do they drudge at.' Of *μοχθεῖν* thus used with an accus., examples occur in Xen. Mem. ii. 1, 17, *τἄλλα πάντα μοχθήσουσι*: and Aristoph. Plut. 517, *ταῦτα μοχθήσουσι.* Much to the present purpose is what Eurip. says of Athens, Suppl. 323, *ἐν τοῖς πόνοισιν αὔξεται.* Of the words following, *καὶ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι*, the sense is, 'And they least of all men enjoy what they possess, because they are always seeking to acquire something fresh.' In other words, 'with them, between possession and desire, there is no room for enjoyment.' Though, indeed, enjoyment, in a certain sense, they had, even in their labours. So in Eurip. Suppl. 577, it is said of Athens, *πονοῦσα πολλά, πολλ' εὐδαιμονεῖ.* And such is implied in the words following, *μήτε ἑορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πρᾶξαι*—a celebrated saying, of which several imitations have been adduced by Abresch, but not one quite to the purpose, and for the most part only serving to illustrate the use of *ἑορτὴ* in the sense, not of a holyday, but a holiday-feasting and *pleasure*; for such always accompanied the *ἑορτή*. And so in Xen. Cyr. i. 5, 1, we have, *καὶ εἴποτ' ἐν ἑορτῇ εὐωχία προσγένοιτο.* As closely imitated from the present passage, I would notice the following similar ones, in Dio Cass. 179, 17, *μήτε εὐδαιμονίαν ἄλλο τι ἢ τὰ δέοντα πράττειν νομίζοντες.* Liban. Epist. 580, *τῶν πόνων ἀνάπαυλαν αὐτοῖς νομίζων τοὺς πόνους*, and Orat. p. 20, D. Wasse here aptly compares from Sallust in Orat. Marii, 'Sudorem, pulverem, et alia talia relinquant nobis, quibus illa epulis jucundiora sunt.' And he might have added a passage of Joseph. Bell. iv. 4, *καθάπερ εἰς ἑορτὴν, πρὸς τὰς παρατάξεις ἐπειγόμενον.* Finally, not dissimilar is the saying of the Divine Saviour, (Joh. iv. 34,) *ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με.*

In the words following, *ξυμφορὰν οὐχ ἧσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον*, we have what suggests a reason for the foregoing. Render, 'for they deem inactive quietude no less an evil than toilsome occupation,' i. e. they prefer laborious occupation to indolent repose. Evidently imitated from the present is a passage of Aristid. i. 389, D. (of the Romans,) *ὥστε ἅπαντας μὲν ἀργίαν συμφορὰν ἡγεῖσθαι, τὰς δὲ πράξεις ἀφορμὰς ὧν εὔχονται νομίζειν.* Compare also Isocr. ad Demon. p. 3. Aristid. ii. 157, B.

10. *ὥστε, εἴ τις—εἴποι*] 'So that if any one were to sum up the whole by saying, that they were born neither to enjoy rest themselves, nor to let others enjoy it, he would speak the truth.' So in Xen. Mem. ii. 1, 9, we have the Athenians described as *βουλόμενοι πολλὰ πράγματα ἔχειν αὐτοῖς τε καὶ ἄλλοις παρέχειν.* An evident imitation of this passage may be found in Procop. 47.

φαίη πεφυκέναι ἐπὶ τῷ μήτε αὐτοὺς ἔχειν ἡσυχίαν, μητε τοὺς ἄλλους ἀνθρώπους ἐᾶν, ὀρθῶς ἂν εἴποι. LXXI. *Ταύτης μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, ὦ Λακεδαιμόνιοι, διαμέλλετε· καὶ οἴεσθε τὴν ἡσυχίαν οὐ τούτοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἳ ἂν τῇ μὲν παρασκευῇ δίκαια πράσσωσι, τῇ δὲ γνώμῃ, ἢν ἀδικῶνται, δῆλοι ὦσι μὴ ἐπιτρέψοντες· ἀλλ' ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον νέμετε.* 2. *μόλις δ' ἂν πόλει*

Ch. LXXI. 1. *Ταύτης μέντοι—νέμετε*] Of this not a little obscure passage, the true sense seems to be as follows: 'And yet, Lacedæmonians, though such a state be arrayed against you, ye go on dallying; and ye deem, not that peace is longest theirs, who while they do what is right and just, yet plainly evince a disposition not to put up with wrong, if it should be offered to them; but ye esteem the equitable to consist in doing no injury to others, and in repelling injury, so as not to be harmed.' To examine the phraseology in detail, *διαμέλλω* is a word only found in Thucyd. and his imitators, as Dio Cass., Dionys. Hal., Arrian, Joseph., and Pausan. *Τὴν ἡσυχίαν*, 'a peaceful state,' 'peace,' as infra iii. 9. v. 40, and Herodot. i. 169. Of *τούτοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν*, the sense is, 'holds out longest to them,' as Xen. Cyr. vi. 2, 31, *ἐπὶ πλεῖστον ἀρκεῖ.* Of *τῇ παρασκευῇ* the sense is disputed. The word most frequently, and in our author, chiefly signifies, *apparatus belli*; as infra ii. 80 and 100, and often in the historians: and so it is here interpreted by Poppo, who supposes that we are to understand persons who, though they have provided themselves with a great apparatus for war, are yet not thereby moved to make aggression on others; as though *τῷ ἔργῳ* had been written. But why, then, it may be asked, did not our author so *write*? I must still adhere to the opinion, that by *τῇ παρασκευῇ* is meant 'in [vitæ] institutione.' And so in a passage of Plato, cited by Steph. Thes., we have the word used in the sense *institutio*, and often in that of *institutum, ratio*, e. g. p. 307, *περὶ ὅλην τὴν τοῦ ζῆν παρασκευήν.* Thus, also, *institutio vitæ* in Latin, (as Cic. de Off. i. 7, *magis ad institutionem vitæ*, i. e. the whole ordering, conducting of their lives,) and *institutio*, to signify *conduct*. In this manner, too, the Schol. must have taken the word, since he explains it by *τῇ διαγωγῇ*, meaning thereby *manner of life, conduct, vitæ ratione*, as in Polyb. xii. 3, 8, and Xen. Hist. vii. 3, 5, *αἰσθόμενοι τὴν παρασκευὴν αὐτοῦ.*

In *δῆλοι ὦσι* we have participle for infinitive; on which use see Matth. Gr. Gr. § 548, 5. At *μὴ ἐπιτρέψοντες* supply *τὴν ἀδικίαν* from *ἀδικῶνται*, the literal sense being, 'will not put up with the injury.' Of the words *ἐπὶ τῷ μὴ λυπεῖν—τὸ ἴσον νέμετε*, the sense is somewhat doubtful. The phrase *τὸ ἴσον νέμειν* signifies properly, 'to deal out to every one what is fair and equal,' 'to deal (i. e. act) justly.' Accordingly, most expositors here, including Poppo, explain the phrase 'justitiam coletis hac conditione ut,' 'on the principle that,' &c. And so Dr. Arnold paraphrases: 'Other men deal justly with their neighbours, but still they purpose to defend themselves if others do not deal justly with them; you, on the other hand, deal justly, not with any such purpose as this, but rather on the principle, or with the purpose, of neither doing harm, nor yet of suffering harm yourselves by attempting to defend yourselves.' Yet in this there is something so harsh and frigid, that I still prefer the interpretation, long ago propounded by myself, which has since been adopted by Bredow, Müller, and Goeller, 'æquum ponitis in eo, si,' &c.; 'ye make justice consist in,' &c. A sense, this, far more agreeable to the context, though, I admit, less borne out by the usus loquendi; for of this use I am not enabled to adduce any positive and decisive example in Greek; though such certainly exists in the Latin *tribuo* as used in the phrase tribuere alicui quidpiam, for affirmare de aliquo quod quidpiam in eo sit. See Facciol. Lex. Lat. Nearly allied, however, to this, is the use of *νέμω* for *ἔχω*, 'to account any person or thing to be' so or so. Thus in Æschyl. Agam. 75, we have, *ἰσχὺν νέμοντες ἐπὶ σκήπτροις.* Finally, to advert to the irregularity of

ὁμοίᾳ παροικοῦντες ἐτυγχάνετε τούτου· νῦν δ',—ὅπερ καὶ ἄρτι ἐδηλώσαμεν,—ἀρχαιότροπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτούς ἐστιν. 3. ἀνάγκη δὲ, ὥσπερ τέχνης, ἀεὶ τὰ ἐπιγιγνόμενα κρατεῖν· καὶ ἡσυχαζούσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ δὲ ἀναγκαζομένοις ἰέναι πολλῆς καὶ τῆς ἐπιτεχνήσεως δεῖ. 4. διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ πλέον ὑμῶν κεκαίνωται. 5. μέχρι μὲν οὖν τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής· νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαιάταις, ὥσπερ ὑπεδέξασθε, βοηθήσατε, κατὰ τάχος ἐσβαλόντες ἐς τὴν Ἀττικὴν, ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς ἐχθίστοις πρόησθε, καὶ ἡμᾶς τοὺς ἄλλους ἀθυμίᾳ πρὸς ἑτέραν τινὰ ξυμμαχίαν τρέψητε. 6. δρῶμεν δ' ἂν ἄδικον οὐδὲν, οὔτε πρὸς θεῶν τῶν ὁρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων· λύουσι γὰρ σπονδὰς οὐχ οἱ δι' ἐρημίαν ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες οἷς ἂν ξυνομόσωσι. 7. βουλομένων δὲ ὑμῶν προθύμων εἶναι, μενοῦμεν· οὔτε γὰρ ὅσια ἂν ποιοῖμεν μεταβαλλόμενοι, οὔτε ξυνηθεστέρους ἂν ἄλλους εὕροιμεν. 8. πρὸς τάδε βουλεύεσθε εὖ, καὶ τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρέδοσαν."

LXXII. Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον· τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ ἄλλων παροῦσα, καὶ

construction, (which here tends not a little to obscure the sense,) it is well observed by Poppo, that in strict propriety our author ought to have written ἀλλ' οἳ ἂν νέμωσι, instead of which he says, ἀλλὰ νέμετε, as though in the preceding part of the passage, a negative being joined with οἴεσθε, he had expressed himself by καὶ οὐκ οἴεσθε τὴν ἡσυχίαν τούτοις ἀρκεῖν.

Of λυπεῖν here the sense is to *aggrieve*; and so the term is equivalent to ἀδικεῖν.

2. ὁμοίᾳ] i. e., as the Schol. explains, τὰ ἴσα ζηλούσῃ, sub. ἐπιτηδεύματα. Ἀρχαιότροπα, *antiquated, old-fashioned*; namely, in opposition to the *novel* plans of the Athenians. The word is rare, though found in Procop. de Ædif. p. 53, 8, (a passage evidently imitated from the present,) ἀρχαῖαι δὲ οὖσαι (scil. αἱ πόλεις) καὶ τῶν οἰκητόρων ἀρχαιότροπα τὰ ἐπιτηδεύματα ἔχουσαι. Dio Cass. 55, 67. Vit. Pyth. § 167. In this sense ἀρχαῖος occurs in Æschyl. Prom. 317, ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε.

3. ὥσπερ τέχνης] Supply διὰ or περί. Render, 'as is the case of an art.' We have here, as Poppo observes, a brevity of expression for ἀνάγκη δὲ ἀεὶ (καὶ ἐν τοῖς ἐπιτηδεύμασι) τὰ ἐπιγιγνόμενα κρατεῖν, ὥσπερ τέχνης ἀεὶ τὰ ἐπιγ. κρατεῖ. At πρὸς πολλὰ δὲ—ἰέναι supply πράγματα, 'going about many undertakings.' The same ellipsis is observable in Plutarch, Themist. c. 3, τῷ Θεμιστοκλεῖ τὸν δῆμον ἐπὶ πολλὰ κινοῦντι, καὶ μεγάλας ἐπιφέροντι καινοτομίας: and Luke x. 41, τυρβάζῃ περὶ πολλά. Of the words following, πολλῆς τῆς ἐπιτεχνήσεως δεῖ, the sense is, 'there is need of much additional contrivance, by many superadded inventions,' *nova instituta*. Of this passage evident imitations exist in Liban. Epist. 650, οἷα γὰρ ἐν μεγάλῳ πολέμῳ, καὶ μῆκος ἔχοντι, πολλῶν δεῖ τῶν ἐπιτεχνήσεων. Procop. ii. 12, σίβονται μὲν καὶ τεθήπασι τὸν παλαιὸν χρόνον, οὐδὲν δὲ ταῖς ἐπιτεχνήσεσι διδόασι πλέον, (where, for πλέον, read πλέονα.) Joseph. 1315, 28, πολλῆς ἐπιτεχνησέως δεομένην (scil. πολιορκίαν).

4. τῆς πολυπειρίας] 'their being much exercised in business.' Art. for poss. pron. Of this rare word πολυπ. I have noted an example in Diod. Sic. Ἐπὶ πλέον ὑμῶν, for ἐ. π. τῶν ὑμῶν, or ἢ τὰ ὑμῶν. See Matth. Gr. Gr. § 453.

5. μέχρι μὲν οὖν τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής] We have here, as Poppo observes, a brief form of expression for μέχρι τοῦδε προελθοῦσα ἐνταῦθα ὡρίσθω, q. d. 'Enough of this dilatoriness; here let it stop.' So Procop. p. 60, 30, μέχρι τούτου γε, καὶ μὴ περαιτέρω, διαπεπράχθω τὸ ἔγκλημα: and an anonymous writer in Matth. Gr. Gr. μέχρι τούτου πεπαίσθω, with which compare a similar form of expression at 1 Pet. iv. 3. In this idiom we have always implied the words 'and here let it cease.' Sometimes there is a blending of *both* expressions, as in a passage of Chrysost. t. i. p. 33, 13, ὥστε μέχρι τούτου στῆσαι τὰ τῆς ῥᾳθυμίας. Liban. Or. 608, C. Similarly in a passage of St. Luke, xxii. 51, we have, ἐᾶτε ἕως τούτου.

6. πρὸς θεῶν τῶν ὁρκίων] 'in the sight of the gods, who hold cognizance over oaths.' See note infra vii. 71, 4. In this sense πρὸς is used in a passage of Antipho, t. v. 618, Reiske, δικαιοτέρων καὶ ὁσιωτέρων καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων γένοιτο ὑμῖν. Also in Xen. Anab. ii. 5, 20, τρόπον, ὃς μόνος μὲν πρὸς θεῶν ἀσεβὴς, ὃς μόνος μὲν πρὸς ἀνθρώπων αἰσχρός. Such, too, was its use as far back as the time of Homer. So Il. i. 339, τὼ δ' αὐτὼ μάρτυροι ἔστων Πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων. By τῶν αἰσθανομένων understand 'such as are endued with a perception thereof,' i. e. of the sacredness of the obligation involved in the *jus jurandum*.

7. προθύμων εἶναι] 'to be prompt [to aid us].' A phrase also occurring infra iii. 38, 6, and which may be Latinized by *studiosi*, (as in Xen. Hist. ii. 3, 18, where it is followed by dat. of pers., and vi. 5, 38, by εἰς and an accus.) or *officiosi*, as Xen. Ages. vi. 4, πειθόμενος ἑτέροις πρόθυμος ὤν. And in a passage of Hdot. ix. 92, we have the word used, as here, in the absolute sense, to denote the mutual *studium* of allies one to another: ἡμῖν προθύμους ἔσεσθαι συμμάχους. In the words following, ὅσια ἂν ποιοῖμεν, the term ὅσια signifies, not *pia*, (i. e. piè,) but is rather equiv. to δίκαια and εὔορκα, which terms are opposed in Xen. Hist. ii. 4, 29, εὔορκοι καὶ ὅσιοί ἐστε. And so we have ὅσιος opposed to οὐ δίκαιος in a passage of our author infra v. 104; and again, it stands for δίκαιος in Book iii., τὸν ἐπιόντα πόλεμον ὅσιον εἶναι ἀμύνεσθαι. Thus, too, it is used, in this very phrase, Herodot. ix. 79, ὅσια μὲν ποιεῖν, ὅσια δὲ λέγειν: and, in the opposite phrase, ὅσια παθεῖν, Eurip. Hec. 788, εἰ μὲν ὅσιά σοι παθεῖν δοκῶ. Jos. Ant. viii. 9, 1, τῶν δικαίων καὶ ὁσίων ἔργων. Dionys. Hal. ii. 697. In such cases, however, ὅσιον does not stand for δίκαιον in the usual acceptation of that word, but in the sense conveyed by the Latin *fas*, namely, 'what is right or just by *divine* law and the rules of religion;' whereas the term δίκαιος is most frequently used to denote 'what is right by *human* laws, and the reciprocal duties of man to man.'

Of μεταβαλλόμενοι the sense is, 'changing sides,' as in Jos. Ant. xvii. 10, 3, καὶ τοῖς μεταβαλλομένοις ἐκέλευον, &c.; and in another passage of our author, adduced by Steph. Thes. in v. ἢν δέ τι ἀντικόπτῃ, εὐθὺς μεταβάλλεσθαι. Ξυνηθεστέρους, 'more congenial,' namely, to our manners and habits, which words are *expressed* in another passage infra vii. 67, where we have the complete phrase, τῷ ἡμετέρῳ τρόπῳ ξυνήθη ἐστί. Of the word in this sense I have met with but one example elsewhere, Plato, 752, C. ἱκανῶς ξυνήθεις—αὐτοῖς γενόμενοι. Yet this use of it is noticed by Hesych. (though with reference to some other passage, not the present) as follows: Συνήθεις· ὁμοιοτρόπους, ἐν ὁμοιοτρόποις ἤθεσι τεθραμμένους. And rightly; for the words are synonymous. So in Plut. de Discr. Adul. 9, we have, φιλίας ὁμοιότροπον καὶ συνηθείας: and in our author infra iii. 10, εἰ μὴ—πάλλα ὁμοιότροποι, (where see note,) and vii. 55. And such is the exact sense here. The Corinthians and Lacedæmonians were συνήθεις καὶ ὁμοιότροποι, as being alike of Dorian race, and with institutions in many respects agreeing.

8. καὶ τὴν Πελοπόννησον — παρέδοσαν] 'and be it your endeavour that the supremacy over Peloponnesus, transmitted to you from your forefathers, may not, in your hands, suffer diminution.' There is something unusual in the phraseology, which has puzzled the commentators. But the signification *ruling* or *directing* in ἐξηγ. is required by the context, and confirmed by kindred passages at i. 76. iii. 93. vi. 85: as also by Plutarch ad Princ. inerud. ὀνειδιζόμενος εἰ τοῖς παισὶν ἐλάττονα παραδώσει τὴν ἀρχήν. Indeed I suspect it to have been a *proverbial* form of expression, since we find it in the oath sworn to by the Ephebi, as preserved by Lycurg. contra Leocr. p. 203, ἀμυνεῖν τῇ πατρίδι καὶ ἀμείνω παραδώσειν. Finally, ἐλάσσω stands for an adverb, or adverbial phrase, signifying 'in a less complete state.'

Ch. LXXII. 1. τῶν δὲ Ἀθηναίων ἔτυχε γὰρ, &c.] The *sense* here is clear, but the construction (as in similarly framed sentences elsewhere, i. 115. vii. 48. viii. 30, and Herodot. iv. 149, 200. ix. 109) not a little involved. In the present passage the words, according to the regular construction, (as laid down by Goeller,) would have run thus: τοῖς δὲ Ἀθηναίοις

ὡς ᾔσθοντο τῶν λόγων, ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων πέρι μηδὲν ἀπολογησομένους ὧν αἱ πόλεις ἐνεκάλουν, δηλῶσαι δὲ περὶ τοῦ παντὸς, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη, ἀλλ' ἐν πλείονι σκεπτέον. 2. καὶ ἅμα τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμιν, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε πρεσβυτέροις ὧν ἤδεσαν, καὶ τοῖς νεωτέροις ἐξήγησιν ὧν ἄπειροι ἦσαν· νομίζοντες μᾶλλον ἂν αὐτοὺς ἐκ τῶν λόγων πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. 3. προσελθόντες οὖν τοῖς Λακεδαιμονίοις, ἔφασαν βούλεσθαι καὶ αὐτοὶ ἐς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύοι. 4. οἱ δ' ἐκέλευόν τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε.

LXXIII. "Ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμε-

ἔδοξε παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, ἔτυχε γὰρ αὐτῶν πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι παροῦσα. Or thus: τῶν δὲ Ἀθηναίων τοῖς πρέσβεσι παρατυχοῦσι τότε παρὰ τοῖς Λακεδαιμονίοις, καὶ τῶν λόγων αἰσθομένοις, ἔδοξε παριτητέα εἶναι. The nature of such constructions is discussed at large by Matth. Gr. Gr. § 630, 631; and Goell. in his note here, who thus opens out the *principle* on which such passages are to be explained: 'Sententia causalis, per γὰρ incipiens, ei, cujus causam complectitur, a Græcis anteponi solet. Primam igitur sedem quum sententiæ causali assignent, fit ut subjectum orationis primarium sententiæ causali adstruatur.' In other words, 'The Greeks always put the subject of a proposition as near the beginning of the sentence as possible, when there is a transition from one subject to another. The new subject being thus placed first, the reason of the predicate immediately follows, before the predicate itself.'

On the words παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι—ἀπολογησομένους, Goell. remarks, that the *accus.* here follows, from the Attic idiom, by which verbal adjectives in τεος are followed not only by a dat., but by an accus., on account of the notion of the word χρὴ or δεῖ tacitly involved in them. Thus, in the present instance, παριτητέα is equivalent to παριέναι δεῖν. See Matth. Gr. Gr. § 447, 4, where, among other examples, is adduced a passage infra viii. 65, οὔτε μισθοφορητέον εἴη ἄλλους ἢ τοὺς στρατευομένους. On βουλευτέον see Matth. Gr. Gr. § 447.

2. εἴη] The opt. is here used, from the thing being expressed *in oratione obliquâ*. See Matth. Gr. Gr. § 529. At δύναμιν understand κατά. Here may be applied the rule laid down by Matthiæ, § 295, 3, that 'in dependent propositions the subject is often wanting, because it is construed with the verb of the preceding proposition.' In ὑπόμνησιν ποιήσασθαι we have a circumlocution for ὑπομνῆσαι.

3. εἴ τι μὴ ἀποκωλύοι] Poppo, from a few MSS., edits ἀποκωλύει, and would prefer εἰ μή τι, as more agreeable to the sense; which is not 'si aliquid non impedit,' but 'nisi quid impedit.' And indeed the indic. is found in good writers, as Xen. An. iv. 8, 4, εἰ μή τι κωλύει: and Cyr. vi. 3, 3, εἰ μή τι ἀναγκαῖον ἀποκωλύει. But the optative is equally proper, and is here, from the preponderance of authority from MSS., preferable. As to εἰ μή τι, the change is unnecessary; the sense of the common reading being the very same, though the collocation is far less usual; yet it is occasionally found in our author, as also other similar transpositions of particles that are found in pairs.

Ch. LXXIII. In this address the speaker commences with expatiating on the glorious origin of the Athenian empire, and thence urging the claims of their country on the gratitude and respect of Lacedæmon, from its important services at the time of the Persian invasion. (Ch. 73, 74.) He then proceeds to vindicate at large the conduct of the Athenians towards their allies. The course they had pursued was prescribed, he contends, not so much by *ambition* as by necessity—a necessity arising in part out of Sparta's unreasonable jealousy and estrangement. Their dominion was fairly gained, and was from self-preservation maintained. (Ch. 75.) He next proceeds to say, that they ought not therefore to be *blamed*, but *praised* for having abused their power so little. No other people in the same position would either have shown greater moderation, or

τέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἔπεμψεν· αἰσθόμενοι δὲ καταβοὴν οὐκ ὀλίγην οὖσαν ἡμῶν, παρήλθομεν οὐ τοῖς ἐγκλήμασι τῶν πόλεων ἀντεροῦντες, (οὐ γὰρ παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων οἱ λόγοι ἂν γίγνοιντο,) ἀλλ' ὅπως μὴ ῥᾳδίως περὶ μεγάλων πραγμάτων, τοῖς ξυμμάχοις πειθόμενοι, χεῖρον βουλεύσησθε· καὶ ἅμα βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος δηλῶσαι, ὡς οὔ τε ἀπεικότως ἔχομεν ἃ κεκτήμεθα, ἥ τε πόλις ἡμῶν ἀξία λόγου ἐστί. 2. καὶ τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψις τῶν ἀκουσομένων; τὰ δὲ Μηδικά, καὶ ὅσα αὐτοὶ ξύνιστε,—εἰ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις,—ἀνάγκη λέγειν· καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελείᾳ

have governed their subjects more mildly; least of all, the Spartans themselves, whose supremacy was no sooner established, than it was felt to be intolerable. (Chap. 76, 77.) He then bids them, instead of being urged on by their allies to a precipitate commencement of hostilities, to reflect on the uncertainty of war; and proposes that their differences should be decided by arbitration. In the whole speech itself, however able, we have an egregious instance of *special pleading*.

1. ἡ μὲν πρέσβευσις, &c.] We have a similar commencement to a similar address of the Athenians, infra vi. 82; and in both our author may have had in view a passage of Herodot. ix. 27, Ἐπιστάμεθα μὲν σύνοδον τήνδε μάχης εἵνεκα συλλεγῆναι πρὸς τὸν βάρβαρον, ἀλλ' οὐ λόγων. ἐπεὶ δὲ, κ. τ. λ. The speech of the Athenians, vindicating their right to this honour and priority, throws light on both the speeches in Thucydides. Ἐς ἀντιλογίαν τοῖς ὑμετέροις, for τῶν ὑμ.; the verbal noun taking the case of its verb. See Matth. Gr. Gr. § 396. So, just after, καταβοὴν takes the genit., because its *verb* does, as in Dionys. Hal. i. 428, Sylb. πολλῇ τῇ καταβοῇ τῶν βουλευτῶν ἐχρῶντο, and 483. The word καταβοὴ (which is one of rare occurrence) signifies lit. *a vehement outcry against*.

οὐ γὰρ — γίγνοιντο] The construction is, οἱ γὰρ λόγοι γίγνοιντο ἂν παρὰ ὑμῖν οὐ δικασταῖς (οὖσιν), οὔτε ἡμῶν οὔτε τούτων: 'for our words would be addressed to you (*coram vos*), who are not judges either of us or them.' Ἀξία λόγου, for ἀξιέπαινα, 'worthy of praise and glory.' So in Isæus, p. 17, we have, οἱ Ξ. τοῦ λόγου ἄξιοι.

2. καὶ τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν] Imitated by Joseph. Bell. iv. 3, 10, καὶ τί δεῖ τὰ τῶν προγόνων λέγειν; and Livy, ix. 34, 'Quid ego *antiqua* repetam?' and xxviii. 42. So in Herodot. ix. 27, we have, παλαιὰ καὶ καινὰ λέγειν. Ἀκοαὶ λόγων we may, with Goeller, explain as standing for λόγοι ἀκουσθέντες: or the genit. may be taken for an adject. 'hearsay reports.' For the vulg. ὄψεις, I have, with Pop. and Goell., edited ὄψις, from several MSS. Bekker, indeed, retains the common reading, but injudiciously, since internal evidence is quite in favour of ὄψις, from its being far more likely that ὄψις would be altered to ὄψεις (as more correspondent to ἀκοαὶ) than the contrary. Of the words, a little after, εἰ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, the sense is, 'even though it be rather irksome to us to be always bringing them forward—speak of them we must.' Bredow points after ἔσται, not προβαλλομένοις, supposing an ellips. at δι' ὄχλου of ὑμῖν. This, however, at once does violence to the construction, and injures the sense. The common punctuation and the sense above assigned are confirmed by numerous parallel passages and imitations which I have noted, e. g. Aristoph. Conc. 888, κεἰ γὰρ δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις: and Philostr. p. 810, fin. τὸ ἀπέριττον καὶ μὴ δι' ὄχλου εἶναι αὐταῖς. Pausan. iv. 4, 5. Dio Cass. 317, 64, et sæpe al. Of προβάλλεσθαι the literal sense is to *put forward*. Here it signifies fig. *properare*; similar to which is the sense, *proponere*, it bears in Dio Cass. 470, 36, ὅτι οὐδὲ ἐκεῖνοί τι τῶν προβληθέντων ὑπ' αὐτοῦ πράξουσι. Also that of *commemorare*, (though as said of a *person*,) Hdot. iv. 46, ἔθνος οὐδὲν ἔχομεν προβαλέσθαι περὶ σοφίης. Δι' ὄχλου stands for ὀχλώδες, on which see Matth. Gr. Gr. p. 1149. At καὶ γὰρ ὅτε ἐδρῶμεν, &c. the γὰρ has reference to something omitted, q. d. '[And reason is there that we should;] *for* when we

ἐκινδυνεύετο· ἧς τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντὸς, εἴ τι ὠφελεῖ, στερισκώμεθα. 3. ῥηθήσεται δὲ οὐ παραιτήσεως μᾶλλον ἕνεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἵαν ὑμῖν πόλιν, μὴ εὖ βουλευομένοις, ὁ ἀγὼν καταστήσεται. 4. φαμὲν γὰρ Μαραθωνί τε μόνοι προκινδυνεῦσαι τῷ βαρβάρῳ, καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ, ἐν Σαλαμῖνι ξυνναυμαχῆσαι· ὅπερ ἔσχε μὴ κατὰ πόλεις

achieved [them].' By ἐπ' ὠφελείᾳ is meant not simply, as the words literally import, 'for good or benefit,' but, 'for the *common* good;' that word being delicately suppressed, in order to avoid an *exprobratio beneficii*. Of the term ἐκινδυνεύετο the sense is, 'they were accomplished with peril.' In this *passive* use the word occurs also supra i. 78, and infra ii. 43: as also in Demosth. 432, 25, οἱ πολιτευόμενοι δι' ὧν τὰ μέγιστα κινδυνεύεται τῇ πόλει. Lucian, ii. 593. Arrian, E. A. ii. 6, 7, 8. Pind. Nem. v. 26, αἰδέομαι μεγὰ εἰπεῖν κεκινδυνευμένον.

Of the words ἧς τοῦ μὲν ἔργου—στερισκώμεθα, the sense is disputed. Poppo and Goeller assign the following: 'of the actual doing [of the good], ye have had your share, but we must have ours also of the glory.' Yet, as Arnold observes, 'though such expresses what is true in itself, it would be little to the purpose here had in view, which is to represent the Athenians as having the world themselves, and therefore as being entitled to the gratitude of Greece, thus to allow any share of it to others.' Accordingly he would interpret as follows: 'of the solid fruit of that common benefit ye have had your share; but let us, too, have our share of the credit of it.' Such, indeed, was the very sense long ago propounded by myself in my Translation: and retaining this, I would render, 'of which common benefit, as ye have had your share of the *substance*, let us not be wholly deprived—if that can do us any good—of the *mention*,' i. e. by way of gaining credit to ourselves. The term μετέχειν, when followed by μέρος, as here, (and also in a passage of Isocr. p. 116, ἡγοῦμαι περὶ τοῦ πολεμεῖν ἢ μὴ, προσήκειν μάλιστα τούτοις συμβουλεύειν, οἵπερ καὶ τῶν κινδύνων πλεῖστον μέρος μεθέξουσιν,) should be rendered 'to have one's share of any thing with another.'

3. οὐ παραιτήσεως μᾶλλον] 'not so much by way of excusing ourselves, or deprecating any just censure.'

4. φαμὲν γὰρ Μαραθωνί τε μόνοι προκινδυνεῦσαι] 'for we affirm that at Marathon it was *we* who adventured alone to commence the combat against the barbarian.' Here, though the προ in προκινδ. might bear the sense of *pro* in Latin, 'in defence of,' yet the term μόνοι absolutely requires us to assign the sense '*ante* alios pugnasse,' (what in Homer we have similarly expressed by πρόμαχοι γενέσθαι:) the very sense, indeed, which is also to be assigned to the famous Demosthenean outburst: Οὐ μὰ τοὺς ἐν Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων! In this manner, too, the term is used by Dio Cass. 176, 59, τοὺς δὲ ἱππέας προεβάλετο προκινδυνεῦσαι σφίσιν. Polyb. vi. 3. Isocr. Paneg. c. 22. In the term μόνοι we have an oratorical hyperbole; for it is well known the Platæans joined the Athenians; but here, from their being only few in number, they are not mentioned. Μαραθῶνι, 'at Marathon.' The preposition ἐν in such cases, while most frequently *expressed* in the poets, is usually in the prose writers omitted. See Poppo, and Matth. Gr. Gr. § 406, 6. By the dative after προκινδυνεῦσαι we have intimated, though not expressed, the sense *against*, from the idea of *fighting* being inherent in the term προκινδ.

On the words, a little after, ἐσβάντες ἐς τὰς ναῦς, Pop. cites a passage of Aristid. ii. 440, as noticing the gravity and dignity of the thing, for the Athenians to venture ἐκλείπειν τὴν πόλιν καὶ εἰς τὰς ναῦς ἐκβῆναι. To this, I would notice, an evident reference is had by Plutarch, Themist. 9, in the words ἀναγκαῖον—τὴν πόλιν ἀφέντας ἐμφῦναι ταῖς ναυσὶν, where it is strange the editors should not have seen that the true reading is no other than that preserved in *one* MS., ἐμβῆναι.

After ὅπερ ἔσχε we have μὴ following; from the term ἔχειν, which here stands for κατέχειν or ἐπέχειν, (as in a similar passage of Herodot. v. 101, τὸ δὲ μὴ λεηλατῆσαι ἑλόντας σφέας τὴν πόλιν ἔσχε τόδε. See also i. 158.) being one of those verbs *involving* in them an idea of *denial*. See Matth. Gr. Gr. § 534, note 4, 3. Of κατὰ πόλεις the sense is, 'city by city.' Ἀδυνάτων ἂν ὄντων, 'since they would have been unable.' On ἂν with a participle, see Matth. Gr. Gr. § 597, 6.

αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. 5. τεκμήριον δὲ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν, ὡς οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως, κατὰ τάχος τῷ πλέονι τοῦ στρατοῦ ἀνεχώρησεν. LXXIV. Τοιούτου μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμόν τε νεῶν πλεῖστον καὶ ἄνδρα στρατηγὸν ξυνετώτατον, καὶ προθυμίαν ἀοκνοτάτην, ναῦς μέν γε ἐς τὰς †τετρακοσίας ὀλίγῳ ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο,—ὅπερ σαφέστατα ἔσωσε τὰ πράγματα,—καὶ αὐτοὶ διὰ τοῦτο δὴ

5. ὡς οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως] 'considering his power to be no longer like what it had been before;' as infra ii. 80, ὁ περίπλους οὐκέτι ἔσοιτο ὁμοῖος, i. e. 'would be no longer what it had been before.' Such Goell. and Arn., following Portus, suppose to be the sense intended. Yet so feeble does this appear, that I must still adhere to the opinion propounded by myself in Translation, that ὁμοίας here stands for ἴσης, ἀντιπάλου, *paris, equal in force*. Render, 'inasmuch as he had no longer a force of equal match [with the Greeks].' Or, if we express the force of the article, 'inasmuch as the force he had was no longer of equal match [with his enemies].' Poppo, indeed, seems to doubt whether the word is ever so used. But that it *is*, I am enabled to prove by several examples, of which the following must suffice. Herodot. ix. 96, οὐκ ἐδόκεον ὁμοῖοι εἶναι, 'they did not seem a match [for their enemies].' Hom. Od. xix. 240, (of Ulysses,) παῦροι γὰρ Ἀχαίων ἦσαν ὁμοῖοι αὐτῷ, 'few of the Achæans were his match.' So also in Latin we have *par non esse hosti*, and often *par esse* simply, without the dat. Remarkably corresponding to the Greek and Latin, is the English idiom 'to be a match for any one,' and, 'to be any one's match;' the word *match* being derived from A.-Sax. *maca, par, æqualis*.

Ch. LXXIV. 1. Τοιούτου] i. e. 'such an event as this,' so momentous. Σαφῶς δηλωθέντος, 'it being clearly evinced,' i. e. wherein it was, &c. See Matth. Gr. Gr. § 563. Of ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο the sense is, 'that the fortunes of Greece were seated in, rested on, depended on her navy.' The phrase is one of frequent occurrence in Aristides. Ἄνδρα στρατηγόν. See Matth. Gr. Gr. § 438. Of ἐς τὰς τετρακοσίας the sense is, 'towards making up the 400.' So difficult is it to justify the number τετρ. (for the exact number, as we learn from Herodotus, was 378,) that Dobree would cancel the words ἐς τὰς τετρακοσίας. But that is merely *cutting* the knot, which may perhaps admit of being untied.

Bekker and Goeller have done wrong in cancelling the τῶν before δύο μοιρῶν, such being not only defended by the similar use of the article supra i. 104, and infra ii. 10 and 47, and very many passages of other writers which might be adduced; but also required by the *nature* of the expression in question, in which the art. is indispensable; for, unless by its definite force, no other sense could be contained in the expression but 'two parts;' whereas the sense is evidently, '*the* two parts taken from a whole divided into three such parts.' Of αἰτιώτατος ἐγένετο the sense is, 'was the chief cause,' 'was chiefly instrumental.' Αἴτιος is a word, both in our author and other Attic writers, of middle signification. Before ναυμαχῆσαι it might seem that τοῦ should have had place: but the word is generally dispensed with in such a case. See Goell., and Matth. Gr. Gr. § 542, note 1, 6, β. Of ἐν τῷ στενῷ ναυμαχῆσαι the sense is, 'in the strait [of Salamis].' So in Herodot. viii. 60, 22, we have, τὸ γὰρ ἐν στενῷ ναυμαχέειν ἡμέων ἐστὶ, the words of Themistocles; where the article would be as much *out* of place as it is here *in* place.

For vulg. σαφέστατα the two best MSS. have σαφῶς. But the former is confirmed by the following passages (evidently written in imitation of the present) in Joseph. Ant. xix. 1, 18, τοῦτο καὶ σαφέστατα ἔσωσε τοὺς ε. κ.τ.λ. Liban. Or. in Julian. § 117, οὗ (read ὃ) δὴ καὶ σαφέστατα σωτὴρ

μάλιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. 2. προθυμίαν δὲ καὶ πολὺ τολμηροτάτην ἐδείξαμεν, οἵ γε, ἐπειδὴ ἡμῖν κατὰ γῆν οὐδεὶς ἐβοήθει,—τῶν ἄλλων ἕδη μέχρι ἡμῶν δουλευόντων,—ἠξιώσαμεν, ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, μήδ' ὡς τὸ τῶν περιλοίπων ξυμμάχων κοινὸν προλιπεῖν, μηδὲ σκεδασθέντες ἀχρεῖοι αὐτοῖς γενέσθαι, ἀλλ' ἐσβάντες ἐς τὰς ναῦς κινδυνεῦσαι, καὶ μὴ ὀργισθῆναι ὅτι ἡμῖν οὐ πρυετιμωρήσατε. 3. ὥστε φαμὲν οὐχ ἧσσον αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου· ὑμεῖς μὲν γὰρ ἀπό τε οἰκουμένων τῶν πόλεων, καὶ ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι, ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον, ἐβοηθήσατε· (ὅτε γοῦν ἥμεν ἔτι σῶοι, οὐ παρεγένεσθε) ἡμεῖς δὲ ἀπό τε τῆς οὐκ οὔσης ἔτι ὁρμώμενοι, καὶ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες, ξυνεσώσαμεν ὑμᾶς τε, τὸ μέρος, καὶ ἡμᾶς αὐτούς. 4. εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῳ, δείσαντες, ὥσπερ καὶ ἄλλοι, περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς ναῦς, ὡς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς, μὴ ἔχοντας ναῦς ἱκανὰς, ναυμαχεῖν· ἀλλὰ καθ' ἡσυχίαν ἂν αὐτῷ προεχώρησε τὰ πράγματα ᾗ ἐβούλετο.

LXXV. Ἆρ' ἄξιοί ἐσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἕνεκα τῆς τότε καὶ γνώμης ξυνέσεως, ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι; 2. καὶ γὰρ αὐτὴν τήνδε ἐλά-

ἐγένετο τῆς στρατίας. Finally, for vulg. καὶ αὐτὸν διὰ τοῦτο ὑμεῖς, &c., Poppo and Goell. edit, from several of the best MSS., καὶ αὐτοὶ διὰ τοῦτο, &c., which I have adopted, as above. The former is retained by Haack and Bekk., but wrongly; for, first, as to ὑμεῖς, it is evidently from the margin, proceeding from those who thus meant to indicate that ὑμεῖς was to be understood at αὐτοί. And as to αὐτὸν, we may suppose it to have proceeded from those who, as they wanted the subject of the verb ἐτιμήσατε to occupy a more prominent position, did not see the force of the αὐτοί. Moreover, αὐτοί, as Pop. and Goell. point out, has more of force and point, because the Spartans had themselves requited the merits of Themistocles with adequate rewards; for they presented him with a noble chariot and a branch of olive, and sent a deputation of their honourable youths to attend him to the very borders of their country, (see Plut. Them. 17. Plat. Menex. 10. Hdot. viii. 124. Arist. ii. 177,) the greatest mark of honour they had ever shown to a foreigner.

2. ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθ.] 'after abandoning their city, and destroying their property;' meaning the *immoveable* property, what they could not take on board ship. Though from l. ii. we find that they removed even the timber of the houses.

3. τούτου] Supply ὠφελεῖσθαι from ὠφελῆσαι. Ἀπὸ τῶν πόλεων. The art. here is not redundant, but stands for the poss. pron., 'your cities.' Ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι, 'in order that you might possess them *hereafter*,' continue to possess them: a use of τὸ λοιπὸν frequent in the Attic writers, especially the dramatic ones; and in which an ellips. exists of the preposition ἐς, (which is *expressed* in Æschyl. Pers. 518. Eum. 678,) and also of χρόνον, which is *expressed* in a passage of Plato, Epist. ix. p. 358. The *plural* form, though rare, occurs in Plato, p. 27. Æschyl. Sept. 66. Æschyl. Choëph. 887, Ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα, in which last passage it will not be necessary to adopt the conjecture of Blomf. ποῦ δὴ τά σοι. For if the word λοιπὰ be taken without the τὰ, as grammatical propriety, seldom relaxed but in choral and lyric verse, requires, it may be supposed to stand for τὰ λοιπά, similarly as λοιπὸν does for τὸ λοιπὸν, *post hac*, of which abundant examples may be seen in Steph. Thes.

In the words ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον, there is, as Matth. Gr. Gr. § 455, 6, has shown, an *anacoluthon*, (of which he adduces other examples, and among these a passage of our author infra ch. 83, ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης,) originating in the circumstance, that a comparison with *more* implies, too, an *opposition*, and two modes of speech are combined. Of ἀπὸ τῆς οὐκ οὔσης ἔτι ὁρμώμενοι the sense is, 'sallying forth from what had ceased to be, was no longer in existence,' i. e. was *ruined*. So infra ii. 44, 3, we have, τῶν οὐκ ὄντων λήθη: and in Herodot. viii. 57, περὶ οὐδεμίης ἐπὶ πατρίδος ναυμαχήσεις. The same idiom has place in Is. xxv. 2, and Matth. ii. 18. Of ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες the sense is, 'adventuring for what was suspended on but a slight thread of hope;' meaning, as the Schol. and Didot point out, the city as then contained in the fleet, the sole receptacle of the citizens; which the oracle had intimated by the words ξυλινὸν τεῖχος, thereby representing it as a thing fragile, wherein there was but a slender hope.

ξυνεσώσαμεν ὑμᾶς τε, τὸ μέρος, καὶ ἡμᾶς αὐτούς] Render, 'We at once saved both you, in some measure, and ourselves.' Τὸ μέρος is, indeed, by Poppo and Goeller, explained, *pro virili*, *quantum in nobis erat*. And such *may* be the sense; though I am induced rather to assign the *former*, from a comparison of two other passages of our author, where τὸ μέρος is similarly used, namely, infra ch. 127, διὰ τὴν ἐκείνου ξυμφοράν, τὸ μέρος, ἔσται ὁ πόλεμος, and ii. 67, ὅπως μὴ—τὴν ἐκείνου πόλιν τὸ μέρος βλάψωσιν, where the expression cannot mean any other than *aliqua ex parte*. This is further confirmed, too, by the expression being so used in Herodot. ii. 173, εἰ ἐθέλοι κατεσπούδασθαι αἰεὶ, μηδὲ ἐς παιγνίην, τὸ μέρος, ἑωυτὸν ἀνιέναι. Lysias, p. 872, διὰ τὸ ἀναγκαῖον σφίσιν αὐτοῖς ἡγεῖσθαι εἶναι μετέχειν, τὸ μέρος, τῶν δεινῶν, ὥσπερ καὶ τῶν ἀγαθῶν μετέχουσι, which last passage is adduced by Dr. Arnold in proof of the foregoing sense. He also adduces a passage of Demosth. p. 367. But there the sense may be, *pro virili parte*, as elsewhere in the same writer. If it be asked, how τὸ μέρος comes to mean this, or rather, what is the force of the article? I answer, that it may be used, according to the opinion of Arnold, note infra i. 127, with a tacit reference to the relative term τὸ ὅλον, (see Plat. Phædr. p. 261,) or τὸ πᾶν, the *part* as opposed to the whole; or rather, as Pop. explains, in the sense 'pro ratâ portione;' q. d. 'In effecting the common deliverance we saved both you, as regards our fair proportion of aid, and ourselves.' Thus the article is really used in reference, as is plain from the *complete* expression, which is τὸ ἐπί μοι, σοι, ἡμῖν, &c. εἶναι μέρος, or ἦκον μέρος. See Steph. Thes. 6023, D. Μέρος cannot, indeed, of itself bear this sense: and accordingly in Jos. Ant. xvi. 5, 2, πύργον ἀναστήσας—ἀσφαλείας τε πόλει μ.ηος ὄντα, καὶ μνήμης τῷ τετελευτηκότι, I suspect that τι has been lost after μέρος. The phrase μέρος τι, 'aliqua ex parte,' is found in our author infra ii. 64. iv. 30, et al.

4. ὡς διεφθαρμένοι] Meaning, 'as ruined persons.' Οὐδὲν ἂν ἔτι ἔδει ὑμᾶς, 'it would not have behoved you.' See Matth. Gr. Gr. § 508, 4, 6. Of the words καθ' ἡσυχίαν ἂν αὐτῷ προεχώρησε τὰ πράγματα ᾗ ἐβούλετο, the sense is, 'but affairs would have quietly taken the very turn which he wished.' Compare Herodot. vii. 139, init. The phrase καθ' ἡσυχίαν signifies 'quietly,' 'without opposition,' as infra vii. 38 & 73. Xen. Anab. ii. 2, 5. Hist. iv. 4, 18. vi. 5, 42. Προεχώρησε τὰ πράγματα means, 'matters would have taken their course,' as in Theophr. Char. Eth. iii. Herodian, vii. 9, 2.

CH. LXXV. 1. Ἆρ' ἄξιοί ἐσμεν—διακεῖσθαι;] So I have edited, with Bekker, Goell., and Pop., while Reiske, Abresch, Gottleb., and Kistem., read ἄρ', and take the sentence *declaratively*; by which the sense is nearly the same, namely, 'We deserve, then, I think;' where, as Arnold observes, 'the question is conveyed by the tone and manner as completely as though it were put in the direct interrogative form.' To this, however, may be urged one serious objection, which is that the Greeks did not use ἄρα, any more than γάρ, to commence a sentence. Accordingly, the ἄρα being retained, the passage may be thus rendered: 'Do we, then, Lacedæmonians, considering the zeal and intelligence which we then displayed, deserve to labour under such a load of envy from the Greeks, on account of the empire which we hold?' In Herodot. ix. 27, the Athenians, after showing their claims to the post of honour, similarly argue, ἄρ' οὐ δίκαιοί εἰμεν ἔχειν ταύτην τὴν τάξιν; 'are we, then, not worthy to hold this post?'

The phrase ἐπιφθόνως διακεῖσθαι evidently stands for φθονεῖσθαι, and hence carries its syntax, namely, a dat. of person and gen. of thing. Yet how it comes to have that sense (whereas it would, from the general use of the term διακεῖσθαι with adverbs, seem only susceptible of the sense 'to be afflicted with envy,' not 'to be the object of envy') the commentators do not

βομεν οὐ βιασάμενοι, ἀλλ' ὑμῶν μὲν οὐκ ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστῆναι· ἐξ αὐτοῦ δὲ τοῦ ἔργου κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς τόδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον καὶ ὠφελείας. 3. καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι, τοῖς πολλοῖς ἀπηχθημένους (καί τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων, ἀλλ' ὑπόπτων καὶ διαφόρων ὄντων) ἀνέντας κινδυνεύειν· καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο. 4. πᾶσι δὲ ἀνεπίφθονον τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων

inform us. It seems to arise from this, that as *διακεῖσθαι* is not unfrequently used for *διατεθεῖσθαι*, 'to be *handled by* any pain or disease of body,' (in which sense the word occurs infra vii. 77, *ὁρᾶτε δὴ ὡς διάκειμαι ὑπὸ τῆς νόσου,*) or by ill-treatment of any kind, (a sense found in Xen. Hist. iv. 1, 15, *οὕτω διάκειμαι ὑφ' ὑμῶν, ὥστε*, &c. vi. 5, 1. Cyr. v. 3, 15,) so it might be applied to any strong passion of the mind, and thus denote ill-*treatment* resulting from the being made the object of any bitter feeling, as *envy*, which pursues its object until reduced to be an object of *pity*. (Compare infra vii. 77, 2.) Thus the phrase *ἐπιφθόνως διακεῖσθαι* signifies to be ill-treated as one *ἐπίφθονος*, to be obnoxious to or an object of envy. In *οὕτως ἄγαν* we have an elegant Atticism not unfrequent in Eurip. and Soph. See Elmsl. on Soph. Œd. Col. 1695.

2. *οὐ βιασάμενοι*] 'not seizing it by force.' *Τὰ ὑπόλοιπα τοῦ βαρβάρου.* Meaning, the remaining *πράγματα* or actions of the war with the barbarian, as infra iii. 10, *παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων.* So in Aristid. Panath. 239, B. we have, *πρὸς τὰ λοιπὰ τοῦ πολέμου*: and in Appian, i. 847, 63, *ἠσχολεῖτο —ἐς τὰ ὑπόλοιπα τῆς στάσεως*, and ii. 124, *τοῦ πολέμου τὰ λοιπὰ ἤκμαζεν.* Of *ἐξ αὐτοῦ τοῦ ἔργου* the sense is, 'from the very nature of the matter in question,' namely, *rule* or dominion. Now *that* being a thing ever obnoxious to hatred, (and no wonder, since 'man is born a wild ass's colt,' Job xi. 12,) hence he who possesses it has need to secure himself against hatred. Thus by the *fear* just after spoken of is to be understood such as proceeds from those who might think themselves aggrieved by the Athenians in the exercise of this rule: and by the *profit*, that arising from the *contributions* of the allies, which were necessary to support this rule. *Ἐς τόδε*, 'to this [state in which it is].' So infra vi. 18, we have, *ἐς τάδε αἴρειν*, 'to bring to this pitch of power.' See Matth. Gr. Gr. § 341.

3. *τοῖς πολλοῖς ἀπηχθημένους*] The constr. is, *οὐκ ἀσφαλὲς ἔτι ἐδόκει [ἡμᾶς] ἀπηχθ. τοῖς πολλοῖς κινδυνεύειν ἀνέντας*, 'seemed not safe for us, who had become odious to most [of the allies], to venture on letting go [our rule],' literally, 'to run hazards by letting go our rule;' letting go the reins of government, relinquishing our rule: for here *τὴν ἀρχὴν* is to be supplied from the subject-matter. And in the same sense *ἀνιέναι* occurs in the next chapter, and vi. 18. The words *καί τινων—διαφόρων ὄντων* are parenthetical; and of *καί τινων καὶ ἤδη ἀποστάντων κατεστραμμένων* the sense is, 'and some even already having, after revolt, been subdued.' Of *ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο* the literal sense is, 'the secessions would have been to you,' i. e. 'the revolters from us would have gone over to you.'

4. *ἀνεπίφθονον*] scil. *ἔστι*, 'it is no matter of censure or reproach,' *ἄμεμπτον.* So infra vi. 83, we have, *πᾶσι δὲ ἀνεπίφθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι*, and vii. 77. viii. 50. And so the term is used in Soph. Trach. 1035. Liban. Or. 702, D. *ἀνεπίφθονον δὴ κἀμὲ*, &c. See the commentators on Eurip. Hec. 1185, and Lucian, i. 40. Such, too, is the use of *ἐπίφθονος*, for *μεμπτὸς*, in the similar phrase *οὐκ ἐπίφθονον εἶναι*, occurring in Eurip. Hippol. 499, *νῦν ἀγὼν μέγας σῶσαι βίον σὸν, κοὐκ ἐπίφθονον τόδε.* And hence, in a most perplexing passage of Euripides, Troad. 736, (the only one, says G. Burges, 'in quo vires ingenii nolim facere ludos,') *τούτων οὕνεκ' οὐ μάχης ἐρᾷν Οὐδ' αἰσχρὸν οὐδὲν, οὐδ' ἐπίφθονόν σε χρὴ*, there was no more occasion for the *conjectures* of Musgrave and others, than for the *alteration* proposed by Matthiæ of *χρὴ* into *δρᾷν*, by which what seemed to them non-

εὖ τίθεσθαι. LXXVI. Ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστησάμενοι ἐξηγεῖσθε· καὶ εἰ τότε, ὑπομείναντες διὰ παντὸς, ἀπήχθησθε ἐν τῇ ἡγεμονίᾳ, ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἧσσον ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν. 2. οὕτως οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν, οὐδ' ἀπὸ τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχήν τε διδομένην ἐδεξάμεθα, καὶ ταύτην μὴ ἀνεῖμεν, ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς καὶ δέους καὶ ὠφελείας· οὐδ' αὖ πρῶτοι τοῦ τοιούτου ὑπάρξαντες, ἀλλ' ἀεὶ καθεστῶτος, 'τὸν ἥσσω ὑπὸ τοῦ δυνατωτέρου κατείργεσθαι·' ἄξιοί

sense, (though not so in effect,) they only thus converted into a frigid truism. All will be intelligible, and to the purpose, if the passage be but pointed thus: *Τούτων οὕνεκ' οὐ μάχης ἐρᾷν (Οὐδ' αἰσχρὸν οὐδὲν, οὐδ' ἐπίφθονόν) σε χρή.* There is here an ellips. of *ἐστί*, and the full sense is, 'It is neither any thing base nor censurable [so to do],' i. e. to be not fond of strife.

Of *τὰ ξυμφέροντα εὖ τίθεσθαι* the sense is, 'to well manage (*καλῶς οἰκονομεῖν*, to put into the best posture) their own interests.' So infra iv. 59, 4, *τὰ ἴδια εὖ θέσθαι*, where see note. *Τῶν μεγίστων πέρι κινδύνων.* Render, 'in matters concerning (i. e. which involve) imminent danger.'

Ch. LXXVI. 1. *ὑμεῖς γοῦν*, &c.] 'You, for instance,' q. d. 'It is not only what you cannot blame in us, but it is no other than what *you* do *yourselves*;' by which they retort the charge of holding their allies in subjection upon the Lacedæmonians themselves.

τὰς ἐν τῇ Πελ. πόλεις—καταστησάμενοι] The sense is, 'ye use your rule, or supremacy, by regulating the polities of the Peloponnesian states to such a form, as is advantageous to you:' namely, *oligarchy.* So supra ch. 19, 1, we have, *κατ' ὀλιγαρχίαν σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύσωσι* (scil. *οἱ ξύμμαχοι*) *θεραπεύοντες* scil. *ἡγοῦντο*: and i. 144, 4, *πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως αὐτονομεῖσθαι.* With respect to the *construction* here, the accusative *πόλεις* '*states*' is governed not of *ἐξηγ.*, but *καταστησάμενοι*, there being an ellips. of *αὐτῶν* after *ἐξηγ.* Of *ὑπομείναντες διὰ παντὸς* the sense is, (as Poppo explains,) 'si perseverassetis semper in bello ac principatu.' *Ἀπήχθησθε ἐν τῇ ἡγεμονίᾳ*, 'had become odious in the exercise of empire.' So infra ii. 64, we have, *ἐν τῇ ἀρχῇ ἀπήχθ.* Of *λυπηροὺς γενομένους τοῖς ξυμμάχοις* the sense is, 'become odious to the allies.' *Ἄρχειν ἐγκρατῶς*, 'to rule rigorously, to hold the reins of government with a strong hand,' as opposed to *ἀνέντας*, 'letting them go:' a phrase occurring also in Dionys. Hal. Ant. 1017, 5, Reiske. App. i. 605, 75. Jos. 603, 21. Dio Cass. 180, 80. 1825, 9. Aristid. i. 362. So also in the similar phrase, found in Dionys. Hal. Ant. 747, 10. 777, 1. 781, 12, *ἐγκρατῶς* has the sense *tenaciter*, as in Theocr. Id. xxv. 266, though in the physical acceptation.

2. *οὕτως*] 'wherefore;' lit. 'and so,' as infra ch. 81, and vi. 92; and Æschyl. Ag. 1600, *οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί.* Jos. Ant. xvii. 10, 6, *οὕτως πολλὴ ἀφροσύνη ἐνεπολιτεύετο τῷ ἔθνει.* And in this manner the word is used sometimes in Xenophon. In *οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν*, by *θαυμ.* is implied a mixture of surprise and censure; as in Xen. Œcon. ii. 9, *οὐ θαυμαστὸν δοκεῖς τοῦτο ποιεῖν*; and Cyr. iv. 6, 2. Dionys. Hal. Ant. viii. 23, Sylb. *οὐδὲν οἰόμεθά σε ποιεῖν θαυμαστὸν, εἰ*, &c. Xen. Mem. ii. 7, 13, *θ. ποιεῖς, ὃς*, &c. And so in Aristoph. Thesm. 466, we have, *οὐ θαυμάσιόν ἐστ', οὐδὲ ἐπιζεῖν τὴν χολὴν*, 'a strange and shocking thing, enough to make one's bile rise,' one's blood boil. Of *ἀπὸ τοῦ ἀνθρωπείου τρόπου* the sense is, 'remote from, out of the ordinary course of human action.' So Aristid. t. ii. 48, A. *ὅτι δὲ οὐδὲν ἔξω εἰωθότων, οὐδὲ ἀπὸ τῆς ἀνθρωπείας φύσεως ποιεῖν. Ἀνεῖμεν* is for *ἀφίεμεν.*

οὐδ' αὖ πρῶτοι τοῦ τοιούτου ὑπάρξαντες] 'did not originate such a rule;' for at *τοιούτου* is to be supplied *νόμου.* So infra v. 105, we have, *ἡμεῖς οὔτε θέντες τὸν νόμον, οὔτε κειμένῳ πρῶτοι χρησάμενοι.* Many passages to the same effect might be adduced from classical writers,, (as Plato, Demosth., Dionys. Hal., and Aristides,) insomuch that the maxim, founded on that rule of human action, seems to have passed into a proverb. Of

τε ἅμα νομίζοντες εἶναι, καὶ ὑμῖν δοκοῦντες μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι τῷ δικαίῳ λόγῳ νῦν χρῆσθε· ὃν οὐδείς πω, παρατυχὸν ἰσχύϊ τι κτήσασθαι, προθεὶς, τοῦ μὴ πλέον ἔχειν ἀπετράπετο. 3. ἐπαινεῖσθαί τε ἄξιοι οἵτινες χρησάμενοι τῇ ἀνθρωπείᾳ φύσει ὥστε ἑτέρων ἄρχειν, δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν γεγένηνται. 4. ἄλλους γ' ἂν οὖν οἰόμεθα, τὰ ἡμέτερα λαβόντας, δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν· ἡμῖν δὲ καὶ ἐκ τοῦ ἐπιεικοῦς ἀδοξία τὸ πλέον ἢ ἔπαινος οὐκ εἰκότως περιέστη. LXXVII. Καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις, φιλοδικεῖν δοκοῦμεν. 2. καὶ οὐδεὶς σκοπεῖ

ἄξιοί τε ἅμα νομίζοντες εἶναι the sense is, 'and moreover accounting ourselves worthy [of this rule].' In this sense ἱκανοὶ occurs infra ch. 95. Μέχρι οὗ τὰ ξυμφέροντα—χρῆσθε, 'until now, when, by considerations of interest, ye resort to the argument of *justice*.' For such is the sense of τὰ ξυμφέροντα λογιζόμενοι, 'utilia spectantes.' Of this expression, which is exceedingly rare, I have met with but one example elsewhere, namely, Lucian, i. 735, ὅμως τῷ δικαίῳ λόγῳ οὐκ ἂν ἔξω εἴης τοῦ ἡμαρτηκέναι. By τῷ δικαίῳ λόγῳ is meant, 'the argument of justice,' namely, 'it is just that the Greeks should be free.'

Of the words following, ὃν οὐδείς πω—ἀπετράπετο, the sense is, 'which no one ever yet, when an opportunity offered of acquiring aught by dint of *power*, so far preferred, as to be diverted from seeking his *advantage*.' Προθεὶς, for προκρίνας, or προτιμήσας. On the pleonasm of μὴ, see Matth. Gr. Gr.

3. χρησάμενοι τῇ ἀνθρωπείᾳ φύσει] 'following the [innate dictates of] human nature,' or that feeling implanted in man, which prompts him to seek to rule others. So Gottleb. explains, referring to Hemst. on Callim. Hymn. ad Dian. v. 69. The sense, however, rather seems to be, 'through experience or suffering of the passion natural to man:' a use of χρ. frequent in our author. So infra i. 130, ὀργῇ χρ., vii. 30, πάθει χρ., and vi. 15, ἐπιθυμίαις χρ. Of δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν γεγένηνται the sense is, 'have been more observant of justice than according to their power [to commit injustice].' So infra vi. 15, ταῖς ἐπιθυμίαις μείζοσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρῆτο. This being one of those cases (noticed by Matth. Gr. Gr. § 449) in which it is not a *subst.* that is compared with another, but the *quality* of a thing that is considered in *proportion* to another quality, and compared in degree with it. See infra ii. 50. vii. 45.

4. γ' ἂν οὖν] This particle serves to prove *à signo, vel exemplo;* as in passages of Xen. and Arist., cited by Hoog. de Part. p. 38, 74, and 144. On the repeated ἂν, see Matth. Gr. Gr. § 600. Of εἴ τι μετριάζομεν the sense is, 'whether we use moderation, are *μέτριοι*:' which was intimated by δικαιότεροι, &c. preceding. Περιέστη, 'has happened to us,' (in which sense the word occurs infra vii. 70,) or (as Arnold explains) 'has come round to us in the course of events.' See infra vi. 24.

Ch. LXXVII. 1. καὶ ἐλασσούμενοι γὰρ] It is well remarked by Goell., that the καὶ is not to be joined with γὰρ, but is to be referred to the words following, καὶ παρ' ἡμῖν αὐτοῖς, &c. By means of the particles καὶ—καὶ, we have here two sentences combined, of which the one contains the cause of the other, (see infra ii. 60,) the sense being, as Goell. explains, 'Etsi enim apud nos ipsos judicia constituimus secundum æquabilitatem juris præbendi et repetendi, tamen litigiosi esse videmur.' Ἐλασσούμενοι may with Goell. and Arn. be explained, 'not standing upon our own right,' i. e. condescending to let our disputes with them be fairly tried, instead of deciding, as we might, by our sovereign power. Of the words καὶ παρ' ἡμῖν—κρίσεις, the sense is, 'and [although] having made the decisions before us ourselves to be according to equal laws, impartially administered to all.' Ποιήσ. here signifies not *making*, but rather *constituentes*, 'causing them to be made.' And παρ' ἡμῖν αὐτοῖς signifies *coram nobis ipsis*, i. e. in cases of appeal. Of the somewhat rare term φιλοδικεῖν, an example occurs in Aristot. Rhet. i. 13, 2, καὶ ὅσα φιλοδικεῖν δόξειεν ἂν ὁ ἐπεξιών. This litigiousness of the Athenians is

αὐτῶν τοῖς καὶ ἄλλοθί που ἀρχὴν ἔχουσι, καὶ ἧσσον ἡμῶν πρὸς τοὺς ὑπηκόους μετρίοις οὖσι, διότι τοῦτο οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῇ, δικάζεσθαι οὐδὲν προσδέονται. 3. οἱ δὲ, εἰθισμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἤν τι παρὰ τὸ μὴ οἴεσθαι χρῆναι, ἢ γνώμῃ, ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν, καὶ ὁπωσοῦν ἐλασσωθῶσιν, οὐ τοῦ πλέονος μὴ στερισκόμενοι χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερῶς ἐπλεονεκτοῦμεν· ἐκείνως δὲ οὐδ' ἂν αὐτοὶ ἀντέλεγον ὡς οὐ χρεὼν τὸν ἧσσω τῷ κρατοῦντι ὑποχωρεῖν. 4. ἀδικούμενοί τε, ὡς ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ, πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσονος, κατ-

severely satirized by Aristophanes in his *Wasps*. And so in his *Birds*, 40, he has this sharp sarcasm: Ἀθηναῖοι δ' ἀεὶ ἐπὶ τῶν δικῶν ᾄδουσι πάντα τὸν βίον.

3. οἱ δὲ, εἰθισμένοι, &c.] 'But they, since they are accustomed;' the art. being here used for the pron. demonstr. Παρὰ τὸ μὴ οἴεσθαι χρῆναι, 'beyond, i. e. otherwise than, they think ought to be done.' See Matth. Gr. Gr. § 534. Γνώμῃ, 'in any decision at law.' Ἡ δυνάμει τῇ διὰ τὴν ἀρχὴν, lit. 'or by the hand of power,' that supplied by domination. Καὶ ὁπωσοῦν, Goeller remarks, is nearly equivalent to καὶ ὁτιοῦν. The full sense is, 'if they be at all aggrieved in ever so slight a way,' or, what is equivalent, even in ever so slight a point. Indeed the καὶ is intensive, as infra viii. 90, τρόπῳ ὅστις καὶ ὑπωσοῦν ἀνεκτός. For τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν, Goeller observes, τὸ ἐνδεὲς χαλ. φέρ. would have been more accordant to common usage; but the gen. is elsewhere so found in our author, as infra ii. 62. See Matth. Gr. Gr. § 368, a. Ἐνδεοῦς may mean, 'on account of what is wanting,' namely, to their desires, what is withheld; what is wanting to make up their full claims. So Burke said in one of his speeches, in 1774, 'the fewer causes of dissatisfaction are left by any government, the more the subject will be inclined to resist and rebel.' Similar, too, is a saying in Herodian, ii. 3, 19.

ἀποθέμενοι τὸν νόμον] lit. 'making away with law.' Ἐπλεονεκτοῦμεν, 'had acted on a principle of rapacity,' as in Herodot. viii. 12, init. Ἐκείνως δὲ—ὑποχωρεῖν, 'for in that case (i. e. if we had openly acted rapaciously) not even they have denied that it does not behove the inferior in power to yield to the superior.'

4. ἀδικούμενοί τε, ὡς ἔοικεν—βιαζόμενοι] We have here a sort of ἀκριλογία or over-minute distinction, (see Dio Cass. 74, 5,) like that between *αἰτίαν* and *κατηγορίαν* supra i. 69, between ἀδικεῖσθαι and βιάζεσθαι, since supra i. 45 and 68, βία stands for ἀδικία, though, as Poppo observes, the idea of *injury* is inherent in each.

τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου—καταναγκάζεσθαι] Of these words, which involve no little difficulty, the sense has been variously understood. The so-called versions of Gottleb. and Port., adopted by Poppo and Goell., are loose and wordy *paraphrases*, such as will extract almost any sense from so many given words. And how little the terms themselves will bear the construction thus put on them, is quite certain. Where, I would ask, does ὁ ἴσος ever mean *an equal?* Heilm. was the first to see that the *subject* of each member of the sentence is contained in τὸ μὲν and τὸ δὲ, and that all the rest of the words form the *predicate*. And he might have confirmed his view from a strikingly similar passage infra iv. 86, 6, ἀπάτῃ γὰρ εὐπρεπεῖ αἰσχιον, τοῖς γε ἐν ἀξιώματι πλεονεκτῆσαι ἢ βίᾳ ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαιώσει, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλῇ. And against this, vainly is it urged by Pop. and Goell., that thus ἀπ' ἴσου and ἀπὸ κρείττονος would be required; for ἀπὸ κρείττονος is an expression no where found; nor, I believe, ἀπ' ἴσου, though ἐξ ἴσου does occur. But were it found, it would be equal to ἀπὸ τοῦ ἴσου, which occurs not unfrequently in our author. Supposing the sense assigned by Heilm. to be correct, the words will import, 'for the one seems a defrauding, or over-reaching, on the part of one's equal; that, a compulsion by a stronger than oneself.' But, not to say that the expression ὁ ἴσος never bears this sense 'one's equal,' the usus loquendi rather requires us to take the τοῦ as a *neuter;* in which case the antithetical ἀπὸ τοῦ κρείττονος must also be so taken; a use this which, though not

ἀναγκάζεσθαι. 5. ὑπὸ γοῦν τοῦ Μήδου δεινότερα τούτων πάσχοντες ἠνείχοντο· ἡ δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ ἀεὶ βαρὺ τοῖς ὑπηκόοις. 6. ὑμεῖς γ' ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξαιτε, τάχα ἂν τὴν εὔνοιαν, ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε, μεταβάλοιτε· εἴπερ οἷα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγου ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. 7. ἄμικτα γὰρ τά τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ πρυσέτι εἷς ἕκαστος ἐξιὼν οὔτε τούτοις χρῆται, οὔθ' οἷς ἡ ἄλλη Ἑλλὰς νομίζει.

frequent, is far from being unprecedented. Thus Longin. Sat. xv. *ἀεὶ τοῦ κρείττονος ἀκούομεν*, 'quod fortius est.' See Jacobs' Anthol. xi. 189. The general meaning may, then, be expressed as follows: 'for what is done in the *one* case, seems a being overreached on a footing of *equal justice;* in the other, a being constrained by a force too strong to be opposed.' With this use of *ἀπὸ τοῦ ἴσου πλεονεκτεῖσθαι*, I would compare other expressions elsewhere in our author, as infra i. 143, *οὐκ ἀπὸ τοῦ ἴσου*, 'not on an equal footing:' and viii. 89, 3, *ἀπὸ τῶν ὁμοίων ἐλασσούμενος*: iii. 84, 1, *οἵ τε μὴ ἐπὶ πλεονεξίᾳ, ἀπὸ τοῦ ἴσου δὲ ἐπιόντες*. So also *τὸ ἴσον* in Eurip. Phœn. 541, where see Valckn. And similarly in Aristid. i. 307, we have, *οὗτός ἐστιν ἀρχῆς θεσμὸς, μὴ ἀπὸ τοῦ ἴσου πρὸς τοὺς ὑπηκόους κρίνεσθαι*. Finally, with *ἀπὸ τοῦ κρείσσονος* compare *ἐκ τοῦ κρείσσονος* in p. 16 of the Preface to Wolf's Herodian; also Herodot. vii. 236, 3, *τοῦ εὐτυχέειν φθονέουσι καὶ τὸ κρεῖσσον στυγέουσι*: and Eurip. Phœn. 549, *τῷ πλέονι δ' ἀεὶ πολέμιον καθίσταται Τοὖλασσον*.

5. *γοῦν*] 'thus, for instance.' For we have here an exemplification of the above saying, that 'men are less tolerant of injury than of force.' *Πάσχοντες ἠνείχοντο*, 'they endured suffering.' For verbs of *enduring* form one among those three classes of verbs mentioned by Matth. Gr. Gr. § 550, which take along with them, not so much an object to which they refer, as the sphere of their activity; and so have this latter in the particip. Of *εἰκότως* the sense is *merito quidem;* an elegant use of the particle, which, when thus used at the end of a sentence, stands for a clause; and so requires the punctuation above adopted. This, too, I would observe, is supported by Toup on Longin. p. 284, who adduces two passages, one from Lycurgus, the other from Diodorus Siculus, in which *εἰκότως* is thus followed by a clause commencing with *γάρ*. The idiom is one also found in Eurip. Or. 725, where I would point *εἰκότως· κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακὸν*, for the sentence is left incomplete, being interrupted by the speaker following; and we must there supply, what is left to be understood, *οὐδὲν θαυμαστόν ἐστι*. By the expression *τὸ παρὸν* is meant 'the present state of things;' as in Herodot. i. 21, *πρὸς τὸ παρὸν βουλεύεσθαι*. Here the term is *emphatic;* there being a tacit comparison of what is *present* with its contrary, *τὸ ἀπὸν*, which is fully expressed in Eurip. Hipp. 184, *οὐδέ σ' ἀρέσκει τὸ παρὸν, τὸ δ' ἀπὸν φιλότερον ἡγεῖ*. So to sick persons the present posture soon becomes irksome, and they seek another, *τὸ ἀπόν*.

6. *ἡμέτερον δέος*] Pron. poss. for genit. of personal; as supra i. 69, *ὑμ. ἐλπίδες*. *Οἷα—ὑπεδείξατε*, 'ye showed, evinced, displayed such actions as,' &c. Constr. *εἴπερ ὁμοια ὑπεδ. οἷα*, &c. *Γνώσεσθε*, 'shall decree, direct.'

7. *ἄμικτα γὰρ—ἔχετε*] Construe *ἔχετε γὰρ τὰ καθ' ὑμᾶς αὐτοὺς νόμιμα ἄμικτα τοῖς ἄλλοις*, scil. Græcis. By *ἄμικτα* is meant, as Duk. explains, *σύμφωνα* scil. *πρὸς τὰ ἔθιμα τῶν ἄλλων Ἑλλήνων ἀσυμβίβαστα*, 'institutions and customs which do not amalgamate with those of the other Greeks;' the allusion being to liquids, such as vinegar and oil, which will not mingle together. So Æschyl. Agam. 312, *οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν* (*apparere*) *ὄξος τ' ἄλειφά τ' ἐγχέας ταὐτῷ κύτει* (vessel) *διχοστατοῦντ' ἄν, οὐ φίλῳ προσεννέπους*. Similarly in Joseph. Ant. xi. 6, 5, it is said of the Jews, *ἔθνος ἐστιν ἄμικτον, ἀσύμφυλον, οὔτε θρησκείαν τὴν αὐτὴν τοῖς ἄλλοις ἔχον, οὔτε νόμοις χρώμενον ὁμοίοις*. In short, there seems a reference, in a general way, to that unsocial, nay anti-social, spirit, which the Lacedæmonians evinced towards other nations, by suffering no foreigners to reside among them, by using peculiar customs, and keeping apart from foreigners, even when sojourning among them. See i. 144 and 124.

ἐξιὼν] The commentators explain 'going out to war.' But the term may rather be supposed to have a general reference to the going out to foreign countries, for government or travel, or other purposes, including war. And the best commentary on this passage is found in the Panathenaic Oration of Isocr. § 82, seqq.; and especially p. 475, init. *τῶν νόμων τῶν κοινῶν ἐξεστηκότας, καὶ μηδὲν τῶν αὐτῶν μήτε τοῖς Ἕλλησι, μήτε τοῖς Βαρβάροις γιγνώσκοντας*. Of *νομίζειν*, as employed in the sense, to *use, adopt*, examples occur infra iii. 82, *εὐσεβείᾳ οὐδέτεροι ἐνόμιζον*, and ii. 38, *ἀγῶσι καὶ θυσίαις νομίζοντες*, where see notes.

LXXVIII. Βουλεύεσθε οὖν βραδέως, ὡς οὐ περὶ βραχέων· καὶ μὴ, ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες, οἰκεῖον πόνον πρόσθησθε· τοῦ δὲ πολέμου τὸν παράλογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι, προδιάγνωτε· μηκυνόμενος γὰρ φιλεῖ ἐς τύχας τὰ πολλὰ περιίστασθαι, ὧν ἴσον τε ἀπέχομεν, καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται. 2. ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρότερον ἔχονται, ἃ χρὴν ὕστερον δρᾶν· κακοπαθοῦντες δὲ ἤδη, τῶν λόγων ἅπτονται. 3. ἡμεῖς δὲ ἐν οὐδεμιᾷ πω τοιαύτῃ ἁμαρτίᾳ ὄντες, οὔτ' αὐτοὶ οὔθ' ὑμᾶς ὁρῶντες, λέγομεν ὑμῖν, ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκῃ λύεσθαι κατὰ τὴν ξυνθήκην· ἢ θεοὺς τοὺς ὁρκίους

Ch. LXXVIII. 1. *ὡς οὐ περὶ βραχέων*] Supp. *βουλευόμενοι*, from *βουλεύεσθε*. Ὡς has here the sense *quippe, inasmuch as*. Βραχέων, meaning, trifling matters, as i. 140. An evident imitation of this passage is found in Menand. ap. Corp. Byz. p. 134, *χρεὼν οὖν ὑμᾶς, ὡς οὐ περὶ βραχέων βουλευομένους*. The term *προστίθεσθαι* has here the somewhat unusual sense *accersere, adsciscere, se contrahere*, as infra 144, 1, *κινδύνους προστίθεσθαι*, and elsewhere not unfrequently in Dio Cass. and Arrian: also Eurip. Heracl. 147, *ἴδια προσθέσθαι κακά*.

τὸν παράλογον] Παράλογος is properly an adjective; but in Thucydides and certain other Attic writers by whom he has been imitated, it is, as here, used substantively, in the sense 'an event contrary to all expectation.' So in Appian, Mithr. 93, (a passage imitated from the present,) we have, *ὁ παράλογος τοῦ πολέμου*: and in a passage of our author infra iii. 16, *πολὺς ὁ παράλογος*, the sense is, *unexpectedness*, q. d. 'Few know the unexpectedness (i. e. tendency to unexpected events) of the war, how great it is.' Of *ἐς τύχας τὰ πολλὰ περιίστασθαι* the sense is, 'to come round and terminate in some hazardous or eventful crisis:' evidently imitated from which are the words of Procop. 41, 4, *τὰ γὰρ τῶν πραγμάτων ὀξύτατα ἐς τὸ τῆς τύχης ὡς τὰ πολλὰ περιΐσταται κράτος*: and 137, 25, *ἐς ἐπισφαλῆ στενοχωρίαν ὡς τὰ πολλὰ περιΐσταται*.

ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται] 'and which way soever it (i. e. the catastrophe) [fall out] is suspended on the perilous die of uncertainty.' We have here a blending together of two modes of expression, *ἐν ἀδήλῳ ἐστὶ* (as in Dionys. Hal. Ant. i. 1377) for *ἄδηλόν ἐστι*, and *κινδυνεύεται*, 'is put to hazard.' So infra ii. 43, we have, *οἷς ἡ ἐναντία μεταβολὴ ἔτι κινδυνεύεται*: and in Demosth. 432, 25, *τὰ μέγιστα κινδυνεύεται τῇ πόλει*. Dionys. Hal. Ant. vi. 52, *τῇ πόλει δ' οὐδὲν ἕτερον κινδυνεύεται*.

2. *τῶν λόγων ἅπτονται*] 'apply to, have recourse to words,' i. e. counsels, *capessere consilia:* a use of *ἅπτομαι* not unfrequent in the Attic writers. So Eurip. Ion, 544, *λόγων ἀψώμεθ' ἄλλων*: and Alcest. 967, *πλεῖστον ἀψάμενος λόγων*. Theocr. Id. xxii. 114, *ἀπτόμενος—πόνου*.

3. *ἐν οὐδεμιᾷ—ἁμαρτίᾳ ὄντες*] 'who are in no such error.' Schol. *ἀβουλίᾳ περὶ τοῦ πολέμου*. So supra i. 32, *δόξῃς ἁμαρτίᾳ*. Of the words following, *ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία*, the sense is, 'while to consult well is yet at the option of both parties to choose or refuse.' The article here seems to have no place; nor have I found it any where except in Demosth. p. 1416, 7, and there *ἡ εὐβ.* means 'his sage counsel.' Accordingly I suspect that for *ἡ* we should read *ᾗ, sit.* Of *τὰ δὲ διάφορα δίκῃ λύεσθαι* the sense is, 'but that the differences may be adjusted by judicial discussion:' a phrase of frequent occurrence in our author. Ἤ, *or else*, as infra i. 121 and 140. Poppo, indeed, from most of the best MSS., edits *εἰ δὲ μή*, which, however, is an evident gloss. On the

μάρτυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας ταύτῃ ᾗ ἂν ὑφηγῆσθε."

LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς τοὺς Ἀθηναίους, καὶ τῶν Ἀθηναίων ἃ ἔλεξαν, μεταστησάμενοι πάντας ἐβουλεύοντο κατὰ σφᾶς αὐτοὺς περὶ τῶν παρόντων. 2. καὶ τῶν μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνῶμαι ἔφερον, ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων, ἔλεξε τοιάδε.

LXXX. "Καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, ὦ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὁρῶ· ὥστε μήτε ἀπειρίᾳ ἐπιθυμῆσαί τινα τοῦ ἔργου,—ὅπερ ἂν οἱ πολλοὶ πάθοιεν,—μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. 2. εὕροιτε δ' ἂν τόνδε, περὶ

expression *τοὺς ὁρκίους*, see note supra i. 71.

ταύτῃ ᾗ ἂν ὑφηγῆσθε] 'in such a way as you may set us the example,' viz. by going before us, and marking out the track for us to follow. There is here an ellips. of *ὁδὸν*, which is *expressed* in Plut. Pomp. *δαίμων ὑφηγεῖτο τὴν ὁδόν*. Ὑφηγ. is a term properly used of a general who leads an army, as a *guide*. Yet it is not here, as Goeller and other philologists suppose, put simply for *προηγεῖσθαι*. On the distinction between the two terms, Arn. supposes that by *προηγ*. it is denoted that the leader is followed; by *ὑφηγ*., that he is followed *closely*. But it rather seems that in the former case we have simply denoted the idea of *precedence*, without the action of *following* necessarily accompanying it; in the latter, the idea of following generally, and the *closeness* of the follower after the leader.

Ch. LXXIX. 1. *μεταστησάμενοι πάντας*] 'making all withdraw,' viz. both the Athenians and the allies. So the Latin phrase *semotis omnibus*.

2. *ἐπὶ τὸ αὐτὸ—ἔφερον*] 'bore to the same point,' coincided in the same opinion. So in Latin, *mea fert opinio*: a metaphor taken from roads that converge to some common point. So Soph. Œd. Col. 1424, *ἐς ὀρθὸν ἐμφέρει*. Our author seems here to have had in mind a passage in Herodot. viii. 100, *πλέον ἔφερέ οἱ ἡ γνώμη κατεργάσασθαι τὴν Ἑλλάδα*.

ξυνετὸς δοκῶν εἶναι] 'who had the reputation of being a person of prudence and discretion,' possessed of that practical wisdom necessary to him who governs others. So in Acts xiii. 7, we have, *Σεργίῳ ἀνδρὶ συνετῷ*. Of this use of *δοκέω* examples not unfrequently occur in the best writers, especially the Attic one; though editors have often failed to recognise it.

Ch. LXXX. 1. *Καὶ αὐτὸς*, &c.] Thucyd. seems to have had in mind a very similar exordium to an oration of Themistocles, in Herod. viii. 109, *καὶ αὐτὸς ἤδη πολλοῖσι* (scil. *πράγμασι*) *παρεγενόμην, καὶ πολλὰ πλέω ἀκήκοα τοιάδε γενέσθαι*. And he has himself been imitated by Procop. p. 256, 36. Of the phrase *πολλῶν πολέμων ἔμπειρος*, examples are frequent in the historical writers. The *τοὺς* after *ὑμῶν* is *not*, as Bauer takes it, for *τινας*, that use being confined to the genitive and dative. There is an ellips. either of *ἐμπείρους*, as the Schol. and some commentators suppose; or of *ὄντας*, in which *ἐμπείρους* may be regarded as *implied*. Compare similar passages in Dio Cass. and Dionys. Hal. Ant. 574, 24. Of *ἡλικία* the sense is, *age, time of life*, as Xen. Mem. iv. 2, 3. *Μήτε ἀπειρίᾳ ἐπιθυμῆσαί τινα τοῦ ἔργου*, 'so as not to be eagerly desirous of the work [of war].' So Xen. Cyneg. ii. 4, *τῶν ἀρκύων ἐπιθυμ. τοῦ ἔργου*: and xii. 1, *οἱ ἐπιθυμοῦντες τοῦ ἔργου*. The truth of these words is attested by the proverb *γλυκὺς ἀπείρῳ πόλεμος*. Similar, and doubtless imitated from hence, are the words of Jos. Bell. ii. 16, 4, *τινὰς μὲν ἡλικίᾳ* (by their time of life) *τῶν ἐν πολέμῳ κακῶν ἀπειράστους*.

ὅπερ ἂν οἱ πολλοὶ πάθοιεν] In the transition from *ἀπειρίᾳ* to *νομίσαντα* we have one of the many forms of the *oratio variata*, similar to that infra i. 107, *νομίσαντες δὲ ἀπορεῖν ὅπη διέλθωσιν ἐπεστράτευσαν αὐτοῖς καί τι καὶ τοῦ δήμου*

οὗ νῦν βουλεύεσθε, οὐκ ἂν ἐλάχιστον γενόμενον, εἰ σωφρόνως τις αὐτὸν ἐκλογίζοιτο. 3. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ τοὺς ἀστυγείτονας παρόμοιος ἡμῶν ἡ ἀλκή, καὶ διὰ ταχέων οἷόν τε ἐφ' ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας, οἳ γῆν τε ἑκὰς ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι, καὶ τοῖς †ἄλλοις ἅπασιν ἄριστα ἐξήρτυνται, πλούτῳ τε ἰδίῳ καὶ δημοσίῳ, καὶ νανσὶ, καὶ ἵπποις, καὶ ὅπλοις, καὶ ὄχλῳ ὅσος οὐκ ἐν ἄλλῳ ἑνί γε χωρίῳ Ἑλληνικῷ ἐστὶν, ἔτι δὲ καὶ ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι,—πῶς χρὴ πρὸς τούτους ῥᾳδίως πόλεμον ἄρασθαι, καὶ τίνι πιστεύσαντας ἀπαρασκεύους ἐπειχθῆναι; 4. πότερον ταῖς νανσίν; ἀλλ' ἥσσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἐνέσται.

καταλύσεως ὑποψία: and i. 120, *πολλὰ γὰρ κακῶς γνωσθέντα—αἰσχρῶς περιέστη*: also iii. 48, fin., where the dat. of subst. and the partic. are used for the same purpose: at the partic. is to be supplied *ὡς*, 'nor as thinking (i. e. because he thought) it good and safe.'

2. *οὐκ ἐλάχιστον*] 'non minimum,' for *maximum*, by the figure *litotes*, (on which see Matth. Gr. Gr. § 463,) and so corresponding to what our author says of it supra i. 1, *μέγαν καὶ ἀξιολογώτατον τῶν προγεγενημένων*. Of *εἰ σωφρόνως τις αὐτὸν ἐκλογίζοιτο* the sense is, 'if any one would soberly weigh out, (subductis rationibus secum perpendeat,) and discover by consideration what it is.' So Hdot. ix. 89, *ταῦτα ἐκλ*. Pol. iii. 33, 8, *φρονίμως ἐκλογιζόμενος τὸ πρᾶγμα*. Jos. Ant. xvii. 14, 2, *τοὺς σωφρόνως ἐκλογίζεσθαι δυναμένους*: and often in Dio Cass. Poppo remarks that *τις ἐκλογίζοιτο* stands for *ἐκλογίζοισθε*: and he refers to Matth. Gr. Gr. § 487, 3, on the use of *σὺ* for *τίς*. But by neither of these scholars is any thing said as to the *principle* on which such a change is to be explained. Now this, I apprehend, may be traced to *delicacy*, whereby any one would avoid bringing too closely home any disagreeable truth; which is thus *softened* by that which bears some affinity to the figure *κοίνωσις*.

3. *τοὺς ἀστυγείτονας*] 'our neighbours,' the neighbouring states; namely, the Argives and Arcadians. *Παρόμοιος ἡμῶν ἡ ἀλκὴ*, 'nostræ vires sunt prope pares,' 'are a tolerable match for.' At *ἐφ' ἕκαστα* supply *χωρία*. For *καὶ τοῖς ἄλλοις ἅπασιν*, (in which I see not how the *ἄλλοις* can be tolerated, since no kinds of apparatus for war have been hitherto spoken of,) I suspect that our author wrote *καὶ τοῖς ἄλλως*, *aliter, in other respects*; on which see Viger, p. 378. By *ὅπλοις*, a little after, Poppo supposes to be meant, *hoplites*: a view which might be correct, if *ἵπποις* were necessarily to be understood of *horse*. But that is far from being the case; the idiom in question never, I believe, having place in the *plural* unaccompanied with the article; as we say, *the* horse. It is true that in Plut. de Garrul. § 15, we have, *ἄμισθός ἐστι προδότης, οὐχ ἵππους, οὐδὲ τείχη προδιδοὺς, ἀλλὰ*, &c. But there, I suspect, Plutarch wrote *ἱππεῖς*. The same error has crept into a passage of Polyb. i. 73, 2, *ἐγύμναζον τοὺς πολιτικοὺς ἵππους*, where read *ἱππεῖς*, as i. 75, 2, *δόντες—πολιτικοὺς ἱππεῖς καὶ πεζούς*. The words, indeed, are often confounded in the MSS. of Xenophon. But to proceed: it may further be urged, that after *πλούτῳ* there is required something suitable to that idea, namely, something that required *wealth* to provide it, which is especially the case with *horses* and *arms*; for, as to the former, it is well known that horses were seldom bred in Peloponnesus, and consequently they had to be imported from other countries, as Thessaly, Macedonia, Thrace, Italy, Sicily, and Asia Minor; and so fetched a high price. The same remark applies to the latter, arms and armour. Moreover, how, it may be asked, could the term *ὄχλος* have any such sense as 'the light-armed'? It must surely here, as often elsewhere, signify 'a multitude of persons,' what we express by 'a dense population,' namely, such as were necessary to man fleets, and fill the ranks of armies. So infra vi. 17, 2, we have, *ὄχλοις ξυμμίκτοις πολυανδροῦσιν αἱ πόλεις*. The wealth mentioned was, we may suppose, obtained by the extensive and lucrative commerce of Athens.

ἑνί γε] 'in any *one* at least.' So Xen. Anab. i. 9, 12, *πλεῖστον ἑνί γε ἄνδρι*.

πρὸς τούτους] His repetitio oratoria verborum *πρὸς ἄνδρας* post plura interposita fit. (Goell. and Pop.)

4. *εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευ-*

5. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ πολλῷ ἔτι πλέον τούτου ἐλλείπομεν, καὶ οὔτε ἐν κοινῷ ἔχομεν οὔτε ἑτοίμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. Τάχ' ἄν τις θαρσοίη ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δῃοῦν ἐπιφοιτῶντες. 2. τοῖς δὲ ἄλλη γῆ ἐστι πολλὴ ἧς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξονται. 3. εἰ δ' αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασόμεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν, τὸ πλέον οὖσι νησιώταις. 4. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἢ ναυσὶ κρατήσομεν, ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ' ὧν τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. 5. κἀν τούτῳ οὐδὲ καταλύεσθαι ἔτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον τῆς διαφορᾶς. 6. μὴ γὰρ δὴ ἐκείνῃ γε τῇ ἐλπίδι ἐπαιρώμεθα, ὡς ταχὺ παυθήσεται ὁ πόλεμος, ἢν τὴν γῆν αὐτῶν τάμωμεν. 7. δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονήματι μήτε τῇ

ασόμεθα, χρόνος ἔνεσται] 'if we should employ practising, and set on foot counter-preparations, time will intervene:' χρόνος ἔν. standing for χρον. ἐγγενήσεται, as in the phrase χρόνου ἐγγενομένου, viii. 9, 1, where see note.

5. τούτου] for τούτων. See Matth. Gr. Gr. § 439. Ἐν κοινῷ. Supply ταμιείῳ. So Aristot. Pol. ii. 7, 6, οὔτε ἐν τῷ κοινῷ τῆς πόλεως ἔστιν οὐδὲν πολέμους μεγάλους ἀναγκαζομένοις πολεμεῖν. Herodot. vii. 144, 2, ὅτε Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ. Dionys. Hal. p. 1182, οἷς οὔτ' ἰδίᾳ οὔτ' ἐν κοινῷ χρήματα ἔστιν. Of ἐκ τῶν ἰδίων the sense is, 'from our private property.'

Ch. LXXXI. 1. τοῖς ὅπλοις] Poppo explains this as standing for ὁπλίταις: but such a sense of the word is, I apprehend, no where found in our author. The passage at ch. 80 has another application from that at iv. 74, where see note. In the present passage the sense in question would be most harsh; and to understand τῷ πλήθει of the *light-armed* or of the multitude of the allies, were harsher still. Hence I would take the expression ὁπλ. to signify *arms*, meaning the *use* of arms, in which the Lacedæmonians particularly excelled: and by τῷ πλήθει I would understand what we call *population*, in which the Peloponnesians exceeded the Athenians; so that they could, and did, send a larger army to the field than the Athenians could face in the open plain So infra i. 141, it is said that the Peloponnesians and their allies were able to cope with all the other Greeks.

2. τοῖς δὲ, &c.] Here δὲ stands for the ἀλλὰ discretive and adversative, expressed by the Latin *at* or *sed*, and our *ay, but*.

3. αὖ] 'porro,' 'furthermore.'

4. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος;] 'what sort of a war, then, will this of ours be?' Compare Xen. Anab. vii. 1, 26, οἷος δ' ὁ πόλεμος ἂν γένοιτο;

βλαψόμεθα τὰ πλέω] 'we shall be more injured (than they);' i. e. come off with the worst.

5. οὐδὲ καταλύεσθαι ἔ. κ.] 'it will no longer be honourable to put an end to the war,' by treating for peace. Comp. vi. 13.

7. δέδοικα δὲ, &c.] Here δὲ is, as at § 2, strongly adversative; q. d. On the contrary, I rather fear that, &c. Μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν, 'lest we may bequeath it to our children.' Comp. Hom. Il. iii. 160, Μήδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο. Dio Cass. p. 47, 67, πόλεμον τῇ πόλει κατέλειπε. Of οὕτως εἰκὸς the sense is, 'so likely is it.' Φρονήματι, 'through their high spirit.' Of μήτε τῇ γῇ δουλεῦσαι the sense is, 'will not be bowed down, or brought to yield, out of regard to that.' So i. 143, τούτων ἕνεκα οὐχ ὑπακούσεσθε. As illustrative of this phrase, the following passages, among many that I have noted, may be not unacceptable: Dio Cass. 525, 13, δουλεύειν τῇ ἀνάγκῃ: Joseph. 165, 5, δ. τῷ κέρδει: Diod. Sic. t. 10, 148, δ. τῇ συνηθείᾳ: J. Chrys. t. 1, 161, δ. ἀριθμῷ: Philostr. V. A. 3, 30, δ. ταῖς τραπέζαις: and Plut. Themist. vi. τὰς μὲν οἰκίας καὶ τὰ τείχη καταλελοίπαμεν, οὐκ ἀξιοῦντες ἀψύχων ἕνεκα δουλεύειν. We may remark the use of the infin. aor. for inf. fut., as often after verbs of supposing and conjecturing. Compare infra i. 121. ii. 3, 11. iii. 46. v. 22.

γῇ δουλεῦσαι, μήτε, ὥσπερ ἀπείρους, καταπλαγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἐᾶν βλάπτειν, καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν, ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ αἰτιᾶσθαι, μήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὡς ἐπιτρέψομεν· κἀν τούτῳ καὶ τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι, ξυμμάχων τε προσαγωγῇ καὶ Ἑλλήνων καὶ βαρβάρων, εἴ ποθέν τινα ἢ ναυτικοῦ ἢ χρημάτων δύναμιν προσληψόμεθα· (ἀνεπίφθονον δὲ ὅσοι, ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα, μὴ Ἕλληνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι·) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα· 2. καὶ ἢν μὲν ἐσακούσωσί τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα· ἢν δὲ μὴ,

μήτε—πολέμῳ] Render, 'nor that, like new recruits, they will be terrified at the [prospect of] war;' τῷ πολέμῳ standing for the more usual ὑπὸ τοῦ πολέμου.

Ch. LXXXII. 1. οὐ μὴν οὐδὲ] In this formula the repetition of the negative is not without force; the οὐ, as Hoogev. observes, denying simply and *generally*; the οὐδὲ, *particularly*. The sense may be thus expressed: 'Yet I do not bid you either (or lit., as in vulgar phraseology with us, *neither*) to let them,' &c. Or, rendering more freely, 'However, I by no means recommend you,' &c. On this formula see more infra ii. 97, 8. Of ἀναισθήτως αὐτοὺς—ἐᾶν βλάπτειν, the sense is, 'to patiently brook them as if you felt them not.' So ch. 69, med. we have, καὶ λανθάνειν μὲν οἰόμενον διὰ τὸ ἀναίσθητον ὑμῶν ἧσσον θαρσοῦσι, where see note. Μὴ καταφωρᾶν, 'not to detect and expose.' Ὅπλα κινεῖν, 'to take up arms,' as in Dio Cass. 311, 40. 611, 11. Herodian, vii. 4, 2. Of μήτε πόλεμον ἄγαν δηλοῦντας the sense is, 'neither making a too great show of war,' but dissembling our intentions, until we are quite ready. Thus Goeller considers μὴ δηλοῦν here as equivalent to μὴ προσποιεῖσθαι infra iii. 47. The words following, μήθ' ὡς ἐπιτρέψομεν, he supposes to mean, 'nor to let them see that we do not mean to notice their conduct.' But the sense rather appears to be, as Bauer, Pop., and Arn. render, 'neither to threaten war too plainly; and [yet] to show clearly that we shall not let them go on as they do, nor tamely acquiesce in their conduct.' Thus μήθ' ὡς is to be resolved into καί [τοι] ὡς οὐκ ἐπιτρ. Of this sense of μὴ ἐπιτρέπειν, to signify 'not to put up with an injury,' examples occur in the best Attic writers. So Xen. Hist. ii. 4, 11. iii. 2, 5, ἢν ἀδικῶσιν οὐκ ἐπιτρέψουσιν.

τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι] 'to set in order, adjust, and consolidate our own affairs.' So vii. 65, τἄλλα ἐξηρτύσαντο: and iv. 107, τὰ περὶ Α. ἐξηρτύετο.

εἴ ποθέν τινα — προσληψόμεθα] Εἴ ποθεν properly means *sicunde*, 'if from any quarter;' and this sense it often bears in Homer. But it may also signify (as in the frequent idiom εἴτις for ὅστις) 'from whatever quarter,' 'whencesoever:' and so it is used in Homer; as Odyss. i. 414, οὔτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι: and Soph. Phil. 1204, ξίφος, εἰποθεν, ἢ γέννυ (axe) ἢ βελέων τι, προπέμψατε, where there is an ellips. of ἔλθοι. Here, however, the εἰ is requisite to be construed with προσληψόμεθα, the full sense being, 'to try if we can obtain.' And πόθεν will be quite as applicable as εἰποθεν, since it may likewise mean 'from any quarter,' ὅποθεν, δήποτε. See Hom. Od. xiv. 374, and Il. xviii. 32. Finally, the fut. indic. is here used, and not the opt., because εἰ here bears the sense *whether*, or rather, 'to try whether,' as in Mark xi. 13, ἰδὼν συκῆν—ἦλθεν, εἰ ἄρα εὑρήσει τι ἐν αὐτῷ, in which case the fut. is best rendered by our *can* or *could*.

ἀνεπίφθονον δὲ ὅσοι—διασωθῆναι] We have here a parenthetical remark, suggested by the term εἴ ποθεν just before, and meant to anticipate an objection to the calling in the aid of barbarians. The words following, καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα, are *not* in construction with προσληψ., for that would involve an unprecedented anomaly; nor are they merely a *varied* mode of expression for καὶ τῶν ἡμετέρων ἐκπορισμῷ, but they form a separate sentence, of which the import is, 'And [withal] we must meanwhile provide ourselves with resources for the war out of our own funds;' for ποριζώμεθα τὰ χρήματα ἐκ τῶν ἑαυτῶν χρημάτων, with reference to χρημάτων before.

2. ταῦτα ἄριστα] scil. εἴη, 'that will be best;' plur. for sing., as in Eurip. Heracl.

διελθόντων ἐτῶν καὶ δύο καὶ τριῶν, ἄμεινον ἤδη, ἢν δοκῇ, πεφραγμένοι ἴμεν ἐπ' αὐτούς. 3. καὶ ἴσως, ὁρῶντες ἡμῶν ἤδη τήν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοῖα ὑποσημαίνοντας, μᾶλλον ἂν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον ἔχοντες, καὶ περὶ παρόντων ἀγαθῶν καὶ οὔπω ἐφθαρμένων βουλευόμενοι. 4. μὴ γὰρ ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἢ ὅμηρον ἔχειν, καὶ οὐχ ἧσσον ὅσῳ ἄμεινον ἐξείργασται· ἧς φείδεσθαι χρὴ ὡς ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν καταστήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. 5. εἰ γὰρ ἀπαράσκευοι, τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες, τεμοῦμεν αὐτήν, ὁρᾶτε ὅπως μὴ αἴσχιον καὶ ἀπορώτερον τῇ Πελοποννήσῳ πράξωμεν. 6. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ ἰδιωτῶν οἷόν τε καταλῦσαι· πόλεμον δὲ ξύμπαντας ἀραμένους ἕνεκα τῶν ἰδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ' ὅτι χωρήσει, οὐ ῥᾴδιον εὐπρεπῶς θέσθαι. LXXXIII. Καὶ ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ ἐπελθεῖν δοκείτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους χρήματα φέροντες ξύμμαχοι· καὶ

1021, *τὰ λῷστ' ἂν εἴη*. *Δύο καὶ τριῶν*, 'two *or* three,' as supra ch. 22, and v. 74. *Ἄμεινον πεφραγμένοι*, 'better fortified,' i.e. prepared, 'for the contest;' 'muniti et instructi ad bellum,' for *ἐξηρτυμένοι*. The metaphor is taken from a soldier in full armour; as *φραχθέντες* in Hom. Il. xvii. 268, and Eurip. Or. 1413.

3. *τοὺς λόγους αὐτῇ ὁμοῖα ὑποσημαίνοντας*] 'and our words speaking the same language as our deeds,' i. e. our preparations. *Ὑποσημαίνω* signifies 'to give a private *σῆμα* or intimation of any thing;' *subindico, to intimate;* (so Aristot. Eth. iv. 2, *καθάπερ καὶ τοὔνομα αὐτὸ ὑποσημαίνει*:) and also, as here, *to signify*. *Καὶ περὶ παρόντων ἀγαθῶν καὶ οὔπω ἐφθαρμένων βουλευόμενοι*, 'while they have their territory yet undevastated, and are consulting about valuable property still in being and not destroyed.'

4. *μὴ γὰρ ἄλλο—ὅμηρον ἔχειν*] 'For think not their territory aught but as a pledge to hold:' or, 'think not that you hold their territory but as a pledge.' *Ἔχειν* is for *κατέχειν*, and *ὅμηρον* is equiv. to *ἐνέχυρον*, a *pledge;* or lit. something held in hand, *handsel*, as a surety for the fulfilment of any covenant. So to act was a not unfrequent policy with the Lacedæmonians, (see Polyæn. Strat. ii. 1, and Herodot. i. 17,) and even the Romans, as appears from Livy, v. 42, Non omnia concremare tecta, *ut pignus*, ad flectendos hostium animos, *haberent*. *Οὐχ ἧσσον ὅσῳ* is equiv. to *τοσούτῳ μᾶλλον ὅσῳ*. *Ἐξείργασται*, 'has been highly cultivated,' 'has had its riches drawn forth by cultivation;' a use of the word found in Hdot. v. 29, *εὗρον τοὺς ἀγροὺς εὖ ἐξεργασμένους*, and vi. 137, *χώρην ἐξεργασμένην εὖ*. Xen. Hist. vi. 2, 4, and Œcon. xx. 22 and 23.

αὐτοὺς ἀληπτοτέρους ἔχειν] 'find them (lit. have them as combatants) the harder to be subdued.'

5. *ἐπειχθέντες*] 'urged on.' Of *ὁρᾶτε ὅπως—πράξωμεν* the full sense is, 'mind, if we shall not occasion to Peloponnesus rather disgrace and difficulty, than honour and advantage.' On the idiom in *ὁρᾶτε ὅπως μή*, see Matth. Gr. Gr. § 519, 7. The phrase *πράσσειν αἴσχιον* is to be explained from *πρ. ἀγαθὸν*, &c. In *ἀπορώτερον πράξωμεν* the compar. stands for the positive with *μᾶλλον*.

6. *πόλεμον δὲ—θέσθαι*] The constr. is, *Οὐ ῥᾴδιον δὲ [ἡμᾶς] ξυμπ. ἀραμένους ἕνεκα τῶν ἰδίων πόλεμον, ὃν οὐχ ὑπάρχει εἰδέναι καθ' ὅτι χωρήσει, εὐπρ. θέσθαι*. Of *ἕνεκα τῶν ἰδίων*, as opposed to *ξύμπαντας*, the sense is, 'on account of individual states,' as Corinth and Megara. *Καθ' ὅτι χωρήσει*, 'what issue it will have.' *Εὐπρεπῶς*, 'honourably,' lit. 'decently.' *Θέσθαι* is for *ἀποθέσθαι*. Evidently imitated from these words are those of Jos. Bell. ii. 16, 4, *κινηθέντα δ' ἅπαξ τὸν πόλεμον οὔτ' ἀποθέσθαι ῥᾴδιον δίχα συμφορῶν, οὔτε βαστάσαι*.

Ch. LXXXIII. 1. *ἐπελθεῖν*] 'to advance upon,' as vi. 68.

εἰσὶ γὰρ καὶ ἐκείνοις—ξύμμαχοι] Render, 'for they have allies also, not inferior in number to our own, and that pay them tribute.' The common interpretation is indefensible, since the Lacedæmonian allies did *not* pay them tribute. See supra, ch. 19, and note.

ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ, ἄλλως τε καὶ ἠπειρώταις πρὸς θαλασσίους. 2. πορισώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα· οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέον ἐπ' ἀμφότερα τῆς αἰτίας ἕξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προϊδωμεν. LXXXIV. Καὶ τὸ βραδὺ καὶ μέλλον,—ὃ μέμφονται μάλιστα ἡμῶν,—μὴ αἰσχύνεσθε· σπεύδοντές τε γὰρ σχολαίτερον ἂν παύσαισθε, διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν· καὶ ἅμα ἐλευθέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα· καὶ δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ' εἶναι. 2. μόνοι γὰρ δι' αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν, καὶ ξυμφοραῖς ἧσσον ἑτέρων εἴκομεν· τῶν τε ξὺν ἐπαίνῳ

ὁ πόλεμος οὐχ ὅπλων] On this use of the *genit.* see Matth. Gr. Gr. Here *πρᾶγμα* may be understood. The *article* here might have its usual force, (namely, 'the war in question,') did not the passage rather seem to be a *gnome*. See note supra ch. 71, 4. So *τὸν πόλεμον*, ch. 85, 2. Of *τὸ πλέον*, *ἀλλά*, just after, the sense is, 'not so much as.' See Matth. Gr. Gr. § 455, 6. *Δι' ἣν τὰ ὅπλα ὠφελεῖ*. Render, 'through which alone arms are of any avail;' *δι' ἣν* standing for *δι' ἧς*, as infra iii. 13 and 39. *Ἠπειρώταις*, 'in the case of inlanders:' a sense of the word required by the antithesis. Of this use of the dative another example occurs infra vi. 72, *τοῖς πρώτοις—χειροτέχναις*.

2. *οἵπερ δὲ—προϊδωμεν*] The construction is, *οἵπερ δὲ ἔχομεν τὸ πλέον τῆς αἰτίας τῶν ἀποβ. ἐπ' ἀμφ.*: and the sense, 'let those who are to have the greatest share of the praise or blame resulting from the events, whichsoever way they may turn out, [whether for good or for evil,] let *us*, I say, leisurely take some forecast for them,' i. e. to consider beforehand which turn they may take. So infra ii. 11, *μεγίστην δόξαν οἰόμενοι—ἐπ' ἀμφότερα ἐκ τῶν ἀποβαινόντων*. *Αἰτία* has here its primary sense, being a term of middle signification, denoting the *cause* of any thing, whether for good or evil; as Æschyl. Choëph. 1018, *ἐκτὸς αἰτίας εἶναι*. We may notice the change of person in *προϊδ.*, by which a *gnome generalis* is applied to a *particular case*.

Ch. LXXXIV. 1. *καὶ τὸ βραδὺ—μὴ αἰσχύνεσθε*] The passage has been imitated by Philo Jud. 473, 6, and Appian, ii. 683, *μηδὲ βραδυτῆτά τις ἡγεῖσθαι τὴν ἐμπειρίαν, ἢ ταχύτητα*, which may suggest the following mode of restoring a confessedly corrupt passage. Read there for the above, *μηδὲ βρ. τις ἡγ. τὴν [ἀπειρίαν, ἢ τὴν] ἐμπειρίαν ταχύτητα*: the words here wanting having been, we may suppose, lost by means of the *τὴν—τήν*.

Μάλιστα is to be referred to *μέμφονται* before; the sense being, 'most of all they accuse us of.' See Matth. Gr. Gr. § 317. In the words following, *σπεύδοντές τε γὰρ—ἐγχειρεῖν*, we have a sort of *adage*, applied to the present case, and pointed by the *Oxymoron*, like the Sophoclean *σχολῇ ταχύς*. The Lacedæmonians dealt much in these pithy saws, and they used often to adduce them in excuse of that tardiness, which was commonly and justly attributed to them. Of the same kind is the following maxim in Herodot. vii. 10, 60, *ἐπειχθῆναι μὲν νῦν πᾶν πρῆγμα τίκτει σφάλματα, ἐκ τῶν ζημίαι μεγάλαι φιλέουσι γίνεσθαι· ἐν δὲ τῷ ἐπισχεῖν ἔνεστι ἀγαθά, εἰ μὴ παραυτίκα δοκέοντα εἶναι, ἀλλ' ἀνὰ χρόνον ἐξεύροι τις ἄν*.

καὶ ἅμα] 'and moreover [by this].' Such the context requires to be supplied from the general subject. And so, a little further on, *δι' αὐτὸ*, with reference to the preceding words, *τὸ βραδὺ καὶ μέλλον*. Here is adduced *another* argument why delay is not to be censured, and that deduced from the *effect*. For the vulg. *εὐδοξοτάτην*, Goeller, without any authority, edits *ἐνδ.*, merely from the rareness of the word. But how little reason there is for the change, will appear from various examples which occur in Pindar, Herodot., Xen., and Dio Cass., adduced by me in note on Transl. Besides, *εὐδ.* is a more forcible term than *ἐνδ.* *Δύναται τοῦτ' εἶναι*, 'in hoc cadit;' 'in this consists prudent sober-mindedness.' Compare ch. 58, and note.

2. *εὐπρ. οὐκ ἐξυβ.*] 'we do not, by reason of prosperity, run riot:' imitated by App. i. 594, 91, *οὐχ ὑβρίζομεν ταῖς εὐπραξίαις*, equiv. to *μετριοπαθῶς χρῆσθαι ταῖς εὐπραξίαις*, p. 366, 63. Of this use of the dat.

ἐξοτρυνόντων ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν, οὐκ ἐπαιρόμεθα ἡδονῇ, καὶ ἤν τις ἄρα ξὺν κατηγορίᾳ παροξύνῃ, οὐδὲν μᾶλλον ἀχθεσθέντες ἀνεπείσθημεν. 3. πολεμικοί τε καὶ εὔβουλοι διὰ τὸ εὔκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδῶς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία· εὔβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι, καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε αὐτῶν ἀνηκουστεῖν· καὶ μὴ τὰ ἀχρεῖα ξυνετοὶ ἄγαν ὄντες, τὰς τῶν

see other examples in Matth. Gr. § 398, 6. For the vulg. *ἐποτρυνόντων* I have, with Bekk., Goell., and Pop., edited *ἐξοτρ.*, not only from its being found in eight MSS., but also from its being confirmed by several passages of Dio Cass. which I could adduce. Render, 'if any spur us on by praise to perilous adventures disapproved by our judgment, we are not elevated by pleasure,' meaning the pleasure of having our ears tickled by flattery; *ἡδονῇ, ἣν παρέχουσιν οἱ ἐξοτρύνοντες*. Of the words following, *καὶ ἤν τις—ἀνεπείσθημεν*, the sense is, 'and if any one should stimulate us by *accusation*, the sting of *reproach* would not be at all more likely to sway our resolves.' *Ἀνεπείσθημεν* stands for *μετεπ., sententiâ aliquem traducere*, as in Dio Cass. 249, 99. The words *ξὺν κατηγορίᾳ* may call to mind the Virgilian: 'Tum *dictis* virtutem accendit *amaris*.'

3. *πολεμικοί τε καὶ εὔβουλοι—εὐψυχία*] The sense is, 'By this orderly sobermindedness, we are both brave in contest and prudent in counsel: *that*, because sober-mindedness bears a close affinity with sensibility to disgrace, with which a manly courage is intimately connected.' The terms *αἰδῶς* and *αἰσχύνη* are, indeed, properly *distinguished*, like our *modesty* and *bashfulness*. See Zonar. Lex.: so Plato, Charm. p. 122, makes a similar distinction between *αἰδῶς* and *σωφροσύνη*. Here, however, the two terms,—as also *σωφροσύνη* and *εὐκοσμία*,—are used as tantamount in sense. Now on the influence of *αἰδῶς* in promoting bravery, suffice it to adduce Hom. Il. xv. 561, *ἀνέρες ἐστέ, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ· Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμινάς*: and Plut. Cleom. 9, *τὴν ἀνδρείαν δέ μοι δοκοῦσι οὐκ ἀφοβίαν, ἀλλὰ φόβον ψόγου καὶ δέος ἀδοξίας οἱ παλαιοὶ ἐνόμιζον*. Similar, too, is the use of *αἰσχύνεσθαι*, infra ii. 43, and v. 9. The general sense, then, here intended, is, as Goeller shows, 'Modesti sumus; ex modestiâ vitandi dedecoris studiosi; ex eo studio fortes.' The phrase *πλεῖστον μετέχει* recurs infra iii. 83, *τὸ εὐηθὲς, οὗ τὸ γενναῖον πλεῖστον μετ.*, where see note.

Of the words following, *εὔβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι*, the general sense is well laid down by Goell. as follows: 'Modestia nostra, quam tarditatem Corinthii dicunt, efficit, ut et bellicosi simus et circumspecti, ac bellicosi quidem, quia modestiam vel maxime pudor et vitandi dedecoris studium sequitur; rursus ex illo pudore nascitur periculorum contemptus et fortitudo. Ita fit, ut bellicosi simus. Circumspecti autem modestia fimus, quia sic instituimur, ut leges non contemnamus, et severitate disciplinæ iis obtemperare discamus; quia sic instituimur, ut inutilia addiscere nolentes non quidem hostium apparatum copiose loquentes reprehendamus, sed tanto alacrius agendo rem ipsam aggrediamur; quia denique sic instituimur, ut persuasum nobis habeamus, consilia hostium similia esse fortunæ casibus, qui ne ipsi quidem callide disserendo ex incertis certi reddi possunt. Quare semper re et voluntate parati sumus ut adversus bene consultos hostes, neque in erroribus, quos illi forsitan commissuri sint, fiduciam ponamus, sed ex hoc spem victoriæ capiamus, quod in omnem eventum semper præparati sumus.' In *ἀμαθέστερον παιδευόμενοι* we have, as Goeller observes, a varied mode of expression for *ὅτι ἀμαθ. παιδευόμεθα*. On the partic. *παιδευόμενοι* depend the adverbs *ἀμαθέστερον* and *σωφρονέστερον*. And in the sentence, as depending on those adverbs, there is another *variation*; for what depends on *ἀμαθ.* is a *subst.*, namely, *τῆς ὑπεροψίας*, equiv. to *ἢ ὥστε τοὺς νόμους ὑπερορᾶν*: while what depends on *σωφρονέστερον* is a *verb*, *ἢ ὥστε ἀνηκουστεῖν*. Moreover, on *παιδευόμενοι* depend the infinitives *ἐπεξιέναι* and *νομίζειν*. The term *ἀμαθέστερον* is used *sarcastically*; and the general sentiment is well illustrated by the words of Cleon, infra iii. 37, 2, 3, 4. Eurip. Or. 481, *Ἑλληνικόν τοι—τῶν νόμων γε μὴ πρότερον εἶναι θέλειν*. Bacch. 846. Plato, p. 555, E. Aristotle, Rhet. p. 78.

The expression *ξὺν χαλεπότητι* has reference to the *ἐπίπονος ἄσκησις*, ascribed to the Lacedæmonians, infra ii. 37. By *τὰ ἀχρεῖα* is to be understood that artificial

πολεμίων παρασκευὰς λόγῳ καλῶς μεμφόμενοι, ἀνομοίως ἔργῳ ἐπεξιέναι· νομίζειν δὲ τάς τε διανοίας τῶν πέλας παραπλησίους εἶναι, καὶ τὰς προσπιπτούσας τύχας οὐ λόγῳ διαιρετάς. 4. ἀεὶ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς ἐναντίους ἔργῳ παρασκευαζόμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς ἁμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ' ὡς ἡμῶν αὐτῶν ἀσφαλῶς προνοουμένων. πολύ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν τοῖς ἀναγκαιοτάτοις παιδεύεται. LXXXV. Ταύτας οὖν ἃς οἱ πατέρες τε

eloquence which the Athenians assiduously cultivated, but which the Lacedæmonians neglected, as of little consequence compared with the momentous concerns of *action* and real life, as opposed to words and empty speculations. Of the words following, *ἀνομοίως ἔργῳ ἐπεξιέναι*, (scil. *λόγον*, or *τὰ λεχθέντα εἰς μέμψιν τῶν παρασκευῶν τῶν πολεμικῶν*,) the sense is thus expressed by Goeller: 'Et quia ita educamur, ut, non, inutilium rerum periti, hostium apparatum pulchris verbis reprehendentes, re ipsa ingeniose dictis congruenter agendo (et hosti reprimendo) impares simus.' The import of *νομίζειν δὲ τάς τε διανοίας—διαιρετάς*, is difficult to be determined. It may be that laid down by Goell. and Arn. thus: 'We are trained to think that the views and plans of others are very much like the accidents of war which no ingenuity of eloquence can beforehand exactly determine. Therefore we neither calculate on the blunders of our enemies, nor on the favours of fortune; but our reliance is on our own courage and wisdom. Nor, again, should we think, with the Corinthians, that the character of the Athenians so differs from ours, as to make us unfit antagonists to them. One man is practically much the same as another; or if there be any difference, it is, that he who has been taught what is most needful, and has never troubled himself with superfluous accomplishments, is the best and most valuable person.' According to the above view, the words *παραπλησίους εἶναι καὶ τὰς προσπιπτούσας τύχας* will signify, 'very much like unto the chances which turn up or befal men in war:' a Metaphor taken from *dice*; also found in Eurip. Hipp. 715. According to *either* view, the meaning of *οὐ λόγῳ διαιρετάς* is, 'not to be distinctly unfolded in words [beforehand].' So infra i. 122, *πόλεμος οὐκ ἐπὶ ῥητοῖς χώρει*.

4. *ἀεὶ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς ἐναντίους ἔργῳ παρασκευαζόμεθα*] 'We constantly make our preparation against our enemies *in deed* [not in word], as against men prudently consulting.' Here, though *παρασκευαζώμεθα* is found in a majority of the best MSS., and has been edited by Haack, Pop., and Goell., yet I have thought proper, with Bekk., to retain vulg. *παρασκευαζόμεθα*, because this is a case in which the authority of MSS. has far less weight than the internal evidence supplied by suitableness to the context; which is here strongly in favour of the *indic.*: for, as Arn. observes, 'Archidamus had been stating what the Spartans *were*, not what he wished them to be, as if they were not such already.' It is true, the next words seem to demand the *subjunctive*, (and hence, I suppose, such was substituted for the indic. by the ancient critics;) but they will sufficiently cohere with the former, if, with Arn., we regard the phrases *ἔχειν δεῖ*, and *οὐ δεῖ νομίζειν*, as a justification on the part of Archidamus of what he had already stated the Spartan character to *be*, as a matter of fact.' If this view be correct, the sentence constitutes a *gnome generalis*, founded on the practice of the Spartans. Accordingly I have translated thus: 'By *deeds* we ever make our preparations against our enemies, as against persons prudently consulting; for we should not rest our hopes on *them*, as likely to commit blunders, but upon *ourselves*, as securely forecasting.' The *καὶ* means *adeoque, and so*.

5. *πολύ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου*] So it is remarked by Professor Sedgwick, in his Treatise on the Studies of the University of Cambridge, that 'however men may differ in the natural strength or the cultivation of their individual powers, there are the same essential elements in all—and, morally speaking, one man seems to be distinguished from another only by the *direction* and *expansion* he has given to his innate faculties, and the *governing power* he has gained over them,' [and, it should be added, his appetites and passions.] Of the words following, *κράτιστον δὲ εἶναι ὅστις ἐν τοῖς ἀναγκαιοτάτοις παιδεύεται*, the sense *may*, agreeably to the

ἡμῖν παρέδοσαν μελέτας, καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν, μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βραχεῖ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων, καὶ χρημάτων, καὶ πόλεων, καὶ δόξης, βουλεύσωμεν, ἀλλὰ καθ' ἡσυχίαν. ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων, διὰ ἰσχύν. 2. καὶ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας, πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως τε καὶ ἑτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν διδόντα οὐ πρότερον νόμιμον ὡς ἐπὶ ἀδικοῦντα ἰέναι· παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα γὰρ καὶ κράτιστα βουλεύσεσθε, καὶ τοῖς ἐναντίοις φοβερώτατα." 3. καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενελαΐδας τελευταῖος, εἷς τῶν ἐφόρων τότε ὤν, ἔλεξεν ἐν τοῖς Λακεδαιμονίοις ὧδε.

LXXXVI. "Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτούς, οὐδαμοῦ ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. 2. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν· καὶ τοὺς ξυμμάχους, ἢν σωφρονῶμεν, οὐ περιοψόμεθα ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν· οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν. 3. ἄλλοις μὲν γὰρ χρήματά ἐστι πολλά, καὶ νῆες, καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. 4. καὶ ὡς ἡμᾶς πρέπει βουλεύεσθαι ἀδικουμένους, μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλεύεσθαι. 5. ψηφίζεσθε οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον· καὶ μήτε τοὺς Ἀθηναίους ἐάτε μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν· ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικοῦντας."

LXXXVII. Τοιαῦτα λέξας ἐπεψήφιζεν αὐτὸς, Ἔφορος ὤν, ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. 2. ὁ δὲ (κρίνουσι γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν τὴν βοὴν ὁποτέρα μείζων, ἀλλὰ βουλόμενος αὐτοὺς φανερῶς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ πολεμεῖν μᾶλλον ὁρμῆσαι, ἔλεξεν "Ὅτῳ μὲν ὑμῶν, ὦ Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς

view of them adopted by the Schol. and Latin translators, be laid down as follows: 'But he who has been trained up in the school of necessity, self-denial, and severe discipline, (alluding to the rigid system of Lycurgus,) is the best and most estimable person:' so presenting a great moral truth, and one well worthy of our author; but whether a truth here meant to be inculcated, I doubt, and am rather inclined to adopt the view of the sense propounded by Goeller, as more agreeable to the context.

Ch. LXXXV. 1. *μελέτας*] Meaning the institutions of Lycurgus, especially as respects education, and the maintenance of civil subordination; so called, because the persons who held them used them as *exercises* for the *training* of man for his duties in society, both those of body and mind. Ὠφελ. ἔχομεν, 'have been benefited by using.' Ἐπειχθέντες, 'using haste,' for adv. *hastily*. Ἐν βραχεῖ μορίῳ ἡμέρας, imitated by Aristides, ii. 7, *μιᾶς ἡμέρας μέρος μικρῷ τὸ πᾶν ἐπιτρέψομεν*, and ii. 175, and Liban. Orat. ap. Fabr. Bibl. Græc. vii. 213. And so Soph. Phil. 83, *νῦν δ' ἐς ἀναιδὲς, ἡμέρας μέρος βραχὺ, Δός μοι σαυτόν*. By *σωμάτων καὶ χρημ.*, which terms have here a near relation, are meant 'persons and property,' with which we have also associated *πόλεις*, implying states and the fame or reputation they may possess. So Xen. Anab. i. 9, 12, *καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα*. By *μᾶλλον* is meant, 'in a greater degree [than others can].' See Matth. Gr. Gr. § 454.

2. *καὶ πρὸς τοὺς*, &c.] The *καὶ* here, as a little before, (and at vii. 48, 68. viii. 76, and elsewhere,) signifies *adeoque*. In *δίκας δοῦναι* we have a forensic phrase, signifying 'to submit a case to judicial trial and decision.' *Τὸν διδόντα*, i. e. 'the person who commits his cause to judicial decision.'

Ch. LXXXVI. The prudent counsels of Archidamus were too sober to suit the violent temper of the assembly, whose sentiments found their full expression in the ensuing speech (delivered *last*, in order to give it the greater effect) of the presiding Ephor, Sthenelaidas. The composition has every appearance of genuineness, from its being marked by the peculiar Spartan characteristics of laconic brevity, and that blunt, homely, and business-like mode of address (observable in two similar speeches in Livy, i. 32, and iv. 41, to which the historian applies the epithets *incomptus* and *horridus*), by which, coming at once to the point, he proceeds to advert to the injuries suffered by the allies of Sparta—injuries she was bound in honour promptly to avenge, by an immediate declaration of war against the aggressors.

1. *τοὺς μὲν λόγους*, &c.] 'These many words of the Athenians I know nothing about.' In *οὐ γιγνώσκω* we have a phrase similar to one in our own language, by which is meant to be conveyed the idea not only that we *understand* not, but that we *approve* not. So in a passage of Isæus, cited in my note on Matt. vii. 23, *οὐ γινώσκω σε*. By *ἀντεῖπον* is meant contradiction, by *refutation*, of the charge of having

injured the allies. *Διπλασίας ζημίας*. Compare a similar passage infra iii. 67, 2. The argument urged is, that the better their conduct was in times *past*, the more they deserved to suffer for *present* misconduct, as having degenerated from their former virtues.

2. *οἱ δ' οὐκέτι—πάσχειν*] 'for the injuries they suffer are not delayed, or yet to come, but present and actual:' a play upon the double sense of *μέλλω*, of which there is an antithesis. Similarly in Dio Cass. 448, 75, we have, *πῶς δὲ οὐ δεινὸν ἐκεῖνον μὲν μὴ μελλῆσαι ὑμᾶς ἀδικεῖν, ὑμᾶς δὲ μέλλειν ἀμύνασθαι*: and Dion. Hal. Ant. 2012, 11, *ἡ μέλλησις τῆς ἀσφαλείας ἄωρος* (unseasonable) *ἐν οὐ μέλλουσι δεινοῖς*: and p. 18, Sylb. *ποία δὲ συγγνώμη τῷ χρονισμῷ ἐν οὐ χρονίζουσιν οὐδὲ μέλλουσι δεινοῖς*;

3. *οὐδὲ δίκαις — βλαπτομένους*] 'nor, by words and pleadings, debate the case of those whose wrongs consist not in words, but in deeds.' He means to say that it was not fitting that Sparta should be pleading, while her allies were suffering.

5. *καταπροδιδῶμεν*] 'betray to their ruin;' for the *κατα* has an intensive force. *Καταπροδιδόναι* is a word scarcely noticed by lexicographers, though I have found it in Dio Cass., Dionys. Hal., Procop., Liban., Joseph., Lucian, and other writers.

Ch. LXXXVII. 1. *ἐπεψήφιζεν—ἐς τὴν ἐκκλησίαν*] 'put the question to vote in the assembly, as being then the presiding Ephor, or Prytanis.' It is observed by Matth. Gr. Gr. § 395, that *ἐς τὴν ἐκκλ.* stands for *τῇ ἐκκλησίᾳ*, and that *ἐπιψηφ.* is for *ψῆφον προθεῖναι, in suffragia mittere*; as infra ii. 24. vi. 14; in which view he compares Lucian, Tim. p. 113, *ἐπεψήφισε τῇ ἐκκλησίᾳ* T. See Benwell on Xen. Memor., and Valck. on Herodot. viii. 61.

2. *βοῇ*] 'by shout;' the rudest but most ancient mode of voting, and therefore still retained among a people who clung to simple and ancient usages. See Plut. Lycurg. 26. Occasionally, indeed, it was in use even down to modern times, especially in tumultuary assemblies, such as the Polish Diet. The particular mode at length adopted by the suggestion of Stheneliadas, was not (as has been supposed) one novel and devised for the nonce; but such had probably been before employed, when that by shout was doubtful; and was now resorted to in order that the disposition of the assembly might be visibly displayed. The same usage, and for the same purpose, is found in Xen. Hist. ii. 4, 9, *δείξας δέ τι χωρίον, ἐς τοῦτο ἐκέλευσε φανερὰν φέρειν τὴν ψῆφον*: and Dio Cass. 475, 12, *ἐκήρυξεν* (*δείξας τὸ χωρίον*) *τοὺς μὲν ἐπὶ τάδε, τοὺς δὲ ἐπὶ θάτερα αὐτοῦ ἀπελθεῖν*. The custom became afterwards general, and is alluded to in the Latin phrase *discedere in sententiam* alicujus.

ἐκεῖνο τὸ χωρίον" δείξας τι χωρίον αὐτοῖς· "ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ θάτερα." 3. ἀναστάντες δὲ †διέστησαν, καὶ πολλῷ πλείους ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. 4. προσκαλέσαντές τε τοὺς ξυμμάχους, εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἢν δοκῇ. 5. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου διαπραξάμενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον, ἐφ' ἅπερ ἦλθον χρηματίσαντες. 6. ἡ δὲ διαγνώμη αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντουτίδων σπονδῶν προκεχωρηκυιῶν αἳ ἐγένοντο μετὰ τὰ Εὐβοεικά.

LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι, καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων πεισθέντες τοῖς λόγοις, ὅσον φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ὑποχείρια ἤδη ὄντα. LXXXIX. Οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἠυξήθησαν. 2. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης, νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἤδη ἀφεστηκότες ἀπὸ βασιλέως, ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἷλον αὐτὴν, ἐκλιπόντων τῶν βαρβάρων. καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις. 3. Ἀθηναίων δὲ τὸ κοινὸν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν

3. διέστησαν] So we should say, '*they divided upon* the question.'

5. ἐφ' ἅπερ ἦλθον χρηματίσαντες] 'after having despatched the affairs for which they had come:' a use of χρηματίζειν found also in Dionys. Hal., Jos., and other writers who have imitated Thucydides. For this Herodotus uses the middle form χρηματίζεσθαι, and the writers of the middle Attic, πραγματεύεσθαι.

6. Εὐβοεικὰ] So Pop. and Goell. edit (from MSS.) for the common reading Εὐβοϊκὰ, retained by Haack and Bekker, which, Poppo observes, should at least be Εὐβοϊκά.

CH. LXXXIX. Our author now breaks off from his narrative, in order to give (what might supply matter for future illustration to that narrative) a brief notice of the origin and progress of the Athenian dominion in Greece.

1. οἱ γὰρ Ἀθηναῖοι τ. τ. ἦλθον, &c.] Render, 'Now the Athenians had come unto that administration of affairs, whereby they had grown great, in the manner following.'

2. ἐκλιπ. τῶν βαρβ.] 'by the abandonment of the barbarians.'

3. τὸ κοινὸν] *the commonwealth;* as v. 37, and elsewhere. Ὑπεξέθεντο, 'had deposited them for safety.' Ὑπεκτίθεσθαι signifying 'to place any thing or person in a retired situation (ὑπὸ), out of the reach of harm (ἐκ):' in which sense the word occurs also in Herodot. viii. 4. Aristid. ii. 190. Lys. Epit. § 34, 36. Plut. Themist. Polyæn. p. 728. Lycurg. C. L. 151, 154. This use of ὅθεν for ἐκεῖθεν ὅπου, may

ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ τὴν περιοῦσαν κατασκευὴν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τείχη. 4. τοῦ τε γὰρ περιβόλου βραχέα εἱστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ‡ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν. XC. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβείᾳ, τὰ μὲν καὶ αὐτοὶ ἥδιον ἂν ὁρῶντες μήτ' ἐκείνους μήτ' ἄλλον μηδένα τεῖχος ἔχοντα· τὸ δὲ πλέον τῶν ξυμμάχων ἐξοτρυνόντων καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ πρώην οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην. 2. ἠξίουν τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις εἱστήκει ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους· τὸ μὲν βουλόμενον καὶ ὕποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὁρμᾶσθαι· τήν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. 3. οἱ δ' Ἀθηναῖοι, Θεμιστοκλέους γνώμῃ, τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρωσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ

be accounted for by considering that ὅθεν does in effect hold a place among *relatives*. See Matth. Gr. § 473, obs. By κατασκευὴ understand furniture and moveables.

4. βραχέα εἱστήκει] 'but few portions were left standing.' Indeed *none*, if we may credit Herodot. ix. 13, who says that before Mardonius abandoned the city, he burnt it, and εἴ κού τι ὀρθὸν ἦν τῶν περιβόλων, ἢ οἰκημάτων—πάντα καταβαλὼν καὶ συγχώσας, where συγχ. is a very strong term, and denotes 'a being so utterly demolished, that nothing but rubbish and dust are to be seen.' Yet accounts like these, of the *utter* destruction of edifices so massy as those of the ancients, are always to be understood *cum grano salis:* nor is there an exception even in the case of what is said of the prophesied destruction of Jerusalem, Matth. xxiv. 2, where see my note.

ἐσκήνησαν] 'had quartered.' Some MSS., indeed, have ἐσκήνωσαν: and of σκηνόω in this sense we have frequent examples in Xenophon, Polyb., Polyæn., and others; but in ἐσκήνησαν we have probably the old Attic form. See note infra i. 133, 1, and several remarks in my Lex. N. T. in voc. σκηνόω.

οἱ δυνατοὶ] *the magnates, chief officers.*

CH. XC. 1. ἦλθον πρεσβείᾳ] for ἐς πρεσβείαν, 'went on an embassy.'

τὰ μὲν] 'partim.' This regularly takes τὰ δὲ, but τὸ δὲ πλέον is here put instead — a somewhat stronger expression. See Herm. on Vig. p. 701.

ἥδιον] 'more willingly:' a signification not unfrequent in the Attic writers. Compare Xenoph. Mem. ii. 9, 1.

2. ἠξίουν αὐτοὺς μὴ τειχίζειν] 'they desired or required them not to wall [their city]:' a sense, this, of ἀξιόω, arising from the original one, 'to think any thing worthy or right to be done;' then, by metonymy of effect for cause, 'to desire any thing, as being reasonable to ask; or to require or demand any thing of any one, as just and right.'

ὅσοις εἱστήκει ξυγκαθελεῖν] 'quibus elocutus cum Lacedæmoniis intercedebat.'

τὸ βουλόμενον] for τὴν βούλησιν, 'their wish,' (see Matth. Gr. Gr. § 269,) as τὸ ὕποπτον, just after, stands for τὴν ὑποψίαν. So we have τὸ βουλ. τῆς γνώμης in Menand. Hist. 101, A. 144, D.

ἀναχώρ. καὶ ἀφορ.] 'a seat of war, whence they might sally, and thither retreat.'

3. ἀπήλλαξαν] 'dismissed them,' for

ἀναγκαιοτάτου ὕψους· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. 4. καὶ ὁ μὲν ταῦτα διδάξας, καὶ ὑπειπὼν τἆλλα ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο· καὶ ἐς τὴν Λακεδαίμονα ἐλθὼν οὐ προσῄει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προὐφασίζετο. 5. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὅ,τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὔσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν, καὶ θαυμάζειν ὡς οὔπω πάρεισιν. XCI. Οἱ δέ, ἀκούοντες, τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο, διὰ φιλίαν αὐτοῦ· τῶν δὲ ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τειχίζεταί τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. 2. γνοὺς δὲ ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας

ἀπέλυσαν: as in Plutarch, i. 182, *ἀπ. τοὺς συνηθεῖς*. For vulg. *αἴρωσιν* I have edited, with Bekk., though without the authority of MSS., *ἄρωσιν*: while Goell. and Pop. retain the former. In so small a matter, the authority of MSS. is of less weight than the *proprietas linguæ*, which is here involved; for *ἕως ἂν αἴρωσιν* cannot bear the sense here required by the words following, 'until they should have raised.' *Ὥστε ἀπομάχεσθαι*. This depends upon *ἱκανὸν*, 'fit to fight from.' *Ἐκ τοῦ ἀναγκαιοτάτου ὕψους*: meaning, 'such a height as was barely necessary, and lower than which would make the wall useless for the purpose of defence.'

καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας] The same form of expression occurs infra v. 82.

φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος] We are not, from the term *δημοσίου*, to understand that *temples* are here included; for *that* the religious *spirit* (see Acts xvii. 22) of the Greeks would forbid. Among the public buildings, however, we may include the *mausolea* and other *tombs*. So Æschin. p. 87, 31, *τὰς δημοσίας ταφὰς ἀνελόντα*: and in Diod. we have, *οὔτ' οἰκίας οὔτε τάφου φειδομένους*.

4. *τὰς ἀρχὰς*] 'the magistrates or officers of state.' The term is not (what Hobbes accounts it) equiv. to *τὸ κοινόν*: but of these two terms the latter denoted the common assembly, before addressing which it was necessary to obtain the permission of the *ἀρχαί*. Thus *ἐπέρχεσθαι ἐπὶ τὸ κοινὸν implied* the previous *προσίεναι πρὸς τὰς ἀρχάς*, though, properly speaking, the two were *distinct*. *Διῆγε*, scil. *τὸν χρόνον*, 'procrastinated:' a rare sense, but sometimes occurring in Xenoph. and Dio Cass. Compare Liban. Orat. Par. in Jul. § 142, *διῆγε, διέτριβεν, ἀναβαλλόμενος*. Philostr. Vit. Ap. vii. 17.

ὅ,τι] for *διότι*, 'why;' *τί ἐστιν* being understood. See Hoogev. Part. p. 447, 5.

With the phrase here, *ἐπέρχ. ἐπὶ τὸ κοινὸν*, compare similar ones in Pol. ii. 50, 10, *παρελθεῖν εἰς τὸ κοινόν*. Herodot. iii. 156, 7, *ἦγον ἐπὶ τὰ κοινὰ τῶν* B.

CH. XCI. 1. *διὰ φιλίαν αὐτοῦ*] The gen. is here for the dat. or accus. with a prep. Render, 'friendship towards him.' So James iv. 4, *ἡ φιλία τοῦ κόσμου*. On the thing itself, compare supra i. 74, 1. In the term *κατηγορούντων*, 'contradicted,' we have a *significatio prægnans*, as in Jos. Bell. i. 12, 4, *κατηγοροῦντες Φασαήλου καὶ Ἡρώδου—αὐτοὺς κρατεῖν*. For *ὕψος λαμβάνει* many good MSS. have *πέρας λ.*, evidently proceeding from the *scribes*; who, it may be supposed, were better acquainted with the phrase *πέρας λαμβάνειν*, which is one of late Grecism, than *ὕψος λ.* Besides, the common reading is supported not only by Nepos, but also by a passage, evidently imitated from the present, in Jos. Ant. i. 4, 3, *ἐλάμβανε δὲ θᾶσσον ὕψος*.

2. *μὴ λόγοις μᾶλλον παράγεσθαι, ἢ*] for *μὴ μᾶλλον—ἤ*, or rather *μὴ τοσοῦτον—ὅσον*, or *μή—ἀλλὰ μᾶλλον*. So in Latin, *non magis—quam*. *Ἄνδρας οἵτινες χρηστοί*, 'persons of respectability;' as infra vi. 53, *τοὺς πάνυ χρ. τῶν πολιτῶν*: a signification, this, peculiar to the old Attic, occurring in Xenophon. The words *σφῶν αὐτῶν* are to be taken *emphatically*, with allusion to some who were *not* so, and from whom the representations had come.

οἵτινες χρηστοί, καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. 3. ἀποστέλλουσιν οὖν· καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει, κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν, καὶ μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· (ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνυχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος) ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. 4. οἵ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις, ὥσπερ ἐπεστάλη, κατεῖχον· καὶ ὁ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις, ἐνταῦθα δὴ φανερῶς εἶπεν, ὅτι "ἡ μὲν πόλις σφῶν τετείχισται ἤδη, ὥστε ἱκανὴ εἶναι σώζειν τοὺς ἐνοικοῦντας· εἴ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς πρὸς διαγιγνώσκοντας τὸ λοιπὸν εἶναι τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. 5. τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι· καὶ ὅσα αὖ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. 6. δοκεῖν οὖν σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι· οὐ γὰρ οἷόν τ' εἶναι, μὴ ἀπὸ ἀντιπάλου παρασκευῆς, ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι. 7. ἢ πάντας οὖν ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἢ καὶ τάδε νομίζειν ὀρθῶς ἔχειν." XCII. Οἱ δὲ Λακεδαιμόνιοι, ἀκούσαντες, ὀργὴν μὲν φανερὰν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις· (οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο,

3. Ἀβρώνυχος] The MSS. fluctuate between Ἀβρώνυχος, which is the common reading, Ἀβρώνιχος, which Bekker and Goeller edit, and Ἀβρώνυχος, edited by Poppo, which I have adopted, because the *υ* and *ι* are alike supported by the derivation, and the former, as Poppo remarks, by Herodot. viii. 21.

4. *ἐνταῦθα δή*] 'tum demum.' Adverbs properly of *place* are occasionally, as here, used of *time*.

ὡς πρὸς διαγ. &c.] Construe *τὸ λοιπὸν εἶναι* (scil. *εἶπεν*) *ὡς πρὸς διαγ.*

At *τὰ κοινὰ* repeat *ξύμφορα*, which is here taken as a substantive. Poppo compares *τὸ ξυνηθὲς ἥσυχον* at vi. 34. See Matth. Gr. Gr. § 433.

5. *καὶ ὅσα—βουλεύεσθαι*] The Greek writers in the *oratio indirecta* use the accus. with the infinitive even after the relatives *ὅς, ὅσα, οἷα*, and after the conjunctions *εἰ, ἐπεί, ὡς*, &c. See Matth. Gr. Gr. § 538. (Goell.)

οὐδενὸς ὕστεροι γ. φ.] 'showed themselves inferior to none.'

6. *ἀντιπάλου*] for *ἀνταξίου*.

ὁμοῖόν τι ἢ ἴσον] 'any counsel which should hold an equal balance between all parties, should be honest and impartial.' With the *sentiment* compare infra ii. 44, *οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλεύεσθαι, οἳ ἂν μὴ καί*, &c.

7. *ἢ πάντας—ἔχειν*] 'Either, therefore, (they said,) *all* the cities of the confederacy should be unwalled, or else they conceived that even *this* measure was right and proper,' namely, that *theirs* too should have walls.

τάδε] for *τόδε*, meaning the measure in question.

CH. XCII. *ὀργὴν—ἐποιοῦντο*] 'made no show of resentment.' The phrase occurs also in Dionys. Hal. i. 76.

ἐπὶ κωλύμῃ] 'for hindrance.' This is called by Dionys. Hal. a *poetical* term; yet among the examples which I have noted of this rare word, I find not *one* poet, but all historians, some having this very phrase.

γνώμης παραινέσει] 'for the suggestion of their opinion.'

δῆθεν] This particle and *δή* are often used to denote the ostensible, or alleged

ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον·) τῆς μέντοι βουλήσεως ἁμαρτάνοντες ἀδήλως ἤχθοντο. οἵ τε πρέσβεις ἑκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ. 2. καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστιν ὅτι κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται, καὶ οὐ ξυνειργασμένων ἔστιν ᾗ, ἀλλ' ὡς ἕκαστοί ποτε προσέφερον· πολλαί τε στῆλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν· μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινοῦντες ἠπείγοντο. 3. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν, (ὑπῆρκτο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἧς κατ' ἐνιαυτὸν Ἀθηναίοις ἦρξε,) νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτοφυεῖς, καὶ αὐτοὺς ναυτικοὺς γεγενημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν.

rather than the real cause of any thing: in which case ὡς is often found prefixed.

ἀνεπικλήτως] for μηδὲν ἐγκληθέντες, 'without having any complaint made [by the government].'

Ch. XCIII. 2. δήλη—ἐστιν] for δῆλόν ἐστι. See Matth. Gr. Gr. § 297, and 549, note 5.

παντοίων] 'of all sorts and sizes.' In ὑπόκεινται we have a sort of technical term, (answering to a similar one in our own language, to *lay* bricks,) of which an example occurs in Xen. Hipp. i. 2, ὥσπερ οἰκίας οὐδὲν ὄφελος ἂν εἴη, εἰ τὰ ἄνω πάνυ καλὰ ἔχοι, μὴ ὑποκειμένων, οἷων δεῖ, θεμελίων. In οὐ ξυνειργασμένων the ξυν has reference to the *adjustment* which the squaring is intended to effect. Ἐγκατελέγησαν, 'were laid,' or 'wrought in.' In illustration of the expression, the Schol. aptly adduces a passage of Homer, Od. E. 358, in which we have the *simple* verb λέγω, whence, it may be observed, was derived the compounds καταλέγειν and ἐγκ. From the Greek λέγω also comes our *lay;* and exactly answering to the Greek λιθολόγος is our word *bricklayer*. That even the sarcophagi were sometimes so employed, will appear by reference to Lycurg., C. Leocr., and Hesych. Milesius.

μείζων γὰρ—πόλεως] This is, as Poppo observes, 'meant to show *how* the thing was done, so that sepulchral monuments and hewn stones were interposed among other materials in the walls.' There was, it seems, such a want of materials, especially on account of the circuit of the city walls being carried not farther than before, that almost any that would further the work, were removed and applied to the purpose in question without scruple. In μείζων—ἐξήχθη we have a blending of two forms of expression, μείζων ἦν and ἐξήχθη, the words being equiv. to ἐξήχθη ὁ περίβ. ὥστε μείζων εἶναι.

3. Ἀθηναίοις] 'inter Athenienses.' Or the dative may, as Abresch directs, be taken for the genitive, as in Hom. Il. xvi. 65, ἄρχε δὲ Μυρμιδόνεσσι. Αὐτοφυεῖς, 'natural;' lit. self-formed, not framed by human art and labour. So in Polyb. xxvii. 7, 4, opposed to χειροποιήτου is πέτρας αὐτοφυοῦς: and so Xen. Pol. iv. 2, αὐτοφυεῖς λόφοι. Theocr. Id. ix. 23, κορύναν αὐτοφυᾷ. Artem. Onir. i. 64, λούεσθαι θερμοῖς εἰδέσι, λέγω δὲ αὐτοφυέσι.

καὶ αὐτοὺς ναυτικοὺς — δύναμιν] Of these words the sense has been not a little disputed. Certain early commentators, as Portus and others, have undoubtedly missed of their true import, chiefly from their not attending to the force of the participle and the exact sense of the term προφέρειν. Dr. Arnold, in a long note on these words, strenuously applies himself to show that the meaning intended must be, that 'their having become a naval people would be a great help to their acquiring power.' Yet this sense (according to which, αὐτοὺς forms the *subject* of the clause) is surely not a little feeble; and far from certain is it, that the words themselves will bear such a sense; the idiom in question being one founded, not on Grecism, but Latinism. Moreover, it does violence to the manifest import of the clause, of

4. τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστὶ, καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζε. 5. καὶ ᾠκοδόμησαν, τῇ ἐκείνου γνώμῃ, τὸ πάχος τοῦ τείχους, ὅπερ νῦν ἔτι δῆλόν ἐστι περὶ τὸν Πειραιᾶ· δύο γὰρ ἅμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπῆγον. ἐντὸς δὲ οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνῳκοδομη-

which τὸ χωρίον (meaning the Piræus) is evidently the subject: and *so far* we may approve of the interpretation of Pop. and Goell. 'and the place would advance them greatly towards acquiring power, when they were become a naval people.' Yet surely the Athenians *had already* become such; and the sense, as required by the context, is, I doubt not, what I long since laid down in my Transl., 'and that, as they had become a naval people, the place would contribute much to their acquirement of power:' the construction being, καὶ μέγα προφέρειν ἐς τὸ αὐτοὺς, ναυτικοὺς γεγενημένους, κτήσασθαι δύναμιν. That προφέρειν has here the sense *proficere, adjutare,* 'to promote, be conducive to,' was long ago seen by Valla, and has since been pointed out by Schneider and Passow: and though the word in that sense is no where else found in our author, and very rarely elsewhere, yet that it is neither unprecedented, nor contrary to the analogy of the language, is certain from what is said by Schæfer in Steph. Thes. 10,047, D.

4. τὴν ἀρχὴν ξυγκατεσκεύαζε] 'assisted them in attaining its empire;' as in a passage of Plato de Leg. τὸν βίον ἡμῖν συγκατεσκεύασε τέχναις. The word also occurs in Xen. Pol. iv. 48. Lac. viii. 3. On ἀνθεκτέα, just before, see note supra i. 13.

5. ᾠκοδόμησαν—τὸ πάχος τοῦ τείχους, ὅπερ, &c.] By hypallage for 'they built the wall of that thickness which is even still visible:' for though at the time when Thucydides wrote, the walls had been destroyed by the Lacedæmonians, yet Arnold has proved from Xen. Hist. ii. 4, 11, that much more than the foundation must have been remaining; nay, that the destruction was only partial. It may be added, that in not a few passages of ancient writers walls are said to be destroyed, which were only *disembattled*, and beaten down to a height practicable for a *coup de main*.

δύο γὰρ — ἐπῆγον] 'for two wains brought stones, passing by each other upon it, and going contrary ways.' Ἅμαξα is used in Homer and Herodotus to signify not only a *cart*, but a *waggon*. Those here mentioned were what we call *wains*, of a peculiar construction for conveying timber and huge stones, of which one only went to each wain, the stones in question being each a wain's load. So in a passage, evidently written with a view to the present, of Dionys. Hal. Ant. iii. 67, p. 581, 3, we have, καὶ τὰ τείχη τῆς πόλεως — ἐδοκίμασε λίθοις ἁμαξιαίοις, εἰργασμένοις πρὸς κανόνα, κατασκευάζειν. It appears, then, that the two wains went in separate tracks, and consequently passed each other. Much of the obscurity existing in this passage has been occasioned by a want of some verb of motion with the adject. ἐναντίαι, and hence such will best be cleared up by reference to cases in which the word here left to be understood, is *expressed*, as Procop. p. 188, 17, εὖρος δέ ἐστι τῆς ὁδοῦ ταύτης, ὅσον ἁμάξας δύο ἀλλήλαις ἐναντίαις ἰέναι. Such walls Procopius de Ædif. p. 25, calls ἀμαξηλάτους. Indeed, it was, as I have shown, not unusual with the ancients to express the thickness of a wall by the *number of carriages* which could pass abreast along it, each being understood to require eight feet.

ἐντὸς δὲ οὔτε χάλιξ οὔτε πηλὸς ἦν] 'within there was neither rubble nor clay used.' Similarly Procop. p. 188, 20, οὔτε χαλκὸν ἐντὸς, οὔτε τι ἄλλο, ἐμβεβλημένος, where, for the confessedly corrupt χαλκὸν, read χάλικα. Of the word χάλιξ examples are found elsewhere in that writer, p. 251, 10, and de Ædif. p. 20.

By the term χάλιξ were denoted those fragments necessarily made in quarrying and squaring stone, which were used by the ancients to fill up the interior of very thick walls; (see Pliny, xxxvi. 22, Vitruv. ii. 8, the commentators on Hor. Od. iii. 1, 35, and Virgil's Æn. iv. 711,) in which case the χάλιξ was mixed up with plenty of clay; for that is what is here, as infra ii. 76. iv. 4, meant by the term πηλὸς, or *clay-mortar*, consisting of clay mixed with water, and well stirred up, which formed a composition that, when set, became almost as hard as stone. So Aristoph., Av. 839, καὶ τοῖσι τειχίζουσι παραδιακόνει, χάλικας παραφόρει, πηλὸν ἀποδὺς ὀργασον. See also Av. 1132, 50.

At ξυνῳκοδομημένοι, &c. supply ἦσαν, from ἦν, and render, 'But there were huge rectangularly cut stones, built together compactly,' i. e. with no interstices left for

μένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δεδεμένοι. τὸ δὲ ὕψος ἥμισυ μάλιστα ἐτελέσθη οὗ διενοεῖτο. 6. ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ‡ ἐπιβολάς· ἀνθρώπων τε ἐνόμιζεν

rubble and mortar. The term ξυνοικ. is used in order to intimate that the work was effected by simply putting together those immense masses of stone nicely fitted together, but entirely without cement: a description, the truth of which is attested by what Col. Leake says of the remains of the walls of Piræus where best preserved. 'We find it (says he) not filled up in the middle with rubble, in the usual manner of the Greeks, but constructed throughout the whole thickness of squared stones cramped together with metal.' So we read in Diod. Sic. t. ii. 228, init. *τοὺς δὲ συνειλεομένους λίθους τόρμοις σιδηροῖς διελάμβανε, καὶ τὰς τούτων ἁρμονίας ἐπλήρου μολίβδου ἐντήκουσα*, which passage well describes the *process* here adverted to by our author: and in *συνερ.* we have an apt allusion to the vast *weight* of the stones; which had only to be *fixed* in their places by propping and shoving, and required no cement. Similar is the allusion in a passage of St. Paul, Eph. ii. 22, *ἐν ᾧ* (scil. *ναῷ*) *καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ*, and also in Longin. de Subl. sect. xi. p. 47, Toup, (a passage probably written with a view to the present,) where he remarks that, in their descriptions, judicious writers do not, when adducing the principal circumstances, stuff in any thing futile or mean, to fill up a gap: *Λυμαίνεται γὰρ ταῦτα τὸ ὅλον* (quite spoil) *ὡσανεὶ ψήγματα ἢ ἀραιώματα* (ramenta or frustula lapidum) *ἐμποιοῦντα μεγέθη, συνοικονομούμενα τῇ τε πρὸς ἄλληλα σχέσει συντετειχισμένα*, where, for *συνοικον.*, read, with Ruhnk., *συνοικοδομούμενα*: and after *ἀραιώματα* insert *τὰ*, which has been absorbed by the *τα* preceding, though the article is indispensable.

For *ἐν τομῇ*, Poppo and Goeller, after Wyttenb., edit, from MS. Lugd., *ἐντομῇ*: a reading I have found supported by the Cambridge MSS., and which is countenanced by two passages closely imitated from the present, in Procop. p. 188, 19, and de Ædif. p. 4, 15. I have, however, not ventured to receive it, from the insufficiency of MS. authority, and still more from the circumstance that not *one* example is, I believe, to be met with of *ἐντέμνω* or *ἐντομὴ* in the sense of *hewing stone;* whereas *τέμνω* and *τομὴ* are of frequent occurrence. Thus the latter is found infra ii. 76, where see note. Moreover, the *ἐν* seems to be as unnecessary in the one case, as it is suitable in the other. The sense will thus be, 'in the cutting,' or as we say, *cut*.

With respect to the term following, *ἐγγώνιοι*, though it cannot of itself signify more than *angulatus*, 'formed in angles,' yet it may, by implication, denote *quadrangular*, i. e. when the accompanying circumstances, or our certain knowledge of facts, require us to assign such a sense; which is undoubtedly the case here, for the testimony of Col. Leake fully establishes this point; though the word might signify *polygonal* as well as quadrangular stones. This squared form was, he observes, like the later Greek and Roman style, or like the walls of some of the Etruscan cities. Nor is this sense of *ἐγγώνιος* unprecedented; since it is found in Jos. Ant. iii. 6, and Procop. 108, 19, and is not unfrequent in Hippocrates. See Foes. Œc. Hipp.

For *μολίβδῳ*, the reading of the greater part of the MSS., I have thought proper, with Bekk. and Goell., to edit *μολύβδῳ*, such, there is reason to think, being the manner of writing the word adopted in Homer, Herodot., Aristoph., and other of the early writers. It is true that in the several passages of these authors, one or more MSS. in almost every passage have the *ι*, but that can very well be accounted for from the prevalence of the *ι in Græcitate mediâ et infimâ*. Finally, that the *υ* was more ancient than the *ι*, may be argued from its broader sound, which would gradually pass into the *ι*, but not *vice versâ*.

At *τὸ δὲ ὕψος ἥμισυ*, &c. there is an ellipsis of *μόνον*: 'the height was only about half of that which was intended by him.' What that height was, the commentators and antiquaries do not inform us. It was, as I find from Appian, in Mithrid., *forty cubits*.

6. *ἀφιστάναι*] Schol. *ἀποτροπὴν ποιεῖν*. Rather, *ἀποτρέπειν* or *ἀπωθεῖν*, *arcere*, *inhibere*, 'to keep off:' a very rare sense, of which I have met with only one example elsewhere, Plut. vi. 127, ult. *ἀφιστάναι καὶ ἀνακρούειν τὴν πίστιν*. This, however, may be said to spring from the primary,

ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. 7. ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὖσαν· τόν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως· καὶ πολλάκις τοῖς Ἀθηναίοις παρῄνει, ἢν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. 8. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν, καὶ τἆλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XCIV. Παυσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαίμονος στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ τῶν ἄλλων ξυμμάχων πλῆθος. 2. καὶ ἐστράτευσαν ἐς Κύπρον, καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς Βυζάντιον, Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. Ἤδη δὲ βιαίου ὄντος αὐτοῦ, οἵ τε ἄλλοι Ἕλληνες ἤχθοντο, καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἠξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενὲς, καὶ Παυσανίᾳ μὴ ἐπιτρέπειν ἥν που βιάζηται. 2. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λόγους, καὶ προσεῖχον τὴν γνώμην ὡς οὐ περιοψόμενοι, τἆλλα τε καταστησόμενοι ᾗ φαίνοιτο ἄριστα αὐτοῖς. 3. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Παυσανίαν, ἀνακρινοῦντες ὧν πέρι ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ

abstare facio, which is found in the physical sense, as used of expelling or removing disorders. For vulg. *ἐπιβολὰς*, Bekk., Goell., and Pop. edit, on strong authority from MSS., *ἐπιβουλὰς*, 'hostile designs.' As, however, the authority of MSS. is of little weight in the case of words, like *ἐπιβολὴ* and *ἐπιβουλὴ*, perpetually confounded, I have preferred retaining the old reading, and that on account of its yielding the more suitable sense; though that, I must maintain, is not what some make it, *consilia*, or *conatus*, but (according to the frequent use of the word in Polyb. and Plutarch) either *aggressiones, attacks*, or *incepta, attempts*, as infra iii. 45. Supposing, indeed, *ἐπιβουλὰς* to be the true reading, the term may have been adopted to denote such attempts at carrying a place by *coup de main*, as are not made openly, but under the cover of night, whereby a place otherwise impregnable may be taken by stratagem, as Gibraltar was by the English.

7. *προσέκειτο*] *incumbebat*, 'devoted his attention to,' as infra viii. 89.

8. *τἆλλα κατεσκευάζοντο*] 'repaired the ruined edifices:' a sense occurring also infra iv. 75, and of which several examples might be adduced from Xenophon, Polyb., Arrian, Lucian, and Diod. Sic.

Ch. XCV. 1. *βιαίου*] Meaning *tyrannical*, carrying things by force. So supra i. 40, 1, *βίαιοι καὶ πλεονέκται εἰσί*: and iii. 36, fin. *βιαιότατος τῶν πολιτῶν*. Of this use of the word as applied to a *person*, I know no example elsewhere, except in Plato, 505, D. *ὡς βίαιος εἶ*.

κατὰ τὸ ξυγγενὲς] 'in virtue of consanguinity.' The words are to be joined with *ἠξίουν*.

2. *προσεῖχον τὴν γνώμην*] 'attended to, granted their request:' a phrase occurring also infra vii. 15, and in the best writers. *Οὐ περιοψόμενοι*, scil. *τὴν βίαν*. Of *τἆλλα καταστησόμενοι ᾗ φαίνοιτο ἄριστα αὐτοῖς* the sense is, 'to establish matters on what would seem the best footing for them.' Such, too, is the sense of *καθ.* also infra vi. 55, *τὰ τῆς ἀρχῆς καθ.*

3. *ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ*] 'much of injustice, or criminality, was charged against him.' Of this syntax (on

τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ‡ ἡ στρατηγία. 4. ξυνέβη τε αὐτῷ καλεῖσθαί τε ἅμα, καὶ τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι, πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. 5. ἐλθὼν δὲ ἐς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρός τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μηδισμός, καὶ ἐδόκει σαφέστατον εἶναι. 6. καὶ ἐκεῖνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ, στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. 7. οἱ δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χείρους γίγνωνται, (ὅπερ καὶ ἐν τῷ Παυσανίᾳ ἐνεῖδον) ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι, καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους.

XCVI. Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων, διὰ τὸ Παυσανίου μῖσος, ἔταξαν ἃς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον, καὶ ἃς ναῦς· πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον, δῃοῦντας τὴν βασιλέως χώραν. 2. καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἳ ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. 3. ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα

which see Matth. Gr. Gr. § 378) examples occur in Soph. Œd. T. 529. Eurip. H. Fur. 418. Æschyl. Ag. 262.

ἡ] This I have thought proper, with Bekker, to edit, instead of the reading adopted by Poppo, and defended by Bauer and Haack, ἡ. It is true that the latter derives no little support from a passage, almost transcribed from the present, in Choricius, Fun. Or. ap. Fabr. Bibl. Gr. viii. 876, adduced by me in Transl., where it is said of Pausanias, τυραννίδος μίμησις ἦν ἡ στρατηγία: but the former, in the very harshness involved by the omission of the subject, has something more in the manner of our author than the latter.

4. τῷ ἐκείνου ἔχθει] 'through enmity to him.' Μετατάξασθαι, 'ranged themselves on the other side.'

5. ἰδίᾳ] Adv. for adj. ἴδιος, as supra i. 68. Ἀδικημάτων, for ἀδικηθέντων. Εὐθύνθη, 'was found guilty of.' Schol. εὐθύνας ἔδωκε. Τὰ μέγιστα, 'the principal charges.' See Matth. Gr. Gr. § 421, note 1 and 2. Σαφέστατον, 'a very clear [charge],' i. e. clearly established. By ἐδόκει it is meant that such was the public *opinion* generally, not that of Pausanias' judges in particular; otherwise they would have found him guilty.

6. ἐφίεσαν τὴν ἡγεμονίαν] 'yielded or granted the guidance of affairs.'

7. χείρους] 'false and unfaithful.' Comparative for positive, as infra iv. 114. vi. 89, 92. Ἀπαλλαξείοντες, 'desiring to get rid of.' On these verbs in ειω, called *desideratives*, and answering to the Latin ones in *urio*, see Matth. Gr. Gr. Ἱκανούς. This word, like our *sufficient*, signifies here, as supra ch. 76, both 'able to take the command,' and '*worthy* thereof.' Ἐπιτηδείους, 'friendly, well-affected to.' The term is not unfrequently interchanged with φίλος.

Ch. XCVI. 1. πρόσχημα] for πρόφασις, 'the pretext for this taxing was,' &c.; intimating that the real cause was the ambition and rapacity of the governors. On this sense of πρόσχημα, see note infra iii. 82, 8; and compare Jos. Bell. iv. 3, 6, ἦν δὲ πρόσχημα μὲν τῆς ἐπιβουλῆς, &c. τὸ δ' ἀληθές.

2. Ἑλληνοταμίαι—ἀρχή] 'the office of treasurers of Greece was then first established.' These Ἑλληνοταμίαι were both receivers-general and treasurers. On the office itself, see Boeckh's Œcon. lib. ii. p. 236. Wachsm. ii. 1, et al.

καὶ ἑξήκοντα. 4. ταμιεῖόν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

XCVII. Ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων, καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων, τοσάδε ἐπῆλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρός τε τὸν βάρβαρον αὐτοῖς, καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας, καὶ Πελοποννησίων τοὺς ἀεὶ προστυγχάνοντας ἐν ἑκάστῳ. 2. ἔγραψα δὲ αὐτά, καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποιησάμην διὰ τόδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον· καὶ ἢ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν, ἢ αὐτὰ τὰ Μηδικά. 3. τούτων δὲ ὅσπερ καὶ ἥψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη. 4. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἵῳ τρόπῳ κατέστη.

XCVIII. Πρῶτον μὲν Ἠιόνα τὴν ἐπὶ Στρυμόνι, Μήδων ἐχόντων, πολιορκίᾳ εἷλον καὶ ἠνδραπόδισαν Κίμωνος τοῦ Μιλτιάδου στρατηγοῦντος. 2. ἔπειτα Σκῦρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν ᾤκουν Δόλοπες, ἠνδραπόδισαν, καὶ ᾤκισαν αὐτοί. 3. Πρὸς δὲ Καρυστίους αὐτοῖς, ἄνευ τῶν ἄλλων Εὐβοέων, πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν. 4. Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα ἐπολέμησαν, καὶ πολιορκίᾳ παρεστήσαντο· πρώτη τε αὕτη πόλις ξυμμαχὶς παρὰ τὸ καθεστηκὸς ἐδουλώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἑκάστη ξυνέβη.

XCIX. Αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν

4. αἱ ξύνοδοι] Meaning the *common councils* of the allies, 'ea concilia, quæ haberi solebant, constituta et legitima.' So in a passage of Diod. Sic., cited by Duk., and at ch. 97, we have, ἀπὸ κοινῶν ξυνόδων βουλευόντων.

Ch. XCVII. 1. αὐτονόμων] This is not so much an adjective to the substantive ξυμμάχων as it is in apposition therewith, with the subaudition of ὡς.

ἀπὸ κοινῶν ξυνόδων] On the force of ἀπὸ here, see note supra 91. Τοσάδε ἐπῆλθον, scil. πράγματα, 'came to the possession of such power.' Schol. τοσαῦτα διεπράξαντο. Διαχειρίσει πραγμάτων, 'by the administration of affairs.' Προστυγχάνοντας, 'intervenientes, interfering with them.'

2. τὴν ἐκβολὴν τοῦ λόγου] 'the digression from the story:' a phrase, this, often used by the later historians; with which may be compared another in Herod. vii. 171, παρενθήκη τοῦ λόγου.

ἐκλιπὲς τοῦτο ἦν τὸ χωρίον] This passage *argumentum subjicit*, by an idiom found in the later use of the term τόπος, and in the Latin *locus*. So in Arr. E. A. i. 12, 3, we have, τὸ χωρίον τοῦτο ἐκλιπὲς ἦν.

3. τοῖς χρόνοις] 'the chronology.' So Dionys. Hal. Ant. 234, 22, ἀναγκάζομαι—τὸ ῥᾴθυμον αὐτοῦ περὶ τὴν ἐξέτασιν τῶν χρόνων ἐλέγχειν. Polyæn. v. 23, p. 510, προσέταξεν—σημαίνειν, παραλλάσσοντας τοῖς χρόνοις, &c.

4. ἅμα—ἀπόδειξιν] 'moreover it (i. e. the treatment of the subject) has (i. e. carries with it) a narration,' &c., i. e. of the means by which the Athenian empire was established, κατέστη.

Ch. XCVIII. 1. Ἠιόνα τὴν ἐπὶ Σ.] So called by way of distinction from other places of the same name in Thrace and elsewhere.

3. ξυνέβησαν καθ' ὁμολογίαν] 'agreed (to submit) on terms.'

4. παρεστ.] 'compelled them to surrender:' a phrase also occurring at iii. 35, &c., and in the best authors. We may supply ὁμολογίᾳ or the like, which is *expressed* supra ch. 29; for the surrender might be either conditional, or unconditional. Yet the place would seem to have been carried by storm, as we may infer from Aristoph. Vesp. 355, ἐεἰς σαυτὸν κατὰ τοῦ τείχους, ὅτε δή γ' ἡ Νάξος ἑάλω.

ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδειαι, καὶ λειποστράτιον εἴ τῳ ἐγένετο· οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον καὶ λυπηροὶ ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. 2. ἦσαν δέ πως καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου, ῥᾴδιόν τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. 3. ὧν αὐτοὶ αἴτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσι, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἰκνούμενον ἀνάλωμα φέρειν· καὶ τοῖς μὲν Ἀθηναίοις ἠύξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκεῖνοι ξυμφέροιεν, αὐτοὶ δὲ ὁπότε ἀποσταῖεν, ἀπαράσκευοι καὶ ‡ἄπειροι ἐς τὸν

Ch. XCIX. 1. *φόρων καὶ νεῶν ἔκδειαι*] The term is well explained by Duker as equiv. to the Latin *reliquatio*, or 'the not making good one's payments,' by which the whole is not paid, but part continually left *in arrear*. As referred to the *νεῶν*, the sense must be, 'the non-payment, or arrears of the *money payment*,' in lieu of ships, of which mention is made elsewhere. *Λειποστράτιον*, 'omission of, failure in military service,' namely, by not sending their contingents. *Ἀκριβῶς ἔπρασσον*, 'rigorously exacted.' Comp. infra viii. 5. Herodot. i. 106. iii. 58. *Λυπηροὶ ἦσαν*, 'were burdensome.' So Eurip. Suppl. 893, *λυπηρὸς οὐκ ἦν — τῇ πόλει*, and Hipp. 796, *λυπηρὸς ἡμῖν*.

προσάγοντες τὰς ἀνάγκας] Προσάγειν signifies properly *admovere*, and is used either in a *physical* sense, as in the phrase *προσάγειν μηχανὴν*, infra iv. 100, and Xen. Hist. ii. 4, 18, or in a *metaphorical* sense, as here in the phrase *προσάγειν ἀνάγκην*, 'to bring upon any one a necessity of doing any action; to compel any one from necessity.' Here the meaning intended is, bringing upon persons a necessity of labouring, in order to pay the tribute, who were neither accustomed, nor indeed able, to labour.

2. *πως καὶ ἄλλως*] lit. 'somehow otherwise,' i. e. in other respects, namely, the carriage, behaviour, &c. *Ἐν ἡδονῇ ἦσαν*, 'grati et accepti erant.' *Ἀπὸ τοῦ ἴσου*, 'on a footing of equality.' Προσάγεσθαι, 'to bring under,' 'subdue,' as infra ii. 30, and often in the best writers, always in the middle voice.

3. *ἀπόκνησιν τῶν στρατειῶν*] *detractationem*, 'a declining to engage in expeditions.'

χρήματα ἐτάξαντο — φέρειν] Construe, *ἐτάξαντο χρήματα φέρειν (κατὰ) τὸ ἰκνούμενον ἀνάλωμα ἀντὶ τῶν νεῶν*, 'agreed to contribute a certain sum, according to a rated proportion of expense, in lieu of the ships.' *Τάξασθαι* signifies 'to rate, or bind oneself,' 'agree to render or pay any service or money:' as Herodot. iv. 165, and iii. 13, *φόρον τάξ*, and elsewhere, Dio Cass., Polyb., Appian, Plato, and other authors; some verb of paying, as *φέρειν*, or *ἀποδοῦναι*, being either expressed, as here, or understood. *Τὸ ἰκνούμενον* signifies lit. 'what any expense *comes to*:' a sense very rare, but of which I have noted examples in Jos. Ant. iii. 12, 3, and Dio Cass. 592, 45.

ἄπειροι] So Bekker, Poppo, and Goeller edit, from many of the best MSS., for vulg. *ἄποροι*, the term being thus taken as standing for *πολέμου ἄπειροι*, which occurs infra ii. 11, and in a passage of Agatharch. ap. Athen. p. 5, 28. So, too, Plutarch evidently read, as appears from a passage of his Cimon, 11. And in Liban. Or. 56, D. *οὐκοῦν ἔρημοι μὲν ἰατρῶν οἱ νοσοῦντες, ἄποροι τῆς τέχνης*, for the similarly erroneous *ἄποροι*, read *ἄπειροι*, standing for *ἀπείρατοι*. Probably, however, *ἄποροι* was read by Josephus, since in Antiq. xiv. 6, 1, he has (in imitation, we may suppose, of the expression of our author) *τούτους μὲν* (namely, the unarmed or ill-armed) *ἀπέλυσεν, ἀπόρους ὄντας*, meaning thereby *inhabiles ad bellum*, as in an anonymous writer in Steph. Thes. in voc. *ἀπόρους προσμίσγειν, inhabiles ad dimicandum:* a sense, this, which would be very suitable in the present passage. Or the expression might signify *inopes consilii*, at ii. 53, *ἄποροι καθεστῶτες*, and iii. 53; and in Xen. Anab. ii. 5, 3, *ἀπόρων ἐστὶ, καὶ ἀμηχάνων, καὶ ἀνάγκῃ ἐχομένων*. *Ἄπειροι*, however, is here preferable, as being more agreeable to the context: accordingly the full sense will be, 'destitute alike of preparations for war, and of experience therein.'

πόλεμον καθίσταντο. C. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφότερα Ἀθηναῖοι, Κίμωνος τοῦ Μιλτιάδου στρατηγοῦντος, καὶ εἷλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς διακοσίας. 2. χρόνῳ τε ὕστερον ξυνέβη Θασίους αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ ἀντιπέρας Θράκῃ ἐμπορίων καὶ τοῦ μετάλλου, ἃ ἐνέμοντο. 3. καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν, καὶ ἐς τὴν γῆν ἀπέβησαν. ἐπὶ δὲ Στρυμόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους, ὡς οἰκιοῦντες τὰς τότε καλουμένας Ἐννέα ὁδούς, νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἠδωνοί, προελθόντες δὲ τῆς Θράκης ἐς μεσόγειαν, διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἠδωνικῇ ὑπὸ τῶν Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα ὁδοὶ κτιζόμενον. CI. Θάσιοι

Ch. C. 1. *τὰς πάσας ἐς τὰς διακοσίας*] 'amounting, in all, to 200.' See Matth. Gr. Gr. § 268. Vig. iii. 10. iv. 87, and Herm., note 94, and compare infra viii. 21. Whether the article *τὰς* should have place before *διακ.*, is a matter of no easy decision. It has been inserted by Bekker from some five MSS., and also by Poppo, though within brackets. By Goeller it is thrown out; whether on sufficient grounds, may be doubted. At any rate the sense of the *ἐς* is not, as he and Blume make it, *circiter*, but 'to the number of.' Finally, *why* the art. should here have been used, may indeed not be obvious; but, considering that it is not unfrequently found in statements of numbers, (as in that of Xen. Hist. iii. 2, 4, *ἀμφὶ τοὺς πεντεκαίδεκα*,) it seems safest here to retain it; nor is it without its force; for while *ἐς διακ.* would signify, 'up to 200,' *ἐς τὰς διακ.* will signify, 'to the number of 200.' At any rate utterly groundless is the supposition of Blume and Goeller, that Thucydides here meant not to give certain numbers, but only such as approximated to the truth: for *ἐς* in this idiom always signifies 'as many as a certain number,' though with a sort of implication that there might be *more;* as we say, so many *and upwards*.

2. *ἐμπορίων*] 'marts or commercial towns;' on which, and their origin and names, see the note appended to my Transl., and Boeckh, Œcon. 1, 334, seqq. *Τοῦ μετάλλου*. See Herodot. vi. 46, seq., and Boeckh, ubi supra. *Ἐνέμοντο*, 'they were in possession.' So in Æschyl. Prom. 419, *Ἀσίας ἕδος νέμονται*: and 429, *οἳ πόλισμα Καυκάσου πέλας νέμονται*.

ὑπὸ τῶν Θρακῶν ξυμπάντων] For *ξυμπ.* Pop. would read *ξύμπαντες*, and Heilm. *ξυστάντων*: of which two conjectures the former, though supported by Valla and Died., has, in the feebleness of the sense it yields, what may be considered any thing but suited to the vigorous style of our author. Preferable is the *latter*, from its greater significancy and suitableness to the context, and from the word in this sense being frequent in our author. See infra vi. 21. iii. 73. vii. 15. Yet thus the *article* would be almost indispensable: and the common reading is, after all, open to no well-founded objection; for the words *οἷς πόλεμιον ἦν τὸ χωρίον αἱ Ἐννέα ὁδοὶ κτιζόμενον*, have only to be referred to *Θρακῶν*, not *ξυμπάντων*: and *ξυμπάντων* may signify simply *en masse*, and so be equivalent to *ἀνθρώπων*. Notwithstanding what Poppo says, it was, as Arnold observes, very natural that all the tribes of that part of Thrace should combine to destroy a colony attempting to settle itself in so advantageous a situation as Amphipolis: and it is futile to argue against the fact from the testimony of Diodorus, who says that the colonists perished at the hands of the *Edones;* for the Edones are merely spoken of particularly by the historian, from their being the principals in the transaction, though they had the aid of all the other tribes in this common effort to rid their country of the interlopers. Certainly Diodorus could not mean to ascribe the destruction of the colonists to the Edones *alone;* for thus his account would be at variance with that of Thucyd., the author whom he so evidently follows.

ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδειαι, καὶ λειποστράτιον εἴ τῳ ἐγένετο· οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον καὶ λυπηροὶ ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. 2. ἦσαν δέ πως καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου, ῥᾴδιόν τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. 3. ὧν αὐτοὶ αἴτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσι, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἰκνούμενον ἀνάλωμα φέρειν· καὶ τοῖς μὲν Ἀθηναίοις ἠύξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκεῖνοι ξυμφέροιεν, αὐτοὶ δὲ ὁπότε ἀποσταῖεν, ἀπαράσκευοι καὶ ‡ἄπειροι ἐς τὸν

Ch. XCIX. 1. *φόρων καὶ νεῶν ἔκδειαι*] The term is well explained by Duker as equiv. to the Latin *reliquatio*, or 'the not making good one's payments,' by which the whole is not paid, but part continually left *in arrear*. As referred to the *νεῶν*, the sense must be, 'the non-payment, or arrears of the *money payment*,' in lieu of ships, of which mention is made elsewhere. *Λειποστράτιον*, 'omission of, failure in military service,' namely, by not sending their contingents. *Ἀκριβῶς ἔπρασσον*, 'rigorously exacted.' Comp. infra viii. 5. Herodot. i. 106. iii. 58. *Λυπηροὶ ἦσαν*, 'were burdensome.' So Eurip. Suppl. 893, *λυπηρὸς οὐκ ἦν — τῇ πόλει*, and Hipp. 796, *λυπηρὸς ἡμῖν*.

προσάγοντες τὰς ἀνάγκας] Προσάγειν signifies properly *admovere*, and is used either in a *physical* sense, as in the phrase *προσάγειν μηχανήν*, infra iv. 100, and Xen. Hist. ii. 4, 18, or in a *metaphorical* sense, as here in the phrase *προσάγειν ἀνάγκην*, 'to bring upon any one a necessity of doing any action; to compel any one from necessity.' Here the meaning intended is, bringing upon persons a necessity of labouring, in order to pay the tribute, who were neither accustomed, nor indeed able, to labour.

2. *πως καὶ ἄλλως*] lit. 'somehow otherwise,' i. e. in other respects, namely, the carriage, behaviour, &c. *Ἐν ἡδονῇ ἦσαν*, 'grati et accepti erant.' *Ἀπὸ τοῦ ἴσου*, 'on a footing of equality.' Προσάγεσθαι, 'to bring under,' 'subdue,' as infra ii. 30, and often in the best writers, always in the middle voice.

3. *ἀπόκνησιν τῶν στρατειῶν*] *detractationem*, 'a declining to engage in expeditions.'

χρήματα ἐτάξαντο — φέρειν] Construe, *ἐτάξαντο χρήματα φέρειν (κατὰ) τὸ ἰκνούμενον ἀνάλωμα ἀντὶ τῶν νεῶν*, 'agreed to contribute a certain sum, according to a rated proportion of expense, in lieu of the ships.' *Τάξασθαι* signifies 'to rate, or bind oneself,' 'agree to render or pay any service or money:' as Herodot. iv. 165, and iii. 13, *φόρον τάξ*, and elsewhere, Dio Cass., Polyb., Appian, Plato, and other authors; some verb of paying, as *φέρειν*, or *ἀποδοῦναι*, being either expressed, as here, or understood. *Τὸ ἰκνούμενον* signifies lit. 'what any expense *comes to*:' a sense very rare, but of which I have noted examples in Jos. Ant. iii. 12, 3, and Dio Cass. 592, 45.

ἄπειροι] So Bekker, Poppo, and Goeller edit, from many of the best MSS., for vulg. *ἄποροι*, the term being thus taken as standing for *πολέμου ἄπειροι*, which occurs infra ii. 11, and in a passage of Agatharch. ap. Athen. p. 5, 28. So, too, Plutarch evidently read, as appears from a passage of his Cimon, 11. And in Liban. Or. 56, D. *οὐκοῦν ἔρημοι μὲν ἰατρῶν οἱ νοσοῦντες, ἄποροι τῆς τέχνης*, for the similarly erroneous *ἄποροι*, read *ἄπειροι*, standing for *ἀπείρατοι*. Probably, however, *ἄποροι* was read by Josephus, since in Antiq. xiv. 6, 1, he has (in imitation, we may suppose, of the expression of our author) *τούτους μὲν* (namely, the unarmed or ill-armed) *ἀπέλυσεν, ἀπόρους ὄντας*, meaning thereby *inhabiles ad bellum*, as in an anonymous writer in Steph. Thes. in voc. *ἀπόρους προσμίσγειν, inhabiles ad dimicandum:* a sense, this, which would be very suitable in the present passage. Or the expression might signify *inopes consilii*, at ii. 53, *ἄποροι καθεστῶτες*, and iii. 53; and in Xen. Anab. ii. 5, 3, *ἀπόρων ἐστὶ, καὶ ἀμηχάνων, καὶ ἀνάγκῃ ἐχομένων*. *Ἄπειροι*, however, is here preferable, as being more agreeable to the context: accordingly the full sense will be, 'destitute alike of preparations for war, and of experience therein.'

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δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι, Λακεδαιμονίους ἐπεκαλοῦντο, καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν Ἀττικήν. 2. οἱ δὲ ὑπέσχοντο μὲν, κρύφα τῶν Ἀθηναίων, καὶ ἔμελλον· διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἵλωτες αὐτοῖς καὶ τῶν Περιοίκων Θουριᾶταί τε καὶ Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. 3. πλεῖστοι δὲ τῶν Εἱλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ᾗ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. 4. πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις· [a]Θάσιοι δὲ τρίτῳ ἔτει πολιορκούμενοι ὡμολόγησαν Ἀθηναίοις, τεῖχός τε καθελόντες καὶ ναῦς παραδόντες, χρήματά τε, ὅσα ἔδει, ἀποδοῦναι αὐτίκα ταξάμενοι, καὶ τὸ λοιπὸν φέρειν, τήν τε ἤπειρον καὶ τὸ μέταλλον ἀφέντες. CII. [b]Λακεδαιμόνιοι δὲ, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμηκύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ' ἦλθον, Κίμωνος στρατηγοῦντος, πλήθει οὐκ ὀλίγῳ. 2. μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο, ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ

Here, as on certain other occasions, he has written carelessly, and with too little regard to precision.

Ch. CI. 1. *νικηθέντες μάχαις*] Several MSS. have *μάχῃ*: and as our author has made mention of but *one* battle, such might seem,—and such I formerly, in conjunction with Poppo and Goeller, concluded to be,—the true reading. I am now, however, induced to alter my opinion; and that from the MSS. in question being amongst the very worst, and the *internal* evidence being in effect all in favour of the common reading; for while *μάχῃ νικᾶσθαι* is of frequent occurrence, *μάχαις νικᾶσθαι* is rarely found. Moreover, though our author has hitherto made mention of but *one* battle, and yet here adverts to *two*, we have only to suppose that, besides the *sea-fight*, there had been a *land* engagement, on the Athenians disembarking to besiege the city; and on their being defeated in this, the Thasians were, as Thucyd. says, *πολιορκούμενοι*.

2. *καὶ ἔμελλον*] 'and were about to do it.' *Διεκωλύθησαν. Διακ.* is a stronger term than *κωλ.*, and properly signifies 'to hinder *by* the interposition of some obstacle.'

τοῦ σεισμοῦ] *the earthquake.* So called *κατ' ἐξοχήν*, as being the greatest and the most known to all. See the full details brought forward on this subject in the note appended to my Transl. *Τοῦ γενομένου σεισμοῦ.* Render, 'the earthquake occurring or happening to take place.' So infra v. 45, *σεισμοῦ δὲ γενομένου*, 'having taken place.' *Αὐτοῖς*, for *αὐτῶν. Τῶν Περιοίκων.* See note infra iv. 54. *Αἰθαιῆς.* So I have edited, with Pop. and Goell., on the authority of Steph. Byz. and Valla, favoured by Cod. Tusan., for vulg. *Αἰθεεῖς*, which is retained by Bekk., but is indefensible.

3. *τότε*] This is to be taken emphaticè of *that* time, well known to all readers, when the event in question took place. Goeller and Poppo have justly rejected the conjecture of Steph. and Müller, *πότε*, referring to a similar use of *τότε* at viii. 23, and Demosth. Lept. p. 264. So, I would add, *ἐκείνη ἡ ἡμέρα* is used by St. Paul at 2 Tim. i. 12, and iv. 18.

4. [a] A. C. 463. Ol. 79, 2.

χρήματα, ὅσα ἔδει, ἀποδοῦναι αὐτίκα ταξάμενοι] 'quumque sibi injunxissent (sive spopondissent) se pecunias, quas oporteret, et statim numeraturos, et in posterum persoluturos.' (Poppo.)

Ch. CII. [b] A. C. 461. Ol. 79, 4.

1. *πλήθει οὐκ ὀλίγῳ*] 'accompanied by a no small force.' See Matth. Gr. Gr. § 405, obs. 2, where it is shown that this use is not unfrequent in the words denoting an army, armament, or the different sorts of forces of which it is composed; in exemplification of which he adduces the present passage and several others of our author, as also two from Herodot. v. 99 and 100. Two examples, however, of the expression with *σὺν*, he adduces from Xen. Hist. ii. 2, 7, and An. i. 8, 1.

2. *τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι*] 'they had the reputation of being skilful in sieges.' So in Herodot. ix. 70, and Pausan. ix. 9, 1, we have this very term *τειχομαχεῖν* used in the relation of this same circumstance.

εἶναι· τοῖς δὲ, πολιορκίας μακρᾶς καθεστηκυίας, τούτου ἐνδεᾶ ἐφαίνετο· βίᾳ γὰρ ἂν εἷλον τὸ χωρίον. 3. καὶ διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερὰ ἐγένετο· οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βίᾳ οὐχ ἡλίσκετο, δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιΐαν,—καὶ ἀλλοφύλους ἅμα ἡγησάμενοι,—μή τι, ἢν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. 4. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλά τινος ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι, καὶ οὐκ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αὐτοὺς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο· καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὅρκοι καὶ ξυμμαχία κατέστη. CIII. [a]Οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει,—ὡς οὐκέτι ἐδύναντο ἀντέχειν,—ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι, καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἢν δέ τις ἁλίσκηται, τοῦ λαβόντος εἶναι δοῦλον. 2. ἦν δέ τι καὶ χρηστήριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, "τὸν ἱκέτην τοῦ Διὸς

τοῖς δὲ, πολιορκίας μακρᾶς καθεστηκυίας, τούτου ἐνδεᾶ ἐφαίνετο] I have here, with Bekk. and Goell., retained vulg. *τοῖς δὲ*, though Haack and Pop. adopt the reading of several MSS., *τῆς δὲ*, because the art. seems to be required. But, as Arnold observes, '*τοῖς δὲ*, referring to the Lacedæmonians, is naturally inserted to denote the change of the subject, the last words of the preceding clause having related to the Athenians. And the omission here of the article seems to confirm, and be confirmed by, the similar omission of it, i. 10, *οὔτε ξυνοικισθείσης πόλεως*.' At *ἐνδεᾶ* there *may* be an ellipsis of *πράγματα*, the sense being, 'when affairs seemed deficient in this;' *τούτου*, scil. *τοῦ τειχομαχεῖν*, meaning the art or skill of taking fortified places: or, rather, it may be regarded as put for the impersonal phrase, 'there seemed a deficiency of,' even in them. The next words, *βίᾳ γὰρ ἂν εἷλον τὸ χωρίον*, (which are to be referred not to the *Athenians*, but to the *Lacedæmonians*,) serve to prove the thing by example. Render, 'for [otherwise] they would have taken the place by assault;' where the expression *βίᾳ* is *tacitly opposed* to the *τέχνῃ implied* in the *δύναμις πολιορκητικὴ* ascribed to the Athenians.

3. *τὸ τολμηρὸν καὶ τὴν νεωτεροποιΐαν*] Meaning the daring and innovating spirit prone, from a spirit of adventure, to form new plans. See supra ch. 70. The plan here alluded to is that of taking part with the Helots, and restoring Messenia to its independence.

4. *ἔγνωσαν — ἀποπεμπόμενοι*] On the construction here, see Matth. Gr. Gr. § 530, 2. 549, 3, *Οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι*, 'non optima de causa,' 'on no good ground,' (see Matth. Gr. Gr. § 457,) but from a mere plausible pretext. *Δεινὸν ποιησάμενοι*, scil. *τὸ πρᾶγμα*, 'accounting this bad usage.' In *οὐκ ἀξιώσαντες* we have a certain elegant use by which the negative, instead of following, precedes.

Ch. CIII. [a] A. C. 455. Ol. 81, 2.

1. *ἐφ' ᾧ τε ἐξίασιν*] 'on condition that (for *ἐπὶ τούτῳ, ὥστε*) they should emigrate.' So iii. 114, *ἐπὶ τοῖσδε, ὥστε*, &c. See Viger, p. 618, and Matth. Gr. Gr. § 479, *a*, the latter of whom gives examples both of the elliptical and complete phrase. A more apposite one of the latter is found in Herodot. vii. 158, *ἐπὶ δὲ λόγῳ τοιῷδε τάδε ὑπίσχομαι, ἐφ' ᾧ*, &c.

2. *πρὸ τοῦ*] scil. *χρόνου*. Sometimes written conjointly, as we do *aforetime*, for *at fore time*. *Διὸς τοῦ Ἰθωμήτα.* Referring to some temple of Jupiter on Ithome; for the Grecian temples were usually situated on some conspicuous and lofty site.

τοῦ Ἰθωμήτα ἀφιέναι." 3. ἐξῆλθον δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξάμενοι, κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων, ἐς Ναύπακτον κατῴκισαν, ἣν ἔτυχον ἠρηκότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν ἐχόντων. 4. προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν, Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς ὅρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τείχη ᾠκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. 5. καὶ Κορινθίοις μὲν οὐχ ἥκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἤρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

CIV. Ἰνάρως δὲ ὁ Ψαμμητίχου, Λίβυς, βασιλεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως, ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. 2. οἱ δὲ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων,) ἦλθον, ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν πρὸς τὸ τρίτον μέρος, ὃ καλεῖται Λευκὸν τεῖχος, ἐπολε-

The reading of the Scholiast, Ἰθωμάτα, is confirmed by Pausan. p. 110, l. 123, 19. 1, 29, 51, and many other places, especially l. 4, 24, 3, which gives us some words *following*, of the oracle: ἢ μὴ εἶναί σφισι δίκην ἁμαρτοῦσιν ἐς τὸ Διὸς τοῦ Ἰθωμάτα τὸν ἱκέτην.

3. κατ' ἔχθος τὸ Λακεδαιμονίων] So infra iv. 1, we have κατ' ἔχθ. τὸ Ῥηγ., and vii. 57. The genit. here denotes the *object*.

4. περὶ γῆς ὅρων] 'on account of the borders of their respective territories,' περὶ χώρας ὁμόρου, as says Diodorus. Πολέμῳ κατεῖχον, 'hard-pressed them with war:' a very rare sense, and only to be paralleled by the Latin phrase *bello premere*.

Ch. CIV. 1. Ψαμμητίχου] The common reading and some MSS. have Ψαμμιτίχου. But I agree with the recent editors in preferring the former, not so much from its being found in Herodot., Diod., and other authors, (for even there the reading varies,) but because the *best* MSS. in Thucyd. have this reading, and it occupies the *text* of those other writers.

ὁρμώμενος] 'making it his seat of war, or place to sally forth from and retreat to.' See supra 64, 2, and infra 144. For Ἀρταξέρξου Bekk. and Goell. edit Ἀρτοξ.: but though this reading be countenanced by a passage of Plutarch, and such might be the original and more correct spelling of the name, yet for the former we have the sanction of general usage, which must, after all, be preferred before speculative propriety. Hence I have, with Poppo, retained the vulg. Ἀρταξ. (as Schweigh. has done in a passage of Herodot. vi. 98,) especially from the Hebrew form of the name being in favour of it.

2. ἀναπλεύσαντες ἐς τὸν Ν.] *sursum navigantes*, as Dio Cass. 330, 83 and 92. Herodot. ii. 4 and 8: and so ἀναπλώειν, Herodot. viii. 70. Τῶν δύο μερῶν, 'two of the three quarters or divisions,' of which two were on the west, and one on the east. The former, no doubt, were those occupied by the Athenians; and the latter,—the Λευκὸν τεῖχος, the White Castle,—occupied by the Persians, being the head-quarters of their troops in Egypt, and probably that which contained the palace. In Λευκὸν τεῖχος the article is *omitted*, as in the νέον τεῖχος of Herodot. i. 149, because when such designations become *appellatives*, they may very well dispense with it. So in Herodot. iii. 91, Περσέων τοῖσι ἐν τῷ Λευκῷ τείχεϊ τῷ ἐν Μέμφι κατοικημένοισι, the article is *used*, because the word is *not* considered as yet become an appellative. This quarter was doubtless so called by way of distinction from the others, which were walled with brick; whereas the one in question was of free-stone. Whence may be illustrated an obscure oracle in Herodot. iii. 57, Ἀλλ' ὅταν ἐν Σίφνῳ πρυτανηΐα λεῦκα γένηται, Λευκοφρύς τ' ἀγορή, i. e. built of the white Parian stone, of which Herodotus proceeds to say the Prytaneum and Agora were

μουν· ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες, καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

CV. Ἀθηναίοις δὲ ναυσὶν ἀποβᾶσιν ἐς Ἁλιὰς πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι. 2. καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. 3. πολέμου δὲ καταστάντος πρὸς Αἰγινήτας Ἀθηναίοις μετὰ ταῦτα, ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρῆσαν· καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἑβδομήκοντα λαβόντες αὐτῶν, ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Στροίβου στρατηγοῦντος. 4. ἔπειτα Πελοποννήσιοι ἀμύνειν βουλόμενοι Αἰγινήταις ἐς μὲν τὴν Αἴγιναν τριακοσίους ὁπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους, διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων,[a] νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσιν, ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς, καὶ ἐν Αἰγύπτῳ· ἣν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς. 5. οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἵ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνοῦνται ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγοῦντος. 6. καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους, διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐνόμισαν αὐτοὶ ἑκάτεροι

built. With the appellation, *the White Castle*, we may compare our *White Hall*, and the name of a strong fortress in Persia, called *Kullah Suffeed, the White Fort*. See Modern Trav. *Persia*, vol. i. 164.

Ch. CV. 1. Ἁλιᾶς] So I have thought proper, with Pop., to edit, for vulg. Ἁλιὰς, which, though found in all the MSS., cannot be defended; whereas Ἁλιᾶς, contr. for Ἁλιεῖς, is confirmed by the name given to the place by Xen. Hist. vi. 2, 3. Steph. Byz. in v. Diod. Sic. l. xi. 78. Strabo, viii. 6, 12, (which coincides with the name of the people, Ἁλιεῖς,) and especially by an inscription in Boeckh, P. ii. 3, inscr. 165, who preserves the name of those that died in battle, ἐν Ἁλιεῦσιν. They were probably so called, as Arn. observes, 'because they lived only in scattered villages, and thus formed a *tribe*, not a city; like the Ætolian tribes, and those of ancient Gaul in the time of Cæsar, before the name of the people was transferred to the *town*, to which they emigrated when society was in a more advanced state.' The territory was called Ἁλιὰς, and it is thought by Arn. to have occupied the coast of Argolis, from Hermione, round the Scyllæan promontory, to the neighbourhood of Trœzen. This, however, is at variance with the only tolerably exact account that the ancients afford us, namely, that of *Scylax*, p. 20, who describes it as at the mouth of the Argolic gulf.

4. πρότερον — ἐπικούρους] 'who had before been auxiliaries,' &c. These were probably hired auxiliaries of the Arcadians, who were the *Swiss* of Greece. Indeed ἐπίκουροι is the name usually given in Herod. and Thucyd. to *paid troops*.

Γερανείας] Poppo, from three MSS., Plutarch, and Pausanias, edits Γερανίας. In Thucyd., however, MS. authority is too slender to justify a change; and therefore I have, with Bekk. and Goell., retained the ει, which is, moreover, found in other authors, as Lysias, p. 119. Geranéa was a chain of hills stretching across the isthmus, so called from its bearing some resemblance to a crane's neck.

[a] A. C. 457. Ol. 80, 4.

5. τῶν ἐκ τῆς πόλεως] 'those of the city.' Οἵ τε πρεσβύτατοι καὶ οἱ νεώτατοι. See Wachsm. vol. ii. 1, p. 395, seq.

6. μάχης γεν. ἰσορρόπου] 'after an indecisive engagement.' So vii. 71, ναυμαχίας ἰσορ. Herodian, i. 11, 5, μάχης ἰσορ. Eurip. Suppl. 706, ἰσόρ. ἀγών. Æsch. Pers. 352, οὐκ ἰσορρόπῳ τύχῃ, where see Blomf.

οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ. 7. καὶ οἱ μὲν Ἀθηναῖοι, (ἐκράτησαν γὰρ ὅμως μᾶλλον,) ἀπελθόντων τῶν Κορινθίων, τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. 8. καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τούς τε τὸ τροπαῖον ἱστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβαλόντες ἐκράτησαν. CVI. Οἱ δὲ, νικώμενοι, ὑπεχώρουν· καί τι αὐτῶν μέρος οὐκ ὀλίγον, προσβιασθὲν, καὶ διαμαρτὸν τῆς ὁδοῦ, ἐσέπεσεν ἐς του χωρίον ἰδιώτου, ᾧ ἔτυχεν ὄρυγμα μέγα περιεῖργον, καὶ οὐκ ἦν ἔξοδος. 2. οἱ δὲ Ἀθηναῖοι γνόντες, κατὰ πρόσωπόν τε εἶργον τοῖς ὁπλίταις, καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς, κατέλευσαν πάντας τοὺς ἐσελθόντας· (καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο·) τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἶκου.

CVII. Ἤρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. 2. καὶ Φωκέων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεὸν, καὶ ἑλόντων ἓν

ἐνόμισαν αὐτοὶ ἑκάτεροι—ἔργῳ] Comp. vii. 34, ὡς αὐτοὺς ἑκατέρους νικᾶν.

8. ἐκβοηθήσαντες] So I read, with all the recent editors, for ἐκβοήσ., since I have not met with a single example of ἐκβοάω in the sense *sally forth*, which is here required.

Ch. CVI. 1. προσβιασθὲν] *adactum*, 'forced,' for βιασθὲν πρὸς αὐτὸ, i. e. τὸ ἐσελθεῖν ἐς του χωρίον ἰδιώτου. Ἐσέπεσεν ἐς. This is not well rendered 'incidit in;' though the word bears that sense in Xen. Cynag. iii. 5, εἰσπίπτουσιν εἰς ἴχνη. Rather, 'irruit in;' 'magno cum impetu irruit.' So infra ii. 4, 5, ἐσπίπτουσιν ἐς οἴκημα. Pol. iv. 70, 11, ἡ βοήθεια εἰσπέπτωκε εἰς τὴν πόλιν, and often in Xen. Of χωρίον here the sense is, according to the primary signification of the word, *field* or *close*: though, indeed, the word sometimes denotes (as in the New Testament) a large parcel of inclosed ground, or farm. And such *may* be the sense here, which is countenanced by this spot having had a *name*, as appears from Diod. Sic., who, when he says the battle was fought, ἐν τῇ λεγομένῃ Κιμωλίᾳ, means, no doubt, this χωρίον. That names were anciently given to *farms*, we find from Ps. xlix. 11, 'And they call the *lands* after their own names.' So infra ch. 108, we have *Œnophyta*. Yet this χωρίον seems to have been only *one field*, and that not more than two sling-shot in breadth, otherwise the stoning could not have been accomplished. Yet even *fields* had a name, as we find by *Aceldama*, Acts i. 19. and *the fuller's field*, 2 Kings xviii. 17. See also 2 Sam. ii. 16. Ἰδιώτης here signifies a private person, or individual. So Pausan. i. 29, 2, Ἀκαδημία, χωρίον ποτὲ ἀνδρὸς ἰδιώτου: Appian, i. 470, ἐς δέ τινος ἰδιώτου πύργον: with a view, doubtless, to this passage of Thucydides, and also a kindred one of Herodot. iv. 164, τινας τῶν Κορινθίων ἐς πύργον καταφυγόντας ἰδιωτικόν.

2. εἶργον] Schol. ἐκώλυον ἐξελθεῖν. Κατέλευσαν, i. e. 'slew them by the stones' from the slingers: for the light-armed here mentioned were chiefly such. Τὸ δὲ πλῆθος, scil. τὸ σωθὲν τῶν Κορινθίων.

Ch. CVII. 2. Δωριᾶς] Here (as in the case of Ἀλιᾶς, supra ch. 105, where see note) the name of the inhabitants is used as the name of the country: an idiom, this, frequent in the Latin writers; e. g. in Sequanos, in Æduos, &c. Μητρόπολιν, 'mother country.' Comp. Hdot. viii. 31, 5, where he describes this tract (Dryopis), characterising it as μητρόπολις Δωριέων τῶν ἐν Πελοποννήσῳ. Of the name Ἐρινεὸν the nomin. is not, what almost all the maps make it, Ἐρινεὸν, but Ἐρινεὸς, as appears from Steph. Byz. and Tzetz. on Lycoph.; of whom the latter, as also the Etym. Mag., derives the name from a sort of *wild fig* grown there, and there only. In

τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Παυσανίου βασιλέως,—νέου ὄντος ἔτι,—ἡγουμένου, ἐβοήθησαν τοῖς Δωριεῦσιν, ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὁπλίταις καὶ τῶν ξυμμάχων μυρίοις· καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν, ἀπεχώρουν πάλιν. 3. καὶ κατὰ θάλασσαν μὲν αὐτοὺς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλοιντο περαιοῦσθαι, Ἀθηναῖοι ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερανείας οὐκ ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μέγαρα καὶ Πηγὰς, πορεύεσθαι. 4. δύσοδός τε γὰρ ἡ Γεράνεια, καὶ ἐφρουρεῖτο ἀεὶ ὑπὸ Ἀθηναίων· καὶ τότε ᾠσθάνοντο αὐτοὺς μέλλοντας καὶ ταύτῃ κωλύσειν. 5. ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς περιμείνασι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύσονται. 6. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπῆγον αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ τείχη οἰκοδομούμενα. 7. ἐβοήθησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι πανδημεὶ, καὶ Ἀργείων χίλιοι, καὶ τῶν ἄλλων ξυμμάχων ὡς ἕκαστοι· ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι. 8. νομίσαντες δὲ ἀπορεῖν ὅπη διέλθωσιν, ἐπεστράτευσαν αὐτοῖς, καί τι καὶ τοῦ δήμου κατα-

like manner Olynthus derived its appellation from the same cause.

ὑπὲρ—βασιλέως] 'in the place of, i. e. as regent.' Βασιλ. must be joined with Πλειστ.

3. Κρισαίου] So Bekk., Goell., and Pop. edit for Κρισσ., because (as Pop. remarks) the Attics preferred the σ to the σσ in proper names; thus Λάρισα, Ἔρεσος, &c. Yet as the σσ is very frequently found, nothing but MSS. and the usage of the best authors can decide the point. Now the σ is found in Hom., Pind., Herod., Æschyl., and Isocr., and was read here by Aristid., Diodor. Sic., Steph. Byz., Hesych., and Eustath.; so that it is doubtless the true spelling.

4. δύσοδος] 'difficult to be passed.' The word is thought rare, though I have noticed it in Joseph. p. 539 and 696. Procop. p. 70, 7. 87, 20. 139, 16. Malch. Rh. ap. Corp. Byz. i. 81, and Pollux, 3, 96, and 9, 22. For ἡ Γεράνεια I would conjecture ἣν Γεράνεια.

5. περιμείνασι] The term must here, by a frequent idiom, be taken in two cognate significations, 'watching' (i. e. a place) and awaiting the season (καιρὸν) for action. The καιρὸν is *expressed* in Dionys. Hal. xxx. 9, 14.

6. τὸ δέ τι καὶ] 'partim etiam.' See Vig. p. 13. Ἐπῆγον. This is usually interpreted *accersebant*: yet as that signification of the word (frequent in Thucyd. and the best writers) is confined to the middle voice, we may not without reason suspect some error here to exist: and I formerly conjectured ἐπήγοντ'. Since, however, the elision may be thought doubtful, I should now prefer ἐνῆγον, 'instabant [ad movendum]:' a sense, this, of ἐνάγειν, occurring infra iv. 21, 24, and elsewhere. But, after all, no alteration is necessary; for ἐπῆγον may bear the sense *urgebant* eos, or solicitabant, 'urged them [to take this step].' So infra ii. 85, ἐπῆγε δὲ (scil. τοῦτο) χαριζόμενος.

δῆμον καταπαύσειν] 'to put down democracy:' a signification of δῆμος frequent in Thucyd. and Herodot. Καταπ. must be taken in a double sense; for in the other member of the sentence it must mean *put a stop to*, of which there are many examples.

7. ἐβοήθησαν ἐπ' αὐτοὺς] 'they proceeded against them.' Ὡς ἕκαστοι. See supra i. 3 and 67, and infra 113.

8. καί τι καὶ] 'and partly:' an Attic phrase occurring also infra ii. 15, 17, 93. iv. 4, 14, 121. Soph. Phil. 274, 308. Plut. Sert. 13. App. i. 46, 18. Arrian, E. A. i. 29, 2. Pausan. iii. 6, 3. Of τοῦ δήμου καταλύσεως ὑποψίᾳ, the sense is, 'by or through suspicion of an [intended] abolition of democracy:' a variation of construction, with which Pop. compares i. 80, ὥστε μήτε ἀπειρίᾳ — νομίσαντα. Tacit. Annal. i. 52.

λύσεως ὑποψίᾳ. 9. ἦλθον δὲ καὶ Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν, οἳ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους. CVIII. Γενομένης δὲ μάχης ἐν Τανάγρᾳ τῆς Βοιωτίας, ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων πολύς. 2. καὶ Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες καὶ δενδροτομήσαντες, πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανείας καὶ ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρᾳ καὶ ἑξηκοστῇ ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιωτούς, Μυρωνίδου στρατηγοῦντος· καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες, τῆς τε χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων τὸ τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους ἔλαβον, τά τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν. 3. ὡμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις, τείχη τε περιελόντες καὶ ναῦς παραδόντες, φόρον τε ταξάμενοι ἐς τὸν ἔπειτα χρόνον. 4. [a] καὶ Πελοπόννησον περιέπλευσαν Ἀθηναῖοι, Τολμίδου τοῦ Τολμαίου στρατηγοῦντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἷλον, καὶ Σικυωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι ἐπέμενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. 2. τὸ μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι· καὶ βασιλεὺς πέμπει ἐς Λακεδαίμονα Μεγάβαζον, ἄνδρα Πέρσην, χρήματα ἔχοντα, ὅπως, ἐς τὴν

9. μετέστ.] for μετετάξαντο, 'changed sides.' Ἐν τῷ ἔργῳ, 'in the engagement.' Imitated by Procop. p. 122, ὡμολόγουν ἐπειδὰν ἐν αὐτῷ τῷ ἔργῳ γίνωνται, ἐπὶ τὸ τρέπεσθαι. Arrian, E. A. ii. 11, 3. Compare Hdot. viii. 22, 10, ὑμεῖς γε ἐν τῷ ἔργῳ, ἐπεὰν συμμίσγωμεν, ἐθελοκακέετε.

Ch. CVIII. 1. μάχης ἐν Τανάγρᾳ] On this battle see my note in Transl. Many circumstances respecting it, not elsewhere recorded, may be found in Pausan. i. 29, 7.

2. δενδροτομήσαντες] A rare word, of which another example is found in Diod. Sic. t. v. 448. Δενδροκοπέω is far more frequent. The term is used to denote the cutting down of fruit-trees, as olives, vines, &c.—a practice in war common in ancient times, and which has continued down to the present day in Turkey and the East.

ἐν Οἰνοφύτοις] This was not a *town*, but a *plot of ground* forming one *farm*, planted with olive-trees. Indeed the whole of the country in the vicinity of Tanagra was, as appears from Dicearchus, ἐλαιόφυτος, καὶ οἴνῳ τῷ γενομένῳ κατὰ Βοιωτίαν πρωτεύουσα. Περιεῖλον, *dismantled:* namely, by removing the battlements of the wall, and lowering the wall to a height practicable to be scaled by an invading force. Comp. infra i. 133, 1. iv. 51, 1. Xen. Hist. ii. 2, 13. iii. 2, 21. Pol. xix. 1, 1, et al.; and especially Herodot. iii. 159, σφέων τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας κατέσπασε. Hence may be defended and illustrated the authorized version, in a much-disputed and somewhat obscure passage of Jeremiah, v. 10, 'Go ye up upon her walls, and destroy; but make not a full end: take away her battlements [only]; for they are not the Lord's.' Ἑκατὸν ἄνδρας — ἔλαβον. Probably, as Boeckh thinks, an hundred persons of the hundred families of the nobles, in whose hands the government was placed. See Pol. xii. 5.

[a] A. C. 455. Ol. 81, 2.

Ch. CIX. 1. ἐπέμενον] Sub. αὐτοῖς, which word is *expressed* in a passage of Acts xv. 34. xxi. 4. Of the words following, πολλαὶ ἰδέαι πολέμων κατέστησαν, the sense is, 'vario modo et variâ fortunâ bella gesta sunt ab illis.' Ἰδέα here is, as often in our author, used as equiv. to εἶδος or τρόπος. See note infra iii. 81.

2. ἄνδρα Πέρσην] No easy matter is it to determine whether ἄνδρα Πέρσην is

Ἀττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελοποννησίων, ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναίους. 3. ὡς δὲ αὐτῷ οὐ προυχώρει, καὶ τὰ χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου πέμπει, ἄνδρα Πέρσην, μετὰ στρατιᾶς πολλῆς· ὃς ἀφικόμενος κατὰ γῆν, τούς [τε] Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχῃ ἐκράτησε, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἕλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλῃσε· καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἓξ μῆνας μέχρι οὗ ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ, τάς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἷλε τὴν νῆσον πεζῇ. CX. Οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἓξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν, πορευόμενοι διὰ τῆς Λιβύης, ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλεῖστοι ἀπώλοντο. 2. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο, πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἕλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθός τε τοῦ

an appellation of dignity or distinction, or otherwise. There are passages of Herodot. (as iv. 143, 144) which give countenance to the *former* view: and this is also supported by the authority of the Schol. As a parallel case, we may notice that in like manner the Norman gentry, who accompanied Duke William in his invasion and conquest of England, and settled there, used to add to their Christian name the *sur*name, as a title of distinction, *Norman.*

3. οὐ προὐχώρει] scil. πρᾶγμα or ἔργον, *expressed* in Theophr. Char. 3, and Pausan. ii. 1. Hdot. v. 62, οὐ προεχώρεε ἡ κάτοδος. Of ἄλλως the sense here is *in vain*; lit. 'otherwise than [for any good].' Προσωπίτιδα τὴν νῆσον. So called, to distinguish it from the *nome*, or province, of that name. This island was probably formed by the Nile and a wide and deep canal (διώρυξ), situated somewhere on the branch of the Nile called the Agathos Dæmon.

For vulg. Μεγάβαζον, I have, with Bekk., Goell., and Pop., edited, from the best MSS., confirmed by Herodot., Ctesias, Diod., Aristoph., and the ancient grammarians, (see also Appian, ii. 723, and Athen. p. 248, A.) Μεγάβυζον. Now Μεγάβυζος, in Persian, was originally an *ecclesiastical* dignity, signifying *Præfectus Magorum*, or of the priests in general; but afterwards it denoted *civil*, and even *military* office; till at length it became simply a proper name. See Theophyl. Sim. p. 19, D.

Of the words a little after, τὰς ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε, the sense is, 'made the ships to be on dry ground,' ἐποίησε here standing for ἔθηκε, an use of which I know no other example. Compare with the present similar phrases in Arrian, E. A. vi. 1, ἐπὶ ξηροῦ ἀπελείφθησαν αἱ νῆες. Dio Cass. 227, 9, and 762, 94, ναῦς ἐπὶ ξηροῦ ἱστάμενοι. Arrian, Ind. 37, 5, ἐν τῷ ξηρῷ ἐσχέθησαν, sc. αἱ ναῦς. Theocr. Id. v. 1, ἐπὶ ξηροῖσι καθίζῃ (collocarit).

Ch. CX. 1. τὰ τῶν Ἑλλήνων—πολεμήσαντα] It is well remarked by Abresch, that τὰ τῶν Ἑλλήνων πράγ. stands, *per periphrasin* and by πρὸς τὸ σημαινόμενον, for οἱ Ἕλληνες, wherein the construction is wont to be accommodated to the thing circumscribed. Ἑλλήνων would properly require πολεμησάντων: but sometimes an *accommodation* is made to the word which serves to this periphrasis, as here πράγματα. Haack compares iii. 82, and Pind. Pyth. i. 39, where ἰδὼν stands for ἰδόντων. With the expression here, τὰ πράγματα ἐφθάρη, compare Herodot. vi. 17, ἔπειτεν ἔμαθε τῶν Ἰώνων τὰ πράγματα διεφθαρμένα, and vi. 89. Pausan. viii. 101, Ἴωσι τὰ πράγματα ἐφθάρη. Procop. 259, 25, τὰ πράγματα διεφθάρη Ῥωμαίοις.

2. ἐν τοῖς ἕλεσι] Sometimes called the βουκόλια. We, elsewhere, read of 'the marshes of the Nile,' and 'the marshes of Egypt.' Hesych., in Σάρις, places them between the Tanic and Pelusiac mouths of the Nile. That name was also given to the part of lower Egypt included between the Bolbitine and Sebennytic mouths. (Gottleb.) It is probable that the tract extended from the Canopic to the Tanitic mouth. How *far* it may have extended upland, is uncertain; but that it stretched to a considerable distance, we find from what follows. We are not, however, to

ἕλους οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἕλειοι. 3. Ἰνάρως δὲ ὁ τῶν Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. 4. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν· καὶ αὐτοῖς ἔκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν, διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. 5. τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν. CXI. Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἐχεκρατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων, ἔπεισεν Ἀθηναίους ἑαυτὸν κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας, ὄντας ξυμμάχους, Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. 2. καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν εἶργον), τὴν δὲ πόλιν οὐχ εἷλον, οὐδ' ἄλλο προύχώρει αὐτοῖς οὐδὲν ὧν ἕνεκα ἐστράτευσαν· ἀλλ ἀπεχώρησαν πάλιν, Ὀρέστην ἔχοντες, ἄπρακτοι. 3. μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγὰς), παρέπλευσαν ἐς Σικυῶνα, Περικλέους τοῦ Ξανθίππου στρατηγοῦντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίξαντας μάχῃ ἐκράτησαν. 4. καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν, τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν,

suppose that it was absolutely *all* marsh, but that it consisted principally of very low grounds occupied with pasturage, and capable of being inundated at pleasure; much resembling the lowest parts of Holland and Flanders, and our own *Marsh-land* in Norfolk, *Holland* in Lincolnshire, and the Isle of Ely in Cambridgeshire.

The inhabitants were not only occupied in grazing vast herds of cattle, but, in such parts as chiefly consisted of water, lived mostly in boats, and supported themselves by fishing: nay, they were skilful mariners; and it seems that this tract of country was very populous; for Æschyl. Pers. 39, speaks of them thus: Ἑλειοβάται, ναῶν ἐρέται Δεινοί, πλῆθός τ' ἀνάριθμοι, where Bp. Blomfield refers to Heliod. 1, 2, where is given a graphic description of the manners of these marshlanders, which, it may be observed, in many respects bear a striking resemblance to those of the fishermen now living in that country, about what is now called the Lake Burullas, or Bourlous; but which was probably, in ancient times, only the fenniest part of the tract in question.

4. *ἔσχον κατὰ*] 'put in, came to shore at.' By *τὸ Μενδήσιον κέρας* is meant the Mendesian branch or arm of the Nile. So Pind. frag. 84, *ἔσχατον Νείλου κέρας*.

Ch. CXI. 2. *ὅσα μὴ προϊόντες πολὺ*] i. e. *ὅσα κρατεῖν τῆς γῆς ἐδύναντο μὴ προϊόντες πολύ*. For *ὅσα μή*, (also occurring infra iv. 16,) *ὅσον μὴ* is more usual.

ἐκ τῶν ὅπλων] *e castris*. So Herodot. i. 13, *αὐλίζεσθαι ἀπὸ τῶν ὅπλων*, and Xen. sæpiss.

3. *Σικυωνίων τοὺς προσμίξαντας*] The genitive is put partitively. Sometimes, however, an *ἐκ* is supplied. In *προσμ.*, which signifies *confligere*, we have an usual nautical term.

4. *τῆς Ἀκαρνανίας ἐς Οἰν.*] 'With the names of cities or other places accompanied by the name of the country in which they lie, the latter, as the whole, is in the genitive, and almost always first.' Matth. Gr. Gr. § 354. In *Οἰνιάδας* (a derivative of *Οἰνίας*) we have a name (like *Œnophyta*) given from the *wine* there made. The plural form was employed with reference to the *inhabitants* of the tract in question, but was afterwards confined to the city itself; which (as in other cases, such as we have seen) had a name properly de-

καὶ ἐπολιόρκουν· οὐ μέντοι εἶλόν γε, ἀλλὰ ἀπεχώρησαν ἐπ' οἴκου. CXII. [a] Ὕστερον δὲ, διαλιπόντων ἐτῶν τριῶν, σπονδαὶ γίγνονται Πελοποννησίοις καὶ Ἀθηναίοις πενταετεῖς. 2. καὶ Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων, Κίμωνος στρατηγοῦντος. 3. καὶ ἑξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἕλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. 4. [b] Κίμωνος δὲ ἀποθανόντος, καὶ λιμοῦ γενομένου, ἀπεχώρησαν ἀπὸ Κιτίου· καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ, Φοίνιξι καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπεζομάχησαν ἅμα, καὶ νικήσαντες ἀμφότερα, ἀπεχώρησαν ἐπ' οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' αὐτῶν. 5. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ, παρέδοσαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθηναῖοι, ἀποχωρησάντων αὐτῶν, στρατεύσαντες καὶ κρατήσαντες, παρέδοσαν Φωκεῦσι. CXIII. Καὶ χρόνου ἐγγενομένου μετὰ ταῦτα Ἀθηναῖοι, [c] Βοιωτῶν τῶν φευγόντων ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ' ἄττα χωρία τῆς Βοιωτίας, ἐστρατευσαν ἑαυτῶν μὲν χιλίοις ὁπλίταις, τῶν δὲ ξυμμάχων ὡς ἑκάστοις, ἐπὶ τὰ χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρατηγοῦντος. καὶ Χαιρώνειαν ἑλόντες καὶ ἀνδραποδίσαντες, ἀπεχώρουν, φυλακὴν καταστή-

noting only the *inhabitants*. Moreover, we have added *τῆς Ἀκαρνανίας*, because there was another Œniadæ in Œtæa. This city was situated (as Col. Leake shows, North. Gr. vol. iii. 556) on the right bank of the Achelous, and about 6 miles from its mouth, and is now called *Trigardo castro*; which agrees with the situation assigned to it by Polyb. v. 65. It occupied, as Col. Leake observes, an extensive insulated eminence, walled around with walls of great thickness, and of an admirable workmanship. With respect to the plan of the place, he well points out that 'its position comprehended the chief requisites of a Greek city—a plain and lake abounding in the necessaries and luxuries of life, with a height strengthened by that lake, by marshes and two rivers, which afforded an easy communication with two points of the coast, at a distance to leave no fear of surprise from the sea.'

Ch. CXII. [a] A. C. 450. Ol. 82, 3.

1. *διαλιπόντων*] 'having intervened.'

2. *Ἑλληνικοῦ πολέμου ἔσχον*] for *ἀπέσχον*, 'desisted from,' there being here an ellipsis of *ἑαυτούς*. See Matth. Gr. Gr. § 353, 3.

4. [b] A. C. 449. Ol. 82, 4.

ὑπὲρ Σαλαμῖνος] 'off Salamis.'

5. *πόλεμον ἐστράτευσαν*] Some MSS. have *πόλ. ἐπολέμησαν*, a phrase frequent in the best writers: but the former, however unusual, is quite Thucydidean. So supra i. 5, we have *πύστεις ἐρωτᾶν*, and in Æschyl. Pers. 303, *πήδημα ἀφῆλατο*.

Ch. CXIII. [c] A. C. 447. Ol. 83, 2.

1. *ἄττα*] for *ἄτινα*. The two best MSS. have *ἅττα*: and Herm. on Viger, 711, gives this rule, that where *ἅττα* has manifestly the signification of *ἅτινα*, the (') is used, otherwise the (᾽). This is generally the case where the *a* is conjoined with an adjective; when, in fact, it has only the signification of *τινα*.

ὡς ἑκάστοις] 'with the quotas pertaining to each.'

καὶ ἀνδραποδίσαντες] These words are bracketed by Bekker, and cancelled by Goeller and Poppo; but without reason; for it is more probable that they should have been inadvertently omitted *per homœoteleuton*, than that they should have been foisted into half of the MSS. from i. 98, or elsewhere. By a still greater carelessness, the words *ἀπεχώρουν, φυλακὴν καταστήσαντες*, are in two of the best MSS. left out, as well as *καὶ ἀνδραποδίσαντες*. The words probably formed a line in the ancient archetype; and as the preceding ended with *ἑλόντες*, the

σαντες. 2. πορευομένοις δὲ αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται οἵ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν, καὶ Λοκροὶ μετ' αὐτῶν, καὶ Εὐβοέων φυγάδες, καὶ ὅσοι τῆς αὐτῆς γνώμης ἦσαν· καὶ μάχῃ κρατήσαντες, τοὺς μὲν διέφθειραν τῶν Ἀθηναίων, τοὺς δὲ ζῶντας ἔλαβον. 3. καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι, ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται. 4. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες, καὶ οἱ ἄλλοι πάντες, αὐτόνομοι πάλιν ἐγένοντο.

CXIV. [a] Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον Εὔβοια ἀπέστη ἀπὸ Ἀθηναίων· καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων, ἠγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικήν, καὶ οἱ φρουροὶ Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον. 2. ἐπαγαγόμενοι δὲ Κορινθίους καὶ Σικυωνίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρῆς. 3. ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. 4. καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θριῶζε ἐσβαλόντες, ἐδῄωσαν Πλειστοάνακτος τοῦ Παυσανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλέον οὐκέτι προελθόντες, ἀπεχώρησαν ἐπ' οἴκου. 5. καὶ Ἀθηναῖοι πάλιν ἐς Εὔβοιαν διαβάντες, Περικλέους στρατηγοῦντος, κατεστρέψαντο πᾶσαν· καὶ τὴν μὲν ἄλλην ὁμολογίᾳ κατεστήσαντο, Ἑστιαιᾶς δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. CXV. Ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας, οὐ πολλῷ ὕστερον σπονδὰς ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν, καὶ Πηγάς, καὶ Τροιζῆνα, καὶ Ἀχαΐαν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.

words would be omitted *propter homœoteleuton*.

Ch. CXIV. [a] A. C. 445. Ol. 83, 3.

5. ὁμολογίᾳ κατεστήσαντο] *composuerunt*, 'settled, or pacified it, by treaty.' So infra iii. 35, καθίστατο τὰ περὶ τὴν Μυτ. See the Schol. and Poppo. It is well remarked by Arnold, that 'they did not recover the island by treaty, but by arms; then when it was reduced, it was mostly brought into a settled state by renewing something like the former terms of its alliance with Athens.'

Ch. CXV. 1. Ἀχαΐαν] This word has occasioned some perplexity to the editors in general. To understand it of the *province* is, they conceive, preposterous: and they suppose it must be some *town* that is here meant, which the Athenians had taken during the war. They fail, however, in proposing any conjecture deserving of attention: and indeed after all that has been urged by Pop., Müller, and Goell., there is, I must still, as before, maintain, no well-founded objection to understanding Ἀχαΐαν of the *province*. From ch. 3 it appears that Achæa was then one of the subject allies of Athens; and no wonder; for, as Arn. observes, 'the connexion was natural, from the Achæans being alienated from Lacedæmon by difference of race as well as form of government.' Utterly without weight are the objections advanced by Goell., to understanding Achaia of the province. The only plausible argument brought forward is, that the expression ἀποδοῦναι Ἀχαΐαν is inapplicable to a country which did not belong to Lacedæmon. But, as Dr. Arnold observes, 'the explanation is to be found in the words ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.' 'Sparta,' adds he, 'looked upon Peloponnesus as a country with which the Athenians had no concern, and in which they could not establish themselves without interfering with her old supremacy. She therefore called upon Athens to give up every thing which she had in Peloponnesus; and a country united with Athens by the tie of a dependent alliance, was virtually become a part of the Athenian dominion; so that to renounce such an alliance, was like ceding a part of her own territory.'

On these grounds I have retained the common reading, confirmed as it is by the occurrence of the same words infra iv. 2, and especially from such being, I find, the reading of Aristides. See t. iii. 247. ii. 69. i. 295. ii. 40, which several passages also, I would observe, support the *position* of Ἀχαΐαν that I have, from the best MSS., adopted.

2. [a] Ἕκτῳ δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγένετο περὶ Πριήνης· καὶ οἱ Μιλήσιοι, ἐλασσούμενοι τῷ πολέμῳ, παρ' Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων. 3. ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. 4. πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα, δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον· καὶ φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. 5. τῶν δὲ Σαμίων—ἦσαν γάρ τινες οἳ οὐχ ὑπέμενον, ἀλλ' ἔφυγον ἐς τὴν ἤπειρον—ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισσούθνῃ τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους, διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον· καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν, καὶ ἐκράτησαν τῶν πλείστων· ἔπειτα τοὺς ὁμήρους κλέψαντες ἐκ Λήμνου τοὺς αὐτῶν, ἀπέστησαν καὶ τοὺς φρουροὺς τοὺς Ἀθηναίων, καὶ τοὺς ἄρχοντας, οἳ ἦσαν παρὰ σφίσιν, ἐξέδοσαν Πισσούθνῃ, ἔπί τε Μίλητον εὐθὺς παρεσκευάζοντο στρατεύειν. ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι. CXVI. Ἀθηναῖοι δὲ ὡς ᾔσθοντο, πλεύσαντες ναυσὶν ἑξήκοντα ἐπὶ Σάμου, ταῖς μὲν ἑκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν), τεσσαράκοντα δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγοῦντος, ἐναυμάχησαν πρὸς Τραγίᾳ τῇ νήσῳ Σαμίων ναυσὶν ἑβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· (ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσαι·) καὶ ἐνίκων Ἀθηναῖοι. 2. ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα, καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι· καὶ ἀποβάντες καὶ κρατοῦντες τῷ πεζῷ, ἐπολιόρκουν τρισὶ τείχεσι τὴν πόλιν, καὶ ἐκ θαλάσσης ἅμα.

Ch. CXVI. 1. ἐπὶ Σάμου] The difference between the use of the gen. and the accus. is the same as that between our *to* and *towards*. But by a popular idiom, especially applicable to nautical affairs, the latter is regarded as equiv. to the former. So we say, 'to sail *for* a place.' By ταῖς ἑκκαίδεκα τῶν νεῶν are to be understood the 16 remaining, after deducting the 44 just afterwards mentioned, from the whole number 60. So also, a little after, we have αἱ εἴκοσι, meaning the 20 remaining after deducting 50 from the total 70. Ἐς προσκοπὴν, 'for a reconnoitring.' Περιαγγέλλουσαι βοηθεῖν, 'carrying round messages, or summonses;' περιαγγέλλειν being a term appropriated to the calling forth the quotas to be furnished by subject allies. See note infra ii. 10.

2. τείχεσι] This I formerly understood,

3. Περικλῆς δὲ, λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν, ᾤχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν· ᾤχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. Ἐν τούτῳ δὲ οἱ Σάμιοι ἐξαπιναίως ἔκπλουν ποιησάμενοι, ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες, τάς τε προφυλακίδας ναῦς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν ἡμέρας περὶ τεσσαρασκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο. 2. ἐλθόντος δὲ Περικλέους, πάλιν ταῖς ναυσὶ κατεκλήσθησαν· καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσεβοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἄγνωνος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. 3. καὶ ναυμαχίαν μέν τινα βραχεῖαν ἐποιήσαντο οἱ Σάμιοι· ἀδύνατοι δὲ ὄντες ἀντισχεῖν, ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ, καὶ προσεχώρησαν ὁμολογίᾳ, τεῖχός τε καθελόντες καὶ ὁμήρους δόντες, καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοι, ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

CXVIII. Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν ὕστερον τὰ προειρημένα, τά τε Κερκυραϊκὰ καὶ τὰ Ποτιδαιατικὰ, καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου κατέστη. 2. ταῦτα δὲ ξύμπαντα ὅσα

with the commentators in general, of *three* walls; two of circumvallation, and one of contravallation. But since, as Poppo observes, it is impossible to imagine the use of the third, when *two*, as in the case of Platæa, would suffice, hence I would, with Casaub., Bredow, and Pop., explain *τείχεσι* of forts (*τειχίσμασι*, as the Schol. explains), or rather *fortified camps*, commanding the approaches to the city on the land side.

3. *ἐπὶ Καύνου καὶ Καρίας*] A hendiadys for *ἐπὶ Καύνου ἐν Καρίᾳ*, Caunus being situated in Caria. (Goell.) See note supra 16, on the expression *Κῦρος καὶ ἡ Περσ. βασ.*, and Matth. Gr. Gr. § 432, 3. In the words following, *ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν*, we have, as Arnold observes, a confused sentence for what ought to have run thus: *ἐσαγγελθέντος ὅτι—πλέουσιν*, or *ἐσαγγελθεισῶν—νεῶν, ὅτι πλέουσιν*. See Matth. Gr. Gr. § 563.

ᾤχετο γὰρ—ἐπὶ τὰς Φοινίσσας] 'had gone after the Phœnician fleet,' viz. to bring it up to the aid of the Samians. On this sense of *ἐπὶ*, see note infra iv. 13. *Καὶ ἄλλοι*. Meaning, 'and others [with him].'

Ch. CXVII. 1. *ἀφράκτῳ τῷ στρατοπέδῳ*] By *στρατ.* is meant, as Poppo and Arnold explain, the *naval camp*, pitched on the sea-shore, which was the constant accompaniment of the naval expeditions of the Greeks; 'the ships (as observes Arn.) being drawn up on the beach in front of this camp, and the fleet protected against surprise, by having a certain number of ships moored afloat and ready manned, which lay off the camp as a sort of look-out or guard; and sometimes also a stockade was made in the sea, in front of the ships drawn up on the beach; or they were defended by a palisade, or some similar fortification, raised on the shore itself.'

3. *καθελόντες*] The participle here, as often, denotes *condition*. In the words following, *καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι*, of which the sense is, 'and engaging to pay back the expenses [of the war] at certain times,' viz. by instalments, we have a very rare idiom, of which scarcely any other example is found. Comp. *similar* expressions in Dio Cass. 226, 56, *φόρον ἐτήσιον ταξάμενοι*, and Pollux, i. 169, *χρήματα ταξάμενοι*.

Ch. CXVIII. The thread of the history is now resumed from ch. 88.

1. *πρόφασις*] Meaning simply *cause* or

*ἔπραξαν οἱ Ἕλληνες πρός τε ἀλλήλους καὶ τὸν βάρβαρον, ἐγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τήν τε ἀρχὴν ἐγκρατεστέραν κατεστήσαντο, καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμεως· οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔ τε ἐκώλυον, εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου,—ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι,—πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ᾔρετο, καὶ τῆς ξυμμαχίας αὐτῶν ἥπτοντο. 3. τότε δὲ οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ, καὶ καθαιρετέα ἡ ἰσχὺς, ἣν δύνωνται, ἀραμένοις τόνδε τὸν πόλεμον. 4. [a]αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύσθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν· πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν "εἰ πολεμοῦσιν ἄμεινον ἔσται" ὁ δὲ ἀνεῖλεν αὐτοῖς, ὡς λέγεται, "κατὰ κράτος πολεμοῦσι νίκην ἕσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος." CXIX. Αὖθις δὲ τοὺς

occasion; a sense of the word found elsewhere in our author, and not unfrequently in Herodot. So *σκῆψις* is used in Æschyl. Agam. 859.

2. *ἀρχὴν ἐγκρατεστέραν κατεστ.*] 'had made their rule [over the allies] stronger; had drawn tighter the reins of rule.' So Isocr. Archid. § 17, *ἐγκρατεστέραν τὴν ἀρχὴν τῶν πολιτῶν κατεστήσατο*: and Aristot. Polit. iii. *ἐπεὶ γὰρ ἐγκ. ἔσχον τὴν ἀρχὴν Ἀθηναῖοι ἐταπείνωσαν τοὺς Σαμίους*. So infra vii. 6, *ἄρχειν ἐγκρατῶς*. At *τὸ πλέον* supply *μέρος*. With *μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους*, compare supra ch. 69, 4. *Τὸ δέ τι καὶ*, 'quodammodo etiam.' *Πολέμοις οἰκείοις ἐξειργόμενοι*, 'hindered or prevented by wars at home.' So Herodot. ix. 111, *ὑπὸ τοῦ νόμου ἐξεργόμενος*, 'prevented by the law [from doing otherwise].' *Τῆς ξυμμαχίας αὐτῶν*, 'their confederation,' for *τῆς ξυμμαχίδος*, as infra iv. 118. v. 33, or for *τῶν ξυμμάχων*, as ii. 10. vi. 72.

3. *οὐκέτι ἀνασχετὸν ἐποιοῦντο*] In this phrase (occurring also infra ii. 21) supply *τὸ πρᾶγμα*, which is *expressed* in Dionys. Hal. Ant. p. 52, 36, *οὐκ ἀνασχετὸν ἡγησάμενος τὸ πρᾶγμα*. Similarly in Herodot. vii. 163, we have, *οὐκ ἀνασχετὸν ποιησάμενος*: and in Hdian. vi. 3, 1, *οὐκ ἀνασχετὰ ἡγούμενος*. *Ἀραμένοις*, a little after, depends upon *αὐτοῖς*, *understood*; which is implied in *ἐδόκει*.

4. A. C. 432. Ol. 87, 1.

εἰ πολεμοῦσιν ἄμεινον ἔσται] 'whether it would be proper for them to go to war [or not].' Partic. for infinit. See Matth. Gr. Gr. § 555, note 2. *Ἄμεινον* is for the positive; and was indeed a usual term employed by either those who consulted oracles, or those who delivered the responses, especially in the trite *ὡς καὶ ἄμεινον*, or *τὼς γὰρ ἄμ.* So also Hesiod, Opp. ii. 368, *μήδ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον*. Plut. de Def. Or. *οὐκ ἄμεινον εἴη βαδίζειν*. Æschines, c. Ctes. 46, *οὐκ ἄμεινον εἴη βουλεύσασθαι*. Dionys. Hal. Ant. vi. 70, *οὐκ ἄμεινον εἴη*, &c.

κατὰ κράτος πολεμοῦσι νίκην ἕσεσθαι] 'that victory would attend them, if they carried on the war vigorously.' Such, at least, was the sense in which the Lacedæmonians understood the response. But perhaps we may discern here the usual artifice of the priests to save their credit, whichever way events should fall out; something being evidently meant to be supplied at *πολεμοῦσι*. If *αὐτοῖς*, then it would refer to the *Lacedæmonians*; but if the art. *τοῖς*, then it would be a *sententia generalis*, which might very well apply to *any*,—and therefore to the *Athenians*, if they should prove victorious. Of the phrase *κατὰ κράτος πολεμεῖν*, an example occurs infra iv. 23. In the latter part of the response, *καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος*, we have a not unfrequent form of promising prompt and unfailing support. Compare Dio Cass. 852, 63, *καὶ παρακαλούμενος ὑπ' αὐτῶν καὶ ἀπαράκλητος*. And so in Horat. Od. ii. 18, fin., we have, 'Hic levare functum Pauperem laboribus, *Vocatus atque non vocatus* audit,' i. e. whether invoked or uninvoked.

ξυμμάχους παρακαλέσαντες, ψῆφον ἐβούλοντο ἐπαγαγεῖν, εἰ χρὴ πολεμεῖν. 2. καὶ ἐλθόντων τῶν πρέσβεων ἀπὸ τῆς ξυμμαχίας, καὶ ξυνόδου γενομένης, οἵ τε ἄλλοι εἶπον ἃ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων, καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι· καὶ οἱ Κορίνθιοι, δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἑκάστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ προδιαφθαρῇ, παρόντες δὲ καὶ τότε, καὶ τελευταῖοι ἐπελθόντες, ἔλεγον τοιάδε.

CXX. "Τοὺς μὲν Λακεδαιμονίους, ὦ ἄνδρες ξύμμαχοι, οὐκ ἂν ἔτι αἰτιασαίμεθα, ὡς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν πόλεμόν εἰσι, καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον. 2. χρὴ γὰρ τοὺς ἡγεμόνας, τὰ ἴδια ἐξ ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. 3. ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν, οὐχὶ διδαχῆς δέονται ὥστε φυλάξασθαι αὐτούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον, καὶ μὴ ἐν πόρῳ, κατῳκημένους εἰδέναι χρὴ ὅτι τοῖς κάτω ἢν μὴ ἀμύνωσι, χαλεπωτέραν ἕξουσι τὴν κατακομιδὴν τῶν

Ch. CXX. 1. *τοὺς Λακεδαιμονίους—ξυνήγαγον*] Render, 'we can no longer censure the Lacedæmonians, as if they had not both themselves resolved on the war, and now convoked us for that very purpose.' The form *ὡς οὐ* is here used in a very uncommon manner, in which the *ὡς* has reference to the sense of *saying* which is included in *censuring*. So Arnold observes, that by *ὡς οὐ* after *αἰτιασαίμεθα* we have the same sense yielded as if the words had stood thus, *καὶ γὰρ αὐτοὶ ἐψηφισμένοι—εἰσι, καὶ—νῦν ξυνήγαγον*, 'We cannot blame them for not having voted for war themselves, and for not now calling us together; for they have done both the one and the other.'

2. *χρὴ γὰρ*, &c.] The *γὰρ*, as Bauer observes, refers to a clause suppressed, [*Et hoc rectè*, sive *hac re officio suo functi sunt*,] nam qui præsunt, &c.; or, as Arnold supplies, 'We cannot now blame them; but had they acted differently, we should have had a right to blame them; *for* those who command others, should provide for the welfare of others.' Of *τὰ ἴδια ἐξ ἴσου νέμοντας*, the full sense is, 'disposing, i. e. conducting, their private affairs on [no more than] a footing of equality [with the rest];' there being here an ellipsis of *μόνον*. The general sense is very well represented by the otherwise too paraphrastic version of Pop. and Goell. 'qui præsunt aliis, hos non decet in suis rebus præ aliis sibi quidquam tribuere.' By the words *ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται*, we have represented the *ground* of duty, namely, that 'præstant reliquis honore.' *Ἐκ πάντων*. This is well explained by the Schol. *ὑπὲρ πάντας*, q. d. as among others *they* are especially honoured. There is here, as Abresch points out, an evident allusion to the words of Sarpedon, Hom. Il. xii. 310, *Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα Ἔδρῃ τε, &c.—τῷ νῦν χρὴ — ἀντιβολῆσαι*. Compare Xen. Anab. i. 3. i. 37, *Ὑμεῖς γάρ ἐστε στρατηγοί,—καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν. ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι, καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἥν που δέῃ*. Finally, in *προσκοπεῖν* and *προτιμῶνται* we have a paronomasia, such as is frequent in our author.

3. *ἐνηλλάγησαν*] 'have had intercourse with;' lit. 'have been engaged in dealings with.' For, as Arnold observes, 'the word is applied properly to things exchanged between merchants in the course of trade; and is thence applied [figuratively] to the dealings and intercourse of men [in general].' We may compare the Latin *commercium habere*. *Ἐν πόρῳ*, 'in a place of passage and traffic,' like Corinth. So infra vi. 48, *ἐν πόρῳ καὶ προσβολῇ εἶναι τῆς Σικελίας*. In *κατῳκημένους*, 'those who are situated,' 'who inhabit,' we have an idiom found also i. 99, and iii. 34. Herodot. i. 202. iv. 8, *ἔξω τοῦ Πόντου κατοικημένον*. Plut. Æmil. P. 9, *Γαλάτας τοὺς περὶ τὸν Ἴστρον ᾠκημένους*. Procop. p. 111. At *τοῖς κάτω* supply *οἰκοῦντας*, the meaning being, 'those on the coast,' as opposed to those *ἄνω*. See my note on Acts xix. 1. *Κατακομιδὴν*, 'conveyance down to the sea-coast for exportation:' a

ὡραίων, καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ ἠπείρῳ δίδωσι· καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτάς, ὡς μὴ προσηκόντων, εἶναι· προσδέχεσθαι δὲ ποτὲ, εἰ τὰ κάτω πρόοιντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἧσσον νῦν βουλεύεσθαι. 4. διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ' εἰρήνης μεταλαμβάνειν· ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν· ἀγαθῶν δὲ, ἀδικουμένους, ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν, ἐκ πολέμου πάλιν ξυμβῆναι· καὶ μήτε τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι, μήτε τῷ ἡσυχίῳ τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. 5. ὅ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφαιρεθείη τῆς ῥᾳστώνης τὸ

word, this, peculiar to Thucydides; though *καταγωγὴ* is used in the same sense by the Schol. on Pind. Ol. v. 18. Of the *verb κατακομίζω*, as used in the sense 'to bring down from inland regions to the sea-coast,' similar examples occur infra vi. 88, and in Herodian, viii. 2, 7. Appian, i. 475. By *τῶν ὡραίων* are meant the *fruits* of any season, agricultural produce in general. See Lex. Xen. and Müller, D. r. i. 75. *Ἀντίληψις*, in the sense 'receiving back,' is rare; though examples occur in Appian, i. 427, (a passage evidently imitated from the present,) *τὴν τῶν ὡραίων ἐπάθεσιν καὶ ἀντίληψιν*, and ii. 262, 15. Compare Livy, v. 54, 'flumen quo ex *mediterraneis* locis *vages devehantur*, quo maritimi commeatus accipiantur.' And hence may be illustrated a passage of Euripides, Suppl. 209, where, among the benefits imparted to men by the gods, Theseus recounts, *Πόντου δὲ ναυστολήμαθ', ὡς διαλλαγὰς ἔχοιμεν ἀλλήλοισιν, ὧν πένοιτο γῆ*, permutationes inter utrosque earum rerum quibus terra indigeret. In the words *ὧν ἡ θάλασσα τῇ ἠπείρῳ δίδωσι*, there is a sort of *poetic* character, similarly observable in a passage of Liban. Or. 496, A. *ἐξέτασις καὶ κρισις γίγνεται ὧν ἥ τε γῆ καὶ θάλαττα τοῖς ἀνθρώποις δίδωσι*.

κακοὺς] *ἰσμαντος*, *indiligentes*, 'careless, indifferent, unaffected;' namely, (as Goell. explains,) because they think it involves no interest of theirs, whichever way the matter may be judged. Similarly in Eurip. El. 374, we have *πονηρῷ χρήσεται κριτῇ*. Hence in Dionys. Hal. Ant. iii. 11, *πρὸς ἀντιπάλους ὄντας ὑμᾶς, τοὺς δικαίους κριτὰς παύσομαι λέγων*: for *τοὺς δικ.* read *τοὺς ἀδίκους*.

προσδέχισθαι δὲ ποτὲ—προελθεῖν] 'but to expect that if they betray the interests of the *maritime* states, the danger will some time come even to *themselves*.' At *οὐχ ἧσσον* supply *ἡμῶν*, the sense being, 'as well as for us,' according to the maxim of Horace, 'Tua res agitur, paries cum proximus ardet.'

4. *μὴ ὀκνεῖν*] 'non dubitare,' 'not to hesitate.' So, in like manner followed by an infin., Xen. Ag. iii. 2. Hist. iii. 1, 19. *Τὸν πόλεμον ἀντ' εἰρήνης μεταλαμβάνειν*, 'to take up war instead of peace,' 'to exchange one for the other,' there being here a metaphor derived from the taking up of one garment instead of another; in which sense the word occurs in Xen. Cyrop. iv. 5, 2. Pol. iii. 78, 3, and sometimes in Plato. Evidently imitated from the present, is the following in Herodian, viii. 2, 11, *πόλεων μετειληφυιῶν ἀντὶ πολέμων εἰρήνην*. At iv. 20, we have the plainer expression *ἀντὶ πολέμου εἰρήνην ἐλώμεθα*. *Ἀδικουμένους* is for *ἀδικουμένων*, on which see Matth. Gr. Gr. § 535. *Ἐξ εἰρήνης*. So, just after, *ἐκ πολέμου*. Render, 'from a state of peace, or of war,' after laying it aside. *Εὖ δὲ παρασχὸν*, 'when a good opportunity offers.' This falls under the rule of Matth. Gr. Gr. § 564, that 'impersonal verbs, which have no subject, when construed as participles, are not put in the genit., but the accus.' Examples of the phrase occur in Menand. Hist. ap. Corp. Byz. i. 175, and Dexippus, Corp. Byz. p. 8: and such may be supposed to be the true reading in Dio Cass. 432, 95. Hence in Liban. Or. 722, D. *ἂν μὲν εὖ παρασχὼν*, I propose to read, even without authority from MSS., *παρασχόν*.

With the expression *τῷ ἡσυχίῳ τῆς εἰρήνης*, compare Hom. Il. xxi. 598, and Pind. Pyth. ix. 40, *ἡσύχιον εἰρήνην*, and Pind. Pyth. viii. 1—6. *Ἡδόμενον*, 'by being pleased,' for *τῇ ἡδονῇ*, which would have better corresponded with *τῇ εὐτυχίᾳ* just before; but our author is accustomed to vary his phraseology. Of *ἀδικεῖσθαι* the sense is, 'to endure being wronged,' as 1 Cor. vi. 7. So *ἐλασσοῦσθαι*, supra ch. 77, 1, and *πολιορκεῖσθαι*, iii. 52, init.

5. *ῥᾳστώνης*] 'inertiæ.' In this sense

τερπνὸν, δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι· ὅ τε ἐν πολέμῳ εὐτυχίᾳ πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος. 6. πολλὰ γὰρ κακῶς γνωσθέντα, ἀβουλοτέρων τῶν ἐναντίων τυχόντων, κατωρθώθη· καὶ ἔτι πλέω ἃ, καλῶς δοκοῦντα βουλευθῆναι, ἐς τοὐναντίον αἰσχρῶς περιέστη. 7. ἐνθυμεῖται γὰρ οὐδεὶς †ὁμοῖα τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται· ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ ἐν

(which is rare) the word occurs also in Lucian, iii. 618, *ῥᾳστ. τοῦ βίου*, and ii. 377. Demosth. 133, 12, *ῥαστώνη καὶ ῥᾳθυμία*. The phrase itself occurs in Dexippus, p. 16, referred to by Pop. *Εὐτυχίᾳ πλεονάζων*, 'is elevated, grows insolent, and is puffed up with success.' In this sense *πλεονάζειν* occurs in Dio Cass. 281, 96, and 1170, 76, and Dionys. Hal. Ant. i. 10, *οὔτε ἐν τοῖς ἰδίοις μέλλων πλεονάζειν ἐπαίνοις*. Of *οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος*, the sense is, 'reflects not that he is buoyed up with a treacherous confidence.' So Dexippus, p. 14, (cited by Pop.) *γνώτω οὐ βεβαίῳ πράγματι θρασυνόμενος*.

6. *τυχόντων*] So I have thought proper to edit, with Poppo and Bekker, from one half of the MSS., for vulg. *τυχόντα*, found in at least the other half of the MSS. and the Schol., and retained by Haack and Goell.; for though the construction be thus harsh, yet is it more in the manner of our author: and we may compare a similar one supra i. 32, 3, *τετύχηκεν ἄλογον*, where *ὂν* is omitted, as here *ὄντων*. Again, the *sense* thus arising, 'when their enemies have chanced to be more ill-advised than themselves,' is one every way worthy of the author; whereas that yielded by the other reading, 'when they (i. e. the ill-concerted measures) have chanced on enemies,' &c. borders on nonsense. On the *sentiment*, compare infra v. 102. Pind. Pyth. viii. 103—9. Herodot. vii. 4.

καὶ ἔτι πλέω ἃ, &c.] In order to avoid a certain awkwardness attaching to the words as they thus stand, some would, on the authority of several MSS., cancel the *ἃ*, but injudiciously: for the MSS. in question are of the worst kind, and the reading itself is one evidently originating in critical conjecture, and introduced for the purpose of removing a difficulty; which, after all, is more apparent than real; for, as Poppo observes, and Goeller admits, "*ἐστι* may here be supplied; such an omission of *ἐστι*, (where it is not the logical copula, but corresponds to our 'there is,') however rare, being not unexampled:" and he refers to Soph. Ant. 955, seq. If this be thought inadmissible, we may, for *ἔτι*, read *ἔστι*.

ἐς τοὐναντίον αἰσχρῶς περιέστη] See note supra ch. 32, 3. Similarly in Liban. Or. 310, D. we have, *περιΐσταταί μοι τοὐναντίον ὁ ποιητής*.

7. *ἐνθυμεῖται γὰρ—ἐπεξέρχεται*] Poppo and Goeller here, from the conjecture of Reiske, edit, for *ὁμοῖα*, *ὁμοίᾳ*, thus assigning as the sense, 'nemo eâdem animi fiduciâ res gerendas exsequitur, quâ in ipsâ consultatione de his deliberat.' By reading *ὁμοῖα*, Goeller observes, a false antithesis arises, by which *πίστει* and *ἔργῳ*, *ἐνθυμεῖται* and *ἐπεξ.*, will severally correspond; whereas *πίστει* does not well admit of being put in opposition with *ἔργῳ*, because as in deliberating, so in acting 'quæ *πίστις* exhibeatur dicendum est:' reasons these, so cogent, that I see not how the common reading can be defended, unless we take it, with Matthiæ, Haack, and Goell., as an *adverb* for *ὁμοίως*. Thus *ὁμοῖα καὶ* will mean *pariter ac*, as *ὁμοίως καὶ* infra vii. 28, and thus the sense will be the same as if *ὁμοίᾳ* were read, only less delicate and pointed; yet it cannot be denied, that such an adverbial use is no where found in Attic prose: and if we take *ὁμοῖα* as an *adjective*, then the same false antithesis rests on *πίστει* and *ἔργῳ* as before; for then the sense will be, 'Nemo eadem ob fiduciam in deliberando sibi proponit, quæ facto exsequitur.' Adopting, then, the reading *ὁμοίᾳ*, (which I have only not edited for want of authority from MSS.) the sense will be, 'For no one deliberates with the same (lit. the like) confidence as he in action carries them into execution:' and, as Goell. remarks, *οὐδεὶς ὁμοίᾳ—καὶ ἔργῳ ἐπεξ.* is nothing else than *ἕκαστος μείζονι τῇ πίστει ἐνθυμεῖται, ἢ ἔργῳ ἐπεξ.*, the form of expression and sentiment being the same as infra i. 140 (compared with ii. 11), and Hdot. vii. 49: or, regarding the words as put in inverse order, but to be changed in construing, we may, with Poppo, render, 'nemo enim in rebus exsequendis æquè magnam atque in consiliis capiendis fiduciam demonstrat,' which rendering will be equally suitable if *ὁμοῖα* be retained and regarded as an *adverb* for *ὁμοίως*. The next clause is exegetical or illustrative of the foregoing, and may be rendered, 'but we form, indeed, our opinions and plans amidst security; while in carrying them into effect, we, through fear, fall short of

τῷ ἔργῳ ἐλλείπομεν. CXXI. Ἡμεῖς δὲ νῦν καὶ ἀδικούμενοι τὸν πόλεμον ἐγείρομεν, καὶ ἱκανὰ ἔχοντες ἐγκλήματα· καὶ ὅταν ἀμυνώμεθα Ἀθηναίους, καταθησόμεθα αὐτὸν ἐν καιρῷ. 2. κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, πρῶτον μὲν πλήθει προὔχοντας καὶ ἐμπειρίᾳ πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ παραγγελλόμενα ἰόντας. 3. ναυτικόν τε, ᾧ ἰσχύουσιν, ἀπὸ τῆς ὑπαρχούσης τε ἑκάστοις οὐσίας ἐξαρτυσόμεθα, καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν οἷοί τε ἐσμὲν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας. 4. ὠνητὴ γὰρ Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ ἡμετέρα ἧσσον ἂν τοῦτο πάθοι, τοῖς

[our previous confidence].' At *ἐλλείπομεν* supply, from the context, *ὧν ἐνθυμούμεθα*. A similar absolute use of ἐλλ. occurs infra v. 113.

CH. CXXI. The speaker now proceeds to animate the timid, by showing that their prospects of success in the proposed undertaking were encouraging; that the power of the enemy, formidable as it seemed, rested on an insecure foundation, and might easily be overthrown, if their own confidence once put forth its strength; that a navy might be raised, capable of coping with that of Athens, since practice would enable them to rival the Athenians in naval skill; and if their own means, which would readily be drawn forth for their common interest, should prove insufficient to defray the expenses of forming a navy, the treasures of Delphi and Olympia might be borrowed for such a purpose. (Thirlwall.)

1. *ἡμεῖς δὲ*] 'now as to ourselves.' The particip. *ἀδικούμενοι* stands for a verb and particle, showing the *ground* of action; q. d. 'It is from having been aggrieved, that we now rouse up the war.' The words *καὶ ἱκανὰ ἔχοντες ἐγκλήματα* serve to further unfold the sense contained in *ἀδικούμενοι*. There is something poetic in the phrase *τὸν πόλεμον ἐγείρειν*, (with which comp. Hom. Il. xi. 213, *ἔγειρε δὲ φύλοπιν αἰνήν*;) yet such is occasionally found in plain prose. Thus I have noted it in Pol. xv. 1, 2, *ἐγείρειν τὸν πόλεμον*, and several times in Xen. with the *pass.* *ἐγείρεσθαι*: as also in Zosim. v. 50. Similarly in Plato, 856, D. we have *στάσιν ἐγείρειν*.

2. Having set forth *τὸ δίκαιον*, the speaker now considers *τὸ δυνατόν*. (Pop.) *Κατὰ πολλὰ*, 'on many accounts,' as ch. 123. *Ὁμοίως πάντας ἐς τὰ παραγγελλόμενα ἰόντας*, 'as yielding an uniform obedience to orders,' i. e. an obedience which extends alike to all [ranks]. That such is the sense of the phrase *ἴέναι ἐς τὰ παραγγελλόμενα*, is clear from iii. 55, *ἴέναι δὲ ἐς τὰ παραγγελλόμενα εἰκὸς ἦν προθύμως*. And so in Appian, ii. 80, 24, we have, *παρῆνεσεν ἑτοίμοις ἐς τὸ παραγγελλόμενον εἶναι*: and ii. 246, 11, *ὀξέως ἐς τὰ παραγγελλόμενα χωροῦντες*. The best commentary on this ill-understood passage is a similar one infra ii. 11, *κάλλιστον γὰρ τόδε καὶ ἀσφαλέστατον, πολλοὺς ὄντας ἑνὶ κόσμῳ χρωμένους φαίνεσθαι*.

3. *τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ ποιησάμενοι*, &c.] The temples were, as it were, the great *national banks* of Greece, where alone money, or valuable property, could be deposited in safety, and from whence it was allowed for the guardian nation of each to take what was indispensably necessary for urgent occasions, so that the money, or value, were faithfully repaid. Such appears both from the present passage, and especially from 2, 13, where Pericles, enumerating the *ways and means* (as we term it) of the state, reckons up even the *ἀναθήματα* and the *ἱερὰ σκεύη*, the *χρήματα ἱερῶν* and even the gold about the colossal statue of Minerva. Then he uses expressions which show the *occasions* and *conditions* of this application of sacred property; namely, *χρησαμένους δὲ ἐπὶ σωτηρίᾳ χρῆναι, μὴ ἐλάσσω ἀντικαταστῆσαι πάλιν*.

Ὑπολαβεῖν, here and infra ch. 121, stands for *ὑφαιρεῖν*, *subtrahere*, with an implied idea of surreptitiousness.

4. *ὠνητὴ*] 'conductitia,' 'hired.' Their own troops, indeed, were *paid;* but they were not enlisted on hire, being taken only by way of *conscription*. *Οἰκεία*, for *ἰδία*, *native*, self-derived. *Ἧσσον ἂν τοῦτο πάθοι*, 'would less suffer,' 'be less liable to,' this disadvantage, namely, of having one's forces drawn away by the enemy. *Σώμασι*, *persons*, (compare ch. 85,) opposed to *χρήμασι*, *property*, as supra i. 141.

σώμασι τὸ πλέον ἰσχύουσα ἢ τοῖς χρήμασι. 5. μιᾷ τε νίκῃ ναυμαχίας κατὰ τὸ εἰκὸς ἁλίσκονται· εἰ δ' ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς ἐν πλέονι χρόνῳ τὰ ναυτικά· καὶ ὅταν τὴν ἐπιστήμην ἐς τὸ ἴσον καταστήσωμεν, τῇ γε εὐψυχίᾳ δήπου περιεσόμεθα. 6. ὃ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθὸν, ἐκείνοις οὐκ ἂν γένοιτο διδαχῇ· ὃ δὲ ἐκεῖνοι ἐπιστήμῃ προὔχουσι, καθαιρετέον ἡμῖν ἐστι μελέτῃ. 7. χρήματα δ' ὥστ' ἔχειν ἐς αὐτὰ, οἴσομεν· ἢ δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωρούμενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρεθέντες αὐτοῖς τούτοις κακῶς πάσχειν. CXXII. Ὑπάρχουσι δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων τε ἀπόστασις,—μάλιστα παραίρεσις οὖσα τῶν προσόδων αἷς ἰσχύουσι,—καὶ ἐπιτειχισμὸς τῇ χώρᾳ,

5. *νίκῃ ναυμαχίας*] 'defeat in a sea-fight:' a rare expression. Ἁλίσκονται, 'expugnantur,' 'they are utterly defeated,' 'are ruined:' a metaphor derived from a city taken by storm; as in Plut. p. 253, *ἁλίσκεται ὁ αἱρεθείς*, and Xen. Hist. iv. 8, 3, *φοβηθέντες μὴ κατὰ κράτος ἁλῶναι*. The present tense is here used instead of the future, by way of denoting the speedy occurrence of the thing. Ἀντίσχοιεν, 'if they should hold out,' i. e. continue the contest [even after one defeat]. Τὴν ἐπιστήμην ἐς τὸ ἴσον καταστήσωμεν, 'when we shall have placed our skill upon an equality with theirs.' The articles stand for possessive pronouns. Comp. infra vi. 72. Δήπου, 'utique opinor.' See Hoogev. Part. i. p. 158, seq.

7. ἢ] for 'alioqui,' or 'else.' Δεινὸν ἂν εἴη, 'it would be hard.' See note on i. 35, 3. With the sentiment contained in the words following, compare the kindred one infra viii. 45, τὰς δ' ἄλλας πόλεις ἔφη ἀδικεῖν, αἳ ἐς Ἀθηναίους πρότερον ἢ ἀποστῆναι ἀνάλουν, εἰ μὴ καὶ νῦν τοσαῦτα, καὶ ἔτι πλείω, ὑπὲρ σφῶν αὐτῶν ἐθελήσουσιν ἐσφέρειν. With the phrase φέροντες οὐκ ἀπεροῦσιν, 'shall not be backward,' 'refuse to furnish [the funds],' compare the following in Demosth. ap. Steph. Thes. ἀπειρηκότων χρήμασι. Pausan. iv. 9, 1, δαπάνῃ—ἀπειρήκεσαν. Dion. Hal. p. 572, 28, ἀπειρηκότων ταῖς εἰσφοραῖς.

ἡμεῖς δ' ἐπὶ τῷ τιμωρούμενοι—δαπανήσομεν] Render, 'and [if] we should indeed be backward in furnishing friends to be avenged on our enemies, and withal to be ourselves preserved.' The words following suggest an *additional* reason for contributing; but one which, as being founded on a certain perhaps over-wrought refinement, is somewhat obscurely intimated; the sense being, 'And in order that we may not, while deprived by them of these things, (i. e. our monies,) suffer grievously in these very things,' i. e. as Arnold paraphrases, 'in that very part in which we are most sensitive, our property, by suffering them to become our masters.'

CH. CXXII. The speaker now proceeds to say, that there is still a mode of assailing and bringing down the Athenian power abroad, by exciting its subjects to revolt, and thus stopping the sources of its revenue at home, by occupying a permanent post in their territory. To effect this grand object, they must unite firmly, resolutely, and perseveringly; and no longer, as they had heretofore done, suffer it to increase without interposing to avert their final ruin.

1. ὁδοὶ πολέμου] Schol. πορισμοὶ, 'ways and means,' '*expedients* for carrying on war.' So in Tacit. Ann. ii. 5, (cited by Gottleb.) we have, 'præliorum *vias*, quas tractasse Germanicus dicitur.' The common text has τοῦ before πολέμου, which was cancelled, from three of the best MSS., by Bekk. and Goell., but retained by Pop., the sense being, as he thinks, 'the war impending.' Yet, besides that the correctness of the Greek is questionable, the sense thus yielded may be pronounced forced and frigid. Ξυμμάχων ἀπόστασις, 'solicitation of the allies to revolt;' for ἀπόστ. is to be taken in an active sense, as ἀφιστάναι ξυμμ. at ch. 81. Of the noun in the active sense, examples are rare; though I have noted one in Jos. Bell. i. 4, 5, ἐπειρῶντο τῶν παρ' ἀλλήλοιν ἀποστάσεων. The next words, μάλιστα—ἰσχύουσι, are parenthetical, showing the effect or result of the first-mentioned ὁδός. Παραίρεσις, 'withdrawal,' i. e. of the means thereof: a rare

ἄλλα τε ὅσα οὐκ ἄν τις νῦν προΐδοι. 2. ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀφ' αὑτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὐοργήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. 3. ἐνθυμώμεθα δὲ καὶ ὅτι, εἰ μὲν ἦσαν ἡμῶν ἑκάστοις πρὸς ἀντιπάλους περὶ γῆς ὅρων

word, of which an example occurs in Dio Cass. 632, 38, ἐξουσίας παραίρεσις. Ἐπιτειχισμὸς τῇ χώρᾳ, for τειχισμὸς ἐπὶ τῇ χώρᾳ. On the force of ἐπιτειχισμὸς, see Abresch, and Hemst. on Lucian, Nigrin. 23.

ὅσα οὐκ ἄν τις νῦν προΐδοι] 'such as no one could now foresee.' So Livy, xxviii. 44, 'multa quæ nunc ex intervallo non apparent, bellum aperiet:' and Tacit. Ann. ii. 77, 'At multa, quæ provideri non possint, fortuito in melius casura.'

2. ἥκιστα γὰρ πόλεμος — παρατυγχάνον] In tracing the sense of these somewhat obscure words, the difficulty hinges on the expression ἐπὶ ῥητοῖς, which Goell. thinks ought to be referred to those ὁδοὶ τοῦ πολέμου, the ways or means of diminishing the enemy's funds, of increasing their own, which can neither be determined beforehand, nor is it necessary that they should, since war must support itself, as Crobylus said ὁ πόλεμος τεταγμένα οὐ σιτεῖται. But, as Pop. observes, had *this* only, of the many 'ways of war' above adverted to, been meant, that ought to have been expressed in more explicit terms. Ῥητοῖς is well explained by the Schol. ὡρισμένοις, and the sense of the passage may be expressed as follows: 'For least of all does *war* proceed on any [pre]determined plans; but rather, of itself, for the most part devises (i. e. suggests contrivances) according to what chances may turn up,' meaning, as Poppo paraphrases, 'consilia et rationes belli, quas excogitavimus et sequi constituimus, sæpe spernere cogimur.' And this view of the sense is confirmed by certain passages, evidently imitated from the present, of Procopius, p. 78, 12, ἐπὶ ῥητοῖς ἐδόκει χωρεῖν. Menand. Hist. ap. Byz. i. 116, ἐν νῷ βαλέσθαι τὸν πόλεμον οὔτε (read οὔ γε) ἐπὶ ῥητοῖς εἰωθότα χωρεῖν. Agathias: καὶ τίς ἀγνώσειεν ἄν, ὡς τὰς πολέμων τροφὰς (read τροπὰς) οὐκ ἐπὶ ῥητοῖς, ἀνάγκης συμβαίνειν; read ῥητοῖς, ἀνάγκῃ (necessarily) συμβαίνειν. The *sentiment* is nearly that of Livy: 'Eventus nusquam minus respondent, quam in bellis.' So Onosand. Strat. p. 99, Schweb. ἡ τῶν ἀποβαινόντων ἐν ὀφθαλμοῖς ὄψις ἐπιζητεῖ τὰς ἐκ τῶν καιρῶν ἐπινοίας, ἃς ἡ ἀνάγκη τῆς τύχης, μᾶλλον ἢ ἡ μνήμη τῆς ἐμπειρίας, ὑποβάλλει. See also Theoph. Sim. p. 35, A. And such is the use of ἐπὶ ῥητοῖς in Aristid. iii. 420, A. Thus the sense of ῥητοῖς is, 'præfinitis, adeoque certis,' (as supra i. 13, ἐπὶ ῥητοῖς γέρασι,) as said of a settled and determinate rule of action.

ἐν ᾧ ὁ μὲν εὐοργήτως — πταίει] The speaker had before (ch. 120, fin.) been influenced by passion in urging war against Athens: he now repeats his protest against the admission of anger [rather, *passion*] into their deliberations; q. d. 'Let them not begin the war under the influence of passion, but coolly; for they have causes for hostility sufficient to prevail on them, even when considered with the coolest temper.' (Arnold.) In εὐοργήτως and ὀργισθεὶς the idea intended is not so much, what Portus and Haack suppose, that of *anger*, but rather *passionateness*, or the ill-regulation of the temper. So the former term is well explained by the Schol. εὐτρόπως. And of ὀργὴ, as used in the sense of τρόπος, examples are frequent in Thucyd. and other of the best writers. The term εὐόργητος is by Hesych. explained ὁ τῇ ὀργῇ (i. e. τῷ τρόπῳ) εὖ χρώμενος: and in Eurip. Bacch. 641, and Hipp. 1042, the subst. εὐοργησία is there explained by the Schol. πραότης: and the adj. εὐόργητος by πρᾷος. Thus ὁ ὀργισθεὶς means, he who is passionate or hot-headed; like προπετὴς in 2 Tim. iii. 4.

Βεβαιότερος, seil. ἔστι, 'is surer [of success].' Περὶ αὐτὸν is not to be construed with ὀργ., as it is by Elmsl., Haack, and Arn., but with πταίει: and I have followed Dobree and Bekk. (2nd ed.) in editing, as propriety of language requires, for αὐτὸν, αὐτόν. Vain is it to urge, as does Arnold, that the *dat.* is commonly used; since the accus. is sometimes found, and our author is accustomed to prefer what is least hacknied. Οὐκ ἐλάσσω stands, by the figure μείωσις, for μᾶλλον.

3. In this section the speaker adduces a strong argument for using united and strenuous efforts in order to their common preservation; namely, that the power of the enemy is truly formidable, it being an overmatch for them singly, and fully able to cope with them conjointly; so that united counsels and combined efforts can alone save them from subjugation.

εἰ μὲν ἦσαν—ἂν ἦν] 'if there had been

διαφοραὶ, οἱστὸν ἂν ἦν· νῦν δὲ, πρὸς ξύμπαντάς τε ἡμᾶς Ἀθηναῖοι ἱκανοὶ, καὶ κατὰ πόλιν ἔτι δυνατώτεροι· ὥστε, εἰ μὴ καὶ ἀθρόοι, καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστυ, μιᾷ γνώμῃ ἀμυνούμεθα αὐτούς, δίχα γε ὄντας ἡμᾶς ἀπόνως χειρώσονται. 4. καὶ τὴν ἧσσαν,—εἰ καὶ δεινόν τῳ ἀκοῦσαι,—ἴστω οὐκ ἄλλο τι φέρουσαν ἢ ἄντικρυς δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοποννήσῳ, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν. 5. ἐν ᾧ ἢ δικαίως δοκοῖμεν ἂν πάσχειν, ἢ διὰ δειλίαν ἀνέχεσθαι, καὶ τῶν πατέρων χείρους φαίνεσθαι οἳ τὴν Ἑλλάδα ἠλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιοῦμεν αὐτὸ,

differences to each of us against equally-matched adversaries concerning boundaries of territory, that would have been a thing tolerable.' In this sense ἀντίπαλος occurs infra i. 142, and elsewhere; and οἱστόν ἐστι in Synes. ap. Steph. Thes. and Lucian, i. 91: and in a passage of our author infra vii. 75, we have οἰστὸν φαίνεσθαι. The next words, νῦν δὲ, &c., serve to draw the inference. Render, 'But as things now are,' 'as the case now stands,' &c.; a use also found supra i. 68, 3, (where see note,) and iii. 43, 5. iv. 126, and not unfrequent in the best writers. In this manner, too, *nunc* is occasionally used in Latin to introduce a clause, when the preceding one has begun with *si*; e. g. Cic. ad Verr. vi. 67, and de Div. 30. Of κατὰ πόλιν the sense is, 'each state singly,' as opposed to ξύμπαντας. See note on i. 3. At ἕκαστον supply καθ', from the preceding κατά. Both are exegetical of ἀθρόοι, namely, an army formed by states and cities. Μιᾷ γνώμῃ, 'with one consent.' Δίχα ὄντας, for διαχωρισθέντας.

4. In this section the speaker excites them to action from a consideration of the consequences of defeat, and the disgrace which would attach to them for being worsted by one city.

εἰ δεινόν τῳ ἀκοῦσαι] 'though it be terrible to one even to hear.' Δεινὸν here, as often in Hdot. and other good writers, has the sense *grave, durum*, (i. e. dicere,) *indignum, non ferendum*. So Herodot. vii. 10, καί τοι καὶ λόγῳ ἀκοῦσαι δεινόν. A similar elegance is observable in Theoph. Sim. p. 124, D. τὸ νικᾶν ὑπερίνδοξον· καὶ τὸ τῆς δευτέρας (read ἑτέρας) τύχης (meaning τῆς ἥσσης) βαρὺ καὶ λεγόμενον. Hence is illustrated a passage of Soph. Trach. 250, τοῦ λόγου δ' οὐ χρὴ φθονεῖν—προσεῖναι.

οὐκ ἄλλο τι φέρουσαν ἢ ἄντικρυς δουλείαν] Similar is the expression infra viii. 64, τὴν ἀντ. ἐλευθερίαν, and Plut. C. Gracch. 8, ἀντ. ἔχθραν. And closely imitated from the words of our author here, are those of Joseph. Ant. xviii. 1, 1, τὴν δὲ ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες. In all which passages ἀντικρὺς signifies *downright*; the metaphor being (as Arn. observes) taken from an arrow proceeding straightforward, and penetrating to its object.

ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν] 'which thing (the suffering defeat) even to be brought into doubt in words, were disgraceful;' where καὶ λόγῳ has an implied reference to the thing happening ἔργῳ, in *deed*, by the actual evil befalling them. On this use of ὃ see note infra ii. 40. The next words, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν, as Poppo observes, do not connect with ὃ, but simply with αἰσχρόν ἐστι, ('and shameful it is, that,' &c.) their purpose being, as Arn. observes, to *aggravate* the thing; q. d. 'It were a disgrace that so many states should suffer injury from one;' or, rather, suffer defeat from one. So infra ii. 41, 3, we have, ὑφ' οἵων κακοπαθῶ.

5. In this section are intimated the *consequences* which this yielding would carry with it; namely, that either they would be thought to have suffered, what they had, *justly*, or to have put up with it through cowardice; and, consequently, would show themselves degenerated from their forefathers, who gave liberty to Greece. In this sense ἀνέχεσθαι occurs infra v. 69, and in Ælian, V. H. i. 16. Jos. Ant. xvi. 9, 4, and Bell. Jud. iv. 3, 10; and also in Scripture, as Job xxi. 3. 1 Cor. iv. 12. 2 Cor. xi. 4 and 20. The next words set forth the foulness of the disgrace they would incur, by contrasting their conduct with that of their forefathers; q. d. 'Whereas *we* do not even secure *it* (meaning the thing implied by the term ἐλευθερία, namely, the being free, ἐλευθερῶσθαι. See other examples of this idiom in Pop. Proleg. p. 105) to ourselves, but we suffer

τύραννον δὲ ἐῶμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾷ μονάρχους ἀξιοῦμεν καταλύειν. 6. καὶ οὐκ ἴσμεν ὅπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας, ἢ μαλακίας, ἢ ἀμελείας. 7. οὐ γὰρ δὴ πεφευγότες ταῦτα, ἐπὶ τὴν πλείστους δὴ βλάψασαν καταφρόνησιν κεχωρήκατε· ἢ, ἐκ τοῦ πολλοὺς σφάλλειν, τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται. CXXIII. Τὰ μὲν οὖν προ-

a tyrant state to establish itself (take part) among us.'

6. In this section the speaker dissuades them from the tame submission to a tyrant state, by pointing out its *perniciousness*, in its carrying with it an imputation of one or other of the three most calamitous vices: for such is the full sense contained, either expressly or by implication, in the words οὐκ ἴσμεν—ἀμελείας. Render, 'Now we are at a loss to comprehend how such conduct can be cleared from an imputation of three of the most fatal faults, *folly* (lit. stupidity), or *cowardice*, or *carelessness*.' Evidently imitated from the present, is a passage of Aristid. ii. 68, Cant. τριῶν τῶν χειρίστων δόξαν εἰσόμεθα, ἀπιστίας, ὠμότητος, ἀβουλίας: and ii. 219, τριῶν αἰσχίστων δόξαν λαβεῖν, — σκαιότητος. πλεονεξίας, ἀχρηστίας. Of this sort of distribution not a few instances, as Wasse observes, occur in our author: thus it is found supra i. 74 & 76, and iii. 40 & 66. It is, indeed, observable in the best writers, (see examples in Wasse,) and has place in the scriptural ones, as Prov. xxv. 3. 1 Cor. xiii. 13. Ξυμφορῶν, as the Schol. observes, stands for κακιῶν, *vices* or faults; so called because they are productive of the greatest calamities. Ἀξυνεσίας, i. e. folly in not perceiving the tendency of Athenian encroachment, nearly equiv. to τὸ ἀναίσθητον supra ch. 69. And such is the very sense of ἀξυν. infra vi. 34, namely, want of the power of perception.

7. Here the scope of the speaker is to show that the charge just made is true; since the evil dispositions in question are nearly allied to *another* under which they manifestly labour, and which implies two at least of these. Render, 'for assuredly you have not escaped falling into these, (i. e. one or other of these,) since you have proceeded to the disposition of mind that hath injured very many indeed, *contempt* [of your enemy]; which, from having *ruined* numbers, hath received the opposite appellation of *madness*.' That such must be the sense intended, is plain from the context, for the term καταφρόνησις can have no other import; and so it is used in Dionys. Hal. Ant. p. 286, 39, Sylb. σωφρονέστερον ἡγοῦνται διὰ κενῆς φοβηθέντας αὐτὴν φυλάξασθαι, μᾶλλον ἢ καταφρονήσει ἐπιτρέψαντας ἀνατραπῆναι. The phrase here, τὸ ἐναντίον ὄνομα ἀφροσύνη μετονομάζεσθαι, is founded on the usual one, ὀνομάζειν τινὰ ὄνομα: and the sense of μετωνόμασται is transnominatur, *mutato nomine appellatur*. So in Athen. p. 576, we have, πρότερον Μιλτὼ καλουμένην Ἀσπασίαν μετονομασθῆναι, where the word ὄνομα, *expressed* in this passage of our author, is left to be *understood*: as also in Herodot. i. 94, fin. ἀντὶ Λυδῶν μετονομασθῆναι—Τυρσηνούς, and viii. 44. App. i. 613, 11, μετονομάσαντες δὴ Φίλιππον ἀντὶ Ἀριδαίου: all which passages will serve to account for and illustrate the phrase ὄνομα ἀφροσύνη μετ. It remains, however, to consider what involves most of the difficulty here; and that is how the term ἐναντίον is to be understood. Now by the commentators in general it is explained *contrary*, or *opposite*. But in what the contrariety consists, they have not attempted to show. The word seems here to have a very peculiar sense, namely, *commutation*, which signification the word bears from its radical ἀντι, *instead of*. In short, it is the same as if our author had written ἢ—ὄνομα ἀφροσύνη, ἀντὶ καταφρονήσεως, μετων. Accordingly the term is not meant to be *opposite*, but *distinctive*. Finally, ἀφροσύνη does not merely mean *folly*, but that sort of *frenzy* which arises from a want of the right use of reason; so answering to the term ἄνοια, and the Latin *amentia*, as in Cic. Tusc. Disp. v. 3, 'Animi affectionem lumine mentis carentem, nominaverunt amentiam.' Tracing, then, the logical bearing of the passage, the words are meant to anticipate an *objection* that it is not from want of perception or carelessness (much less cowardice) that they have suffered the Athenians to go on so, but merely from *contempt* of their enemy. To which the answer here intimated is, that the very *admission* of this argues the justice of the charge, since such contempt is itself the *extremest* folly and a sort of mental alienation. The paronomasia here between καταφρόνησιν and ἀφροσύνη is not capable of being preserved in translation, and per-

γεγενημένα τί δεῖ μακρότερον, ἢ ἐς ὅσον τοῖς νῦν ξυμφέρει, αἰτιᾶσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπωρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι· καὶ μὴ μεταβάλλειν τὸ ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ ὀλίγον προφέρετε (οὐ γὰρ δίκαιον, ἃ τῇ ἀπορίᾳ ἐκτήθη, τῇ περιουσίᾳ ἀπολέσθαι)· ἀλλὰ θαρσοῦντας ἰέναι κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε θεοῦ χρήσαντος καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης Ἑλλάδος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ τὰ δὲ ὠφελείᾳ. 2. σπονδάς τε οὐ λύσετε πρότεροι, (ἅς γε καὶ ὁ θεὸς, κελεύων πολεμεῖν, νομίζει παραβεβάσθαι,) ἠδικημέναις δὲ μᾶλλον βοηθήσετε· λύουσι γὰρ οὐχ οἱ ἀμυνόμενοι, ἀλλ' οἱ πρότεροι ἐπιόντες. CXXIV. Ὥστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν, καὶ ἡμῶν τάδε κοινῇ παραινούντων, εἴπερ βεβαιότατον τὸ ταῦτα ξυμφέροντα καὶ πόλεσι καὶ ἰδιώταις εἶναι, μὴ μέλλετε Ποτιδαιάταις

haps would not be worth the trouble if it could.

Ch. CXXIII. The speaker now subjoins a word of *exhortation;* proceeding to say, that to further blame or regret the past were useless; but the wants of the *present* must be provided for, and no change made from their ancestors' manners: and, as to the future, they might enter upon the war in full confidence; the oracle promising them the aid of the gods, and the rest of Greece being, from motives of fear or hope, about to fight on their side.

1. *περὶ δὲ τῶν—ἐπιταλαιπωρεῖν*] 'Our duty is to labour for the future, by giving aid to the present;' since (as Haack explains) from the future having its origin in the present, it behoves us to give our aid to them, that they may be a good state. Ἐπιταλαιπωρεῖν stands for *ἐπιπονεῖν* or *ἐπικάμνειν* (for so I would read in Hesych. for the corrupt *ἐπικαταμύειν*). The force of *ἐπι* here is that of profit or benefit.

πάτριον γὰρ ἡμῖν] 'mos est patrius,' 'this is a custom of our country.' Of this phrase, followed by an infinitive, expressed or understood, examples occur also infra iv. 86 & 92, and are frequent in the best writers. Τὰς ἀρετὰς, for *δόξας ἀρετῶν*, like *δόξ. ἀρετῆς* at ch. 11: and so i. 33, *ἀρετὴν* stands for *τὴν ἀξίωσιν τῆς ἀρετῆς*; or it may be regarded as standing, by hendiad., for *δόξ. καὶ ἀρετάς*. And so infra ii. 45, we have, *ἀρετῆς πέρι ἢ ψόγου*. Προφέρετε is for *διαφέρετε* or *προέχετε*.

ἃ τῇ ἀπορίᾳ ἐκτήθη] scil. *χρήματα*, 'wealth that was acquired by penury,' i. e. struggling with want. Τῇ *περιουσίᾳ ἀπολέσθαι*, 'should be lost by superfluity,' i. e. by giving way to superfluous expense, or, what is the same thing, tamely letting others draw off our superabundance. Of the aorist of a deponent verb thus used, as *ἐκτήθη* here, in a passive sense, several examples are adduced by Poppo, and Matth. Gr. Gr. § 496. Κατὰ *πολλὰ*, 'on many accounts,' i. e. as we are on many accounts justified in doing.

2. *ἠδικημέναις—βοηθ.*] 'ye will come to the aid of their infraction.' This use of *βοηθέω*, as applied to *things*, occurs also at ii. 63, *τῷ τιμωμένῳ ἀπὸ τοῦ ἄρχειν βοηθεῖν*: as also in Æschines and Isocr. ap. Steph. Thes.

λύουσι γὰρ—πρότεροι ἐπιόντες] Imitated from this is a passage of Dionys. Hal. Ant. p. 435, *εἰ δὲ δέος εἰσέρχεται, μὴ δόξωμεν λύειν τὰς ὁμολογίας πρότεροι, γνώτωσαν ὅτι οὐκ ἄρχοντες ἀδικεῖν, ἀλλὰ τοὺς ἄρχοντας ἀμύνεσθαι*: for so the passage should be read, from the MS. Gelen.

Ch. CXXIV. The speaker, in conclusion, urges, that 'if even there were less ground for confidence, and more to be feared and sacrificed, all ought to be risked for their common preservation; that the common danger calls for united efforts, seeing that permanent peace can alone be secured by immediate war.'

1. *ὑπάρχον ὑμῖν*] 'quum liceat vobis;' a use like that of *ἐξὸν* and other such like phrases. See note infra ii. 62. Ταῦτα. Reiske would read *ταὐτὸ*, by which the sentiment is made general, and not relating to the Peloponnesians: and so I myself formerly read: but I am now of opinion that the change is not sufficiently borne out by the authority of MSS., and indeed that it is *unnecessary;* since we may, with Pop., refer the *τάδε*, just before, to *πολεμεῖν*; and *ταῦτα*, to the words which follow, i. e. *τὸ ποιεῖσθαι τιμωρίαν*, and *τὸ μετελθεῖν τὴν ἐλευθερίαν*. Or *ταῦτα* may be referred to *τάδε* preceding, which relates to the warlike measures just recommended. The *εἴπερ*, just after, *may*, as Goeller supposes, serve to explain *why* they are exhorted to these things; but I am still, as heretofore, of opinion, that it expresses what Hoogev. de Part. p. 190, calls the *conditio sine qua non*, and signifies literally, 'if indeed, as is the case;' assuming the proposition to be true. See Herm. on Vig., and my Lex. N. T. in voc. Render, 'if it be, as it is, the most stable of all dependencies for matters like these to be alike for the benefit of states and individuals.' Μετελθεῖν, 'to vindicate,' as infra ii. 39. Οὐκ *ἐνδέχεται* means, *non consentaneum est*, 'it is not fitting or proper.' With respect to the *construction* here, *περιμένοντας* is, as Goeller observes, the accusative of subject; and what is first understood as a *whole*, (the Peloponnesians and their allies, the Potidæans, &c.) is then put *ex parte*. The sentence may be rendered, 'Since it is not fitting that *those* should be suffering injury while waiting [for assistance], and *these* (if we shall be known to have met together, and not ventured to avenge ourselves) should, ere long, experience the same fate.' For *οὐ τολμῶντες* many good MSS. have *ἀτολμῶντες*, meaning doubtless *ἀτολμοῦντες*, which is contained in one MS. But the common reading has been retained by all the editors; and very properly; this being strongly confirmed by a passage, evidently imitated from the present, in Jos. Ant. xix. 1, 14, *ὡς οὐ τολμῶντας ἠνάγκασε τοὺς πάτας*: and more agreeable is it to the early Attic custom of speech.

ἐς ἀνάγκην ἀφῖχθαι] scil. *τὸ πρᾶγμα*, 'that affairs are brought to extremity.' I have here, with Poppo and Goeller, edited, from the best MSS., *ἐς*, for *ἐπ'*, which is retained by Bekk. The former is defended by several passages from Demosth., Eurip., and Isocr., cited in Steph. Thes. 1990, A. and so read Dio Cass., as appears from an imitation at 234, 85. Of *ἐπ'* I have not remarked one example. Ἐκ *πολέμου* stands for *μετὰ τὸν πόλεμον*, *inito bello*. Ἀφ' *ἡσυχίας*, 'propter otium, in otii amore motam.' In *οὐχ ὁμοίως ἀκίνδυνον*, 'is not equally removed from danger,' we have a refined way of saying 'it is more dangerous.' With the *sentiment* contained in these words, compare a similar one, ch. 71 and 120; and the following in Cic. Phil. vii. 6, 'Si pace frui volumus, bellum gerendum est; si bellum omittimus, pace nunquam fruemur.'

2. *διανοεῖσθαι*] Repeat *ἄρχειν*. Παραστησώμεθα *ἐπελθόντες*, 'let us go forth and down with it.' Παρασ*τ*. not unfrequently bears this sense *to subdue*, (lit. bring down,) as iii. 35. iv. 79. Herodot. iii. 155, and elsewhere in the best writers: and so *prosternere* in Latin, e. g. Cic. Philipp. hostem prostravit, fudit, occidit. With the words *καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν*, compare infra iv. 64, 5, *τάδε ποιοῦντες — ἐς τὸ ἔπειτα ἐλευθέραν νεμούμεθα* (Σικελίαν) *καὶ ὑπὸ ἄλλων ἧσσον ἐπιβουλευομένην*.

Ch. CXXV. 1. *ἀφ' ἁπάντων*] 'from

τε ποιεῖσθαι τιμωρίαν, οὖσι Δωριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, (οὗ πρότερον ἦν τοὐναντίον,) καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν· ὡς οὐκέτι ἐνδέχεται, περιμένοντας, τοὺς μὲν ἤδη βλάπτεσθαι, τοὺς δ', εἰ γνωσθησόμεθα ξυνελθόντες μὲν, ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ πάσχειν· ἀλλὰ νομίσαντες ἐς ἀνάγκην ἀφῖχθαι, ὦ ἄνδρες ξύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινὸν, τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον. 2. καὶ τὴν καθεστηκυῖαν ἐν τῇ Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν τῶν δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθόντες· καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους Ἕλληνας ἐλευθερώσωμεν." τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἁπάντων ἤκουσαν

γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι παρῆσαν ἐξῆς, καὶ μείζονι καὶ ἐλάσσονι πόλει· καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. 2. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύους οὖσιν· ἐκπορίζεσθαι δὲ ἐδόκει ἑκάστοις ἃ πρόσφορα ἦν, καὶ μὴ εἶναι μέλλησιν· ὅμως δὲ καθισταμένοις ὧν ἔδει, ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον δὲ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, καὶ τὸν πόλεμον ἄρασθαι φανερῶς. CXXVI. Ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἢν μή τι ἐσακούωσι. 2. καὶ πρῶτον μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. 3. [a]Κύλων ἦν Ὀλυμπιονίκης, ἀνὴρ Ἀθηναῖος, τῶν πάλαι εὐγενής τε καὶ δυνατός· ἐγεγαμήκει δὲ θυγατέρα Θεαγένους Μεγαρέως ἀνδρὸς, ὃς κατ' ἐκεῖνον τὸν χρόνον ἐτυράννει Μεγάρων. 4. χρωμένῳ δὲ τῷ Κύλωνι ἐν Δελφοῖς ἀνεῖλεν ὁ θεὸς, "ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν." 5. ὁ δὲ παρά τε τοῦ Θεαγένους δύναμιν λαβὼν, καὶ τοὺς φίλους ἀναπείσας, ἐπειδὴ ἐπῆλθεν Ὀλύμπια

all.' See Matth. Gr. Gr. § 373. Γνώμην, for *ἀπόφασιν, sententiam*. Ψῆφον ἐπήγαγον τοῖς ξυμμάχοις, i. e. *ἐπέτρεπον ψῆφον τοῖς ξυμμ.*, for the simple *ψηφίζειν*. See supra i. 87. infra vi. 14, and note. Parallel to this is the Latin phrase, *sententiam dare judicibus*. Τὸ πλῆθος, 'the bulk, or majority,' as v. 30, and elsewhere.

2. *δεδογμένον*] 'quum videretur.' See Matth. Gr. Gr. § 564. Ἐκπορίζεσθαι—ἃ πρόσφορα ἦν, 'to provide themselves with what was necessary.' So Herodot. vii. 20, *ἐκπ. τὰ πρόσφορα τῇ στρατιῇ*. So also *τὰ πρόσφορα* in Æschyl. Choëph. 699. The formula ὅμως δὲ corresponds to *εὐθὺς μὲν*, and the intermediate words are in some measure parenthetical. I have pointed accordingly. The full sense is, 'Though it was indeed impossible for them immediately to make the attack, for want of due preparation, yet the preparation was not long; [for] a year was not consumed by them in arranging what was necessary; but it was less [than that period] before they made an irruption into Athens.' Thus there is no occasion, with Poppo, to resort to critical conjecture. Of the phrase *καθισταμένοις ὧν ἔδει*, the literal sense is, 'putting affairs upon a footing necessary for the purpose in view.'

Ch. CXXVI. 'While these preparations for war were making, the two parties assailed each other with mutual criminations to serve as pretexts for war;' and by the Lacedæmonians embassies were sent to Athens with various remonstrances and demands, for the purpose of amusing the Athenians with the prospect of peace, and of raising up pretexts for war: and to give their cause a better colour, and work on the passions of the multitude, an attempt was made to revive the popular dread of the curse that had been supposed to hang over the Alcmeonids. The Athenians were called upon in the name of the gods to banish all that remained of that blood-stained race. (Thirlwall.)

2. *τὸ ἄγος τῆς θεοῦ*] i. e. as the Schol. explains, 'those who had committed the sacrilege occasioned by a pollution of the temple of Minerva,' and which reached to the posterity of those who committed the crime. See Polyæn. ii. 13. Of this term an explanation is then given by a narration of the story of Cylon, on which see Herodot. v. 71, a passage evidently here had in view by our author.

[a] A. C. 612. Ol. 42, 1.

4. *χρωμένῳ*] 'on consulting the oracle.' See Vig. p. 324.

5. *ἐπῆλθεν*] Goell. and Pop. edit, from several MSS., *ἐπῆλθον*, referring to v. 75, *Κάρνεια ἐτύγχανον*, and noticing, from Pors. on Eurip., that among the Attic writers a neuter plural is joined with a verb singular only when *persons* are implied by the neuter noun: and though certain passages in our author may seem at variance with this rule, yet many of them, they think, are corrupt. And Poppo is of opinion that a plural verb may be used whenever a masc. or feminine subst. of

τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτήν τε τοῦ Διὸς μεγίστην εἶναι, καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι. 6. εἰ δὲ ἐν τῇ Ἀττικῇ, ἢ ἄλλοθί που, "ἡ μεγίστη ἑορτὴ" εἴρητο, οὔ τε ἐκεῖνος ἔτι κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου· ἔστι γὰρ καὶ Ἀθηναίοις Διάσια, ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ ἱερεῖα, ἀλλὰ θύματα ἐπιχώρια· δοκῶν δὲ ὀρθῶς γιγνώσκειν,

the same signification may be tacitly substituted in the place of the neuter, as in the present case, *Ὀλύμπιοι ἀγῶνες* for *Ὀλύμπια*. But that rule would, as Arn. justly observes, allow of a plural verb in almost every conceivable case. And the canon of Kühner, (Gr. § 424, 2,) that a neuter plural subst. may have a plural verb, when the notion of plurality, or of a whole, made up of several parts, is prominent in the substantive—that, however well founded in itself, does not, as Arn. observes, apply here. Hence I have thought proper, with Bekker, to retain the singular form, supported as it is by the majority of the MSS., and by similar expressions infra v. 49. viii. 10, and elsewhere. The words *τὰ ἐν Πελοπ.* are added, because there were, as the Schol. notices, other games of the same name elsewhere at Athens, in Macedonia and elsewhere. In *ὡς ἐπὶ τυραννίδι*, the *ὡς* is used as supra i. 48, *ὡς ἐπὶ ναυμαχίᾳ*, and infra vi. 45, *ὡς ἐπὶ τούτοις*. See Matth. Gr. § 628, 3, where is adduced a passage of Soph. Aj. 44, *ἢ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν*; The words *ἑαυτῷ τι προσήκειν* may be rendered, 'ad sese nonnihil pertinere,' 'had some reference to himself.' And so in Dio Cass. p. 124, (the only example that I have met with at all approaching to this use,) we have, *εὑρήσει πάσας αὐτὰς* (scil. *ἡμέρας*) *μουσικῶς πως τῇ τοῦ οὐρανοῦ διακοσμήσει προσηκούσας*, 'tally or correspond to the celestial order, by a sort of musical harmony,' i. e. as in musical harmony the various parts must, in counterpoint, tally with each other. Exactly parallel to this is the use of the Latin *pertinere* for *convenire, cadere in*; e. g. Phædr. Fab. i. 14, 17, 'Hoc *pertinere* ad illos dixerim,' 'the moral of the fable applies to those.' Of *Ὀλύμπια νενικηκότι* the sense is, 'as having come off victor in the Olympic games.' The *accus.* here is well accounted for by Matth. Gr. Gr. 409, 3.

6. *οὔ τε ἐκεῖνος ἔτι κατενόησε*] 'he had not as yet perceived' or understood. *Ἐδήλου*, 'made it clear;' the oracle being, as usual,—to save the credit of the god,—worded with studied ambiguity. *Διάσια*: mentioned by Aristoph. Nub. 407. See Clinton's Fast. 354, seq. *Μειλιχίου*: a frequent epithet of Jupiter. See Pop. on Xen. An. vii. 8, 4.

ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ ἱερεῖα, ἀλλὰ θύματα ἐπιχώρια] Of this perplexed passage, the difficulty may effectually be removed by altering the common punctuation, placing the comma not after *πολλοί*, but after *θύουσι*, (as is done by Pop. and Goell.) since the ordinary conjunction of the words *πανδημεὶ* and *πολλοὶ* would involve an absurdity. Thus by *θύουσι* is meant, 'they (i. e. the persons in question, *οἱ πολῖται*, to be supplied from *τῆς πόλεως*) sacrifice.' Render, 'On which [festival] the citizens in full concourse offer sacrifices; many of them not living victims, but the old country sacrifices.' By *ἱερεῖα* are evidently meant the *bloody sacrifices*. Consequently, from the opposition, *θύματα* must denote the *unbloody*, consisting of the fruits of the earth, or some preparations from them. I therefore accede to the explanation offered by the Schol., who takes the *θύματα* to denote certain cakes, or paste figures, made in the shapes of animals: of which curious but little noticed subject illustrations are afforded by passages of Pausanias, x. 8, 5, and vii. 24, 2, where mention is made of these *πέμματα ἐπιχώρια*, and especially viii. 2, 1, *Δία τε ὠνόμασεν Ὕπατον πρῶτος, καὶ ὅποσα ἔχει ψυχὴν, τούτων μὲν ἠξίωσεν οὐδὲν θῦσαι, πέμματα δὲ ἐπιχώρια ἐπὶ τοῦ βωμοῦ καθήγισεν, ἃ πελάνους καλοῦσιν, ἔτι καὶ ἐς ἡμᾶς, Ἀθηναῖοι*. They are also mentioned in other passages, which throw some light on the *origin* and *purpose* of this kind of sacrifice. So Herodot. ii. 47, speaking of the sacrifice of swine to Luna and Bacchus, (i. e. the Isis and Osiris of the Egyptians,) says, *οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου, σταιτίνας πλάσαντες ὗς, καὶ ὀπτήσαντες ταύτας* (after forming certain figures of dough into the shape of swine, and baking them) *θύουσι*: also Plut. Lucull. 498, *οἱ Κυζίκηνοι ἠπόρουν βοὸς, πρὸς τὴν θυσίαν, καὶ σταιτίνην πλάσαντες τῷ βωμῷ παρέστησαν*: Appian, i. 752, *ἐπελθούσης δὲ τῆς ἑορτῆς, ἐν ᾗ θύουσι βοῦν μέλαιναν,*

ἐπεχείρησε τῷ ἔργῳ. 7. οἱ δ' Ἀθηναῖοι αἰσθόμενοι, ἐβοήθησάν τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτούς, καὶ προσκαθεζόμενοι ἐπολιόρκουν. 8. χρόνου δὲ ἐπιγιγνομένου, οἱ Ἀθηναῖοι, τρυχόμενοι τῇ προσεδρείᾳ, ἀπῆλθον οἱ πολλοὶ, ἐπιτρέψαντες τοῖς ἐννέα Ἄρχουσι τὴν φυλακὴν, καὶ τὸ πᾶν αὐτοκράτορσι διαθεῖναι, ᾗ ἂν ἄριστα διαγιγνώσκωσι· τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα Ἄρχοντες ἔπρασσον. 9. οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτου τε καὶ ὕδατος ἀπορίᾳ. 10. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν· οἱ δ' ἄλλοι, ὡς ἐπιέζοντο,—καί τινες καὶ ἀπέθνησκον ὑπὸ τοῦ λιμοῦ,—καθίζουσιν ἐπὶ τὸν βωμὸν ἱκέται τὸν ἐν τῇ ἀκροπόλει. 11. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, ὡς ἑώρων ἀποθνήσκοντας ἐν τῷ ἱερῷ,

οἱ μὲν οὐκ ἔχοντες, ἔπλαττον ἀπὸ σίτου. Æsop. Fab. 36, *ἐπειδὴ βοῶν ἠπόρει, στεατίνους ποιήσας βόας, ἐπὶ τοῦ βωμοῦ κατέκαυσεν.*

Finally, by *ἐπιχώρια* is meant, 'such as were customarily used in the country,' for *ἐγχώρια*: and so the expressions *ἐπιχώριος λόγος, ἐπιχώριος ἐσθὴς* or *στολὴ, ἐπιχ. γλῶσση*, &c. These *θύματα* were offered according to the ancient country custom,—probably introduced into Attica from Egypt by the Cadmean colony,—whereby offerings of the fruits of the earth were allowed to be presented as well as victims. That this was the earliest mode of sacrificing, we have the testimony of Porphyry de Abstin. ii. 6, and Pausan. i. 26. And when *bloody* sacrifices were afterwards introduced, the *unbloody*, consisting of fruits of the earth, were not forbidden; the principle being, that every man should, at the common festival, offer according to his means, but always the best kind of food his means enabled him to use as his ordinary fare. Thus while the rich would offer animals, whether oxen or swine, the poorer classes,—to whom even pork was not attainable,—and whose festal sacrifices, as their festal meals, could only consist of that which formed their ordinary living, were accustomed to offer some farinaceous preparation, the form of which was, as the more convenient, that of *cakes*, and the name given was *πέλανοι*, explained by Suidas and Hesych. to mean *πέμματα, cakes* of a round form, made of fine flour, and suited for sacrifice. See Aristoph. Plut. 66. And so Plato de Legg. vi. p. 782, says, *θύματα οὖν ἦν τοῖς θεοῖς ζῶα, πέλανοι δὲ καὶ μέλιτι καρποὶ δεδευμένοι, καὶ τοιαῦτα ἄλλα ἁγνὰ θύματα.*

3. *ἐπιγιγνομένου*] For this some MSS. have *ἐγγ.*: but that rather denotes the *intervention* than the *protraction* of time, which appears to be the sense here intended; according to which, Pop. renders 'cum tempus protraheretur.' And so Lucian, t. i. 356, 6, *ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον ἐπεγένετο.* Perhaps, however, the term may be best rendered, 'in process of time;' as in Herodot. i. 28, *χρόνου δὲ ἐπιγιγνομένου.* Of *τρυχόμενοι* the sense is, *worn down, attriti*, as persons are by severe labour, or assiduous watchings; which is implied in *προσεδρείᾳ*. Similar to this is the phrase *ἄχθεσθαι προσιδρείᾳ*, which is of frequent occurrence in Dio Cass., Procop., and Arrian. *Αὐτοκράτορσι.* See Wachsmuth, Antiq. i. 242, seq.

10. *καθίζουσιν ἐπὶ τὸν βωμὸν*] See note infra i. 136. The altar here spoken of was, as we find from Plutarch, that of Minerva.

11. *ἀναστήσ. αὐτοὺς*] 'having raised them,' i. e. induced them to rise. So the term is used infra ch. 128, and Soph. Œd. Col. 276. Joseph. 355. Arrian, E. A. v. 4, 6. Hdot. v. 71. Arnold remarks, that a person is said *ἀναστῆναι ἱκέτην*, by offering his hand to the suppliant, and raising him from the ground,—an action which implied that the safety he sought was pledged to him. This may be true as applied to cases in a general way, where no particular agreement can be said to exist; not to such as the present, in which certain conditions have been previously agreed on; as here is implied in *ἐφ' ᾧ* (on condition that) *μηδὲν κακὸν ποιήσουσιν.* So Hdot. v. 71, *τούτους ἀνιστ. οἱ Πρυτανεῖς τῶν Ναυκράρων — πλὴν θανάτου*: meaning that they were held bound to trial and capital punishment.

ἀποθνήσκοντας ἐν τῷ ἱερῷ] And thus needing to be removed from the temple, to avoid its being polluted, and occasioning

ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. 12. καὶ ἀπὸ τούτου ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο, καὶ τὸ γένος τὸ ἀπ' ἐκείνων. 13. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐναγεῖς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τούς τε ζῶντας ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον· κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ πόλει.

CXXVII. [a] Τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα, καὶ νομίζοντες, ἐκπεσόντος αὐτοῦ, ῥᾷον σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. 2. οὐ μέντοι τοσοῦτον ἤλπιζον παθεῖν ἂν αὐτὸν τοῦτο, ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος. 3. ὢν γὰρ δυνατώτατος τῶν καθ'

pollution to the persons who removed them. Comp. ch. 134. In *ἀπαγαγόντες* we have a usual term to denote leading to *execution*, as iii. 68. By *τῶν σεμνῶν θεῶν* understand the *Furies*, so called *κατ' ἀντίφρασιν*, or by euphemism, as in Aristoph. Thesm. 224, and often in the Attic writers, chiefly the poetic; but more frequently called *Εὐμένιδες*. The words *ἐν τῇ παρόδῳ* connect, not—as they are generally supposed to do—with *διεχρήσαντο*, but with *καθεζομένους*. For *διεχρήσαντο, ἀπεχρ.* is found in two MSS., perhaps for *ἀνεχ.*, which was probably read by Suid., Hesych., Pollux, Zonar., and certainly by Dio Cass., who frequently uses the term: yet, from the word being used by our author infra iii. 36. vi. 61, and by Herodot. i. 24, 110. 167. iii. 167, and other early writers, there is no reason to doubt its genuineness here.

12. *ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ*] A construction also found in Aristoph. Eq. 445, *ἀλιτηρίων — τῆς θεοῦ*. Pausan. vii. 25, *ἐναγεῖς τῆς θεοῦ*, and elsewhere. See Matth. Gr. Gr. § 344, 1.

13. *ἤλασαν — τοὺς ἐναγεῖς τούτους*] 'those persons who were called accursed.' Similarly 1 Cor. v. 13, *ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν.*

CH. CXXVII. [a] A. C. 432. Ol. 87, 1.

1. *δῆθεν*] This is to be joined with *τιμωροῦντες*, and it bears the sense *forsooth*, implying *pretence*. *Πρῶτον, ante omnia*, 'especially.' *Προσεχόμενον αὐτῷ*, for *ἐνεχόμενον* or *ἔνοχον ὄντα*, 'being obnoxious to it,' i. e. the λόγος. So in Latin, *teneri obnoxium esse piaculo*: and in this sense the word is used in Pollux, viii. 134, *αἵματι προσεχόμενος.* [illegible] arises from the physical sense 'to be held *by* any thing,' as any one bound to a post: whence arises, by implication, the sense *adhærere*, found in Eurip. Bacch. 755, *ὅποσα δ' ἐπ' ὤμοις ἔθεσαν, οὐ δεσμῶν ὕπο Προσείχετο*: and Aristoph. Vesp. 105, *ὥσπερ λέπας προσεχόμενον τῷ κίονι.* The above passage of Pollux is, I believe, the only one, except the present, that supplies an example; for as to another of the same writer, i. 32, *ἄγει προσεχόμενοι* (so I would read, from two MSS.) *μιάσματι ἐνεχόμενοι*, there Pollux has evidently this passage of our author in view.

ῥᾷον σφίσι, &c.] 'their business with the Athenians would be more easily brought to a prosperous termination.' So iii. 4, *οὐ γὰρ ἐπίστενον τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν*: i. 109, and elsewhere.

2. *τοῦτο*] scil. *ἐκβληθῆναι. Διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν*, 'should bring him into obloquy with the Athenians.' *Ξυμφορὰ* is an expression involving a combined notion of mishap and fault. So supra i. 122, 6, *οὐκ ἴσμεν ὅπως τάδε τριῶν—ξυμφορῶν ἀπήλλακται.* In this view the Schol. explains by *κακιῶν* (for which read *κακίαν*), observing, *καὶ αἱ τῆς φύσεως ἐλαττώσεις καὶ διαπτώσεις κακίαι πάντως εἰσί.* Thus the term *κακία* is used sometimes to denote *misfortune*, and sometimes *faultiness* in general, though occasioned by natural defect, like *vitium* in Latin. So Cicero de Senect. 16, 'senectus est naturâ loquacior; ne ab omnibus vitiis videar vindicari.' Hence the sense here is '*faultiness* arising from misfortune.'

For *τὸ μέρος* some would read *τι μέρος*, *quodammodo*; but that sense would rather

ἑαυτὸν, καὶ ἄγων τὴν πολιτείαν, ἠναντιοῦτο πάντα τοῖς Λακεδαιμονίοις, καὶ οὐκ εἴα ὑπείκειν ἀλλ' ἐς τὸν πόλεμον ὥρμα τοὺς Ἀθηναίους.

CXXVIII. Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. 2. οἱ γὰρ Λακεδαιμόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἱλώτων ἱκέτας, ἀπαγαγόντες διέφθειραν· δι' ὃ δὴ καὶ σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. 3. ἐκέλευον δὲ καὶ τὸ τῆς Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ τοιόνδε. 4. [a] Ἐπειδὴ Παυσανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ, καὶ κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἑρμιονίδα, ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον· τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐφιέμενος τῆς Ἑλληνικῆς ἀρχῆς. 5. εὐεργεσίαν δὲ ἀπὸ

require *μέρος τι*, as infra ii. 64: and indeed no change is necessary, since the sense contained in *τὸ μέρος* is nearly the same; for the expression is not to be interpreted (as it is by Poppo) *pro ratâ parte*, (which involves something not a little forced and frigid,) but *partly*; the article here being, as Arn. observes, 'used with a tacit reference to the relative term *τὸ ὅλον* or *τὸ πᾶν*, and denoting *the part*, as opposed to *the whole*.'

3. *ἄγων τὴν πολιτείαν*] Comp. ii. 65, 8. *Ὥρμα*, 'urged them on.' This transitive use, which is somewhat rare, is found also infra ii. 20.

Ch. CXXVIII. The Athenians now retort the charge, by requiring the Spartans to expiate the pollution *they* had occasioned by profaning the sanctuary of Tænarus (which they had done by dragging from it some Helots who had taken refuge there) and that of Athena, by putting to death Pausanias: which leads Thucyd. to give an *account* of the curse of Tænarus and that of Athena; from which latter circumstance he takes occasion to narrate the treason and death of Pausanias (ch. 128—138).

1. *ἀπὸ Ταινάρου*] 'proceeding from Tænarus,' i. e. occasioned by the affair which took place there; the preposition simply denoting *origin*, as often in Xenophon and other of the best writers. Yet a little after, *ἀπὸ Ταινάρου* can only mean '*of*,' i. e. at, 'Tænarus;' a use having a near affinity to that by which *ἀπὸ* means *of*, or 'pertaining to.'

3. *τῆς Χαλκιοίκου*] Meaning *Athena* or Minerva. So C. Nepos, Pausan. 5, 'in ædem Minervæ, quæ Chalcioecus vocatur,' &c.

4. [a] A. C. 478. Ol. 75, 3.

τριήρη Ἑρμιονίδα] 'a trireme of the city of Hermione.' See my note in Transl. At *πράγματα πράσσειν* the infin. belongs to the foregoing finite verb *ἀφικνεῖται*, denoting *purpose*, as at viii. 29, and other passages adduced by Matth. Gr. Gr. § 535, 6. The *sense* of the phrase is, 'to transact those affairs which he had been transacting with the king.' Ἄπερ would have been more regular; 'which he had before taken in hand.' The term *πράσσειν* seems here, as often elsewhere, to imply, like our verb 'to practise,' with an adjunct idea of treasonable correspondence.

For *ἐπεχείρησεν*, Poppo, from several MSS., edits *ἐνεχ.*, as of less frequent occurrence; which it certainly is in Thucyd., but not in the Greek writers in general, the latter using *ἐγχ.* frequently, *ἐπιχ.* rarely. The earlier Attic writers almost confine themselves to *ἐπιχ.*, which accordingly is more likely to have been written by our author. Moreover, *ἐγχειρεῖν* is never, I believe, used in a *bad* sense; whereas *ἐπιχειρεῖν* occasionally is. So Xen. Cyr. vi. 1, 41, *δῆλον ὅτι δύο ἐστὸν ψυχὰ, καὶ ὅταν μὲν ἡ ἀγαθὴ κρατῇ, τὰ καλὰ πράττεται· ὅταν δὲ ἡ πονηρὰ, τὰ αἰσχρὰ ἐπιχειρεῖται*, where, we see, the difference between *πράσσειν* and *ἐπιχειρεῖν* is exactly the same as what is found between *πράσσειν* and *ἐργάζεσθαι*. So infra iii. 39, *τοιαῦτα εἰργάσαντο*, and vi 29, 1, *εἴ τι τούτων εἰργασμένος ἦν*, and iii. 66, *εἴργασθε δεινά*. Since, then, the *bad* sense seems to be that here intended, *ἐπιχ.* is greatly preferable to *ἐγχ.*

τοῦδε πρῶτον ἐς βασιλέα κατέθετο, καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο. 6. Βυζάντιον γὰρ ἑλὼν τῇ προτέρᾳ παρουσίᾳ, μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, (εἶχον δὲ Μῆδοι αὐτὸ, καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς, οἳ ἑάλωσαν ἐν αὐτῷ,) τότε τούτους, οὓς ἔλαβεν, ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων ξυμμάχων· τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. 7. ἔπρασσε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἐρετριέως, ᾧπερ ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. 8. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη. 9. "Παυσανίας ὁ ἡγεμὼν τῆς Σπάρτης τοῦσδε τε, σοὶ χαρίζεσθαι βουλόμενος, ἀποπέμπει δορὶ ἑλών· καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι, καί σοι Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι· δυνατὸς δὲ δοκῶ εἶναι ταῦτα πρᾶξαι, μετὰ σοῦ βουλευόμενος. 10. εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν, δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιησόμεθα." CXXIX. Τοσαῦτα μὲν ἡ γραφὴ ἐδήλου· Ξέρξης δὲ ἥσθη τε τῇ ἐπιστολῇ καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρνάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τήν τε Δασκυλῖτιν σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα, ὃς πρότερον ἦρχε, καὶ παρὰ Παυσανίαν ἐς Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὡς τάχιστα

5. *εὐεργεσίαν ἐς βασιλέα κατέθετο*] *beneficium apud regem collocavit.* *Κατατίθεσθαι*, in the sense *collocare, conferre*, is used with a subst. in the accus. denoting *favour*, as *χάριν, εὐεργεσίαν*, &c. (see note supra ch. 33, 1, and on ch. 129.) with an implied idea of any one being bound by obligation to return the favour conferred.

6. *προτέρᾳ παρουσίᾳ*] 'on his first *approach* thither;' not *præsentiâ*, as the translators take the term. Of the word in this sense an example occurs in Dionys. Hal. Ant. p. 405, and others may be seen in Steph. Thes.

προσήκοντες καὶ ξυγγενεῖς] 'relations and kinsfolks.' The former term signifies properly relations by *affinity*; the latter, by *consanguinity*. But the latter term may here denote some who were not absolutely relations in either sense; for from Xen. Cyr. i. 4, 27, we learn, that to many great men at the court the *title* was given by the king as an appellation of honour. In like manner it has been a custom of the British monarchs to bestow the title of *cousin* on high noblemen, especially those of the privy council.

οἳ ἑάλωσαν ἐν αὐτῷ] Bekk. thinks that *οἳ* is to be cancelled. But *ἑάλωσαν ἐν α.* need only be taken, as also *τούτους*, of the *προσήκοντες καὶ ξυγγενεῖς*, by which all difficulty will be removed.

ἀπέδρασαν αὐτὸν] 'they had made their escape from him.' Of this idiom with the accus. (neglected by the commentators,) the following are examples: Herodot. ii. 182. Xen. Cyr. i. 4, 13. Procop. p. 11, 24. Jos. Ant. xiv. 6, 4, and often, Dionys. Hal. 70, 5. Philostr. Vit. A. iii. 331. Nymphod. ap. Athen. p. 265, D. Appian, i. 838. ii. 80. Ælian, V. H. 48.

8. *ἀνευρέθη*] *compertum est*, 'was found out.' So Plato ap. Steph. Thes. *πολλὰ παραδείγματα ἀνευρήσεις*. Dio Cass. 234, 7. 751, 12. Xen. Cyr. i. 6, 19. Anab. vii. 4, 10. Mem. ii. 9, 3.

9. *καὶ γνώμην ποιοῦμαι*] 'it is my intention, I propose;' *γνώμ. ποιεῖσθαι* being for *γν. ἔχειν*, which occurs in Thucydides, Herodotus, and the later historians who imitate them. On the change of person, see note supra i. 1.

10. *σε ἀρέσκει*] This construction is old Attic. So Eur. Or. 204, *οὐ γάρ μ' ἀρέσκει*, and Hippol. 106 and 184. Aristoph. Plut. 353. *Ἐπὶ θάλασσαν*, 'to the coast,' i. e. of Asia; meaning to some place previously appointed.

Ch. CXXIX. 1. *ἀπαλλάξαντα*] 'having dismissed.' *Ἐπιστ. ἀντεπετίθει*, 'charged

διαπέμψαι, καὶ τὴν σφραγῖδα ἀποδεῖξαι, καὶ ἤν τι αὐτῷ Παυσανίας παραγγέλλῃ περὶ τῶν ἑαυτοῦ πραγμάτων, πράσσειν ὡς ἄριστα καὶ πιστότατα. 2. ὁ δὲ ἀφικόμενος, τά τε ἄλλα ἐποίησεν ὥσπερ εἴρητο, καὶ τὴν ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τάδε. 3. "Ὧδε λέγει βασιλεὺς Ξέρξης Παυσανίᾳ· καὶ τῶν ἀνδρῶν, οὓς μοι πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας, κεῖταί σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἐσαεὶ ἀνάγραπτος· καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέσκομαι. 4. καί σε μήτε νὺξ μήθ' ἡμέρα ἐπισχέτω ὥστε ἀνεῖναι πράσσειν τι ὧν ἐμοὶ ὑπισχνῇ· μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνῃ κεκωλύσθω, μηδὲ στρατιᾶς πλήθει, εἴ ποι δεῖ παραγίγνεσθαι· ἀλλὰ μετ' Ἀρταβάζου ἀνδρὸς ἀγαθοῦ, ὃν σοι ἔπεμψα, πρᾶσσε θαρσῶν καὶ τὰ ἐμὰ καὶ τὰ σά, ὅπῃ κάλλιστα καὶ ἄριστα ἕξει ἀμφοτέροις." CXXX. Ταῦτα λαβὼν ὁ Παυσανίας τὰ γράμματα, ὧν καὶ πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῷ τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἠδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν· ἀλλὰ σκευάς τε Μηδικὰς ἐνδυόμενος ἐκ τοῦ Βυζαντίου ἐξήει, καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν· τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἠδύνατο, ἀλλ' ἔργοις βραχέσι προυδήλου, ἃ

him with a letter in answer.' Ἀντ. is a word of rare occurrence, of which I know no other example but Joseph. Ant. xvii. 5, 1. Τὴν σφραγῖδα. Meaning, not the signet itself, but its *impression*, what is called σφράγισμα in Xen. Hist. vii. 1, 39, and elsewhere. So in Xen. Hist. vii. 1, 39, we have, καὶ ὁ Πέρσης ὁ φέρων τὰ γράμματα, δείξας τὴν βασιλέως σφραγῖδα, ἀνέγνω τὰ γεγραμμένα.

3. ὧδε λέγει βασιλεὺς Ξέρξης] This mode of address—occurring also in Hdot. iii. 40.—is of the most remote antiquity, and such as occurs not unfrequently in the Scriptures of the Old Testament. Κεῖταί σοι εὐεργεσία: equiv. to εὐεργέτης ἀναγραφθήσῃ καὶ κληθήσῃ ἐν τῷ ἡμ. οἴκῳ. Such persons were called εὐεργέται, (in Persian, *Orosangæ*,) and their names were recorded in the book of Royal Annals. See Herodot. viii. 85. Esth. vi. 1.

4. μήτε νὺξ μήθ' ἡμέρα] i. e. 'no distinction of night from day:' an hyperbolical expression, like that of Herodot. v. 23, ποιήσουσι τοῦτο—καὶ ἡμέρας καὶ νυκτός. See my note ii. 37.

κεκωλύσθω] scil. τι ὧν ἐμοὶ ὑπισχνῇ. The dat. following means *by*.

Ch. CXXX. 1. ὧν ἐν μεγάλῳ ἀξιώματι ὑ. τ. Ἑ.] So infra vi. 15, ὧν ἐν ἀξιώμ. ὑπὸ τῶν ἀστῶν. See Matth. Gr. Gr. § 496, 3, and Goell.

Πλαταιᾶσιν] So, with Poppo, I edit, from the best MSS.; instead of the vulg. Πλαταιάσιν, which, though retained by Bekker, cannot well be defended.

καθεστηκότι] So Bekker, Goeller, and Poppo edit, for vulg. καθεστῶτι, which, however, is more frequent, and is supported by various passages imitated from the present. Yet καθεστηκότι is confirmed by another passage supra i. 98, and Pausan. ii. 9. Σκευὰς Μηδικὰς, 'Median clothes,' or dress; with especial reference, however, as Poppo thinks, to the Median στολὴ frequently mentioned by Xenophon, and properly called κάνδυς. Αὐτὸν ἐδορυφόρουν, 'were his δορυφόροι,' or body-guards. The accus. does not make the passive the object of the action, but the object to which the action has only a reference generally. See Matth. Gr. Gr. § 412.

τράπεζαν — παρετίθετο] Παρατίθεσθαι signifies (by the force of the middle verb) 'to have a table set for one,' as Xen. Cyr. 66. Hier. i. 19. Joseph. 1314, 29, τράπεζαν ἄθεσμον παρετίθετο. Τράπεζαν refers not so much to the *provisions*, as to the *apparatus mensæ*; a use which occurs in Xen. Hier. xviii. 7.

κατέχειν τὴν διάνοιαν οὐκ ἠδύνατο] 'could not conceal his purposes.' This clause has been almost *transcribed* by Procop. 103, 13. 105, 18. 126, 26. 174, 19.

τῇ γνώμῃ μειζόνως ἐσέπειτα ἔμελλε πράξειν. 2. δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη. CXXXI. Οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι, τό τε πρῶτον δι' αὐτὰ ταῦτα ‡ ἀνεκαλέσαντο αὐτὸν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ δεύτερον ἐκπλεύσας, οὐ κελευσάντων αὐτῶν, τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' Ἀθη-

237, 28. 300, 31, and seems to have been in the mind of Capitolinus (who thus speaks of Gordius): 'Superbus—qui se in novitate et enormitate fortunæ *se non tenuit*;' and Herodian, 1, 15, 9, ὁ Κόμμοδος μηκέτι κατέχειν ἑαυτὸν, &c.

ἔργοις βραχέσι] 'in trifling matters,' as dress and mode of living. In this sense βραχ. occurs also supra ch. 14 and 140. Μειζόνως. On such adverbs formed from comparatives, see Matth. Gr. Gr. § 262, and Buttm. § 115, 5.

2. δυσπρόσοδόν τε αὐτὸν παρεῖχε] 'showed himself (præbebat) difficult of access.' The word δυσπ. occurs in Eurip. Iph. A. 343, and is put among the epithets of a tyrant by Pollux, i. 42. Similar is the use of the terms δυσπρ. and εὐπρ., δυσπρόσιτος and εὐπρ., δυσπροσήγορος, δυσπροσοιστὸς, δυσόμιλος, ἀπρόσοδος. This whole passage is almost *transcribed* by Dio Cass. p. 11, 13, and 860, 30; also Joseph. Ant. xviii. 8, 1, (of Herod.) ἀνὴρ ὠμὸς εἰς πάντας ὁμοίως. Hence may be emended another at Ant. xvii. 6, 1, ἐξηγρίωσεν ἀκράτῳ τῇ ὀργῇ καὶ πικρίᾳ εἰς πάντα χρώμενος, where read πάντας. Zonar. Hist., too, t. ii. 15, 33, closely imitates this passage, and Appian, i. 530, 80, σκαιὸς ἐς πάντας ἐγίγνετο.

τῇ ὀργῇ οὕτω χαλεπῇ] 'such a choleric temper.' See Ruhnk. on Xen. Mem. ii. 6, 5. Προσιέναι. Sub. αὐτῷ, 'to wait upon him,' 'adire eum;' namely, for the dispatch of any business. So infra i. 90, προσ. τὰς Ἀρχὰς, and Demosth. πρ. τῇ βουλῇ, and πρ. τῷ δήμῳ: also Jos. Ant. xvi. 2, 2, πολλοὺς τῶν προσιόντων αὐτῷ δεξιούμενοι.

Ch. CXXXI. 1. ἀνεκαλέσαντο αὐτὸν] So Pop. edits, from 3 MSS. and T. Magist., instead of vulg. ἀνεκάλεσαν, alleging that such is the more uncommon expression. This, however, is far from being the case. On the contrary, while ἀνακαλέσασθαι, in the sense *to recall*, is not unfrequent in the best writers, the term ἀνακαλεῖν in that sense is so rare, that I know of only one example, namely, Xen. Hist. v. 4, 24, οἱ δὲ ἔφοροι ἀνεκάλεσάν τε τὸν Σφοδρίαν. But *there*, I doubt not, should be read ἀνεκαλέσαντο τὸν Σ. But if the active form in this sense be so rare as to be no where else found, ἀνεκάλεσαν must either be a *semel dictum*, and ἀνεκαλέσαντο a *correction*, (which Bekk. and Goell. must suppose, by retaining the common reading,) or else ἀνεκαλέσαντο must be the true reading. And as it is found in 3 good MSS. and in 2 others of the best—Cod. Clarend. and Palat.—had originally a place, I have received it, and more especially because an expression which is only found in one passage, and there involves a violation of the *proprietas linguæ*, ought not to be received into the text of any eminent author, unless at least all the MSS. unite in it. And that the *proprietas linguæ* is here violated in ἀνεκάλεσαν, is certain; for the active can only mean 'to call aloud,' hail any one, or call upon him for aid, to *invoke*: while the sense to *recall* any one who has been sent out, requires the *middle* voice; the full sense being, 'to *call back to one* any person whom we have sent out.' The common reading, I suspect, crept in from the use of the *active* form in the later Greek; which we may infer from the modern Greek ξανακαλέω, *revoco*, corrupted from ἀνακαλέω.

τοιαῦτα] 'such things' as have been before mentioned. In ἐκ τοῦ Β. ἐκπολιορκηθεὶς we have not, what some suppose, a strongly figurative expression (like that supra i. 130) to denote forcible expulsion, but rather a blending of two modes of speaking, denoting 'to reduce persons to yield themselves,' and thereby force them out of a place, *obsidione captum expugnatumque ejicio*; as Stephens explains by τῷ πολιορκεῖν, ἐκβάλλειν ἐκ πόλεως. So Plut. Cim. 6, οἱ ξύμμαχοι — ἐξεπολιόρκησαν αὐτόν· ὁ δὲ ἐκπεσὼν τοῦ Βυζαντίου. Refusing to leave Byzantium, and resisting attempts to force him out, he, it seems, stood a sort of siege in his palace at Byzantium, like that which Charles XII. of Sweden sustained in his house at Bender, from the Turks, who in the end, in like manner, ἐξεπολιόρκησαν αὐτὸν ἐκ τῆς πόλεως.

ναίων ἐκπολιορκηθεὶς, ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρῳάδας ἱδρυθεὶς, πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, καὶ οὐκ ἐπ᾽ ἀγαθῷ τὴν μονὴν ποιούμενος· οὕτω δὴ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην, εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. 2. ὁ δὲ, βουλόμενος ὡς ἥκιστα ὕποπτος εἶναι, καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν, ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. 3. καὶ ἐς μὲν τὴν εἱρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων, (ἔξεστι δὲ τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο) ἔπειτα, διαπραξάμενος, ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. Καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ Σπαρτιᾶται σημεῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύσαντες βεβαίως, ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα, (Πλείσταρχον γὰρ τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἀνεψιὸς ὢν ἐπετρόπευεν·) 2. ὑποψίας δὲ πολλὰς παρεῖχε, τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων, μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν, εἴ τι που ἐξεδεδιήτητο τῶν καθεστώτων

ἱδρυθεὶς] 'having fixed himself,' 'taken up his abode.' On the construction in πράσσων ἐσηγγέλλετο, 'was accused (as) practising,' see Matth. Gr. Gr. § 555, 2. Οὐκ ἐπ᾽ ἀγαθῷ, i. e. by meiosis, 'for an evil purpose.' So Aristoph. Ran. 1488, πάλιν ἄπεισιν οἴκαδ᾽ αὖθις Ἐπ᾽ ἀγαθῷ μὲν τοῖς πολίταις, &c.

πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν] This clause depends upon εἶπον, which is to be repeated, thus: 'If not, they said that the Spartans [hereby] declare war against him,' denounce him as a public enemy; namely, for having gone abroad without leave. This phrase is of frequent occurrence in the Latin historians.

3. ἐς τὴν εἱρκτὴν ἐσπίπτει] 'is thrown into prison.' So Dio Cass. 250, 99, and 394, 44, ἐς τὸ οἴκημα ἐσέπεσε. Διαπραξάμενος. Render, 'by managing the affair with the Ephori;' (compare iv. 28. v. 89.) implying underhand, if not corrupt, practice. Ἐξῆλθε, as we say 'got out,' obtained his liberty. Καθίστησιν ἑαυτὸν ἐς κρίσιν, 'puts himself on trial.' Similarly Philostr. Vit. Ap. viii. 7, ἐπειδὴ γὰρ κατέστησεν ἡμᾶς ὁ κατήγορος ἐς τούτονι τὸν ἀγῶνα. Περὶ αὐτὸν ἐλέγχειν, 'to institute a judicial investigation concerning him:' a remarkable use of ἐλέγχω, but on which account the reading αὐτὸν has been with reason preferred by Pop., Bekk., and Goell. to vulg. αὐτῶν, according to which the meaning would be, 'the things he had done;' whereby a certain harshness is involved, and αὐτὸν has to be supplied here from the preceding words.

CH. CXXXII. 1. τιμὴν] This is to be taken κατ᾽ ἐξοχὴν, for *imperium, regal dignity*, as in Æschyl. Ag. 42. Ἐπετρόπευεν, for ἐπίτροπος ἦν, 'was guardian to:' a somewhat rare construction, but found in Plato Protag. p. 106. These ἐπίτροποι, Plutarch says, were called πρόδικοι, *procuratores*, 'regent guardians.'

2. τῇ παρανομίᾳ] i. e. 'by his transgression of the institutions, and non-observance of the customs of his country,' as to dress and manner of living, more distinctly adverted to in the words a little after, εἴ τι που ἐξεδεδιήτητο τῶν καθεστώτων νομίμων. Of the next words, ζηλώσει τῶν βαρβάρων, the sense is, 'by his imitation of barbarian customs.'

μὴ ἴσος βούλεσθαι] 'was not disposed to acquiesce in, be content with his present situation,' (meaning that of regent guardian,) but (as is implied in the term ἴσος) affecting to be something greater than it admitted, namely, to be a king in his own right. This use of ἴσος is rare, but nearly paralleled by that infra vi. 16, 4, μὴ ἴσον εἶναι, and Pausan. ii. 9, οὐκ ἀρεσκόμενος τοῖς καθεστηκόσιν. Ἀνεσκόπουν, lit. 'they looked narrowly into,' i. e. attentively considered. In ἐξεδεδιήτητο the ἐξ stands, as often, for ἔξω,

νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε,

Ἑλλήνων ἀρχηγὸς, ἐπεὶ στρατὸν ὤλεσε Μήδων,
Παυσανίας, Φοίβῳ μνῆμ᾽ ἀνέθηκε τόδε.

3. τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μέντοι Παυσανίου ἀδίκημα καὶ τοῦτ᾽ ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῷ μᾶλλον παρόμοιον πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. 4. ἐπυνθάνοντο δὲ καὶ ἐς τοὺς Εἵλωτας πράσσειν τι αὐτὸν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἢν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσωνται. 5. ἀλλ᾽ οὐδ᾽ ὡς, οὐδὲ τῶν Εἱλώτων μηνυταῖς τισι πιστεύσαντες, ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν· χρώμενοι τῷ τρόπῳ, ᾧπερ εἰώθασιν ἐς σφᾶς αὐτοὺς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλεῦσαί τι ἀνήκεστον· πρίν γε δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομιεῖν, ἀνὴρ Ἀργίλιος, παιδικὰ ποτὲ ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ, μηνυτὴς γίγνεται, δείσας κατὰ ἐνθύμησίν τινα ὅτι οὐδείς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησάμενος σφραγῖδα, ἵνα,

præter, beyond: and δίαιτα here bears the sense *conduct*, as in Dio Cass. 555, 71, πολλὰ ἔξω τῶν πατρίων ἐξεδιητήθη. Dion. Hal. 337, ἐ. τῶν πατρίων. Athen. 556, C. εἰς τὰ Ἑλληνικὰ ἔθη ἐκδεδιήτητο. Joseph. 1314 and 1015. Appian, i. 394.

3. ἐξεκόλαψαν] lit. 'beat out,' effaced; the opposite to ἐγκολάπτω, 'to stamp *in*.' So Herodot. v. 59, 3, γράμματα—ἐπὶ τρίποσί τισι ἐγκεκολαμμένα. Ἔστησαν, 'had fixed' or set up; as in the frequent phrase, στῆσαι τροπαῖον. Ἀδίκημα καὶ τοῦτ᾽ ἐδόκει εἶναι, 'this, too, was thought to be a wrong action of his.' Παρόμοιον—διανοίᾳ, 'appeared to have been done as something nearly assimilated to, of a piece with his present intentions.'

4. πράσσειν] 'was practising' or 'plotting.' Τὸ πᾶν ξυγκατεργάσωνται, 'would join in the accomplishment of the whole project.'

5. νεώτερόν τι ποιεῖν] scil. κακόν. See Matth. Gr. Gr. § 457. Ἀναμφισβητήτων. Of this word no example is adduced in Steph. Thes.; but it is found in Xen. Mem. iv. 2, 35. Plato, p. 815. Polyb. iii. 6, 64. Isæus, p. 48 and 50. Of βουλεῦσαί τι ἀνήκεστον the sense is, 'to take such a step as cannot be recalled,' or its evil remedied. So, also, ποιεῖν or παθεῖν ἀνήκεστον; an euphemism, for capital punishment, as infra iii. 45, and Eurip. Hipp. 719, and often in Herodot.

παιδικὰ] The rendering here will depend upon the view we take of the term, whether in a *good* or in a *bad* sense. Goell. maintains that the expression bears the *former* acceptation, so as to denote ἐρώμενος: citing Ælian, V. Hist. iii. 12, Σπαρτιάτης ἔρως αἰσχρὸν οὐκ οἶδεν. I add, Xen. de Rep. Laced. ii. 15, who says that Lycurgus ἐποίησεν ἐν Λακεδαίμονι μηδὲν ἧττον ἐραστὰς παιδικῶν ἀπέχεσθαι, ἢ γονεῖς παιδῶν, ἢ καὶ ἀδελφοὶ ἀδελφῶν εἰς ἀφροδίσια ἀπέχονται. Of the word in the latter sense, for *amasius*, an example occurs in Xen. Symp. viii. 16, and often elsewhere.

παραποιησάμενος σφραγῖδα] 'having counterfeited the seal of Pausanias;' lit. 'having made a seal near (παρὰ) or like that of Pausanias.' So Dio Cass. 435, 40, παραποιησάμενος τὰ Καίσαρος ὑπομνήματα. Of the various modes by which seals were counterfeited, see a full statement in Lucian, Pseudom.

ἦν ψευσθῇ τῆς δόξης, ἢ καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῷ, λύει τὰς ἐπιστολάς· ἐν αἷς, ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι, καὶ αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν. CXXXIII. Τότε δὲ οἱ ἔφοροι, δείξαντος αὐτοῦ τὰ γράμματα, μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουληθέντες ἔτι γενέσθαι αὐτοῦ Παυσανίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἱκέτου οἰχομένου, καὶ σκηνησαμένου διπλῆν διαφράγματι καλύβην, ἐς ἣν τῶν [τε] ἐφόρων ἐντός τινας ἔκρυψε, καὶ Παυσανίου ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἱκετείας, ἤσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα, καὶ τἄλλ' ἀποφαίνοντος καθ' ἕκαστον, ὡς "οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθείη δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν·" κἀκείνου αὐτὰ ταῦτα ξυνομολογοῦντος καὶ περὶ τοῦ

αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν] So in a passage, evidently written with a view to the present, Dio Cass. p. 56, we have, *ἑαυτοὺς εὕρισκον ἐγγεγραμμένους κτείνεσθαι*, by which it seems that Dio Cass. took *κτείνειν* here for *κτείνεσθαι*: but wrongly; for we have here merely a brief form of expression, for *εὗρεν ἐγγεγραμμένον* [*αὐτὸν*, i. e. Ἀρτάβαζον] *καὶ αὐτὸν κτείνειν*, 'that Artabazus should put to death him also.' See other examples of this idiom in Matth. Gr. Gr. § 297.

CH. CXXXIII. 1. *αὐτήκοοι—γενέσθαι*] 'to be ear-witnesses of.' *Αὐτήκ.* is a rare word: and the genit. of *person*, not of *thing*, I have no where else found. *Ἀπὸ παρασκευῆς*, 'from a plan concerted [between the Argilian and the Ephori].'

σκηνησαμένου διπλ. διαφ. καλ.] 'having framed a hut double, by a partition-wall.' Suppliants did not always take refuge within the walls of a temple, but sometimes chose to rear a hut in the *τέμενος*, which surrounded the temple, and abutted upon it, and which being supposed to belong to it, (as our church-yards to churches,) was included in the *jus asyli*. See infra ch. 133. The Argilian, then, contrived to make one of the walls double or hollow, and placed the Ephori in the cavity. So Joseph. Ant. xvii. 1, 13, (in a passage, evidently written with a view to the present,) *ἐκ δὲ αὐτῆς τῆς καλύβης, ἐνδοτέρω διαφράγμασιν ἑτέραν ἀπειληφυίαις*, where I would read with Ernesti *ἑτέρας ἀπειληφυίας*. A similar mode of entrapping those strongly suspected to be guilty, is mentioned in a rabbinical writer, cited by Buxtorf, Lex. Talmud. col. 1438. Compare Tacit. Ann. iv. 69.

οὐδὲν παραβάλοιτο] This may mean either, as Duk., Bauer, and Haack render, 'had never deceived him,' or, as Steph., Reiske, Pop., and Goell., 'had never imperilled him,' endangered his safety: of which two senses the former, though apt, is deficient in authority; no example being found of the word so used, except in a passage of Herodot. i. 108, *μηδὲ ἐμέ τε παραβάλῃ, καὶ ἄλλους ἐλόμενος*: and even there the sense may be, not *deceive*, but *endanger*, as infra vii. 10, 8, *ἡμέων ἀμφοτέρων παραβαλλομένων τὰ τέκνα*: and I would there read *ἐμέ γε παραβάλῃ*, and point *καὶ, ἄλλους*, 'and, by taking others [as partakers in the act],' *ἐξ ὑστέρης σοι ἑαυτῷ περιπέσῃς*, 'at last fall foul of yourself,' 'be the occasion of your own ruin.' Hence the latter interpretation is to be preferred, as yielding a sense equally suitable, and fully authorized, occurring infra ii. 44. iii. 14. 65, and perhaps v. 113, and being found in the best writers from Homer downwards. See Il. ix. 322. Xen. Cyr. ii. 3, 11.

προτιμηθείη] There is here a bitter irony; the sense being, that 'he, like the multitude [of his fellow-servants], should be promoted to *die*.' The force of the expression will appear, by considering that, for his long and faithful services, the Argilian might justly expect to be promoted to some high *honour* (see Numb. xxii. 17): but what was the promotion? to the bow-string! So in Prov. iii. 35, 'The wise shall inherit glory; but shame shall be the *promotion* of fools:' where the Sept. has *οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν*, which borders on nonsense, and destroys the antithesis. Perhaps the true reading there is, *ὑψωθησέτωσαν ἀτιμίᾳ*, for *εἰς ἀτιμίαν*, 'shall be promoted to disgrace.'

παρόντος οὐκ ἐῶντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως, καὶ ἀξιοῦντος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρασσόμενα διακωλύειν. CXXXIV. Ἀκούσαντες δὲ ἀκριβῶς, τότε μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ἤδη εἰδότες, ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο. 2. λέγεται δ' αὐτὸν, μέλλοντα ξυλληφθήσεσθαι ἐν τῇ ὁδῷ, ἑνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσιόντος ὡς εἶδε, γνῶναι ἐφ' ᾧ ἐχώρει, ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοίᾳ, πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ

πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως] The constr. here is, *διδόν. πίστιν τῆς ἐκ τοῦ ἱεροῦ ἀναστάσεως*, 'pledging his faith for his [safe] departure from the temple,' or that he might safely leave the sanctuary. The term was especially applied to the departure of suppliants from the sanctuary, (see iii. 28,) with allusion to the *sitting posture* they had adopted while taking sanctuary. And so infra, *καθίζεσθαι ἐπὶ τὴν ἑστίαν*.

CH. CXXXIV. 1. *ἀκούσαντες ἀκριβῶς*] scil. *τὸ ἀληθὲς*, which is implied in *ἀκρ.* So in a passage of Matth. ii. 8, we have, *ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου*: and in Xen. Cyr. iii. 3, 30, *ἀκριβῶς εἰδότες*. Thus, just after, *βεβαίως εἰδότες*.

τὴν ξύλληψιν ἐποιοῦντο] 'were going to apprehend him:' a frequent sense of the imperfect, as infra iii. 24, *ἐσπένδοντο*, and iv. 76, *ἐνεῖδοσαν*. viii. 11, *ἐπῆγον*. Hdot. i. 68.

2. *ἐν τῇ ὁδῷ*] Meaning, 'in the street [of the city],' as often in Xen.; e. g. Mem. ii. 2, 4. Œcon. xix. 13. Cyr. v. 18, *ἐν ταῖς ὁδοῖς*: and in New Test., as Mark x. 52. Luke ix. 57. *Ἐφ' ᾧ ἐχώρει*, 'the business he was come about.' So Matth. xxvi. 50, *ἐφ' ᾧ πάρει*; Hence may be emended a passage of Jos. xix. 2, 4, *γνωρίσασα ἐφ' ὃ ἐχώρει*, where read *ᾧ*, which is required by the evident imitation of the present passage, and confirmed by the reading of some MS. *ἐφ' ὅν*.

ἑνὸς μὲν — εἶδε] Construe: *ὡς εἶδε τὸ πρ. ἑνὸς τῶν ἐφ. προσιόντος*.

νεύματι ἀφανεῖ χρησαμένου] 'giving an unobserved or clandestine intimation by nod or beck.' So Xiphil. 1278, 60, *νεύματι ἀφανεῖ χρώμενος*. Liban. Or. 892, *νεύματι χρώμενος*. Clem. Alex. 338, D, *νεύματι ἀφανεῖ κεχρημένων*. See more in my note on St. Luke i. 22 and 62.

τὸ ἱερὸν τῆς Χαλκιοίκου] This temple, called that of the Brazen-house, was the most ancient and venerable at Sparta, and derived its appellation from the circumstance that the fane or chapel, in which the statue of the goddess stood, was of brass. So Livy, xxxv. 36, 'Ætoli circa Chalcicœcon (Minervæ est templum æreum) congregati cæduntur.' See also Pausan. iii. 17, 3. Among other examples of brazen buildings, is that of the temple of Janus, which Procop. p. 204, tells us was *ἅπας χαλκοῦς*, meaning both the *νεὼς*, or interior part,—around which the temple at large was built,—and the temple itself. By *brazen*, however, we are to understand not of solid brass, but coated over on the inside with brass, or rather bronze, plates, like the walls of the Treasury of Atreus at Mycenæ, where are still found, as we learn from Sir W. Gell, in his Argolis, p. 30, 33, 'bronze nails all over the walls of the chamber, which must have served to fasten plates of the same metal to the wall.' So, too, we are informed by Dr. Clarke, Trav. vol. ii. 153, and iii. 734, that 'the Greeks sometimes overlaid buildings with metallic plates:' nay, he affirms that he saw vestiges of them in the ruins of the gymnasium at Alexandria Troas. Finally, from Livy xli. 20, we learn that the temple of Jupiter Capitolinus had not only the roof of gold, but that all the walls were *plated* with gold; and Procopius, p. 97, 92, says the roof was of brass, richly plated with gold. Vestiges, too, of these thin metal plates, are found in the ruins of Memphis and other Egyptian cities; as also of Persepolis: and hence the fact of brazen chambers and temples may very well be understood and credited. The custom in question seems to have been of oriental origin. Thus Bernier, Trav. into Hindostan, vol. ii. p. 305, mentions a tower at Delphi, covered with plates of gold; as also at Agra, p. 307, two towers with two pillars overlaid with plates of silver. The custom is of the most remote antiquity, having passed to America at a period far beyond the records of history or even tradition. So De Diaz, in his History of Cortez, says that 'the inside walls of the temples of Mexico were cased with silver plates; as also were those of the royal palace in Peru.' This casing was the *first* expedient adopted to imitate solid metal, for which afterwards *gilding*, of copper or even wood (answering to what

προκαταφυγεῖν· ἦν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἴκημα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθών, ἵνα μὴ ὑπαίθριος ταλαιπωροίη, ἡσύχαζεν. οἱ δὲ τὸ παραυτίκα μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον, καὶ τὰς θύρας, ἔνδον ὄντα τηρήσαντες αὐτὸν, καὶ ἀπολαβόντες ἔσω, ἀπῳκοδόμησαν, προσκαθεζόμενοί τε

we call *plating*), was substituted, as appears from the above passage of Procop. p. 97, and the following in Joseph. Ant. xvii. 10, 2, ἥπτετο τοῦ ὀρόφου (i. e. the fire caught the roof,) ἡ δὲ ξύλωσις, παρέχουσα πίσσης τε καὶ κηροῦ πλέον, ἔτι δὲ κηρῷ χρυσὸν ἐπαληλιμμένον.

Of προκαταφυγεῖν the sense is, 'took refuge before [they could overtake him].' A rare word, of which examples are found in Dio Cass. and Diod. Sic. Τὸ τέμενος. This is to be considered as distinct from τὸ ἱερὸν, just before. It is true that the two terms are sometimes used as synonymous, both denoting no more than 'a portion of ground appropriated to sacred use, and consecrated to the worship of some god;' as in Hdot. vi. 79. And such Haack supposes to be the case in the present instance; but without just grounds. The two terms must here, as Pop., Goell., and Arn. are agreed, be taken each in its proper and distinct sense: τέμενος (from τεμνόμενος) denoting primarily *ager separatus*, 'a piece of ground taken from the rest, and appropriated to some person,' by way of reward or distinction; (so Hom. Il. vi. 194, we have, τέμενος τάμον ἔξοχον ἄλλων, et al.) also, a piece of ground appropriated to some *sacred* use, by the worship of some god. So it is well observed by Hemsterhus. in Lennep, Etymol. in voc. 'Vetustissimi vero mortales, quum nondum templorum struendorum aut ratio constaret, aut mos invaluisset, deos quoque honorabant istiusmodi τεμένει, i. e. *disterminata*, et ad cultum divinum *consecratâ terræ parte*, ubi ara de vivo cespite solebat erigi, suffimentis adoleri.' Thus by τέμενος was denoted the whole *glebe* or consecrated piece of ground thus set apart: while by ἱερὸν was denoted only the sacred buildings therein, including not only the temple itself, but the cloister, or στοὰ, and the habitations of the priests. See infra iii. 70. iv. 116. vi. 99. Hdot. ii. 12. On the contrary, by ναὸς was denoted that part of the edifice which, like the *Sanctum Sanctorum* of the Temple at Jerusalem, was supposed to be the especial habitation of the Deity. The three terms are thus accurately distinguished in Pausan. v. 6, Τέμενος, καὶ ἱερὸν, καὶ ναὸν Ἀρτέμιδι ᾠκοδομήσατο.

οἴκημα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ] Poppo thinks it by no means clear whether by οἴκημα we are here to understand an *edifice* or a *room*. Goell. supposes the term to denote the *latter*, as infra ii. 4; comparing a similar use of δωμάτιον in Plut. Brut. 15. Arn. takes it to mean a small ναὸς contiguous to the larger ναὸς or choir, like the side chapels in the aisles of Roman Catholic cathedrals. We may rather, I think, understand a sort of *porch* at the entrance out of the τέμενος into the ἱερὸν, or sacred close, surrounded by a wall, the entrance to which was by a porch with doors outside and inside. Ὃ ἦν τοῦ ἱεροῦ, 'which appertained to,' lit. formed part of the temple. So infra ii. 4, οἴκημα ὃ ἦν τοῦ τείχους.

ὑπαίθριος] 'exposed to the open air,' or the weather. So Liban. Or. 383, ὑπαίθριον ταλαιπωρεῖν. Philostr. Vit. Ap. vi. 6, ζῶντες ὑπαίθριοι καὶ ὑπὸ τῷ οὐρανῷ αὐτῷ. See more in my Translation. Ταλαιπωροίη, 'suffer annoyance from the weather;' as infra ii. 101, ὑπὸ χειμῶνος ἐταλαιπώρει. Aristoph. Ran. 24, ἵνα μὴ ταλαιπωροῖτο. Greg. Naz. ap. Steph. Thes. ὑπαιθρίοις κρυμοῖς καὶ ὄμβροις ταλαιπωρεῖν.

ὑστέρησαν] 'were too late [to come up with him].'

τὸν ὄροφον — θύρας] Unroofing was a not unfrequent mode of annoyance; and where the immediate destruction of the besieged was sought, missiles were launched. See iv. 48, and compare Xen. An. vi. 5, 9.

ἔνδον ὄντα — ἀπῳκοδόμησαν] Render, 'and having ascertained that he was within, they cut him off from all egress, by blocking up the doorway.' Ἀποικοδομεῖν properly signifies 'to stop any one's road or view,' by raising up a wall, or by building up the entrance to any place: and so it is here explained. But little probable is it that the persons in question would take such unnecessary pains; it being sufficient for their purpose to block up the door-way by earth, logs of wood, stones, &c. And so Nepos well expresses the sense by 'valvas *obstruxerunt*,' ἀπέφραξαν. Comp. Heracl. de Polit. p. 431, ὅπως μὴ ἀνοικοδομῶσιν αὐτὰς (scil. τὰς ὁδούς). I would read ἀποικ., as also in Xiphil. 1340, 77.

In προσκαθεζόμενοι ἐξεπολιόρκησαν λιμῷ there is a military metaphor, as in Lucian,

ἐξεπολιορκησαν λιμῷ. 3. καὶ μέλλοντος αὐτοῦ ἀποψύχειν, ὥσπερ εἶχεν, ἐν τῷ οἰκήματι, αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ ἐξαχθεὶς ἀπέθανε παραχρῆμα. 4. καὶ αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καιάδαν, οὗπερ τοὺς κακούργους [εἰώθασιν], ἐμβάλλειν· ἔπειτα ἔδυξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὗπερ ἀπέθανε, (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ γραφῇ στῆλαι

i. 148, τί δὲ εἰ λιμῷ ἐξεπολιόρκησα τὸν τύραννον; 'starved him out?' and Livy, xxiii. 10, 'obsessos *fame expugnabat*.' They were justified in so doing; since by the customs of Greece it was thought lawful to exclude traitors to their country from food, drink, bed, and raiment. So Eurip. Herc. Fur. 52, πάντων δὲ χρειοῖ τάσδ' ἕδρας φυλάσσομεν, Σίτων, ποτῶν, ἐσθῆτος, ἀστρώτῳ πέδῳ Πλευρὰς τιθέντες.

3. ὥσπερ εἶχεν] 'just as he was,' αὐτῷ τῷ σχήματι: for although this phrase sometimes means no more than εὐθὺς, as iii. 30, such is not the case here, nor, I conceive, in Herodot. i. 24, ῥίψαι μιν ἐς τὴν θάλασσαν ἐωυτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ: where the words σὺν τῇ σκευῇ πάσῃ are exegetical of ὡς εἶχε. And so, too, in Ælian, V. H. xiii. 2, καὶ ἀπολιπὼν τὴν τελετὴν, ὡς εἶχε, σὺν ὀργῇ καὶ θυμῷ εἰσεπήδησεν εἰς τὴν οἰκίαν, καὶ τῷ θύρσῳ τὴν ἑαυτοῦ γυναῖκα ἔκτεινε.

4. ἐς τὸν Καιάδαν — ἐμβάλλειν] Such is, I conceive, the true reading of this passage. Καιάδαν, besides having far more authority from MSS. than Κεάδαν, is defended both by a passage of Dio Cass. Chrys. p. 668, and by the cognate words, Καίετον, or Καιετὸς, Caieta, Καίατα, which Hesych. explains ὀρύγματα, ἢ τὰ ὑπὸ σεισμῶν καταῤῥαγέντα χωρία: where I would read ῥώγματα; for Strabo, p. 367, says that Καιετοὶ is the name given to οἱ ἀπὸ τῶν σεισμῶν ῥωχμοί. Καιάδας comes from καίω, cognate with κάω, or χάω, χαίω, whence χάζω and χάσμα. The place had probably been originally a *natural fissure*, (one of the many caused by the great earthquake,) and was used as a sort of Golgotha, into which the bodies of executed malefactors were tossed; thus answering to the *Geminiæ Scalæ* at Rome, and the *Barathrum* at Athens. So Suidas: Βάραθρον· τόπος βαθὺς, ὅπου οἱ κακοῦργοι ἐκβάλλονται Ἀθήνῃσι, καὶ οἱ ἐπὶ θανάτῳ ('those condemned to death') ὥσπερ εἰς τὸν Κεάδαν οἱ Λακεδαιμόνιοι: and not only those condemned to death, but those who had been *put to* death. So Xen. Hist. i. 7, 10, ἀποθανόντα ἐς τὸ βάραθρον ἐμβληθῆναι. This place is often spoken of in Aristophanes; also in Herodot. viii. 133, ἐς τὸ βάραθρον ἐσβαλόντες, or ἐμβαλόντες.

As to the reading of the rest of the passage, utterly indefensible is the vulg. ἐμβάλλειν εἰώθεσαν, as involving a construction quite anomalous. Considering that the custom in question subsisted in the time of our author, (nay, continued to that of Pausanias. See infra iv. 18,) propriety would rather require εἰώθασιν, which *is* found in a few MSS., and has been edited by Haack, who, by placing εἰώθασιν before ἐμβάλλειν, (from some MSS.) certainly removes the harshness that attaches to the common reading. After all, however, this variety in the position of the above word, and this variety of readings, εἰώθεσαν and εἰώθασιν, have at length induced me to place εἰώθασιν within brackets; which is better than cancelling it, as Bekk., Pop., and Goell. have done, on the authority of two MSS. We may justly suspect εἰώθεσαν to have been originally a marginal remark, intended to supply what seemed here wanting, and afterwards, when received into the text, altered to εἰώθασιν, for the sake of greater suitableness. The real ellipsis, however, is not εἰώθεσαν, but ἐμβάλλουσι, to be supplied from ἐμβάλλειν.

πλησίον που κατορύξαι] It is not clear what we are to understand by this; whether,—according to the explanation of the Schol.—near to the *Cæadas;* or, near to the *sacred precincts;* or, again, near the place where he had died, according to the opinion of Nepos; for though he uses the term *procul*, that may be understood of distance not very remote. Yet, supposing the person in question to have been buried near the place where he died, it is difficult to see why the Delphian oracle should have ordered the *removal* of his body. And hence the opinion of the Scholiast seems entitled to the preference.

τὸν τάφον] i. e. the sepulture of the body. Προτεμενίσματι. This obscure term may mean, as Arn. thinks, 'a sort of lodge or entrance to the whole of the τέμενος or sacred ground, like the *gateways* of our cathedral closes.' 'A dead body,' as he justly observes, 'would not have been buried

δηλοῦσι,) καὶ ὡς ἄγος αὐτοῖς ὂν τὸ πεπραγμένον, δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο, ὡς ἀντὶ Παυσανίου ἀνέθεσαν. CXXXV. Οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτό.

2. Τοῦ δὲ Μηδισμοῦ τοῦ Παυσανίου Λακεδαιμόνιοι, πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπῃτιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὕρισκον ἐκ τῶν περὶ Παυσανίαν ἐλέγχων, ἠξίουν τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. 3. οἱ δὲ, πεισθέντες, (ἔτυχε γὰρ ὠστρακισμένος καὶ ἔχων δίαιταν μὲν ἐν Ἄργει, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον,) πέμπουσι μετὰ τῶν Λακεδαιμονίων, ἐτοίμων ὄντων ξυνδιώκειν, ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύχωσιν. CXXXVI. Ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. 2. δεδιέναι δὲ φασκόντων Κερκυραίων ἔχειν

within the sacred ground, and much less in the actual vestibule of a temple: (Thirlwall, however, remarks that this requires limitation, as appears from the case of Euchidas in Plut. Arist. 20.) but it might have been buried in the precinct of the lodge or gate-house, just on the outside of the entrance.' That the term was not, as the Schol. supposes, the same with *προπύλαιον*, is certain from Clem. Alex. Pædag. iii. 2, init. *κατὰ τοὺς Αἰγυπτίων κόσμους, οἷς ναοὶ καὶ προπύλαια παρ' αὐτοῖς, καὶ προτεμενίσματα ἐξήσκηται*: whence it appears, that these *προτεμενίσματα* were highly-ornamented buildings.

It is by no means easy to see why *στῆλαι* should here be used, and not *στήλη*, as said of *one* person. Probably the pillars were something like the two tables of the Commandments of which we read in Exodus, and which are represented as two, though essentially united together (thus, 𝕄) as but one.

ὡς ἄγος αὐτοῖς ὂν τὸ πεπραγμένον] On this construction with the participle, preceded by the particles *ὥστε*, *ὡς*, or such like, (when a reason is given, as contained in the opinion, &c. of another,) see Matth. Gr. Gr. § 568. We have here an example of the use of the accus. absol., as Soph. Œd. T. 101, *μίασμα χθονὸς ἐλαύνειν ὡς τήνδ' αἷμα χειμάζον πόλιν*. See Hdot. ix. 42.

χαλκοῦς ἀνδριάντας δύο] 'two images of Pausanias.' From Pausan. iii. 17, 7, we learn that these brazen images still remained in his time at the altar of the Brazen-house. By the time, however, of Libanius, they had been destroyed; as appears from his Epist. 1080, *τῷ γοῦν τάφῳ τῷ τοῦ Παυσανίου φασὶν οὐκ ἐφεστάναι τοὺς ἀντ' ἐκείνου Παυσανίας* (the two Pausanias's) *ἀλλ' ἀπελθεῖν εἰς* ('have gone to the melting furnace') *πῦρ ὑπὸ τῆς σοφίας τῶν τότε ἀρχόντων*. There is no reason to doubt the fact; though Libanius, from an error of memory, represents the statues as placed at the *tomb*; whereas they were placed at the altar of the goddess, and the *στῆλαι* at the tomb.

CH. CXXXV. 1. *ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος*] 'since even the god had decided, that a pollution [was incurred].'

2. Now follows what Pop. calls an additamentum, or excursus, on the banishment of Themistocles, which extends to ch. 138 inclusive, and was subjoined because the events therein recorded were closely connected with the narration of the affairs of Pausanias. By *τῶν ἐλέγχων* are meant, as we learn from Plut. Themist. 23, letters from Themistocles, found among Pausanias's papers.

ξυνεπῃτιῶντο] 'implicated.' A very rare word, which I have found only elsewhere in Plutarch, Pericl. *οὓς συνεπῃτιῶντο τοῦ Μηδισμοῦ*.

CH. CXXXVI. 1. *ὧν αὐτῶν εὐεργέτης*] In what respect he had acted as their benefactor, by rendering them some eminent service, namely, as Plutarch says, by his friendly mediation in a dispute with Corinth about the Leucadian peninsula, whereby Corcyra obtained the object she contended for; or, as the Schol. says, by dissuading the Greeks from proclaiming as public enemies those states (including Corcyra) which had refused to co-operate in repelling the Persian invasion.

2. *ἔχειν αὐτὸν*] 'to have,' i. e. to harbour him; *ἔχειν* for *κατέχειν*. The *ὥστε*

αὐτὸν, ὥστε Λακεδαιμονίοις καὶ Ἀθηναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἤπειρον τὴν καταντικρύ. 3. *καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ᾗ χωροίη, ἀναγκάζεται κατά τι ἄπορον παρὰ Ἄδμητον τὸν Μολοσσῶν βασιλέα, ὄντα αὐτῷ οὐ φίλον, καταλῦσαι.* 4. *καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν· ὁ δὲ, τῆς γυναικὸς ἱκέτης γενόμενος, διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἑστίαν.* 5. *καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου, δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι· καὶ γὰρ ἂν ὑπ' ἐκείνου*

is to be referred, not to the whole clause *δεδιέναι ἔχειν*, but solely to *ἔχειν*, thus: 'they would not keep him among them, so that,' &c., or, whereby they would draw on them the ill-will of the Athenians and Lacedæmonians. See Herm. on Viger, p. 949, and on Soph. Œd. Col. 571. In like manner supra ch. 129, *ὥστε* has reference solely to *ἐπισχέτω*. The particle bears the sense *ita ut*, denoting *consequence*.

3. *κατὰ πύστιν*] *ex percunctatione*, '[directed] by inquiry whither he had gone.' So supra 5, *τὰς πύστεις τῶν καταπλεόντων*, where see note. The phrase *κατὰ πύστιν*, with *διώκειν* and other verbs of motion, is used by Dio Cass. 309, 14. App. ii. 296, 63. Athen. p. 256. Jos. 736, 9; and should, in a passage of Dionys. Hal. Ant. p. 68, 38, be restored for *πίστιν*. *Κατά τι ἄπορον*, 'at some great difficulty,' 'when reduced to a great strait.' *Καταλῦσαι*, 'to take up his quarters with.' So in Latin, *apud aliquem divertere*. The metaphor is one taken from travellers unbridling and unsaddling their horses, or loosing them from a carriage for a bait, (so Hom. Od. iv. 28, *εἰ σφῶϊν καταλύσομεν ὠκέας ἵππους*,) or unloading them for the night; just as the *contrary* term *ἀναζευγνύναι*, which signifies properly 'to put the horses to a carriage,' is sometimes figuratively employed to denote *departing* generally. So Xen. An. i. 8, 1, *πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύσειν*. Also in a general way, 'to take up one's lodging for the night.' So Lucian, Asin. 4, *παρ' ἐμοὶ κ.*, and Plut. Symp. *παρ' ἐμοὶ κ.* Pop., Goell., and Arn. are wrong in supposing an ellipsis of *ὁδὸν*, for there is no proof of the existence of the *plena locutio*. By so doing, they confound this with the similar but different phrase, *κατανύω* scil. *ὁδόν*.

4. *τῆς γυναικὸς ἱκέτης γενόμενος*] i. e. 'by becoming *her suppliant*;' the phrase being one highly significant. When received as such, Admetus could not but reverence so sacred a claim to protection. So Eurip. Or. 663, *ταύτης* (scil. *τῆς δάμαρτος*) *ἱκνοῦμαί σε*, where the Schol. explains by *δεόμαί σου πρὸς ταύτης*, '*by* her.' Herodot. i. 159, 16, *τοὺς ἱκέτας μου κεραΐζεις*: and ii. 113, 13, *ἱκέται δὲ ἱζόμενοι τοῦ Θεοῦ*: and iv. 165, 10, *Ἀρυανδέω ἱκέτις ἕζετο*. In the present case, the union of the *son* much strengthened the claim, so as to make the act *μέγιστον ἱκέτευμα*, i. e. among the Thesprotians. Themistocles besought him *by* his son. So Soph. Aj. 588, we have, *σε πρὸς τοῦ σοῦ τέκνου— ἱκνοῦμαι, μὴ προδοὺς ἡμᾶς γένῃ*. There was, too, no little efficacy in the particular *place* (namely, 'the altar of the hearth,' which was the seat of their family devotions) for such a supplication. So in the Schol. on Soph. Aj. 491, we have, *μέγιστον γὰρ δικαίωμα, τὸ τῆς αὐτῆς ἑστίας ἐπιτυχεῖν, ὅποτε καὶ τῶν πολεμίων φειδόμεθα διὰ ταῦτα*. Such a suppliant was called *ἱκέτης ἑφέστιος*. So Æschyl. Eum. 574, *ἱκέτης δόμων ἑφέστιος*. In evident imitation of the present passage, Plutarch, Coriol. 23, has, *παρεισελθὼν ἄφνω πρὸς τὴν ἑστίαν ἐκάθιζε σιωπῇ*. And hence may be illustrated the following passages: Euripides, Ion, 1257, *ἶζε νῦν πυρᾶς ἔπι. Κἂν θάνῃς γὰρ ἐνθάδ' οὖσα, τοῖς ἀποκτείνασί σε Προστρόπαιον αἷμα θήσεις*. and Xen. Anab. vii. 2, 33, *ἐκαθεζόμην ἐνδίφριος, αὐτῷ ἱκέτης*. Finally, in the term *sit*, we have here an expression commonly employed in such a case. So Eurip. Heracl. *ἱκέται καθεζόμεθα βώμιοι θεῶν*: and Dionys. Hal. Ant. p. 481, 2, *ἱκέτης τοῦ ἀνδρὸς γίγνεται καθεζομένου* (read *καθεζόμενος*) *ἐπὶ τῆς ἑστίας*.

5. *οὐκ ἀξιοῖ*] 'entreats him, that he may not,' &c. A position of the *οὐκ* peculiarly *Attic*, and which is not unfrequent in the case of verbs of *asking, requesting*, &c. See Matth. Gr. Gr. § 608, 1. *Ἀντεῖπεν αὐτῷ*, i. e. 'opposed his wish.' A forensic term, also found in Xen. Hist. iii. 3, 3. ii. 2, 13. Or the expression may mean, in a figura-

πολλῷ ἀσθενέστερος ἐν τῷ παρόντι κακῶς πάσχειν· (γενναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι·) καὶ ἅμα αὐτὸς μὲν ἐκείνῳ χρείας τινὸς, καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι, ἐναντιωθῆναι, ἐκεῖνον δ' ἂν εἰ ἐκδοίη αὐτὸν, (εἰπὼν ὑφ' ὧν καὶ ἐφ' ᾧ διώκεται,) σωτηρίας ἂν τῆς ψυχῆς ἀποστερῆσαι. CXXXVII. Ὁ δὲ, ἀκούσας, ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱέος, (ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἱκέτευμα τοῦτο,) καὶ ὕστερον οὐ πολλῷ τοῖς Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι, καὶ πολλὰ εἰποῦσιν, οὐκ ἐκδίδωσιν· ἀλλ' ἀποστέλλει, βουλόμενον ὡς βασιλέα πορευθῆναι, ἐπὶ τὴν ἑτέραν θάλασσαν πεζῇ ἐς Πύδναν τὴν Ἀλεξάνδρου. 2. ἐν ᾗ ὁλκάδος τυχὼν ἀναγομένης ἐπ' Ἰωνίας, καὶ ἐπιβὰς, καταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον, ὃ ἐπολιόρκει Νάξον· καὶ (ἦν γὰρ ἀγνὼς τοῖς ἐν τῇ νηΐ) δείσας φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δι' ἃ φεύγει· καὶ, εἰ μὴ σώσει αὐτὸν, ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὼς μέχρι πλοῦς γένηται· πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. 3. ὁ δὲ ναύκληρος ποιεῖ τε ταῦτα, καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ στρατοπέδου, ὕστερον ἀφικνεῖται ἐς Ἔφεσον. 4. καὶ ὁ Θεμιστοκλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων δύσει, (ἦλθε γὰρ αὐτῷ ὕστερον ἔκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἄργους ἃ ὑπεξέκειτο,) καὶ μετὰ τῶν κάτω Περσῶν τινος πορευθεὶς ἄνω, ἐσπέμπει γράμματα ‡ἐς βασιλέα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ βασιλεύοντα. 5. ἐδήλου δ' ἡ γραφὴ, ὅτι "Θεμιστοκλῆς ἥκω παρὰ σὲ, ὃς κακὰ μὲν πλεῖστα Ἑλλήνων εἴργασμαι τὸν ὑμέτερον οἶκον, ὅσον

tive sense, *refragatus est*, as in Aristoph. Nub. 1417. For vulg. *ἀσθενεστέρου*, I have, with Dobree and Goell., edited (as being absolutely required by the connexion and grammatical propriety) *ἀσθενέστερος*. The former, though retained by Bekk. and Pop., admits of no suitable sense; for, as Bauer, Goeller, and Arnold point out, the words can thus only mean, that he was not so reduced as to be liable to injury from one far less powerful than Admetus. A sense most frigid, and involving a very harsh construction, since *ἐκείνου* must thus be governed of *ἀσθενέστερος*. On the other hand, highly suitable and significant is the sense yielded by *ἀσθενέστερος* — namely, that 'he would suffer evil at the hands of Admetus now, when he was at present far his inferior in power,' and unable to defend himself. Of the words following, the full meaning is, 'whereas it were true generosity for equals to avenge themselves [only] on such as were on equal terms, [and to spare a fallen foe].' The literal sense of the phrase *ἀπὸ τοῦ ἴσου τιμωρεῖσθαι* is, 'to avenge oneself or seek avengement [only] on a footing of equality;' as infra ii. 89, et al. So equiv. to *τοὺς ἀπὸ τοῦ ἴσου*, scil. *ὄντας*. Agreeable to which is the definition in Aristot. Rhet. ii., where it is said that by *οἱ ὁμοῖοι* ('one's equals') is meant, *οἱ ὅλως οἱ ἐξ ἴσου*.

καὶ ἅμα—ἐναντιωθῆναι] 'and moreover, that he had thwarted him [in a matter] of interest [only], and not in that which respected the person (or life) being preserved.' *Χρεία* has here the sense *interest*, as in a passage of Plutarch cited in Steph. Thes. *κοινωνίας ἐπὶ χρείᾳ συνισταμένης*. And at the genit. is to be supplied *περὶ*, as in Xen. An. vii. 6, 5, *ἐναντιώσεται τῆς ἀναγωγῆς*: on which construction see Matth. Gr. Gr. § 368. Pop. and Goell. are agreed that the *τὸ* is to be taken as if put twice, with *σῶμα* and with *σώζεσθαι*, the article, in such a case, being very rarely repeated. Thus it is equiv. to *καὶ οὐκ ἐς τὴν τοῦ σώματος σωτηρίαν*: the *ἐς* being used as at Hebrews xi. 7, *εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ*. On the repetition of *ἂν*,—found both before and after the parenthesis,—see Matth. Gr. Gr. § 600, and note on ii. 44. Finally, by *σωτηρίας τῆς ψυχῆς*, understand the *means* of preservation. Compare Hebrews x. 39, *εἰς περιποίησιν ψυχῆς*.

CH. CXXXVII. 1. *ἀνίστησί τε αὐτὸν*] A form of granting the request. *Ὥσπερ ἐκαθέζετο*, i. e. 'in the very way that he had sat himself down,' namely, with hands joined: or, as Poppo explains, 'ut puerum tenens sederat, ita cum puero surgere eum jussit.' I have here followed Poppo and Goell. in making ch. 137 to commence at *Ὁ δὲ ἀκούσας*, not at *καὶ ὕστερον*, since the *καὶ* is in apodosis with the *τε* preceding, and consequently ought not to be separated by the commencement of a new chapter.

μέγιστον] Meaning the greatest among the Molossians. So Plutarch says, *ταύτην μεγίστην καὶ μόνην σχεδὸν ἀναντίῤῥητον ἡγουμένων τῶν Μολοσσῶν*. By *τὴν ἑτέραν θάλασσαν* understand the Ægean sea. So Acts xvii. 14, we have, *τὸν Παῦλον ἐξαπέστειλαν, πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν*, where see my note. *Πεζῇ*, 'by land.'

2. *ὁλκάδος τυχὼν ἀναγομένης*] See a similar but more circumstantial narrative in Jonas i. 3; and compare others less similar in Liban. Epist. 1435. Heliod. i. 160. Plut. Mar. 35. Jos. Vit. 18. Polyæn. i. 30, 7.

Τῷ ναυκλήρῳ, 'the ship-master.' Plutarch adds *καὶ κυβερνήτῃ*. And so in Acts xxvii. 11, we have, *τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ*. Properly, however, the two terms were distinct; the former denoting the master, or pilot — the latter the owner, or supercargo. But it was only large merchant-ships that carried both. Smaller ones had but one, who was then called, not *κυβερνήτης*, but *ναύκληρος*. So Aristoph. Av. 711, *καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν*. Thus we read of a *ναύκληρος* discharging the duties of a *κυβερνήτης* in Æschyl. Theb. 649. Soph. Ant. 944. Eurip. Hippol. 1219.

The article before *ἀσφάλειαν* stands for the possessive pronoun, 'their safety.' In *μέχρι πλοῦς γένηται* the term *πλοῦς* stands for *εὔπλοια* or *καλὸς πλοῦς*, by a use also found infra iii. 3, and elsewhere; as Xen. Anab. vi. 1, 22, *αὔριον ἐὰν πλοῦς ᾖ*. Hdot. Vit. Hom. 19, *ὁ πλοῦς ὑμῖν ἔσται*. Also Eurip. Her. 892. Polyb. iv. 57, 2. In *χάριν ἀπομνήσεσθαι ἀξίαν*, we have a brief mode of expression for *χάριν ἀποδώσεσθαι μνησθέντα*, 'he would remember to repay the favour with a due return.' So Hes. Theog. 503, *οἵ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων*. Eurip. Alc. 311, *χάριν ἀπομνημονεύειν τινί*. Thus, we see, Themistocles adroitly worked alike upon his *hopes*, by large promises, and upon his *fears*, by threatening to denounce him, as having knowingly harboured an outlaw. So we read in Appian, ii. 594, *ὁ δὲ, οἷόν τι καὶ Θεμιστοκλῆς φεύγων ἐποίησεν, ἀντηπείλει, μηνύσειν ὅ τι αὐτὸν ἐπὶ χρήμασιν ἄγοι*.

3. *ἀποσαλεύσας*] lit. 'having lain off at sea,' namely, at anchor; for *ἐπ' ἀγκύρᾳ*, or *ἐπ' ἀγκύρας*, or *ἀγκυρῶν*, is always in this expression *implied*, and not unfrequently *expressed*. By *σάλος*, as implied in *ἀποσαλεύσας*, is meant (as at Soph. Phil. 271) the *high* sea, as opposed to a *port* or roadstead. *Ὑπὲρ*, '*off*,' as supra i. 112, where see note.

4. *ἐθεράπευσε χρημάτων δόσει*] *pecuniis gratificatus est*, 'he requited him with a present of money.' Of this phrase examples occur in Hdian. ii. 2, 20, *τό τε βάρβαρον οὐ χρήμασιν ἔτι θεραπεύσομεν*: and iii. 15, 10, *δώροις τοὺς—ἐθεράπευεν*. Zos. i. 3, 3, *χρήμασι τὰς δυνάμεις θεραπεύων*. Jos. Bell. i. 12, 2, *τεθεραπευκότα χρήμασιν*.

ἦλθε] scil. *τὰ χρήματα*, 'came, was brought,' *transmittebatur, missa veniebat*; as we say, 'came to hand.' A rare use; the expression being principally employed of *letters*, or *presents*, (as often in Xen.) and also of *goods* which *come to hand*, as *imported* from foreign parts. See Xen. Cyr. vi. 2, 8, and Œcon. iii. 15. The only example besides the present, of the term as used of *money*, is in Hdot. viii. 5, *ἀλλ' ἠπιστέατο οἱ μεταλαβόντες τούτων τῶν χρημάτων, ἐκ τῶν Ἀθηναίων ἐλθεῖν—τὰ χρήματα*, where, for *Ἀθηναίων*, I conj. *Ἀθηνέων*, the former being not unfrequently in that author erroneously put for the latter. See Schweigh. Lex. Herod. And though in the genit. the *article* is generally omitted, yet it not unfrequently is found, as supra i. 51, 4, *αἱ νῆες αἱ ἀπὸ τῶν Ἀθηνῶν*.

For vulg. *εἰς βασιλέα*, I have edited, with Pop. and Goell., *ἐς βασιλέα*. As to the reading of *one* MS. (edited by Bekk.) *ὡς*, and that of several MSS., *πρὸς*—the latter is evidently a mere gloss; and as to the former, I have not ventured to receive it, from its being so deficient in authority; having, indeed, every appearance of being a mere error of the scribe for *ἐς*. I have the less scrupled to admit the reading *ἐς*, since the deviation it involves from the *usus loquendi* is more apparent than real; *ἐς βασ.* being here (as Poppo observes) equivalent to 'in palatium sive conclave regis.'

χρόνον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκῃ ἠμυνόμην· πολὺ δ' ἔτι πλείω ἀγαθὰ, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοὶ, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἡ ἀποκομιδὴ ἐγίγνετο. 6. καί μοι εὐεργεσία ὀφείλεται, (γράψας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως, καὶ τὴν τῶν γεφυρῶν,—ἣν ψευδῶς προσεποιήσατο,—τότε δι' αὐτὸν οὐ διάλυσιν,) καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρειμι, διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν· βούλομαι δ', ἐνιαυτὸν ἐπισχών, αὐτός σοι περὶ ὧν ἥκω δηλῶσαι." CXXXVIII. Βασι-

5. *ἐν τῷ ἀσφαλεῖ—ἐγίγνετο*] A certain difficulty here exists; for if, with Steph., we suppose a regular antithesis, needing nothing to be supplied, we obtain a sense bordering on nonsense; it being impossible to see how *ἀποκομιδὴ* can be applicable to *Themistocles*. To remove this difficulty, Pop. and Goell. would regard the words *ἐν τῷ ἀσφαλεῖ ἐμοὶ ἐγίγνετο* as standing for the impersonal phrase *ἀσφαλὲς ἐμοὶ ἐγίγνετο*. But that such a phrase existed, has yet to be *proved*; for as to the examples adduced by Pop. from passages of our author infra iii. 33, *ἐν καταλήψει ἐφαίνετο*, and vi. 60, *ἐν παύλῃ ἐφαίνετο*, they are any thing but decisive; the passages in question being of another kind to the present. Hence it is better to adopt the more simple mode pursued by the Schol., and suppose an ellipsis of *πράγματα*; though not, as he does, also of *ἦσαν*; since *ἐγίγνετο* may be taken with the former as well as the latter member of the *clausula bimembris*. The same ellipsis has place supra i. 102, 2, *τούτου ἐνδεᾶ ἐφαίνετο*. At least there the expression *may* be regarded as standing for the impersonal phrase, 'there seemed a need of,' (though, in effect, there is merely a power of interchanging the former for the latter,) while *here* it would involve an intolerable harshness. Of *ἐν τῷ ἀσφαλεῖ* the sense is simply 'in security.' Render, 'since my affairs were in security, while his retreat back to his own country was perilous.' Thus *ἐμοὶ* is tantamount to *τὰ ἐμά*, which not unfrequently carries the ellipsis of *πράγματα*. So Eurip. Heracl. 999, *τοιαῦτα δρῶντι, τἄμ' ἐγίγνετ' ἀσφαλῆ*. The phrase *γίγνεσθαι ἐν ἀσφαλεῖ* occurs also in Xen. Ag. ii. 13, and *εἶναι ἐν ἀσφαλεῖ* is frequent in Xenophon. We may compare, too, the Latin phrase *in tuto esse*.

6. *εὐεργεσία* is for *ἀντίχαρις*. *Προάγγελσιν τῆς ἀναχωρήσεως*, 'the previous information of the retreat.' The words are, as Goell. observes, not to be referred to Xerxes' flight, but bear the same sense as those of C. Nepos, Them. 4, 'noctu de servis suis quem habuit fidelissimum ad regem misit, ut ei nuntiaret suis verbis, adversarios ejus in fuga esse: qui si discessissent, majore cum labore et longinquiore tempore bellum confecturum, quum singulos consectari cogeretur: quos si statim aggrederetur, brevi universos oppressurum.' Goeller remarks: 'Duo igitur Xerxi in memoriam revocat: alterum, quod ante pugnam Salaminiam (quare dicit *ἐκ Σαλαμῖνος*) regem certiorem fecerit, Græcos in fuga esse, (conf. Herodot. viii. 75,) alterum, quod rege fugiente non dissolvendi pontis Hellespontii Græcis auctor fuerit.' Vide C. Nep. c. v. Herodot. viii. 108.

τὴν τῶν γεφυρῶν — οὐ διάλυσιν] 'the non-demolition of the bridges.' So infra iii. 95, *ἡ οὐ περιτείχισις*, 'the non-blockading;' and v. 50, *ἡ οὐκ ἐξουσία*, 'non-permission;' and vii. 34: in which use of a negative particle with subst., the negative and subst. form together one idea, (as in *οὐ φημι, nego, οὐκ ἐάω, veto*, &c.) and consequently the hyphen, used in the old editions, were better retained. On which idiom see more in Duker's note, and in the critics cited by him; who have, however, passed over the very rare use of *μὴ* for *οὐ* in this idiom; of which I know no other example than the following: Aristoph. Concion. 115, *δεινὸν δ' ἐστιν ἡ μὴ 'μπειρία*: Aristot. Anal. Port. ii. 14, *ἡ μὴ ὑπομονή*. As to Eurip. Bacch. 1288, *ἐν οὐ καιρῷ πάρει*, the *οὐ* may belong to *πάρει*: or the sense may be, 'at a no-time,' i. e. no *good* time. So Themist. 262, C, *πονηρὸν ἀνθρώπιον ἦν, καὶ ἐπὶ οὐκ ἔργῳ εἰς τὰς οἰκίας περιερχόμενον*, where *ἐπ' οὐκ ἀγαθῷ* would have been better Greek, as Xen. Hist. v. 2, 25, *ἐπ' οὐδενὶ ἀγαθῷ*. The idiom with *οὐ*, and a subst. *without* the art., is of frequent occurrence in the Sept., and is occasionally found in the New Testament.

τὴν σὴν φιλίαν] The poss. pron. is here used objectively, 'thy friendship for them.' So Plato, p. 486, *εὐνοίᾳ γὰρ ἐρῶ τῇ σῇ*. Soph. Œd. Col. 332, *σῇ προμηθίᾳ*, 'from care for thee.' The idiom may be traced as far back as Homer, Od. xi. 201, *σός τε πόθος, σά τε μήδεα*.

λεὺς δὲ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, καὶ ‡ ἐκέλευε ποιεῖν οὕτως. 2. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε, τῆς Περσίδος γλώσσης ὅσα ἠδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας. 3. ἀφικόμενος δὲ μετὰ τὸν ἐνιαυτὸν, γίγνεται παρ' αὐτῷ μέγας, καὶ ὅσος οὐδείς πω Ἑλλήνων, διά τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα δὲ ἀπὸ τοῦ, πεῖραν διδοὺς, ξυνετὸς φαίνεσθαι. 4. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ

CH. CXXXVIII. 1. *ἐθαύμασε—αὐτοῦ τὴν διάνοιαν*] 'held in admiration his counsel.' A sense of *θαυμάζειν* not unfrequent in Xenophon and other good authors. See Steph. Thes. *Ἐκέλευε ποιεῖν οὕτως*, 'bid him do as he said.' I have here followed Bekk. and Goell. in editing, for vulg. *ἐκέλευσε, ἐκέλευε*; the latter being supported both by external authority (almost all the MSS. presenting it) and by internal evidence; since after *ἐθαύμασε* one would naturally expect *ἐκέλευσε*, and accordingly that change might, even from inadvertence, arise; whereas the other would be almost unaccountable. The difficulty, indeed, is how to *defend ἐκέλευε*, which Arn. regards as 'little else than an absolute solecism,' not to be justified by the alleged examples of imperf. for aor. in Hdot. viii. 58 and 61. He has, however, chosen to retain the word, regarding it as 'a *carelessness of expression*, which has escaped our author.' Yet this is surely pronouncing too magisterially on a point whereon our imperfect knowledge of Greek idiom will not warrant us in being so positive. Certain it is that the same solecism, or carelessness of expression, occurs elsewhere in our author; e. g. iii. 112, 4, *προὔταξε καὶ—ἐκέλευε* (where three MSS. have *ἐκέλευσεν*), and ii. 90, *παρεκελεύετο*, where some MSS. have *παρεκελεύσατο*. And so i. 119, we have *ἔλεγον*, and i. 79 and 124. From all which we may conclude that the idiom in question is not to be accounted as a solecism or carelessness of expression, but regarded as one of the cases in which the imperf. is used where we should expect the aorist—namely, cases, as Poppo, on i. 119, remarks, 'of verbs of *speaking, exhorting*, and *ordering*; and not only as ushering in a somewhat long speech, but even a very short address;' where Poppo maintains that there is no distinction between the tenses, but that either is used indiscriminately. I know, indeed, no other instance in which the two tenses are so closely connected, as here, by the use of *τε—καὶ*, which seems to involve such an impropriety, that I cannot help suspecting the *τε* to be corrupt, and I believe the true reading to be *γε*—these two words being perpetually confounded. Certainly *γε* would be here highly suitable, since it would have its *corroborative* or *intensive* force; making the word to which it is attached not a little significant and emphatic. See Matth. Gr. Gr. § 602, and Herm. on Vig. 623.

2. *τῆς Περσίδος γλώσσης—κατενόησε*] 'made himself acquainted with what he could of the Persian language;' not, 'learned what could be learned,' as Portus renders. So in a passage of Plutarch we have *ἀποχρώντως ἐκμαθών*. Of this rare signification of *κατανοέω*, I have not met with any example elsewhere, except in Diod. Sic. iii. 398. Polyb. ii. 15, 4. ii. 24, 17, and Joseph. Ant. Præf. 4.

3. *γίγνεται παρ' αὐτῷ μέγας*] for *μέγα δυνάμενος*. So Herodot. vi. 30, *ἵνα μὴ διαφυγὼν, αὖτις μέγας παρὰ βασιλέϊ γένηται*. 2 Kings v. 1, *ἀνὴρ μέγας ἐνώπιον τοῦ κυρίου αὐτοῦ*.

τοῦ Ἑλληνικοῦ ἐλπίδα—δουλώσειν] 'In his verbis est illud attractionis genus, quod frequentius cernitur in subjecto enuntiationis secundariæ naturam objecti primarii induente. Vid. Matth. § 296, 3. Sed objecti quoque attractionem fieri docent exempla, iii. 59, *οἴκτῳ σώφρονι λαβόντας*, and v. 15, *τῶν ἀνδρῶν κομισασθαι*.' (Poppo.) On the construction of *ὑποτίθημι*, see note infra iv. 65. Of the words just after, *πεῖραν διδοὺς*, the sense is, 'inasmuch as he gave proof thereof' on trial: a phrase occurring also in Hdot. v. 5, 11, *ἀπόντος αὐτοῦ πεῖραν δοθῆναι*. Polyæn. v. 2, 11, *πεῖραν πίστεως δεδωκότες*. Jos. Bell. ii. 8, 7, *ἐπειδὰν δὲ πεῖραν δῶ*. Of this use of the participle in the nomin., as referring to a noun in the nomin. expressed, or, as here, understood (*αὐτὸς*), examples may be seen in Pop. Proleg. ch. ix. There is something similar in Pind. Pyth. iv. 150, *Τάχα δ', εὐθὺς ἰὼν, σφετέρας Ἐστάθη γνώμας ἀταρβάτοιο, πειρώμενος* (experimentum dans) *Ἐν ἀγορᾷ πλήθοντος ὄχλου*.

4. *φύσεως ἰσχὺν*] i. e. strength of natural

μᾶλλον ἑτέρου ἄξιος θαυμάσαι· οἰκείᾳ γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής. 5. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος εἴη, κρῖναι ἱκανῶς οὐκ ἀπήλλακτο. 6. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι προεώρα

genius. So Dio Cass. p. 407, of Cæsar: τῆς φύσεως ἰσχύϊ θαυμαστῇ ἐκέχρητο. At ἐς αὐτὸ supply ἐς τὸ τῆς φύσεως ἰσχὺν δηλοῦν. On the phrase ἄξιος θαυμάσαι, see Matth. Gr. Gr. § 535, 6. Οἰκείᾳ ξυνέσει, 'his native talent;' what we call *mother-wit*. So Pausan. iv. 35, συνέσει γὰρ οἰκείᾳ τὸ Ἑλληνικὸν ὑπερεβάλλοντο. Now such is chiefly evinced in ἀγχίνοια, of which Aristotle says, Analyt. Prior, ch. 34, ἡ δὲ ἀγχίνοιά ἐστιν εὐστοχία τις ἐν ἀσκέπτῳ χρόνῳ τοῦ μέσου. Of the next words, οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθὼν (which are explanatory of the foregoing), the sense is, 'without the aids of early culture,' (before he came to public offices,) 'or after-study,' (meaning, after he had undertaken public affairs), effecting every thing by the innate felicity of his genius. So Aristoph. Vesp. 1281, ὕντινα—μαθόντα παρὰ μηδενὸς, Ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν, &c.

τῶν παραχρῆμα — εἰκαστής] Render: 'he was the best judge, and with least deliberation, of things present (instantibus); and of the future, even far forward, he was the best conjecturer.' The construction here being τῶν μελλόντων ἄριστος εἰκαστὴς ἐπὶ πλεῖστον τοῦ γενησομένου. Τῶν παραχρῆμα, *instantia*, 'things at hand,' and immediately before one, which call for action, and admit of little time for deliberation. Γνώμων, for κριτὴς, a rare use, of which I have met with only two examples elsewhere (Plut. x. 115, 15, bis), but which has been paralleled in the name of certain magistrates at Athens, called γνώμονες, *umpires*. The term seems properly an adj., derived from the verb ἔγνωμαι, a vulgar Greek form for ἔγνωσμαι, perf. pass. of γινώσκω; and which denotes properly, as said of persons to whom any thing is quite known, *knowing*, συνετὸς, as Hesych. explains; or rather κριτικὸς, the term used in Hebrews iv. 12, κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Indeed γνώμων is used as an *adj.* in Xen. Mem. i. 4, 5, τούτων γν. ἐνειργάσθη. Æschyl. Ag. 1099, θεσφάτων γνώμων ἄκρος. With the expression τῶν μελλόντων εἰκαστὴς, compare that of Dion. Hal. Ant. 462, κακὸς εἰκαστὴς τῶν ἐσομένων. The *sentiment* is well illustrated by Dio Cass. p. 32, 77, where it is similarly said of Scipio, ἄριστος μὲν ἦν ἐκ πλείονος τὸ δέον ἐκφροντίζειν, ἄριστος δὲ καὶ ἐκ τοῦ παραχρῆμα τὸ κατεπεῖγον ἐρευνῆσαι. Comp. Cic. Off. i. 23, 'Ingenii magni est *præcipere cogitatione* futura, et aliquanto ante constituere quid accidere possit in utramque partem; et quidquid agendum sit cum quid evenerit; nec committere, ut aliquando dicendum sit — non putâram.' Terent. Ad. iii. 3, 32, 'Illud est sapere, non quod ante pedes modo 'st Videre, sed etiam illa quæ futura sunt prospicere.'

5. ἃ μὲν μετὰ χεῖρας ἔχοι—οὐκ ἀπήλλακτο] Meaning, 'whatever business he might have in hand, be engaged in, he was able also to discuss its merits; and even in matters that were out of the line of his own experience, he was at no loss to form a competent judgment.' Of this phrase μετὰ χεῖρας ἔχειν, examples occur in Hdot. i. 35. vii. 5 and 16. And answering to it is the Latin *inter manus habere*, and our 'to have under one's hands.' The expression is indeed equiv. to μεταχειρίζοιτο. Of ἐξηγήσασθαι the sense is not, as Wyttenb. and Arn. explain, 'to conduct [matters] to their issue;' nor is there any proof that the term ever bore that signification. It can mean no other than *orationem exponere;* a sense here highly suitable, since the statesmen of old were expected to be (what our author describes *Pericles* as having been, i. 139) λέγειν τε καὶ πράττειν ἱκανώτατος.

In οὐκ ἀπήλλακτο, 'was not destitute of,' we have an elegant idiom, such as is found in the best writers. So Lucian, ii. 289, οὐκ ἀπήλλακται γραφικῆς. Aristid. iii. 358, οὔτε συγγνώμης ἀπήλλακτο. Jos. Ant. xvii. 11, 2, τὰ πολλὰ, καὶ φύσει τῇ αὐτοῦ, (his natural genius,) προσκαινουργεῖν οὐκ ἀπηλλαγμένον, and Ant. xix. 3, 1.

6. τό τε ἄμεινον — μάλιστα] The full meaning intended is, 'He looked forward and discerned the better or worse [course to take] in a matter of which the issue was as yet unapparent,' hitherto buried in the womb of uncertain futurity. Evidently imitated from these are the similar words of Arrian, E. A. vii. 28, 4, ξυνιδεῖν δὲ τὸ δέον, ἔτι ἐν τῷ ἀφανεῖ ὄν, δεινότατος,

μάλιστα· καὶ, τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει μελέτης δὲ βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο. 7. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ τινες καὶ ἑκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. 8. μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον,—ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ,—Λάμψακον δὲ οἶνον, (ἐδόκει γὰρ πολυοινότατον τῶν τότε εἶναι,) Μυοῦντα δὲ ὄψον. 9. τὰ δὲ ὀστᾶ φασι κομισθῆναι αὐτοῦ οἱ

and of Dion. Hal. Ant. 394, ὀξὺς τῇ γνώμῃ προϊδεῖν τι τῶν ἐσομένων ἐκ πολλοῦ. On the construction of τὸ ξύμπαν εἰπεῖν, see Matth. Gr. Gr. § 54, 5. Of αὐτοσχεδιάζειν τὰ δέοντα the sense is, 'to suggest off-hand what was proper to be done [in any emergency].' So in Isid. Epist. iv. 205, we have αὐτοσχεδιάζειν τὸ δέον, and in Xen. Hist. v. 2, 32, τὰ τοιαῦτα αὐτοσχ., 'ex tempore agere.' By μελέτης βραχύτητι is not denoted (according to the explanation of Arn.) 'scantiness of acquired learning'—for the words are susceptible of no such sense—but the 'shortness of preparation by study' that he needed, for action. Yet the observation of Arnold is not the less true, that 'his wisdom was so little the result of study, that sudden emergencies did not perplex him as they would do those, who, being accustomed to trust wholly to it, are called on at once to act without it.' This passage of our author has been imitated by Agath. p. 22, in depicting the character of Narses.

7. νοσήσας] for νόσῳ, 'by disease,' as opposed to violent death; 'morbo discessit:' for the word is here emphatic. So Pausan. viii. 4, 7, τὸν μὲν νοσήσαντα ἐπιλαμβάνει τὸ χρεών. Isæus: ἐτελεύτησε νοσήσας. The more usual phrase is νόσῳ τελ.

8. Μαγνησίαν μὲν ἄρτον] 'Magnesia for bread.' In this idiom (on which see Matth. Gr. Gr. § 433, obs. 2) we have most frequently the addition of εἰς, which is found in various similar passages adduced by me in note in Transl. On the custom itself of assigning to any one certain cities (meaning the government thereof, and the taxes accruing from thence), I have there treated at large. Suffice it here to say, that it is one of remote antiquity; vestiges of it being found in *Homer*, where we have Agamemnon offering to Achilles, as the price of reconciliation, seven cities, each possessing some peculiar excellence. And so in like manner, in Athen. p. 30, A, Cyrus is said to have thus presented to his friend seven cities. See also Plut. Anton. 37, and Philostr. Vit. Ap. ii. 31. In those cases, however, the *government*, as well as the receiving of the taxes, is to be supposed; an allusion to which is found in a passage of St. Luke, xix. 17, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων: whereas, in the present instance, the *receiving of the taxes* seems to be that chiefly implied in the *purpose* subjoined. And so in Athen. 534, D, it is said of Alcibiades: εἰς δὲ τὰς ἀποδημίας ὁπότε στέλλοιτο, τέσσαρσι τῶν συμμαχίδων πόλεων, ὥσπερ θεραπαίναις ἐχρῆτο. Σκηνὴν μὲν γὰρ αὐτῷ Περσικὴν ἔπηξαν Ἐφέσιοι, τρυφὴν δὲ τοῖς ἵπποις αὐτοῦ Χῖοι παρεῖχον· ἱερεῖα δὲ παρίστασαν εἰς τὰς θυσίας καὶ κρεανομίας Κυζικηνοὶ, Λέσβιοι δὲ οἶνον παρεῖχον, καὶ τὰ ἄλλα τὰ πρὸς τὴν καθ' ἡμέραν δίαιταν. And in Herodot. ii. 98, a city in Egypt is said to be given to the queen, to provide her with shoes. Also at i. 192, and in Xen. An. i. 4, 9, mention is made of villages given to the queen-mother, to supply her with jewels for her girdle, and other articles of ornamental costume. And in Athen. p. 33, F, Atylla is said to be given ταῖς γαμεταῖς εἰς ζώνας. The custom, indeed, has continued in the East even unto the present times, Athens having been assigned to the Sultana for pin-money; and Jerusalem to the concubines, for a similar use.

Μυοῦντα δὲ ὄψον] Namely, as having, says Diodorus, θάλατταν εὔιχθυν. And that ὄψον generally means *fish*, has been sufficiently established. Yet I am inclined to think that this was a later use. The term originally signified, 'whatever was used with bread—the staff of life, as an addition' by way of condiment, whether flesh, or fish, or vegetables, or whatever else gave a seasoning to bread. So Phavorinus says, ὄψα λέγονται τὰ τοῦ σίτου ἡδύσματα. Examples of every one of these uses are frequent in Xenophon. And that the word also denoted *fruits*, nay even what we call *sweetmeats*, would appear from Xen. Mem. i. 5, 4, ὄψῳ καὶ

προσήκοντες οἴκαδε, κελεύσαντος ἐκείνου, καὶ τεθῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν, ὡς ἐπὶ προδοσίᾳ φεύγοντος. 10. τὰ μὲν κατὰ Παυσανίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν.

CXXXIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας ταῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφιέναι· καὶ μάλιστά γε πάντων καὶ ἐνδηλότατα προὔλεγον, τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. 2. οἱ δὲ Ἀθηναῖοι οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου,

οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις. But in the present instance it seems to merely include flesh and fish, and possibly vegetables.

CH. CXXXIX. Our author now resumes the thread of the story, broken off at ch. 127.

1. προὔλεγον] 'apprised them.' The word is used of any formal notice previously given.

2. ἐπικαλοῦντες ἐπεργασίαν Μεγ.] Such is the full construction of ἐπικαλέω, namely, an accus. of thing and dat. of pers., as in Jos. p. 28, 8, ἐπ. εὐήθειαν τοῖς λεγ., and 864, 12, ἀπιστίαν ἐπ. τῷ πεπραχότι. App. ii. 724, 95, μικρὰ ἐπ. αὐτοῖς. Render, 'charging upon the Megareans a cultivation of the sacred and uninclosed land,' namely, on the frontiers, which (as observes Arnold) 'was consecrated, to prevent its being inclosed; in which case the boundaries might have been made a subject of perpetual disputes between the two nations.' Yet private inclosures could have nothing to do with the borders of the country: and more to the purpose were it to say, that it was consecrated, to prevent it from being appropriated as private property, and consequently *inclosed;* which, if ploughed and sown, it must have been. Another and principal reason was, that any examples of appropriation of land as private property, might have led to disputes between the two countries, arising out of disputes between the *individuals* of one with the other. It was therefore kept uninclosed, and only occupied in common as public pasture. Hence it was ἀόριστος, 'not defined, or its boundaries marked out by certain limits or landmarks;' which, as Arn. observes, 'were only placed when land was brought into cultivation, and distributed among particular individuals.' Ἐπεργασίαν here stands for ἐργασίαν, as ἐπεργάζεσθαι for ἐργάζ. in Pausan. i. 36, 3, and x. 15, 1. Diod. Sic. vol. i. 260. Liban. Or. 506. Arrian, E. A. vi. 18, 10. Æschin. p. 69, 28, ἐπειργάζοντο τὸ πεδίον (that being the τέμενος, consecrated to the god). Lucian, Tim. 17, τούτονι τὸν ἀγρὸν ἐπεργαζόμενος. Plato, p. 843, C, ἐπεργ. τὰ τοῦ γείτονος, ὑπερβαίνων τοὺς ὅρους. Perhaps, however, the ἐπι may not be quite pleonastic, but may bear the sense *upon*, and thus the term may signify to *bestow one's labour upon* land. The only example besides the present of ἐπεργασία in this sense, is, I believe, one found in Plato, 843, C, περὶ ἐπεξεργασίας ξυμπάσης. Goeller, indeed, supposes our author to have meant to distinguish the sacred territory, meaning that land sacred to the Eleusinian goddesses, Ceres and Proserpine, the glebe-land of the temple at Eleusis, and the debateable, and therefore not marked out by certain limits, but left common to both countries, not, however, to be broken up, but occupied in common pasture. But the land in question could not be the glebe of the temple of Eleusis; for that would be too far off, and the Megareans could have no shadow of right to cultivate it, since it was not on the borders. It was doubtless that strip of border-land between the two countries, which had been consecrated to the gods, in order that it might be kept uninclosed and unappropriated. Finally, the use of the article at ἀορίστου by no means compels us to adopt the view proposed by Goell.; and utterly *opposed* to it

καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων. 3. τέλος δὲ ἀφικομένων τῶν τελευταίων πρέσβεων ἐκ Λακεδαίμονος, Ῥαμφίου τε καὶ Μελησίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὧν πρότερον εἰώθεσαν, αὐτὰ δὲ τάδε, ὅτι "Λακεδαιμόνιοι βούλονται τὴν εἰρήνην εἶναι· εἴη δ' ἄν, εἰ τοὺς Ἕλληνας αὐτονόμους ἀφεῖτε" ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι, γνώμας σφίσιν αὐτοῖς προὐτίθεσαν, καὶ ἐδόκει ἅπαξ, περὶ ἁπάντων βουλευσαμένους, ἀποκρίνασθαι. 4. καὶ παριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀμφότερα γιγνόμενοι ταῖς γνώμαις, καὶ ὡς χρὴ πολεμεῖν καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν· καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος, παρῄνει τοιάδε.

CXL. "Τῆς μὲν γνώμης, ὦ Ἀθηναῖοι, ἀεὶ τῆς αὐτῆς ἔχομαι, μὴ εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ

is the passage he cites in *support* of it from Helladius, iv. ὀργάδα δὲ ἰδίως ἐκάλουν οἱ Ἀθηναῖοι τὴν ταῖν θεαῖν ἀνειμένην, τῆς Ἀττικῆς μεταξὺ καὶ τῆς Μεγαρίδος, for the sacred glebe could not be between the two countries, but must have been five or six miles within the territory of Attica.

3. γνώμας σφίσιν αὐτοῖς προὐτίθεσαν] An unusual phrase, for which other writers have γνώμας, or λόγον προτιθέναι, or ποιεῖσθαι, (see on iii. 38, 1,) without the addition here found; which, however, may be accounted for from the verb in question including in itself an idea of *giving*. On the thing itself, see Schœm. de Comit. Athen. p. 104. Ἅπαξ, 'once for all:' in which sense the word is used by Liban. Or. p. 228. Herodian, vii. 10, 3. Appian, i. 150, 38. Ælian, Var. Hist. xiii. 24. Ps. lxii. 11, and lxxxix. 35. Hebr. ix. 97. We may best construe it with βουλευσαμένους: but it may be meant for both βουλ. and ἀποκρίνασθαι.

4. ἐπ' ἀμφότερα γιγνόμενοι ταῖς γνώμαις] Supply μέρη. The phrase is one so unusual, that I know of no other example except one in a passage, evidently imitated from the present, of Dio Cass. p. 65, ἐπ' ἀμφότερα ταῖς γνώμαις γενόμεναι. Of the phrase ἐπ' ἀμφότερα frequent examples occur; e. g. infra ii. 11. iv. 58. vii. 48. vi. 60, and Herodot. iii. 87. viii. 22.

ὁ Ξανθίππου] That the father of Pericles was a person of no ordinary merit, we may infer from what is said of him by Timocreon ap. Plut. Them. ch. 21, Ἀλλ' εἰ τύ γε Παυσανίαν, ἢ καὶ τύ γε Ξάνθιππον αἰνεῖς, ἢ τύγε Λευτυχίδαν· ἐγὼ δ' Ἀριστείδαν ἐπαινῶ.

λέγειν τε καὶ πράσσειν δυνατώτατος] i. e. both an orator and a statesman. See supra ch. 138, 3, and my note on Acts vii. 22.

CH. CXL. In this able address Pericles endeavours to rouse the Athenians to determined resistance; first, by strongly appealing to their *pride*, and at the same time showing them that there was nothing to be *gained* by concession, since compliance with present demands would only call forth future ones, until independence itself would be yielded up: in short, that they had only to choose between unconditional submission and uncompromising resistance. In section 1 we have the *Proeme* of the oration.

1. ἔχομαι] 'I adhere to.' The term ἔχεσθαι properly signifies, 'to entwine oneself about any thing or person,' (as Eurip. Hec. 402, ὅμοια, κισσὸς ἕρνος ὅπως. τῆσδ' ἕξομαι,) and thence, by implication, 'to lay fast hold of,' and 'to keep fast hold of,' as Xen. An. vi. 3, 17, κοινῇ τῆς σωτηρίας ἔχεσθαι. Stob. p. 373, τοῦ κερδαίνειν ἔχεσθαι. Hence, also, it signifies 'to stick to, keep to any thing;' and, as said of an opinion or purpose—here and infra viii. 81—*to persevere in it*. Accordingly it is a stronger expression than τῇ γνώμῃ or τῆς αὐτῆς γνώμης εἶναι.

ὀργῇ] This may mean, as the Schol. explains, τρόπῳ, 'disposition of mind,' (on which sense see Blomf. on Æsch. Prom. 368,) but, from the want of evidence for such a signification in Thucydides, I prefer to take it in the sense,—not unfrequent in our author, and found in Soph. El. 1010. Æsch. Suppl. 1770,—*impetu, animi ardore:* a sense, moreover, confirmed by the *gloss* (for such it is) found in some few MSS.,

ἀναπειθομένους τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας, πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους. 2. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παραπλήσια ξυμβουλευτέα μοι ὄντα· καὶ τοὺς ἀναπειθομένους ὑμῶν δικαιῶ τοῖς κοινῇ δόξασιν, ἢν ἄρα τι καὶ σφαλλώμεθα, βοηθεῖν· ἢ μηδὲ, κατορθοῦντας, τῆς ξυνέσεως μεταποιεῖσθαι. 3. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἧσσον ἀμαθῶς χωρῆσαι ἢ

ὁρμῇ. See infra v. 70. Render, 'Men do not feel the same ardour when they are persuaded to undertake a war, as when engaged in its actual exercise.' The *reason* for this difference is, that in the one case the ideas of injury suffered, and of glory to be gained, entirely occupy the mind, to the exclusion of all thoughts of *danger* (which only present themselves in the war itself): or at least, if they do occur, each thinks his neighbour may fall, not himself: a principle, this, glanced at by Dr. Young, in the well-known words, 'All men think all men mortal but themselves;' and which is touched on with a masterly hand by Euripides, Suppl. 481, Ὅταν γὰρ ἔλθῃ πόλεμος εἰς ψῆφον πόλεως, Οὐδεὶς ἔθ' αὑτοῦ θάνατον ἐκλογίζεται, Τὸ δυστυχὲς δὲ τοῦτ' ἐς ἄλλον ἐκτρέπει.

πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους] The construction is, τρεπομένους δὲ καὶ τὰς γνώμας πρὸς τὰς ξυμφορὰς, 'but that they changed in their mind, according to events;' meaning, as Goeller says, 'homines sensus et cogitationes fortunæ casibus accommodare.' Thus in τὰς ξυμφορὰς we have a term *mediæ significationis*, (on which see the commentators on Soph. Œd. Tyr. 44,) and consequently equivalent to τὰς ξυμπιπτούσας τύχας, as i. 84, and Eurip. Hipp. 698, πρὸς δὲ τὰς τύχας γὰρ τὰς φρένας κεκτημένος. Similarly in Heliod. t. ii. 251, 12, we have, φιλεῖ γὰρ ἄνθρωπος πρὸς τὰ συμπίπτοντα τρέπειν τὴν γνώμην, 'to change in their minds.'

2. Now follow what rhetoricians call τὰ κεφάλαια, of which section 2 touches on the argument of *justice*; section 3, that of *interest*.

ὁμοῖα καὶ παραπλήσια] 'the same as, or, nearly the same [as before].' So Demosth. Olynth. 3, ὁμοίως καὶ παραπλησίως. Isocr. Areop. § 35, ὁμοίας καὶ παραπλησίας. Athen. p. 87, A, ex emend. Pors. ὁμοίως δὲ καὶ παραπλησίως. Τοὺς ἀναπειθομένους ὑμῶν, 'those of you who are persuaded that we should go to war.' Τοῖς κοινῇ δόξασιν, 'the common resolves.' Βοηθεῖν is here used as infra ii. 63, τῆς πόλεως τῷ τιμωμένῳ βοηθεῖν.

ἢ μηδὲ, κατορθοῦντας, τῆς ξυνέσεως μεταποιεῖσθαι] 'or else do not, if success attends us, claim to yourselves the praise of cleverness.' The ἢ, *else*, must mean, 'or if you are not disposed to support the public resolves, should success attend them; or else, not claim the praise of events to which you contributed nothing.' So infra ii. 64, 1, οὐ δικαίως (μισοῦμαι) εἰ μὴ καὶ ὅταν παρὰ λόγον τι εὖ πράξητε ἐμοὶ ἀναθήσετε. The difficulty here centres in κατορθοῦντας, on which Goell. has well treated, explaining, 'Aut manete in sententia communiter adoptata, aut si publice decreta in rebus adversis teneri nolitis, ne tum quidem prudentiam jactate, quum recte processerit, neve vobis tribuite successum consiliorum, quæ minime juveritis, quia sic felices tantum vos jure dicetis, non item prudentes.' And he remarks, 'Quod autem dicit κατορθοῦντας, non intelliguntur jam soli οἱ ἀναπειθόμενοι, sed includuntur etiam cives civium sententiam mutantium, et proinde omnes Athenienses. Nihilominus κατορθοῦντας dixit et non κατορθούντων, quia idem subjectum intelligitur, modo ex parte, modo totum.' Thus κατορθοῦντας, scil. ἡμᾶς, (in which we have the use of the acc. abs., as Acts xxvi. 3, γνώστην ὄντα,) stands for ἡν κατορθῶμεν.

3. ἐνδέχεται γὰρ — αἰτιᾶσθαι] Goeller supposes these words to contain the *reason why* those who rashly change their mind, even should things turn out well, ought not to claim to themselves the praise of prudence. 'Because even inconsiderate counsels may be favoured by fortune, and yet the counsel itself so taken be not at all the less deserving of blame. And hence those whose expectation is frustrated by the event, in that case, instead of blaming their own counsels, blame the caprice of fortune.' I prefer, however, with Poppo, to suppose here a reason given *how* it should be, that what was once prudently decided on, should afterwards have an unfavourable issue. The γὰρ will thus have reference to certain words to be supplied from the subject-matter—either, according to Poppo, the following: ['It is indeed no wonder that adverse accidents should fall out,] *for* the events of human

καὶ τὰς διανοίας τοῦ ἀνθρώπου· διόπερ καὶ τὴν τύχην ὅσα ἂν παρὰ λόγον ξυμβῇ εἰώθαμεν αἰτιᾶσθαι. 4. Λακεδαιμόνιοι δὲ πρότερόν τε δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν, καὶ νῦν οὐχ ἥκιστα· εἰρημένον γὰρ δίκας μὲν τῶν ‡ διαφόρων ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας πω ἤτησαν, οὔτε ἡμῶν διδόντων δέχονται· βούλονται δὲ πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ ἐπιτάσσοντες ἤδη, καὶ οὐκέτι αἰτιώμενοι,

affairs hold their course not less ἀμαθῶς than the thoughts and cogitations of men'—or, according to Arnold, as follows: ['Your minds must be prepared for unexpected reverses;] *for* events are as little to be surely calculated on as the counsels of men.' Or rather, it may be supposed that we have here a *sententia generalis*, applied to the present case, and that the words here left to be supplied contain that general sentiment of which the words ἐνδέχεται γὰρ—ἀνθρώπου furnish the reason. Supply, therefore, from the words immediately preceding [χρὴ δὲ μὴ μεταποιεῖσθαι τῆς ξυνέσεως περὶ τῶν πραγμάτων·] ἐνδέχεται γὰρ, 'usu enim venire solet,' &c. as in Aristot. Rhet. i. 2, 7. Διανοίας, *consilia*, 'designs, plans, purposes.' Ἀμαθῶς, i. e. 'in a manner not to be learnt,' or comprehended, past all comprehension. See note on ἀπίστως, supra i. 21. Τοῦ ἀνθρώπου, *man*, meaning the species, *men*; in which sense the art. is generally used by the best writers, though sometimes omitted. In the inferior and later writers it is generally left out (though sometimes *expressed*), as in a passage of St. Matth. iv. 4, οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος.

The next words, διόπερ καὶ—αἰτιᾶσθαι, are exegetical of the sentiment contained in ἀμαθῶς χωρῆσαι (namely, that the ξυμφοραὶ τῶν πραγμάτων are not to be calculated upon); q. d. 'Wherefore [or, accordingly] also we are wont to regard *fortune* as the author of such events as fall out contrary to our expectation;' meaning to intimate (as Arnold observes), that 'by ascribing to fortune whatever happens contrary to reasonable expectation, we admit the existence of a power, in its essence capricious and irregular, whereby we may expect the course of events to proceed in a manner that could not have been beforehand calculated upon.' Of αἰτιᾶσθαι the sense is here, not to *accuse*, but, according to the primary signification of the word, *causam esse dicere* or *attribuere*; of which use see an example, in a passage cited by Steph. Thes. from Demosth. de Cor., where αἰτίαν ἡγεῖσθαι τὴν τύχην and αἰτιᾶσθαι τὴν τύχην are regarded as tantamount in sense. The same also has place in Dio Cass. 147, 82, and not unfrequently in Plato.

4. δῆλοι ἦσαν ἐπιβουλεύοντες] Compare supra ch. 71, δῆλοι ὦσι μὴ ἐπιτρέψοντες. On this idiomatical use of δῆλοι (as in δῆλος ἦν, τοῦτο ποιῶν, ποιῆσαι, and ποιήσων), see Steph. Thes. in voc., and especially Vig. Herm. p. 8. Εἰρημένον, scil. ὄν, 'though it had been said [in the treaty];' nom. absol., on which see Matth. Gr. Gr. § 564. So infra v. 30, 39, and γεγραμμένον, v. 56, and Aristoph. Lysist. 13. For διαφόρων, six of the best MSS. have διαφορῶν, which has been edited by Haack and Pop., while the vulg. διαφόρων is retained by Bekk. and Goell.; and properly; for our author uses διαφορὰ only in the sense *a difference* or *dispute*; τὸ διάφορον chiefly in the sense *a disputed point*, matter for dispute, a point at issue; as supra i. 78, τὰ δὲ διάφορα δίκῃ λύεσθαι. And so Dio Cass. 311, 51, τοῦ Πτολεμαίου καὶ τῆς Κλεοπάτρας διάφορα διακρίνων: and such seems to be the sense intended here. The common reading and interpretation are alike confirmed by a passage, evidently imitated from the present, in Lucian, Pisc. § 8, δίκῃ δὲ τὰ διάφορα διαλύεσθαι, διδόντας λόγους καὶ δεχομένους. Yet even were the sense intended *differences*, τὰ διάφορα would as well express this as διαφοραί. And from its being the less common term, it is the more likely here to be genuine, especially as external authority is quite in its favour; and it is, moreover, supported by the above imitation in Lucian.

ἐπιτάσσοντες] 'dictating.' The word is a *vox solennis de hac re*, as infra τι μεῖζον ἐπιταχθήσεσθε. It rarely occurs in the absolute use; but so Theocr. Id. xv. 90, πασάμενος ἐπίτασσε, *quarum dominus sis, iis impera*; where Kiessling appositely cites Soph. Œd. Col. 839, μὴ 'πίτασσ' ἃ μὴ κρατεῖς. Eurip. Suppl. 521, εἰ 'πιταξόμεθα δὴ, 'if, forsooth, we shall be dictated to.' Menand. ap. Plut. de Tranq. Anim. 11, γυνὴ κρατεῖ πάντων, ἐπιτάττει.

πάρεισι. 5. Ποτιδαίας τε γὰρ ἀπανίστασθαι κελεύουσι, καὶ Αἴγιναν αὐτόνομον ἀφιέναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ τελευταῖοι οἵδε ἥκοντες καὶ τοὺς Ἕλληνας προαγορεύουσιν αὐτονόμους ἀφιέναι. 6. ὑμῶν δὲ μηδεὶς νομίσῃ περὶ βραχέος ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν·—ὅπερ μάλιστα προὔχονται, εἰ καθαιρεθείη, μὴ ἂν γίγνεσθαι τὸν πόλεμον·—μηδ' ἐν ὑμῖν αὐτοῖς αἰτίαν ὑπολίπησθε, ὡς δι' μικρὸν ἐπολεμήσατε. 7. τὸ γὰρ βραχύ τι τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πεῖραν τῆς γνώμης. 8. οἷς εἰ ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε, ὡς φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπισχυρισάμενοι δὲ, σαφὲς ἂν ‡ καταστήσαιτε αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσ-

5. Ποτιδαίας ἀπανίστασθαι] 'to evacuate Potidæa;' implying an abandonment of all claim to it. See note supra ch. 139, 1. With προαγορεύουσι compare προὔλεγον supra i. 139. Either term is stronger than κελεύειν, and signifies 'to order a thing to be done, or beware beforehand' (προ) of the consequences of refusal. So infra iv. 97, fin. προαγορεύειν αὐτούς. Xen. Cyr. vii. 5, 12, προηγόρευον (οἱ κήρυκες) ὡς πάντες ἀποθανοῦνται: and Anab. ii. 2, 10. Hist. iv. 8, 6. Mem. i. 2, 35, σοὶ προαγορεύω μὴ ἅπτεσθαί μου.

6. προὔχονται] for προβάλλονται. Of the words following, μηδ' ἐν ὑμῖν αὐτοῖς—ἐπολεμήσατε, the sense is, 'nor leave in your minds aught of reproach, that you have gone to war for a trifling matter.'

7. τὸ γὰρ βραχύ τι—γνώμης] "For this 'trifling matter' contains the entire proof and test of your mind," i. e. how you stand affected towards the Lacedæmonians, whether you fear them or not. By the term βεβαίωσις is denoted properly *confirmation*; though also, by a metonymy of cause for effect, such a *proof* as shall furnish confirmation of any thing: or there may be in βεβαίωσιν καὶ πεῖραν a hendiadys to signify proof or trial: and so Rom. v. 4, ἡ δὲ ὑπομονὴ δοκιμὴν (κατεργάζεται), ἡ δὲ δοκιμὴ ἐλπίδα, where δοκιμὴν is equivalent to πεῖραν, *proof by test*.

8. οἷς] Arn. compares a similar idiom infra iv. 26, 4, οὓς ᾧοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, where the relative, in like manner, has no regular antecedent, but is to be resolved into the demonstr. pronoun with such a conjunction as the sense requires. Yet in the present passage, at least, there *is* an antecedent in the *subject* of the verb προὔχονται found at section 6, which must be referred to Λακεδαιμόνιοι at section 4. And there is the less harshness here in the remoteness between the relative and antecedent, since the words μηδ' ἐν ὑμῖν—γνώμης are in some measure parenthetical. At εἰ ξυγχωρήσετε supply τοῦτο. Ἐπιταχθήσεσθε is equiv. to ἐπιταχθήσεται ὑμῖν. The words καὶ τοῦτο have reference (as Pop. and Goell. show) not to ἄλλο τι μεῖζον, but to τὸ βραχύ τι τοῦτο at section 7. So Goeller renders, 'aliud majus vobis imperabunt, quasi metu perculsi, in illa re ad speciem leviori morem eis gesseritis;' supporting this sense by a passage, imitated from the present, in Dion. Hal. Ant. 1130, ὥστε, εἰ τὰ πρῶτα συγχωρήσετε, ἕτερόν τι χεῖρον εὐθὺς ἐπιταχθήσεσθε, ὡς φόβῳ ὑπακούσαντες καὶ τὰ πρῶτα.

ἀπισχυρισάμενοι] scil. τοῦτο, 'by stiffly refusing this.' So Plut. x. 383, 8, ταῦτα ἀπισχυρισάμενοι: and Vit. Cleom. xvi. Dio Cass. 153, 90. The word signifies properly, 'to strengthen oneself in warding off any attack, or rejecting any request.' Thus the accus., when it carries one, is governed, not by the verb itself, but by the one implied in ἀπ. Though in Plut. vi. 301, we have prefixed a prepos. to the accus. ἀπισχυρισάμενος πρὸς ἔντευξιν τοῦ, &c.

καταστήσαιτε] So Bekker edits, from several MSS.; while Poppo and Goeller adopt the reading of several of the best MSS., καταστήσετε. I have preferred the former, not only from its being supported by superior external evidence, (and indeed further confirmed by vulg. καταστήσητε, very properly rejected on the ground of being soloecistic,) but from its being also borne out by *internal* evidence; since it is easy to imagine that the scribes would alter καταστήσαιτε into καταστήσετε, but not *vice versâ*. Of the phrase σαφὲς ἂν καταστήσαιτε, the sense may be expressed by 'planum ipsis efficietis,' as infra ii. 42, τὴν εὐλογίαν—φανερὰν καθιστάς: and so also in two passages of Isocrates, cited by Steph. in his Thes. in voc. Ἀπὸ τοῦ ἴσου signifies 'on equal terms;' and αὐτοῖς προσφέρεσθαι, 'to deal with them, treat with them.' See my Lex. N. T. in v. iii.

φέρεσθαι. CXLI. Αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν πρίν τι βλαβῆναι, ἢ, εἰ πολεμήσομεν,—ὡς ἔμοιγε ἄμεινον δοκεῖ εἶναι,—καὶ ἐπὶ μεγάλῃ καὶ ἐπὶ βραχείᾳ ὁμοίως προφάσει μὴ εἴξοντες, μηδὲ ξὺν φόβῳ ἕξοντες ἃ κεκτήμεθα· τὴν γὰρ αὐτὴν δύναται δούλωσιν ἥ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πέλας ἐπιτασσομένη. 2. τὰ δὲ τοῦ πολέμου καὶ τῶν ἑκατέροις ὑπαρχόντων ὡς οὐκ ἀσθενέστερα ἕξομεν, γνῶτε καθ' ἕκαστον ἀκούοντες. 3. αὐτουργοί τε γάρ εἰσι Πελοποννήσιοι, καὶ οὔτε ἰδίᾳ

προσφέρεσθαι, 'to deal with them, treat with them.' See my Lex. N. T. in v. iii.

Ch. CXLI. 1. αὐτόθεν] 'hence,' for ἐκ τούτων, *ex his* [*igitur*]. Διανοήθητε, 'decide, determine:' a sense frequent in our author. Προφάσει means not *pretext*, but simply *cause*; the expression being nearly equiv. to our *matter*. Εἴξοντες and ἕξοντες, a little after, may be regarded as participles for infinitives, εἴξειν and ἕξειν; or from πολεμήσομεν we may supply πολεμεῖν. Goell. supposes that the expression is rather framed *ad sensum* than ἀπὸ κοινοῦ, and thus that we should repeat from the verb διανοήθητε the term παρασκευάζεσθε: a view, Poppo says, which he should be inclined to adopt, if a *verbum cogitandi* could be understood. But διανοήθητε,—which must here be repeated from the preceding context,—*is* in fact such; and, when thus repeated, will admit of the sense (no other, indeed, than the *primary* signification of the word) 'make up your minds;' thus equivalent to παρασκευάζεσθε μὴ εἴξοντες, or rather, as customary usage would require, παρ. ὡς μὴ εἴξοντες. There is, it is true, something unusual in the omission of the ὡς,—that word being almost always in such a case *expressed* both in Thucyd. and Xenoph. with participles both aorist and future, as παρασκευάζεσθαι ὡς μαχούμενοι, ὡς ἐξιόντες. Yet of its *omission* another instance is found in Xen. Hist. iv. 1, 41, παρασκευάζετε πορευσόμενοι. In short, the only real harshness that here exists, is in the use of μὴ before a participle; of which I know of no example elsewhere. But since the use of the participle, with or without ὡς, after verbs of *preparing* or *intending*, is found to denote preparation for the future, or intention as to the future, there is nothing objectionable in the use of the participle with μὴ, to denote *non*-intention as to the future; namely, that we, according to the literal sense here of διανοεῖσθαι, '*have made up our minds not* to do a thing.'

δύναται] 'valet.' See Vig. p. 234, and Dobree on lib. v. 20. Δικαίωσις properly signifies a *request*; but here, *demand*, *requisition*. Ἀπὸ τῶν ὁμοίων, 'from equals.' Πρὸ δίκης, 'previous to judicial decision.'

2. The speaker now proceeds to encourage them in this resolution not to yield, by showing, on a contrast of the means and resources of the two confederacies, the advantages which Athens, as sovereign of a powerful empire, and mistress of great wealth, possessed, in the unity of its counsels and the promptness of its measures, over a league, like that of Lacedæmon, composed of many members, all poor; who had each a voice in every deliberation, and were divided alike in their interests and their feelings.

τὰ δὲ τοῦ πολέμου—ὑπαρχόντων] for τὰ δὲ τοῦ πολέμου καὶ τὰ ἑκατέροις ὑπάρχοντα. Compare Lys. Or. Funebr. p. 100, Reiske, ἐπιστάμενοι τὴν μὲν πόλιν ἠρημωμένην, τὴν δὲ χώραν πορθουμένην καὶ μεστὴν τῶν βαρβάρων, ἱερῶν δὲ καιομένων, ἀπάντων δ' ἐγγὺς ὄντων τῶν δεινῶν, i. e. ἱερὰ δὲ καιόμενα, ἅπαντα δ' ἐγγὺς ὄντα τὰ δεινά.

3. αὐτουργοί] Αὐτ. signifies one who does his work himself; as Xen. Cyr. vii. 5, 67. But as in Lacedæmon the land was tilled almost entirely by slaves, i. e. the Helots, we must here take αὐτουργοί, as far as it regards the Lacedæmonians, to denote those who in *some measure* do their own work, by occupying their own land, and superintending the tillage of it, nay, sometimes co-operating in the labour. That the Lacedæmonians did attend to the business of their own farms, is plain from what follows (thus they are called γεωργοί, infra ch. 142): nay, that they did sometimes *themselves* work, appears from Aristoph. Lys. 1174. It would seem, however, that in what is here said, reference is had chiefly to the Peloponnesian states *out of* Lacedæmon, in which, there is reason to think, there were very many slaves: a view confirmed by facts which appear further on in this history; for (as Arn. observes) 'we find that the other states of Peloponnesus were very unwilling to undertake any

οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς· ἔπειτα, χρονίων πολέμων καὶ διαποντίων ἄπειροι, διὰ τὸ βραχέως αὐτοὶ ἐπ' ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. 4. καὶ οἱ τοιοῦτοι οὔτε ναῦς πληροῦντες, οὔτε πεζὰς στρατιὰς πολλάκις ἐκπέμπειν δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες, καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες, καὶ προσέτι καὶ θαλάσσης εἰργόμενοι. 5. αἱ δὲ περιουσίαι τοὺς πολέμους, μᾶλλον ἢ αἱ βίαιοι ἐσφοραί, ἀνέχουσι· σώμασί τε ἑτοιμότεροι οἱ αὐτουργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν ἔχοντες ἐκ τῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε κἂν παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος αὐτοῖς μηκύνηται. 6. μάχῃ μὲν γὰρ μιᾷ πρὸς ἅπαντας Ἕλληνας δυνατοὶ Πελοποννήσιοι καὶ οἱ

military operations during harvest-time, because their citizens were themselves ordinarily employed at that season in getting in their crops; while to the Lacedæmonians, whose agricultural labours were wholly performed by the Helots, one season of the year was the same as another.' See iii. 15.

οὔτε ἰδίᾳ οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς] This must be meant chiefly, if not entirely, of the Lacedæmonians, of whom Archidamus says the same thing, supra i. 80, fin. Compare also Dionys. Hal. Ant. vi. 62. The subject is well illustrated by the following passage of Aristot. Polit. ii. 9, *φαύλως δὲ ἔχει καὶ περὶ κοινὰ χρήματα τοῖς Σπαρτιάταις· οὔτε γὰρ ἐν τῷ κοινῷ τῆς πόλεως ἐστὶν οὐδὲν, πολέμους μεγάλους ἀναγκαζομένοις πολεμεῖν, εἰσφέρουσί τε κακῶς· διὰ γὰρ τὸ τῶν Σπαρτιάτων εἶναι τὴν πλείστην γῆν, οὐκ ἐξετάζουσιν ἀλλήλων τὰς εἰσφοράς.* From the following chapter of Aristot. it is plain that this *εἰσφορὰ* was a *capitation* tax on the male adults. Of *διαποντίων* the sense is, not *maritime*, but, as the context requires, *transmarine*; of which use examples occur in Æschyl. Ch. 346. Suppl. 42. Ag. 404. Pind. Pyth. v. 79: also in Dionys. Hal., Diod. Sic., Plutarch, Max. Tyr., and Polyb. By *βραχέως ἐπιφέρειν* is meant, 'carry on war only for a short time.'

4. *οὔτε ναῦς πληροῦντες — δύνανται*] The construction is, *οὔτε ναῦς ἐκπέμπειν πληροῦντες οὔτε πεζὰς στρατιὰς πολλάκις* [*ἐκπέμπειν*] *δύνανται*. At *ἰδίων* supply *πραγμάτων*, the sense being, 'absent from their own business.' Ἀπὸ τῶν αὐτῶν *δαπανῶντες*. Render, 'spending out of their own means;' for the Spartans supported themselves, in war, at their *own* expense, not, as was the case with the Athenians, the *public*.

5. *αἱ δὲ περιουσίαι—ἀνέχουσι*] Render, 'Now it is *superabundance* of possessions that can alone maintain wars, and not forced contributions [wrung from poverty].' The term *βίαιοι* may signify not merely forced or compulsory, but also *onerous, burdensome*, such as bear hard on the payer. So the Schol. says that the Lacedæmonians, from their poverty, *βιαίως εἰσέφερον*, i. e. *βίᾳ*, 'by force [alone],' and by implication, with difficulty: and in the passage above cited, *εἰσφέρουσι κακῶς*, i. e. *ignavè*, sluggishly, as only from necessity. Closely imitated from the present, are several passages, which I could adduce, of Dio Cass.

σώμασί τε ἑτοιμότεροι—πολεμεῖν] 'they are more ready to carry on a war with their persons than their property.' The next words, *τὸ μὲν—προαναλώσειν*, contain the *reason* for this, namely, 'since the one they trust may even survive the danger; the other they are not sure but they may exhaust before [the contest shall come to an end].' *Πιστὸν ἔχοντες* signifies 'regarding it as credible,' or to be trusted to. In *ἐκ τῶν κινδύνων περιγενέσθαι* there is a blending of two modes of expression, to *survive*, and to *get out of*, dangers. The *κἂν* has considerable force, as in a passage, evidently imitated from the present, in Dio Cass. 400, 23, *ἐν ἐλπίδι κἂν περιγενέσθαι*. This fond persuasion arises from each taking for granted that *he*, at least, shall escape, whatever may be the fate of his fellows. At *βέβαιον* repeat *ἔχοντες*. On the idiom in *μὴ οὐ προαναλώσειν*, see Herm. on Vig. 796, 265, and Matth. Gr. § 609, 3, *a*. Similarly infra viii. 71, we have, *οὐδὲ πάνυ τι πιστεύων μὴ οὐκέτι ταράσσεσθαι αὐτούς*. And so Dionys. Hal. Ant. vi. 62. 1183, 1, *οὐδὲ πιστευθήσονται—μὴ οὐχὶ ὅμοια* (in like manner) *δράσειν* (treat) *τὴν ὑποδεξαμένην* (*πατρίδα*).

ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ † μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι, ὅτ' ἂν μή τε βουλευτηρίῳ ἑνὶ χρώμενοι παραχρῆμά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες, καὶ οὐχ ὁμόφυλοι, τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι·—καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαί τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεῖα φθεῖραι·—χρόνιοί τε ξυνιόντες, ἐν βραχεῖ μὲν

6. *μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν*] Here, as elsewhere in our author (see Pop. Proleg. i. 303), there is a transposition of *μὴ*, which must, as Pop. shows, be taken with *ὁμοίαν*, in the sense *disparem*, of a different, and, by implication, *superior* kind, or what involves an *over-match* in combat. In the present case, this over-match on the side of the Athenians consisted in the possession of ships, money, and transmarine territories, secure by their position from any attempt of the Peloponnesians. So understood, the words involve no real difficulty; and the above view of the sense is much confirmed by a passage, evidently imitated from the present, of Jos. Bell. iii. 5, 1, where, speaking of the Roman armies and methods of warfare, as compared with the Jewish, he says, *ἕπεται δὲ τὸ κρατεῖν ἀεὶ κατὰ τῶν οὐχ ὁμοίων βέβαιον*, 'victory follows, sure [to happen], since the combat is maintained against those who are not on equal footing, as being overmatched by the foe.' I need scarcely remark, that *μὴ ὅμοιος*, like *dissimilis* in Latin, may imply either *inferiority* or *superiority*; and though the latter is very unusual, it is quite Thucydidean, and by no means so harsh as *ἀνομοίαν* would have been. The difficulty would here have been less, had our author used the term *ἀντίπαλον*, as he has done, in a not dissimilar passage at i. 91, *οὐ γὰρ οἷόν τ' εἶναι, μὴ ἀπὸ ἀντιπάλου παρασκευῆς* (for *ἀπὸ μὴ ἀντιπάλου παρασκευῆς*), *ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι*. If, however, even this view should be thought, as it may, too harsh to be entirely acquiesced in, I would suggest that the *μὴ* may possibly be corrupt, and *δὴ* be the true reading. The words might easily be confounded; and *δὲ δὴ* is found not unfrequently in Herodot. and Thucyd.; in which case *δὴ* has, as often, a *confirmative* sense for *sanè*, and—as is shown by Hoogev. de Part. 139.—serves to introduce *orationem increscentem*; and so comes in, as here, in the second member of a *sententia bimembris*; of which an example is given by Hoogev. from a passage of Demosthenes: *οἷς γάρ ἐστιν—πολιτεύεσθαι· ἐὰν δὲ δὴ καὶ πρὸς*, &c. Of the above conjecture I am enabled to adduce a strong confirmation, in the fact, that Dio Cass., in a passage, p. 617, 85, evidently written with a view to the present, (because containing a term no where else found, namely, *ἀντιπαρασκευή*,) seems not to have had *μὴ* in his copy of Thucyd. His words are, *οὔτε πρὸς ὁμοίαν ἡμῖν ἀντιπαρασκευὴν, ἀλλὰ πρὸς πολὺ διάφορον ἠγωνίσαντο*. Admitting, then, the above to be the true reading, the sense will be, 'but to maintain a *war* [in opposition to fighting a single battle] against [even] an equally-matched counter-preparation (i. e. power that has made counter-preparations), they are unable:' it being implied in the *emphasis* laid on *ὁμοίαν*, that they are no match against a superior power.

ὅτ' ἂν μή τε βουλευτηρίῳ—ἐπιτελῶσι] The *μὴ* must be taken *twice*, with the partic. and with the verb, as supra i. 12, 84, 85: and the sense of the words is well expressed by Pop. 'quum neque uno concilio utentes ex tempore quicquam alacriter peragant, et,' &c.; i. e. quum et, propterea quod non uno concilio utuntur, nihil ex tempore alacriter peragant, et, &c. *Βουλευτήριον*, as he observes, here denotes a perpetual council (German, *Bundesrath*), a confederation-council, like that of the Ionians mentioned in Herodot. i. 170, *ἓν βουλευτήριον Ἴωνας ἐκτῆσθαι*. For the vulg. *ἐφ' ἑαυτὸν*, Pop. and Goell. edit *ἐφ' ἑαυτῶν*, from a few MSS.; while Bekk. retains the common reading, very properly, I think; for though *ἑαυτῶν* may seem confirmed by a passage supra i. 17, *τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι*: yet here, as the words with which *ἑαυτῶν* is grammatically connected, are in the singular, there would thus be incurred a harshness unprecedented even in our author. The use of the accus. *τὸ ἐπὶ σφᾶς εἶναι*, needs no proof; and the use of the singular is confirmed by a passage, imitated from the present, of Livy, x. 20, 'prædæ custodes exire, ignobile agmen, et *sua quemque* molientem, nullo inter alios consensu.'

χρόνιοί τε ξυνιόντες] *cunctabundi convenientes in ξυνόδους*. Adjectives denoting *time* are put *adverbially* for adjectives or their substantives in the dative. Matth.

μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι. 7. καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν, μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προϊδεῖν· ὥστε τῷ αὐτῷ ὑπὸ ἁπάντων ἰδίᾳ δοξάσματι λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον. CXLII. Μέγιστον δὲ, τῇ τῶν χρημάτων σπάνει κωλύσονται, ὅτ' ἂν, σχολῇ αὐτὰ ποριζόμενοι, διαμέλλωσι· τοῦ δὲ πολέμου οἱ καιροὶ οὐ μενετοί. 2. καὶ μὴν οὐδ' ἡ ἐπιτείχισις, οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι. τὴν μὲν γὰρ χαλεπὸν καὶ ἐν εἰρήνῃ, πόλιν ἀντί-

Gr. Gr. § 446, 8. At ἐν βραχεῖ μορίῳ supply χρόνου, from χρόνιοι, just before. With the words following, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι, compare similar ones in a passage of Nicocl. p. 30, D, cited by me in Transl. ; also Æschin. p. 15, 29.

7. παρὰ τὴν ἑαυτοῦ ἀμέλειαν] 'by reason of, owing to, his own neglect.' Of this sense of παρὰ (which has been thought rare), I have noted examples in Dionys. Hal. Ant. 672, 17. Pol. iii. 103, 2.

μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προϊδεῖν] 'that to forecast for him will fall to the care of, be a concern of, some other.' So Dionys. Hal. Ant. 396, 18, οἴεται ἕκαστος ὑμῶν τὸν πλησίον ὑπὲρ τοῦ κοινοῦ λέξειν. Compare also Lycurg. C. Leocr. p. 155, 44. Demosth. de Cor. p. 241, init.

ὥστε τῷ αὐτῷ—φθειρόμενον] 'insomuch that, by this same notion [that others will forecast for his safety], privately entertained by all, the public weal collectively is imperceptibly brought to ruin.' So Aristoph. Eccl. 206, Ἰδίᾳ σκοπεῖθ' ἕκαστος ὅτι τις κερδάνει· (scil. ἐκ τῶν δημοσίων χρημάτων) τὸ δὲ κοινὸν, ὥσπερ Αἴσιμος, κυλίνδεται, 'is trundled away,' as we say, *kicked aside*.

CH. CXLII. Pericles proceeds to show that Athens had nothing to fear from the Peloponnesians, whether by land or sea. From their want of funds, the utmost they could attempt in Attica, would be to occupy some stronghold, which might enable them to occasion annoyance to the Athenians, but would not prevent them from visiting their sea-coasts with a retaliation, such as would be the more severely felt from their depending entirely on the produce of their own territories ; while Athens drew supplies from numerous transmarine dependencies out of their reach.

1. Μέγιστον δὲ] *Quod autem maximum est.* See Matth. Gr. Gr. § 432, 5.

ὅτ' ἂν, σχολῇ αὐτὰ ποριζόμενοι, διαμέλλωσι] 'since, by furnishing their contributions slowly and with difficulty, they must procrastinate,' i. e. be dilatory in their measures. Of the word διαμέλλω examples occur in Appian, Arrian, Dionys. Hal., Lucian, and especially Dio Cass. The next words, τοῦ πολέμου οἱ καιροὶ οὐ μενετοί, have the air of an adage, meaning that 'the times and seasons for action dally not,' do not wait till men shall lay hold of them. So Aristoph. Ach. 1620, μενετοὶ θεοὶ, 'the gods are waiting,' 'will wait,' i. e. are long-suffering ; similarly as it is said, 1 Pet. iii. 20, 'when the long-suffering of God waited,' &c. Reference to this adage may be recognised in the words of Demosth. Phil. i. p. 50, οἱ δὲ πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδύτητα καὶ ῥᾳθυμίαν : evidently imitated from which is a passage of Dionys. Hal. Ant. 699, fin. οὐ τοῖς πράγμασιν οἱ καιροὶ δουλεύουσιν, ἀλλὰ τοῖς καιροῖς τὰ πράγματα.

2. ἡ ἐπιτείχισις] Said in allusion to the ἐπιτειχισμὸς τῇ χώρᾳ threatened by the Corinthians, supra ch. 122, 1. 'Our author,' as observes Arnold, 'is here distinguishing between two different modes of fortifying (ἐπιτείχισις)—the *one*, by founding a *city* (so ἐποικίζειν, infra vii. 27) in the neighbourhood of Athens, strong enough to be a check upon her power, πόλιν ἀντίπαλον, a city equal in power to another (see iii. 9)—the other, by erecting forts in Attica, as strongholds for plundering parties to issue forth from and ravage or alarm the country. Of the former sort of ἐπιτείχισις, instances are found in the case of Megara, founded by the Dorians as a check on the Athenians, and of Heraclea in Trachinia, built to curb the Thessalonians (see infra iii. 92. v. 31) ; of the latter, Decelea forms an example.' It is very properly observed by Arnold, that πόλιν ἀντίπαλον is the accus. case *following* παρασκευάσασθαι, not *going before* it, and that the construction is, τὴν μὲν γὰρ (ἐπιτείχισιν) χαλεπὸν καὶ ἐν εἰρήνῃ παρασκευάσασθαι. But then, as *every* sort of ἐπιτείχισις was not difficult to accomplish, we have here inserted the words πόλιν ἀντίπαλον, as a qualification and explanation of the general statement.

παλον, παρασκευάσασθαι, ἤπου δὴ ἐν πολεμίᾳ τε, καὶ οὐχ ἧσσον ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων· φρούριον δ' εἰ ποιήσονται, τῆς μὲν γῆς βλάπτοιεν ἄν τι μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύσαντας ἐς τὴν ἐκείνων, καὶ, ᾗπερ ἰσχύομεν, ταῖς ναυσὶν ἀμύνεσθαι. 3. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας, ἢ ἐκεῖνοι ἐκ τοῦ κατ' ἤπειρον ἐς τὰ ναυτικά. 4. τὸ δὲ τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ ῥᾳδίως αὐτοῖς προσγενήσεται. 5. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν, ἐξείργασθέ [πω]· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι, καὶ προσέτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς ναυσὶν ἀεὶ ἐφορμεῖσθαι, ἄξιον ἄν τι δρᾶσεν ; πρὸς μὲν γὰρ ὀλίγας ἐφορμούσας κἂν διακινδυνεύσειαν, πλήθει τὴν ἀμαθίαν θρασύνοντες· πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι· καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται,

ἤπου δὴ] *multo magis*, scil. χαλεπόν. See Matth. Gr. Gr. § 604. The difficulty found in ἀντεπιτετειχισμένων is not to be removed by understanding the term, with Goell., in a figurative sense, of the wooden walls of the fleet ; nor, with Arn., of crippling the power of a rival state. It is better to suppose, with H. Stephens, that the passive form has here a middle or deponent sense. See Matth. Gr. Gr. § 493.

αὐτομολίαις] 'by the harbouring of deserters,' or fugitive slaves. The word is of frequent occurrence in Dio Cass.

οὐ μέντοι ἱκανὸν—ἀμύνεσθαι] 'that, however, will not be sufficient to hinder us from sailing to their territory and erecting forts [there] ; also from retaliating upon them with that arm wherewith we are strong, our *navy*.' The ἐπιτειχ. has reference to such forts for the support of the fleet in its incursions on the coast here, as Pylus, Methone, Budorum, Atalante, &c.

3. πλέον γὰρ ἡμεῖς ἔχομεν—ναυτικά] The scope of this remark seems to be, to encourage them to the kind of warfare in question,—hazardous as it might seem,—by showing that they would here have the vantage-ground over their foes ; q. d. And visit with a severe retaliation we may well do ; *for we*, from our experience in sea-service, have more skill in land-warfare, than they, from their experience in land-service, have to naval combats : the construction being this : πλέον ἔχομεν ἐμπειρίας τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ, ἢ ἐκεῖνοι ἐκ τοῦ κατ' ἤπειρον ἐς τὰ ναυτικά. In κατ' ἤπειρον we have a phrase for adj. ἠπειρωτικοῦ, as in Arist. iii. 343, τοῖς κατ' ἤπειρον πράγμασι, and 360.

4. τὸ δὲ τῆς θαλάσσης—προσγενήσεται] The scope of the argument is, that *the want of skill* in naval affairs, implied in what was just said, is a matter of no easy supply. To suppose that they could ever put their navy on a footing of rivalry with that of Athens, was, as Pericles proceeds to show, contrary to experience and probability.

5. οὐδὲ γὰρ ὑμεῖς—πω] 'for not even yourselves, who have been cultivating this skill from the time of the Median war, have yet brought it to perfection.' Of the words following, οὐδὲ μελετῆσαι ἐασόμενοι, the sense is, 'and who, moreover, will not be permitted to cultivate that skill in the face of a practised and superior enemy.' Ἐφορμούσας signifies 'the being blockaded.'

κἂν διακινδυνεύσειαν — θρασύνοντες] 'though they may even hazard a combat, emboldening their [timid] ignorance by numbers.' So Basil ap. Steph. Thes. in v. θρασύνω : θρασύνει δὲ ἄνθρωπον χειρῶν δύναμις. At εἰργόμενοι supply τῆς θαλάσσης, which word is *expressed* supra ch. 141 and infra ii. 85, and in a passage of Xen. Hist. vii. 1, 8. With sections 3—6 of this chapter, compare the Oration of Pericles in Xen. Hist. vii. 1, 2—11, which will supply several good illustrations of the language of Pericles here. Ἐν τῷ μὴ μελετῶντι, for ἐν τῷ μὴ μελετᾶν, 'by their want of study or practice.' See Matth. Gr. Gr. § 570, and Hermann on Soph. Trach. 195. Render, 'by their want of practice they will be less expert, and on that account less courageous,' 'have less alacrity to it.' So infra iv. 55, 2, ἐς τὰ πολεμικὰ ὀκνηρότεροι ἐγένοντο : and ii. 89, τῷ δὲ ἑκάτεροί τι ἐμπειρότεροι εἶναι, θρασύτεροί ἐσμεν, and vi. 62, sub fin.

καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. 6. τὸ δὲ ναυτικὸν τέχνης ἐστὶν ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχῃ, ἐκ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἄλλο γίγνεσθαι. CXLIII. Εἴ τε καὶ, κινήσαντες τῶν Ὀλυμπίασιν ἢ Δελφοῖς χρημάτων, μισθῷ μείζονι πειρῷντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων, ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων, δεινὸν ἂν ἦν· νῦν δὲ τόδε τε ὑπάρχει, καὶ,—ὅπερ κράτιστον,—κυβερνήτας ἔχομεν πολίτας, καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. 2. καὶ ἐπὶ τῷ κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξένων τήν τε αὐτοῦ φεύγειν, καὶ μετὰ τῆς ἥσσονος ἅμα ἐλπίδος, ὀλίγων ἡμερῶν ἕνεκα μεγάλου μισθοῦ δόσεως,

6. *τὸ δὲ ναυτικὸν*, &c.] 'for nautical skill is, as much as any other thing, the work of art, and does not admit of being pursued at a chance-time, or *by-the-bye*; nay, it rather allows not any thing else to be done with it *even by-the-bye*.' Ὥσπερ καὶ ἄλλο τι is like εἴπερ ἄλλο. See Matth. Gr. Gr. § 617, *c*. The phrase ὅταν τύχῃ signifies, 'as it may happen to be convenient;' it is rare, but found also in Eurip. Iph. T. 722, and El. 1169. Eurip. ap. Plut. de Ser. Num. 2. Of ἐκ παρέργου the sense is, 'in the manner of a πάρεργον or by-work or concern.' Hesych. explains it μικρόν τι τῶν ἀναγκαίων: where I am surprised the editors should not have seen that the true reading is μικρόν τι, τὸ τῶν οὐκ ἀναγκαίων. With ἐκ παρέργου μελετᾶσθαι here, comp. other phrases elsewhere, vii. 27, οὐκ ἐκ παρ. τὸν πόλεμον ποιεῖσθαι: and Pol. iii. 58, 3, ῥητέον δέ τι οὐκ ἐκ παρέργου, ἀλλὰ ἐξ ἐπιστάσεως. Lucian, i. 89, 85, οὐ παρέργως μελετήσεται.

Ch. CXLIII. 1. In this section the speaker concludes the view he had been taking, from ch. 141, 2, of the circumstances in which the Peloponnesians stood for war with Athens; now replying to the argument supra i. 121, 3, that however poor in national wealth, or private property, great funds were within their reach, by confiscating the sacred treasures of Delphi and Olympia. Should they even, he answers, replenish their coffers, they would scarcely allure many foreigners from the service of Athens, which had a hold on them as mistress of their native cities: and that, after all, her best seamen were drawn from her own citizens; so that she would never be at a loss for hands to man her fleets. (Thirlwall.)

δεινὸν ἂν ἦν] 'that would be a reason for fear.' So infra vii. 73, νομίσας δεινὸν εἶναι. Τόδε, i. e. τὸ ἀντιπάλους αὐτοῖς ἡμᾶς εἶναι. Κυβερνήτας ἔχομεν πολίτας, 'we have steersmen [of our own] citizens,' i. e. home-born. Πολ. is meant to be emphatic; such being not the case with the *Peloponnesians*, who, as we learn from iv. 75, had to procure the steersmen (equivalent to our masters of men-of-war) from foreign parts. Moreover, the *Athenian* steersman was not only home-born, but very skilful; for the same reason, indeed, that their *sailors* were,—from previous practice in the merchant-service. So Xen. de Repub. Ath. i. 20, καὶ κυβερνῆται ἀγαθοὶ γίνονται δι' ἐμπειρίαν τε τῶν πλοίων καὶ διὰ μελέτην· ἐμελέτησαν δὲ οἱ μὲν πλοῖον (a bark) κυβερνῶντες, οἱ δὲ ὁλκάδα· οἱ δ' ἐντεῦθεν ἐπὶ τριήρα κατέστησαν, 'are put in charge of a trireme:' for so I would point the passage. Ὑπηρεσίαν stands here, as in Isocr. Paneg. 39, for ὑπηρεσίας, which occurs infra vi. 31, 3, or ὑπηρέτας, meaning the crew at large; who were under the command of the κυβερνήτης, with the exception of the mariners. So Arrian, E. A. vi. 1, αἱ δὲ ὑπηρεσίαι αὐτῷ ἐς τὰς ναῦς ξυνεπληρώθησαν. Comp. vii. 19.

2. καὶ ἐπὶ τῷ κινδύνῳ—ξυναγωνίζεσθαι] 'and, for the danger's sake, no one of the foreigners would bring himself to fly his country.' Δέχεσθαι has here the very rare sense,—often found in the Latin *sustinere*,—to *bring oneself*, to *bear* to do a thing. There is something peculiarly appropriate in the phrase φεύγειν τὴν [γῆν], since the very act of taking service with the enemies of their country (which was in subject-alliance with Athens) would involve *exile* from that country. The Schol. would seem to have supposed another hold on the foreign seamen, in the circumstance that, if *they* deserted, their *countrymen* would be punished for it. But of this no vestige is to be recognised in our author; and indeed the view involves something so far-fetched, and so inconsistent likewise with the words of the Scholiast, which

ἐκείνοις ξυναγωνίζεσθαι. 3. καὶ τὰ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ παραπλήσια δοκεῖ εἶναι· τὰ δὲ ἡμέτερα τούτων τε ὧνπερ ἐκείνοις ἐμεμψάμην ἀπηλλάχθαι, καὶ ἄλλα οὐκ ἀπὸ τοῦ ἴσου μεγάλα ἔχειν. 4. ἢν τ' ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσούμεθα· καὶ οὐκέτι ἐκ τοῦ ὁμοίου ἔσται, Πελοποννήσου μέρος τι τμηθῆναι, καὶ τὴν Ἀττικὴν ἅπασαν· οἱ μὲν γὰρ οὐχ ἕξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεί, ἡμῖν δέ ἐστι γῆ πολλὴ καὶ ἐν νήσοις καὶ κατ' ἤπειρον· μέγα γὰρ τὸ τῆς θαλάσσης κράτος. 5. σκέψασθε δέ· εἰ γὰρ ἦμεν νησιῶται, τίνες ἂν ἀληπτότεροι ἦσαν;

precede, διωχθήσονται ὑπὸ τῶν ναυτῶν, and those which follow, βιαζομένων, πολιορκουμένων ὑπὸ Ἀθηναίων διὰ τὴν ἀπόστασιν τῶν ναυτῶν, that I suspect them to have been inadvertently introduced from the margin, where they had been noted down by some half-learned sciolist. By the *hope* here spoken of is meant that of personal safety and victory.

3. In the remaining part of this chapter, the circumstances and condition of the *Athenians* are opposed to those of the *Lacedæmonians*, and shown to be free from the disadvantages which attached to theirs, and to possess advantages peculiarly their own, if they do not throw them away by meeting the enemy's superior land-forces in the open field, nor—provoked by the ravages their territory might suffer by being laid waste—risk an engagement in which *victory* would bring them little profit, and *defeat* might lead to irreparable ruin.

τοιαῦτα καὶ παραπλήσια] 'such or thereabouts.' The καὶ stands for ἤ, as infra i. 22, 140. vii. 78: and Plut. de Sanit. Tuend. 17, ὕδατος προσφέρεσθε καὶ δύο καὶ τρία ποτήρια. So, on the other hand, we have ἤ used for καὶ, *et*, in another passage of Plut. de San. Tuend. 14, ἀναγινώσκοντας ἢ ἀναφωνοῦντας, where Wyttenb. causelessly for ἤ conjectures καί.

τὰ δὲ ἡμέτερα—ἔχειν] 'our situation, on the contrary, is free from the *disadvantages* I have noticed in theirs; and possesses other and high *advantages*, in a far greater degree.' In οὐκ ἀπὸ τοῦ ἴσου μεγάλα, we have a *refined* mode of expression for μείζονα, with which compare another, infra iv. 87, οὐκ ἴσον, for μεῖζον.

4. ἐκ τοῦ ὁμοίου] See Matth. Gr. Gr. § 574, and note infra ii. 3. Μέγα γὰρ τὸ τῆς θαλάσσης κράτος. This whole passage was evidently had in view by Aristides, ii. 15, C. iii. 228, C.

5. σκέψασθε δὲ] A formula, as at iii. 58, requesting attention; q. d. 'Consider [what I say].' Similar to this is another occasionally found in the classical writers, σκόπει δέ. In 2 Tim. ii. 7, we have the complete expression, νόει ἃ λέγω· δῴη γάρ, &c.

εἰ γὰρ] Pop., on the authority of several MSS., has between εἰ γὰρ inserted μέν. This, however, I have, with Bekk. and Goell., thought proper not to receive. As to the reason urged by Pop., that such is required by the apodosis, καὶ νῦν for νῦν δέ, in the only passage he has cited, (Lucian, Dial. Nept. viii. 4, καὶ πάλαι μέν—καὶ νῦν,) there exists, in effect, no apodosis, because there is no *opposition*, the καὶ there corresponding to the καὶ preceding, and the καὶ νῦν having the ordinary sense *nunc quoque*. In the present passage there is even less approach to opposition; since καὶ νῦν has here a use occasionally found in Aristotle and other argumentative writers, which may be called *inferential*, serving to draw a conclusion, like the Latin *jam vero* and our 'now then;' q. d. 'since things are as they are, *wherefore*,' &c.; a sense, this, also observable in a passage of St. John, xvii. 5, ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς—καὶ νῦν δόξασόν με σύ, Πάτερ, 'itaque, quare, accordingly.' And, alluding to this use, the Schol. on Eurip. Hec. 996, Σῶσον νῦν αὐτὸν, remarks that the νῦν is συμπερασματικὸν, for δή. This, too, is what Hesych. means when he explains καί νύ κε by καὶ δὴ ἄν, where νὺ is poetic for νῦν, which the Schol. on Eurip. rightly says is the true accentuation of the νυν conclusive; the υ being short, as the metre demands in the above passage of Eurip. If it be asked, How, then, came the μέν to find its way into the present passage? that is, indeed, a question more easily asked than answered. I suspect the εἰ μὲν γὰρ to have arisen from the οἱ μὲν γὰρ a little before, which may be supposed to have been still in the copyist's mind.

τίνες ἂν ἀληπτότεροι ἦσαν;] 'who would have been more unassailable?' On

καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου διανοηθέντας, τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις ὑπὲρ αὐτῶν ὀργισθέντας, πολλῷ πλείοσι μὴ διαμάχεσθαι, (κρατήσαντές τε γὰρ, αὖθις οὐκ ἐλάσσοσι μαχούμεθα, καὶ ἢν σφαλῶμεν, τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυται· οὐ γὰρ ἡσυχάσουσι, μὴ ἱκανῶν ἡμῶν ὄντων ἐπ᾽ αὐτοὺς στρατεύειν,) τήν τε ὀλόφυρσιν μὴ οἰκιῶν καὶ γῆς ποιεῖσθαι, ἀλλὰ τῶν σωμάτων· οὐ γὰρ τάδε τοὺς ἄνδρας, ἀλλ᾽ οἱ ἄνδρες ταῦτα κτῶνται. 6. καὶ, εἰ ᾤμην πείσειν ὑμᾶς, αὐτοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δρῶσαι, καὶ δεῖξαι Πελοποννησίοις ὅτι τούτων γε ἕνεκα οὐχ ὑπακούσεσθε.

CXLIV. Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι,

the term ἀλητ. see note supra i. 37. On the thing itself, compare Xen. de Rep. Ath. ii. 14, εἰ γὰρ νῆσον οἰκοῦντες, θαλασσοκράτορες ἦσαν Ἀθηναῖοι, ὑπῆρχεν ἂν αὐτοῖς ποιεῖν μὲν κακὸν, εἰ ἠβούλοντο, πάσχειν δὲ μηδὲν ἕως τῆς θαλάττης ἦρχον, μηδὲ τμηθῆναι τὴν ἑαυτῶν γῆν, μηδὲ προσδέχεσθαι πολεμίους.

ὅτι ἐγγύτατα τούτου διανοηθέντας] 'bending our thoughts, and framing our plans as near as possible thereto,' viz. to the state of islanders, cultivating their views and dispositions. Compare infra iii. 40. Of the words following, τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, &c., the sense is, 'to let go, abandon all care about lands and houses, [as comparatively of no value,] and take care of the city and the sea.' So in the Ranæ of Aristoph., to the question πῶς οὖν τις ἂν σώσειε τοιαύτην πόλιν (namely, as Athens), Æschylus is made to answer, v. 1511, τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων· Πόρον δὲ τὰς ναῦς, ἀπορίαν δὲ τὸν πόρον.

τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυται] 'there will likewise be lost your dominion over the allies.' Pres. for fut. Similar are the following passages of Xen. Mem. iii. 6, 7, ἥττων δὲ ὢν καὶ τὰ οἰκεῖα προσαποβάλοι ἄν. Arrian, Exp. Alex. iv. 23, 11, αὐτός τε ἀπόλλυται καὶ τὴν πόλιν προσαπώλεσεν. Herodot. i. 207, 16, ἐσσωθεὶς μὲν προσαπολλύεις πᾶσαν τὴν ἀρχήν.

τήν τε ὀλόφυρσιν μὴ οἰκιῶν καὶ γῆς ποιεῖσθαι] 'make not your lamentation for,' lit. *moaning:* for in ὀλόφ. we have a very strong term, of which I know of no example elsewhere except in Liban. Or. p. 509. The genit. has here the force treated of by Matth. Gr. Gr. § 342, 1, on the subject of the genit. put with substantives or verbs, where otherwise περὶ with the genit. is used. The sense, then, is 'lamentation for,' 'on account of.' So Ezek. xxiv. 17, 'make no lamentation for the dead,' Sept. στεναγμὸν αἵματος, *luctus mortuorum*, as Kimchi explains. By οἰκιῶν are meant both the suburban villas and the *granges* scattered up and down the country; by γῆς, the *farms* of which those were the residences. Of τῶν σωμάτων the sense is, 'the *persons* who possess the things in question,' as opposed to the thing or property. Similarly we have τὰ σώματα and τὰ χρήματα opposed in Xen. Cyr. vii. 5, 26, and Mem. i. 9, 7. Pol. iii. 17, 10. Onosand. Strat. p. 106, 2. And in like manner are opposed in our language the two terms *lives* and *property*.

οὐ γὰρ τάδε—κτῶνται] 'for these things do not possess the men [who hold them], but men these things:' a pointed and perhaps adagial dictum, intended to show the infinitely greater preciousness of the one as compared with the other, and of a similar character to that infra vii. 77, ἄνδρες γὰρ πόλεις, &c., where see note.

6. καὶ, εἰ ᾤμην, &c.] Of these words the full sense is, 'Nay, if I had thought I should persuade [you], I would have counselled you to go forth, and yourselves destroy them, and [thereby] show to the Peloponnesians that you will not for these [or any such things] submit [to their demands];' thereby evincing their inflexible resolution never to submit.

CH. CXLIV. The speaker now concludes in the language of encouragement and counsel. He tells them that he sees every reason to hope for a favourable issue in the struggle for independence, provided they would not grasp at new acquisitions, but be content with acting on the defensive, and not exposing themselves to unnecessary dangers.

1. ἔχω] 'I have [to say],' which latter word is *expressed* in a passage of St. Luke, vii. 40. Ἔς ἐλπίδα, 'as to hope.'

ἢν ἐθέλητε ἀρχήν τε μὴ ἐπικτᾶσθαι ἅμα πολεμοῦντες, καὶ κινδύνους αὐθαιρέτους μὴ προστίθεσθαι· μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας ἡμῶν ἁμαρτίας, ἢ τὰς τῶν ἐναντίων διανοίας. 2. ἀλλ᾽ ἐκεῖνα μὲν καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν, 'Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι χρῆσθαι, ἢν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων ξυμμάχων (οὔτε γὰρ ἐκεῖνο κωλύει ἐν ταῖς σπονδαῖς οὔτε τόδε), τὰς ‡ δὲ πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ αὐτονόμους ἔχοντες ἐσπεισάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς αὑτῶν ἀποδῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἑκάστοις, ὡς βούλονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκας· πολέμου δὲ οὐκ ἄρξομεν, ἀρχο-

μὴ ἐπικτᾶσθαι] i. e. 'not to make fresh acquisitions' of empire. So Xen. Hist. vii. 1, 2, ναυτικὸν ἐπικτᾶσθαι. The force of the ἐπι is 'in addition to,' as in Hdot. ii. 79, οὐδένα ἐπικτ. 'make no additions.' Pol. xvii. 7, 1, ἐκχωρεῖν ὧν ἐπέκτηνται, 'which they had acquired in addition to those they had received from their ancestors.' Of ἅμα πολεμοῦντες the sense is, 'while carrying on the war:' an example, this, of the idiom treated on by Matth. Gr. Gr. § 565, obs. 2, of the participle in definitions of time, joined with adverbs such as αὐτίκα, εὐθὺς, μεταξὺ, and ἅμα. So Herodot. ix. 57, ἅμα καταλαβόντες, and iv. 160, κτίζοντες ἅμα. It occurs not unfrequently in Xenophon, chiefly before the participle both of present and past time; though sometimes after it.

κινδύνους αὐθαιρέτους μὴ προστίθεσθαι] 'and not add (adsciscere, as supra i. 78, οἰκεῖον πόνον πρ.) voluntary perils [to necessary ones].' Διανοίας, 'plans.'

2. ἅμα τοῖς ἔργοις] *dum ipsæ res gerentur.* Ἀγορᾷ καὶ λιμέσι χρῆσθαι: meaning 'commerce by land and by sea.' Ξενηλασίας μὴ ποιῶσι, 'would abolish that institution by which foreigners were excluded from intercourse with the citizens.' See note on ii. 39, 1.

ἐκεῖνο κωλύει ἐν ταῖς σπονδαῖς] The best mode of encountering the difficulty here existing is, with Abresch, Kistem., and Pop., to take κωλύει in a neutral sense for κώλυμά ἐστι, *impedimento est*; or, with Haack and Goeller, to take it as an impersonal, οὐ κωλύει for οὐδὲν κωλύει. The former method, however, is preferable: and examples of the verb so used occur in Pausan. iv. 25, 8; and Eurip. Phœn. 1004, ἀλλ᾽ εἶα, χώρει· μὴ, τὸ σὸν, κωλυέτω, (for so I point there; and the Schol. well paraphrases, Ὅσον τὸ κατὰ σὲ, μὴ γενέσθω κώλυμα.) Aristoph. Av. 464, ὃν διαμαρτεῖν οὐ κωλύει.

τὰς δὲ] For δὲ, Haack, Pop., and Goell. edit τε, from several of the best MSS., supported by passages of our author infra ii. 70. iii. 46, &c. where we have, answering to μὲν, τε. Yet in those cases there is no apodosis, that being abandoned, by a sort of negligence, found in the best writers. Here an apodosis seems required, and the force of the μὲν and δὲ may be expressed *on the one hand—on the other.* Accordingly I have, with Bekk., retained the δέ. In the words following, εἰ καὶ αὐτονόμους ἔχοντες ἐσπεισάμεθα there is a sort of hypallage, by which the participle stands for a verb, and the verb for a participle; q. d. εἰ καὶ αὐτονόμους εἴχομεν σπεισάμενοι, 'if we held them on the condition of independence, when we made the [last] treaty.'

μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως αὐτονομεῖσθαι] 'when they should grant their own states not a nominal but real independence.' One would have expected ἀποδῶσιν αὐτονομίαν, but instead of this we have the more recondite expression, μὴ σφίσιν ἐπιτηδείως αὐτονομεῖσθαι, 'not to have a [so called] independence regulated suitably to their interest,' i. e. with an oligarchical constitution. So supra i. 19, κατ᾽ ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς ἐπιτηδείως ὅπως πολιτεύσωσι. See also i. 76, and v. 81 & 82. At αὐτοῖς ἑκάστοις repeat ἐπιτηδείως. The words ὡς βούλονται are explanatory.

δίκας δὲ—ἀμυνούμεθα] Render, 'moreover, that we are willing to refer the differences to impartial judgment; but furthermore, that we will not commence hostilities, but will repel them force by force when begun.' For ἀρχομένους one should, suitably to ἄρξομεν before, have

μένους δὲ ἀμυνούμεθα.' ταῦτα γὰρ δίκαια καὶ πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι. 3. εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν (ἢν δὲ ἑκούσιοι μᾶλλον δεχώμεθα, ἧσσον ἐγκεισομένους τοὺς ἐναντίους ἕξομεν), ἔκ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ μέγισται τιμαὶ περιγίγνονται. 4. οἱ γοῦν πατέρες ἡμῶν ὑποστάντες Μήδους,—καὶ οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι, ἀλλὰ καὶ τὰ ὑπάρχοντα ἐκλιπόντες,—γνώμῃ τε πλείονι ἢ τύχῃ, καὶ τόλμῃ μείζονι ἢ δυνάμει, τόν τε βάρβαρον ἀπεώσαντο καὶ ἐς τάδε προήγαγον αὐτά. 5. ὧν οὐ χρὴ λείπεσθαι, ἀλλὰ τούς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι, καὶ τοῖς ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι."

CXLV. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν· οἱ δ' Ἀθηναῖοι, νομίσαντες ἄριστα σφίσι παραινεῖν αὐτόν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ὡς ἔφρασε, καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσειν, δίκῃ δὲ κατὰ τὰς ξυνθήκας ἑτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου, καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο. CXLVI. Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ· ἐπεμίγνυντο δὲ ὅμως ἐν αὐταῖς, καὶ παρ' ἀλλήλους ἐφοίτων, ἀκηρύκτως μέν, ἀνυπόπτως δὲ οὔ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις τοῦ πολεμεῖν.

expected ἄρξοντας, especially as πολέμου ἄρχειν is found supra i. 78 & 81, and ἄρξαι τῆς διαφορᾶς, Dionys. Hal. Ant. iii. 9, and other passages, evidently written in imitation of the present, which may be seen in my note in Transl. Yet ἀρχομένους is sufficiently defended by a passage, closely imitated from this of our author, in Dionys. Hal. Ant. p. 488, ἂν δὲ ἄρξησθε [τοῦ πολεμεῖν] ἀμυνούμεθα: though, indeed, the expression is found (where we cannot suppose imitation) in Xen. Hist. iii. 5, 4, οὐκ ἤρξαντο πολέμου, ἀλλ' ἀμυνόμενοι ἦλθον. Hence it may have been a customary form of expression. And the propriety of the phrase is well justified by Boeckh ap. Pop. as follows: 'Qui belli initium faciunt, non modo ut ab aliis id continuetur ejus initium faciunt, sed sibi ejus initium faciunt, ut id bellum ipsi continuent, itaque etiam ἀρχομένους dici potuit, hoc est ἐν ἀρχῇ ὄντας.'

3. ἧσσον ἐγκεισομένους τοὺς ἐναντίους ἕξομεν] 'we shall find them less keen or eager [to attack us],' as supra i. 69. v. 43. The term ἔγκειμαι is generally used in the physical sense of pressing on the rear of a retreating army; but sometimes, as here, figuratively.

4. οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι] Meaning, 'not with such means of defence and resources for war as we possess.' Compare Dionys. Hal. Ant. p. 58. Pol. i. 3, 7. iv. 31, 4. Γνώμῃ and δυνάμει are datives of *means;* 'by counsel rather than fortune, by courage rather than strength, did they beat back,' &c.: for τε I conjecture γε. Αὐτά, scil. τὰ ὑπάρχοντα, just before. Render, 'raised the state to what it is.' With the expression here, ἐς τάδε προήγαγον, compare similar ones ii. 36, ἦλθον ἐπ' αὐτά, and vi. 18, ἐς τάδε ἦραν αὐτά.

5. Of λείπεσθαι the sense is, 'to be outdone,' literally, 'left behind,' in the race of honour. On the words a little after, τοῖς ἐπιγιγνομένοις—παραδοῦναι, see note supra ch. 71, fin.

Ch. CXLV. οὐδὲν κελευόμενοι ποιήσειν] 'that they would do nothing upon command.' So Dionys. Hal. Ant. v. 54, μηδὲν, ὧν μὴ βούλεται πράττειν, κελευσθεὶς, and 509, 35, μηδὲν δρᾶσαί ποτε ἐξ ἐπιτάγματος.

Ch. CXLVI. ἐπεμίγνυντο] 'they had intercourse with:' meaning the peaceful intercourse of a limited private communication and public negociation — neither, however, wholly free from distrust: a state of affairs well described by the words of Livy ii. 18, 'Bellum indictum; tacitæ induciæ quietum annum tenuere.'

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗ. Β.

I. ΑΡΧΕΤΑΙ δὲ ὁ πόλεμος ἐνθένδε ἤδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἑκατέροις ξυμμάχων, ἐν ᾧ οὔτε ἐπεμίγνυντο ἔτι ἀκηρυκτὶ παρ' ἀλλήλους, καταστάντες τε ξυνεχῶς ἐπολέμουν· γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ χειμῶνα.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτεις σπονδαὶ αἳ ἐγένοντο μετ' Εὐβοίας ἅλωσιν· τῷ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει, ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερωμένης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ, καὶ Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθηναίοις, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκτῳ, καὶ ἅμα ἦρι ἀρχομένῳ, Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων, (ἠγοῦντο δὲ αὐτῶν βοιωταρχοῦντες Πυθάγγελός τε ὁ Φυλείδου καὶ Διέμπορος ὁ Ὀνητορίδου,) ἐσῆλθον περὶ πρῶτον ὕπνον ξὺν ὅπλοις ἐς Πλάταιαν τῆς Βοιωτίας οὖσαν Ἀθηναίων ξυμμαχίδα. 2. ἐπηγάγοντο δὲ καὶ ἀνέῳξαν τὰς πύλας Πλαταιῶν ἄνδρες Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ, βουλόμενοι ἰδίας ἕνεκα δυνάμεως ἄνδρας τε τῶν πολιτῶν τοὺς σφίσιν ὑπεναντίους διαφθεῖραι καὶ τὴν πόλιν Θηβαίοις προσποιῆσαι. 3. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάχου τοῦ Λεοντιάδου ἀνδρὸς Θηβαίων δυνατωτάτου· προϊδόντες γὰρ οἱ Θηβαῖοι ὅτι ἔσοιτο ὁ πόλεμος, ἠβούλοντο τὴν Πλάταιαν, ἀεί σφίσι διάφορον οὖσαν, ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ

Ch. I. Καταστάντες, for καταστηθέντες, scil. ἐς πόλεμον, 'being once engaged in the war,' (as i. 32 & 44.)

Ch. II. 1. γὰρ] The particle is here not, as the Schol. supposes it, *resumptive,* but *inchoative.* Ἐνέμειναν, 'had continued:' a rare signification, but occurring in Æsch. Prom. 545, ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη: and occasionally occurs in the Sept. In περὶ πρῶτον ὕπνον, a little after, we have a phrase also found in Plut. Nic. 5, and Lucian, ii. 524, and iii. 57, περὶ πρώτους ὕπνους. Eubul. ap. Bekk. Anecd. p. 111, μετὰ τὸν πρῶτον ὕπνον. Answering to this is the Virgilian *primo somno,* meaning, in summer, the first watch; in winter, the second.

2. τοὺς σφίσιν ὑπεναντίους] 'their political adversaries:' a rare use, though found in Xen. Cyr. iii. 3, 26. Polyb. i. 11, 14. Of προσποιῆσαι the sense is, 'to bring over,' *conciliare, adjungere.* So Xen. Hist. iv. 2, 28, Λέσβον πρ. τῇ πόλει. Similarly infra iii. 65, βουλόμενοι ἐς τὰ κοινὰ τῶν πάντων Βοιωτῶν πάτρια καταστῆσαι.

καθεστῶτος, προκαταλαβεῖν· ᾗ καὶ ῥᾷον ἔλαθον ἐσελθόντες, φυλακῆς οὐ προκαθεστηκυίας. 4. θέμενοι δὲ ἐς τὴν ἀγορὰν τὰ ὅπλα, τοῖς μὲν ἐπαγομένοις οὐκ ἐπείθοντο ὥστ' εὐθὺς ἔργου ἔχεσθαι, καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν· γνώμην δὲ ἐποιοῦντο κηρύγμασί τε χρήσασθαι ἐπιτηδείοις, καὶ ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν ἀγαγεῖν, (καὶ ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα,) νομίζοντες σφίσι ῥᾳδίως τούτῳ τῷ τρόπῳ προσχωρήσειν τὴν πόλιν. III. Οἱ δὲ Πλαταιῆς ὡς ᾔσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους καὶ ἐξαπινάιως κατειλημμένην τὴν πόλιν, καταδείσαντες, καὶ νομίσαντες πολλῷ πλείους ἐσεληλυθέναι, (οὐ γὰρ ἐώρων ἐν τῇ νυκτί,) πρὸς ξύμβασιν ἐχώρησαν, καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον. 2. πράσσοντες δέ πως ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας, καὶ ἐνόμισαν, ἐπιθέμενοι, ῥᾳδίως κρατῆσαι· τῷ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι. 3. ἐδόκει οὖν ἐπιχειρητέα εἶναι· καὶ ξυνελέγοντο, διορύσσοντες τοὺς κοινοὺς

4. *θέμενοι—τὰ ὅπλα*] 'having piled their arms (spears and shields) in the market-place.' That such is the sense of the disputed expression, *θέσθαι τὰ ὅπλα*, has been fully shown by Poppo and Arnold, and had been partly pointed out by myself in note in Transl. Only of the two cognate senses, 'to pile arms,' (*arma ponere*,) and 'to take post at,' 'make any place a *place d'armes*,' I have there, with Bredow, adopted the *latter*; whereas I am now of opinion that the *former* is to be preferred; especially from the sense 'to take part' arising, as I have there shown, from that of piling arms, and here very well admitting of being included. It is well observed by Arnold, that the Greek heavy-armed soldiers, whenever they halted on a march, piled their spears and shields [retaining their swords], and did not resume them till the halt was over. And when they *encamped* any where, an open space was left for piling the arms; and this naturally served as a parade, or *place d'armes*.

Of *ἔργου ἔχεσθαι* the sense is, 'to apply to the work,' namely, of *war*. So supra i. 49, *ἔργου πᾶς εἶχετο*.

ἀνεῖπεν] 'proclaimed aloud.' The term includes also a sense of *inviting*, which is to be supplied at *τίθεσθαι*. There is, in fact, a blending of the direct and indirect mode of expression. The former would have been *ἀνεῖπεν· Εἴ τις βούλεται—ξυμμαχεῖν, τιθέσθω παρ' ἡμῖν τὰ ὅπλα*. The import here of the expression *τίθεσθαι τὰ ὅπλα* is nearly the same as a little before; only in the present case, with the sense of *piling arms* there is united that of *joining arms* generally; meaning, that they should come in arms from their houses, and by piling arms along with these, have it understood they were to be taken up and used in the same common cause. Compare infra iv. 68, and a passage of Diod. Sic. xii. 66, p. 524, *ἐκήρυξέ τις ἀφ' ἑαυτοῦ τοὺς βουλομένους τίθεσθαι τὰ ὅπλα μετὰ Ἀθηναίων καὶ Μεγαρέων*. Of *κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν*, the sense is well expressed by Poppo, 'ita ut communi omnium Bœotorum consociationi, iis legibus quæ a majoribus inter eos sanctæ essent, adscriberetur.' (See his Proleg. i. 2, p. 11, sq., and p. 292.) The expression in question was used for the purpose of reminding them of their common Ætolian origin with themselves, and to hint that Platæa might again become, what it had been in the time of their fathers, a member of the Bœotian body, and not that of aliens in blood, like the Athenians.

CH. III. 1. *ἐς οὐδένα οὐδὲν ἐνεωτ.*] 'they offered no harm to any one.' So elsewhere *νεώτερα ποιεῖν*, or *ποιεῖσθαι ἔς τινα*: and Aristoph. Conc. 338, *νεώτ. ὁρᾶν*.

2. *οὐ βουλομένῳ ἦν*, &c.] 'it was not to their mind or liking:' an idiom with participles of willing, &c., of which I have adduced several examples in Note Transl. See also Matth. Gr. Gr. § 391, *e*.

3. *διορύσσοντες τοὺς κοινοὺς τοίχους*] A matter, this, of no difficult accomplish-

τοίχους, παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν φανεροὶ ὦσιν ἰόντες· ἁμάξας τε ἄνευ τῶν ὑποζυγίων ἐς τὰς ὁδοὺς καθίστασαν, ἵν' ἀντὶ τείχους ᾖ· καὶ τἆλλα ἐξήρτυον ᾗ ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον ἔσεσθαι. 4. ἐπεὶ δὲ ὡς ἐκ τῶν δυνατῶν ἑτοῖμα ἦν, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτούς, ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται, καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται, ἀλλ', ἐν νυκτὶ φοβερώτεροι ὄντες, ἧσσους ὦσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν. προσέβαλόν τε εὐθύς, καὶ ἐς χεῖρας ᾖεσαν κατὰ τάχος.

IV. Οἱ δ' ὡς ἔγνωσαν ἠπατημένοι, ξυνεστρέφοντό τε ἐν σφίσιν αὐτοῖς, καὶ τὰς προσβολὰς, ᾗ προσπίπτοιεν, ἀπεωθοῦντο. 2. καὶ δὶς μὲν ἢ τρὶς ἀπεκρούσαντο· ἔπειτα, πολλῷ θορύβῳ αὐτῶν τε προσβαλλόντων, καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν οἰκιῶν,

ment, from the materials of the walls of private houses in ancient times consisting chiefly of clay, or sun-burnt brick. Hence we not unfrequently read of house-walls being *dug through*.

ἵν' ἀντὶ τείχους ᾖ] 'that it might be for a rampart' or barricado. So Appian, P. B. vii. 25, *ἵνα ἀντὶ τείχους ᾖ*. Herodot. viii. 97, *ἵνα ἀντὶ σχεδίης ἔωσι καὶ τείχεος*. With respect to the *construction* here, Matth. Gr. Gr. § 302, 2, terms it a *schema Pindaricum et Bœoticum*, by which, with the plural of the subject *masculine* and *feminine*, the verb is put in the singular as with neuters. I prefer, however, with Pop. and Goell., to supply here the words *καθιστάναι τὰς ἁμάξας*, by the schema *πρὸς τὸ σημαινόμενον*; or to suppose that *ἅρματα* was in the mind of the writer.

4. *ὡς ἐκ τῶν δυνατῶν*] 'as far as was possible:' so vii. 74, and without *ὡς* (which is slightly intensive), iv. 51. See Matth. Gr. Gr.

φυλάξαντες—περίορθ.] 'having waited for the time when it was yet night, and the day was just dawning:' a time especially suitable to surprise, as being that when men are most buried in sleep.

ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι—γίγνωνται] Here there is reference to the *other* reason for choosing the dawn, namely, from the dubious light it affords being very embarrassing to those taken by surprise. Render, 'that they (i. e. the Platæans) might engage with them, not by daylight — when they would be the more courageous, and be on a footing of equality [with them] — but in the night when,' &c.

In *ἐκ τοῦ ἴσου* we have a phrase for adject. *ἴσοι*. The *literal* sense of the words *καὶ [ὅπως] σφίσιν ἐκ τοῦ ἴσου γίγνωνται*, &c., is, 'and in order that they (the Thebans) might not be on a footing of equality with themselves, but that being more timid [as] in the night, they might be in a condition of inferiority, as regarded their own acquaintance with the city.' Pop. takes *ἧσσους εἶναι* as standing for *ἡσσᾶσθαι*, 'ut a suâ experientiâ vincerentur.' But that would involve a considerable harshness in the Greek, such as were rather suited to the style of Pindar than of Thucydides. Unless we supposed here an ellipsis of *ἀπὸ* or *περὶ*, I should be inclined to think that our author wrote *τῇ σφετέρᾳ ἐμπειρίᾳ*, as probably Valla had in his copy, from his rendering 'suâ experientiâ.' The ς and the *iota adscriptum* are perpetually confounded by the scribes. Finally, *φοβερώτεροι* is to be taken in a neuter sense (like our *fearful*) to signify 'more timid:' a use, this, found in Arrian, and Xen. Cyr. iii. 3, 19, and Œcon. vii. 25. So also the Latin *formidolosus* in Tacit. Ann. i. 6.

CH. IV. 1. *ξυνεστρέφοντο*] 'closed their ranks, threw themselves into close order;' forming what the Greek military writers call a *πλινθίον*. See Xen. Cyr. vii. 1, 12. So inf. iv. 125, *ξυναγαγὼν ἐς τετράγωνον τάξιν τοὺς ὁπλίτας*. Of *ἀπεωθοῦντο* the sense is, 'endeavoured to repulse;' the idea of *endeavour* being inherent in the imperfect, from its denoting action commenced or contemplated, but not completed.

2. *θορύβῳ*] The word has not here the usual sense *tumult, confusion*, but that formerly belonging to our word *uproar*; namely, a confused noise, *clamor cum tumultu*, as often in Xenophon, (see Lex. Xen.) though rarely elsewhere.

καὶ τῶν γυναικῶν—βαλλόντων] Render,

κραυγῇ τε καὶ ὀλολυγῇ χρωμένων, λίθοις τε καὶ κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου, ἐφοβήθησαν· καὶ τραπόμενοι ἔφυγον διὰ τῆς πόλεως, ἄπειροι μὲν ὄντες οἱ πλείους, ἐν σκότῳ καὶ πηλῷ, τῶν διόδων ᾗ χρὴ σωθῆναι, (καὶ γὰρ τελευτῶντος τοῦ μηνὸς τὰ γιγνόμενα ἦν,) ἐμπείρους δὲ ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν, ὥστε διεφθείροντο πολλοί. 3. τῶν δὲ Πλαταιῶν

'both they making the attack, and the women, and withal the slaves, setting up a shout and halloo, and pelting them with stones and tiling from the roofs:' for in ancient times, among the Greeks, even the weaker sex took an active part on such occasions as the present, and evinced a most daring courage in assailing the enemy by missiles from the house-roofs. See infra iii. 59. Herodot. viii. 12. Dionys. Hal. Ant. 415, 10. 497, 4. 641, 7. Pausan. ii. 20, 8. iv. 21 & 29. Polyæn. viii. 59. Plut. Syll. 9. That *ἀπὸ τῶν οἰκιῶν* must be construed, not with *κραυγῇ τε καὶ ὀλολυγῇ χρωμένων*, is certain from iii. 74, 1, *γυναῖκες βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεράμῳ*. Of the terms *κραυγῇ* and *ὀλολυγῇ*, the former is supposed to have reference to the men; the latter, to the women. So *ὀλολυγμὸς* is used in Æschyl. Theb. 254, and Ag. 27, 570. And Pollux, i. 27, says, *ὀλολυγὴ* is a term pecularly appropriate to women. Such, too, appears from Synes. Epist. 164, C. *ἀνδρῶν οἰμωγὴ, γυναικῶν ὀλολυγή*. The word denotes, not a *hallooing*, but *yelling*, or *howling*; what in Latin is expressed by *ululatus*, a term,—like the one in question,—chiefly used of women. So Virg. Æn. xi. 395, 'Ast aliæ tremulis *ululatibus* æthera complent.' Here it seems to denote the *whoop* or *war-cry*; (so Cæs. Bell. G. v. 36, 'conclamant atque *ululatum tollunt*:') and if so, the term may have reference alike to the women and the men.

With respect to the term *κέραμος*, it is,—like our *tile* and *brick*,—used in a generic sense to signify *tiling* or *tiles*, as in Herodot. vii. 12. Aristoph. Nub. 1127. Xen. Mem., where we have *λίθοι καὶ πλίνθοι καὶ κέραμος*.

καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου] This cannot mean, what the translators understand, that 'they were incommoded by the rain which fell in the night,' being thus wet to the skin: but the words must have reference to some circumstance that far more increased their present hardship, namely, that 'a beating rain, which had fallen plentifully throughout the night, still continued.' There is here, as often, a blending of two clauses into one. Expressed at full length, the sentence would have run thus: *καὶ ὑετοῦ, διὰ νυκτὸς πολλοῦ γενομένου, ἅμα ἐπιγιγνομένου*. It is observable that *ἐπιγίνεσθαι*, when used of *rain* or *wind*, always carries with it the idea of what is *heavy* or violent. So infra iv. 30, *πνεύματος ἐπιγενομένου*, and iv. 3, *χειμὼν ἐπιγενόμενος*. Herodot. viii. 13, *αὐτοῖς χειμών τε καὶ ὕδωρ ἐπεγένετο*. Xen. Hist. i. 6, 20, *ὕδωρ ἐπιγενόμενον πολύ*. Adopting the above view of the sense, Thirlwall has well expressed what our author seems to have had in mind, by writing, 'a heavy rain [too having] increased the confusion caused by the darkness,' or rather the dubious light of twilight.

The words a little after, *ἄπειροι ὄντες*, must be construed with *τῶν διόδων*, as they were plainly done by Dionys. Hal., who in his Ant. p. 952, has *δι' ἀπειρίαν τῶν διόδων*. The parenthetical words, *καὶ γὰρ τελευτῶντος τοῦ μηνὸς*, have reference to *ἐν σκότῳ*. And the sense is, not,—as Hobbes and Smith render,—'*at* the *change* of the moon;' but, 'at the *waning* or *decline* of the moon,' or the three days during which the moon is in conjunction with the sun, and is therefore invisible.

τοῦ μὴ ἐκφεύγειν] scil. *αὐτούς*. Poppo remarks, that the infin. here denotes, not, as elsewhere, *counsel* or *purpose*, but *effect*, as in Cantacuz. ii. 35, *διέσεισεν αὐτοῦ τοὺς λογισμοὺς τοῦ μὴ οἴεσθαι*, &c. Unless (he adds) we prefer to join *τοῦ μὴ ἐκφ.* with *διώκοντας*, and so render 'eo consilio ut,' &c. Certainly it would involve a degree of harshness to suppose effect denoted by *τοῦ μὴ ἐκφεύγειν*, immediately followed, as these words are, by others denoting *result*. Moreover, in the passage above cited of Cantacuz., *τοῦ μὴ* simply stands for *ὥστε μή*; which cannot be the case here. Preferable, therefore, is the latter mode of taking the words. Construe, *ἔχοντες ἐμπείρους τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν*, 'those who pursued them that they might not escape,' for the purpose of preventing their escape. Thus *τοῦ μὴ* here, as not unfrequently in our author, stands for *ἕνεκα τοῦ μὴ* or *ὥστε μή*, on which idiom see Matth. Gr. Gr. § 540, obs. 1.

3. *δὲ*] I have thought proper, with

τις τὰς πύλας ᾗ ἐσῆλθον,—καὶ αἵπερ ἦσαν ἀνεῳγμέναι μόναι,—ἔκλῃσε, στυρακίῳ ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν μοχλὸν, ὥστε μηδὲ ταύτῃ ἔτι ἔξοδον εἶναι. 4. διωκόμενοί τε κατὰ τὴν πόλιν, οἱ μέν τινες αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες ἔρριψαν ἐς τὸ ἔξω σφᾶς αὐτούς, καὶ διεφθάρησαν οἱ πλείους· οἱ δὲ, κατὰ πύλας ἐρήμους, γυναικὸς δούσης πέλεκυν, λαθόντες καὶ διακόψαντες τὸν μοχλὸν, ἐξῆλθον οὐ πολλοὶ, αἴσθησις γὰρ ταχεῖα ἐπεγένετο· ἄλλοι δὲ ἄλλῃ τῆς πόλεως σποράδην ἀπώλλυντο. 5. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυνεστραμμένον, ἐσπίπτουσιν ἐς οἴκημα μέγα, οὗ ἦν τοῦ

Bekk. and Goell., to retain the vulg. *δέ*; for the *τε*, edited by Pop., from several MSS., would here be little suitable. *Στυρακίῳ—μοχλόν*. By *στυρακίῳ* understand an iron spike such as that wherewith the end of a spear was shod, in order to admit of its being fixed to the ground: and by *βάλανος*, the iron bolt which was inserted into the *μοχλὸς*, or bar of a gate, (the main instrument of security,) for the purpose of keeping this firmly in its place. Now one end of this *bar* was firmly fastened to a strong staple driven into one of the door-posts. It was then raised and drawn across the door, or doors, and let into the other post by a niche or groove, made to receive the end of it. Then, from the other side of the post, and exactly opposite to it, was drilled an orifice, which was called the *βαλανοδόκη*, into which was introduced the *βάλανος*, which extended to the end of the orifice, and also ran into the end of the bar, which had a hole drilled into it, for the purpose of receiving it. Thus the bar was secured in its place by this bolt, which, moreover, was so deeply let into the orifice, that it could not be drawn out by the fingers, but required a certain instrument called the *βαλανάγρα*, or catch-bolt, by which it was drawn out.

The above view as to the import of these terms *στυράκιον* and *βάλ.*, before propounded by me in note in Transl., and 1st ed., has since (I find) been adopted by Goell. and Arn., of whom the latter has thrown some further light upon this somewhat obscure point, namely, as to the *mode* by which the *βάλανος* was drawn out. From a passage of Æneas Tact., where a *σίφων*, or pipe, is mentioned as an essential part of the *βαλανάγρα*, he shows that the *βαλανάγρα* was a sort of hollow key, whose pipe exactly corresponded in size to the *βάλανος*, so as to go round the outside of it, and take a firm hold on it. Hence, he adds, the various tricks mentioned by the above writer, Tact. ch. 18, for taking the measure of the *βάλανος*, in order to get a false key made to extract it, and for tampering with the hole into which the bolt was inserted so as to prevent it from going quite home. The effect of the person's thrusting this spike in would be, as Arn. observes, 'exactly that of spiking the touch-hole of a cannon; it could not again be extracted, as there was no proper key at hand to fit to it.'

Finally, I would observe, the only remaining obscurity in the words may be removed by *supplying*, what our author should properly have *expressed*, *καὶ αὐτὸ ἐμβαλὼν* before *ἐς τὸν μοχλὸν*, as in a kindred passage of Aristoph. Vesp. 200, *καὶ τὸν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλόν*.

4. *ἐρήμους*] 'unguarded;' lit. 'abandoned of guards.' So infra v. 4, *πόλιν ἔρημον*.

5. *οἴκημα μέγα*] Meaning, the Schol. thinks, a *tower*. But surely the term in question is one little suited to express such a sense: not to mention that the term *μέγα* were in that case little applicable; the size of towers being by no means so considerable as to deserve the epithet *great*. Again, understanding the expression, with Pollux, to mean *the prison*, we encounter an equal objection, in the absence of the *article*, which were in that case indispensable; not to mention that the gates being open, is quite adverse to that view. It is true that infra iv. 47, we have, *ἐς οἴκημα μέγα κάθειρξαν*, where some take *οἴκημα* to mean *prison*; but there the same difficulty recurs, in the absence of the *article*. It is best, then, to assign the usual sense *edifice*, though of what kind nothing can be determined. It must have been some *public* building; it not being usual among the ancients to allow *private* houses to be built in contiguity with a wall: though, indeed, that was not *always* forbidden; as appears from Livy, x. 10, 'duo ex oppidanis, quorum erant *ædificia juncta muro*.' And other passages to the same purpose may be seen in my note on Acts ix. 25.

τείχους, καὶ αἱ πλησίον θύραι ἀνεῳγμέναι ἔτυχον αὐτοῦ, οἰόμενοι πύλας τὰς θύρας τοῦ οἰκήματος εἶναι, καὶ ἄντικρυς δίοδον ἐς τὸ ἔξω. 6. ὁρῶντες δ' αὐτοὺς οἱ Πλαταιῆς ἀπειλημμένους, ἐβουλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἴκημα, εἴτε τι ἄλλο χρήσωνται. 7. τέλος δὲ οὗτοί τε καὶ ὅσοι ἄλλοι τῶν Θηβαίων περιῆσαν, κατὰ τὴν πόλιν πλανώμενοι, ξυνέβησαν τοῖς Πλαταιεῦσι, παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα, χρήσασθαι ὅ τι ἂν βούλωνται. 8. οἱ μὲν δὴ ἐν τῇ Πλαταίᾳ οὕτως ἐπεπράγεσαν. V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς παραγενέσθαι πανστρατιᾷ, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς ῥηθείσης περὶ τῶν γεγενημένων, ἐπεβοήθουν. 2. ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον τῆς νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ γὰρ Ἀσωπὸς ποταμὸς ἐῤῥύη μέγας, καὶ οὐ ῥᾳδίως διαβατὸς ἦν. 3. πορευόμενοί τε ἐν ὑετῷ, καὶ τὸν ποταμὸν μόλις διαβάντες, ὕστερον παρεγένοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων, τῶν δὲ ζώντων ἐχομένων. 4. ὡς δ' ἤσθοντο οἱ Θηβαῖοι τὸ γεγενημένον, ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν· (ἦσαν γὰρ καὶ ἄνθρωποι κατὰ τοὺς ἀγροὺς καὶ κατασκευή, οἷα ἀπροσδοκήτου κακοῦ ἐν εἰρήνῃ γενομένου·) ἐβούλοντο γὰρ σφίσιν εἴ τινα λάβοιεν ὑπάρχειν ἀντὶ τῶν ἔνδον, ἢν ἄρα τύχωσί τινες ἐζωγρημένοι.

αἱ πλησίον θύραι] '*Propinquæ januæ*, quæ sane in adversa ædificii, quod ad murum pertinebat, parte erant.' (Haack.)

In *ἄντικρυς δίοδον ἐς τὸ ἔξω*, the term *ἀντ.* is by Pop. and Goell. explained *ex adverso*, or *recta*. The latter sense is preferable. Render, 'supposing that there was a ready passage outside,' 'a passage right outwards.' It may, indeed, be thought that that sense would require *ἀντικρύ*, (see Lobeck on Phryn. p. 444,) but it has been shown by Blomf. on Æschyl. Choëph. 186, that the distinction made by the grammarians between *ἄντικρυς* and *ἀντικρύ* is groundless.

7. *χρήσασθαι ὅ τι ἂν βούλωνται*] 'to treat them as they choose:' a frequent form of expression to imply surrendering at discretion; as infra iv. 69. vii. 35.

8. *οὕτως ἐπεπράγεσαν*] 'thus fared they,' 'such was their [miserable] condition:' as often in Herodot. *οὕτω ἔπραξαν* is used in the sense 'hac fortunâ (i. e. calamitate) usi sunt;' e. g. iii. 25. vi. 44. viii. 129.

CH. V. 1. *ἔδει*] This verb here, and often elsewhere, imports *obligation*, resulting from some *agreement* or preconcerted plan. *Προχωροίη*, scil. *τὰ πράγματα*. See Matth. Gr. Gr. § 524, 3. *Ἐπεβοήθουν*, 'came to their aid.'

2. *ἐῤῥύη μέγας*] 'magnus (i. e. copiosus) fluebat,' 'was running deep.' So Herodot. viii. 138, *ποταμὸς ἐῤῥύη μέγας*.

3. *ἐν ὑετῷ*] The term *ὑετὸς* here bears the sense, not *rain*, but rather *rainy weather*, as infra viii. 42, *ὑετός τε καὶ τὰ ἐκ τοῦ οὐρανοῦ ξυννέφελα*, &c. The expression a little after, *ζώντων ἐχομένων*, stands for *ζωγρηθέντων*: for *ζωγρεῖν*, which properly signifies to *take alive*, generally denotes to *make prisoner*.

4. *κατασκευὴ*] 'moveable property,' here denoting chiefly household furniture and utensils, and implements of husbandry. So in the Pandects cited by Steph. Thes. in voc., we have the phrases *ἡ κατασκευὴ τοῦ ἀγροῦ*, and *ἡ κατ' ἀγρὸν σκευή*, used as synonymous.

εἴ τινα λάβοιεν] Matthiæ, Gr. Gr. § 524, remarks on the interchange here between *εἰ* and *ἤν*. The reason, he thinks, is that 'the last circumstance, the taking of some Thebans, was just before related as actually happening, and as something that the Thebans had just suffered; while the former was first to happen still, and thus was uncertain.' Arn. expresses the difference by rendering, 'Could they succeed in taking any prisoner; should any happen to have been taken alive.' The

5. καὶ οἱ μὲν ταῦτα διενοοῦντο· οἱ δὲ Πλαταιῆς, ἔτι διαβουλευομένων αὐτῶν, ὑποτοπήσαντες τοιοῦτόν τι ἔσεσθαι καὶ δείσαντες περὶ τοῖς ἔξω, κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίως δράσειαν, ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν, τά τε ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς, ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. 6. Θηβαῖοι μὲν ταῦτα λέγουσι, καὶ ἐπομόσαι φασὶν αὐτούς· Πλαταιῆς δ' οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶτον γενομένων, ἤν τι ξυμβαίνωσι, καὶ ἐπομόσαι οὔ φασιν. 7. ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι οὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταιῆς, ἐπειδὴ τὰ ἐκ τῆς χώρας κατὰ τάχος ἐσεκομίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθύς. ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ ληφθέντες, καὶ Εὐρύμαχος εἷς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ προδιδόντες. VI. Τοῦτο δὲ ποιήσαντες, ἔς τε τὰς Ἀθήνας ἄγγελον ἔπεμπον, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Θηβαίοις, τά τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ᾗ ἐδόκει αὐτοῖς. 2. τοῖς δ' Ἀθηναίοις ἠγγέλθη εὐθὺς τὰ περὶ τῶν Πλαταιῶν γεγενημένα· καὶ Βοιωτῶν τε παραχρῆμα ξυνέλαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ, καὶ ἐς τὴν Πλάταιαν ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἄν τι καὶ αὐτοὶ βουλεύσωσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι τεθνηκότες εἶεν. 3. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένῃ τῶν Θηβαίων ὁ πρῶτος ἄγγελος ἐξῆλθε, ὁ δὲ δεύτερος ἅρτι νενικημένων τε καὶ ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ἤδεσαν. 4. οὕτω δὴ οὐκ εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κήρυξ ἀφικόμενος εὗρε τοὺς ἄνδρας διεφθαρμένους. 5. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι στρατεύσαντες ἐς Πλάταιαν, σῖτόν τε ἐσήγαγον καὶ φρουροὺς ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμισαν.

opt.,' he adds, 'expresses a doubt as to the power of the agent; as in the passage of Hdot., so well explained by Hermann, (Append. to Viger, sect. xi.) i. 53, *ἐπειρωτᾶν τὰ χρηστήρια εἰ στρατεύηται, καὶ εἴ τινα προσθέοιτο φίλον*, "to inquire whether he *should* make war, and whether he *could* gain any ally."'

5. *λέγοντες ὅτι οὔτε — δράσειαν*] On this use of the opt. *in oratione obliquâ*, i. e. when the words of another are expressed in the third person, see Matth. Gr. Gr. § 529.

6. *ταῦτα λέγουσι*] 'they allege.' *Ἐπομόσαι*, 'swore [to the observance of].' So Appian, ii. 12, 90, *ἐπώμοσαν τῷ νόμῳ*. Joseph. 256, 42. *Οὔ φασιν*, 'they deny it.' In this idiom the negative always comes first. See Viger and Matthiæ, and also Blomfield on Æschyl. Agam. 361.

CH. VI. 1. *καθίσταντο αὐτοῖς*] 'put affairs on the best footing that present circumstances would permit.'

2. *κήρυκα*] *Non caduceatorem, sed præconem.* (Poppo.)

5. *σῖτόν τε ἐσήγαγον*] 'victualled the place;' i. e. both from the surrounding country, and from Athens. *Τοὺς ἀχρειοτάτους*, 'least fit for military service.' So supra i. 93. Herodot. i. 192 & 211. Xen. Hist. vii. 2, 18.

VII. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου, καὶ λελυμένων λαμπρῶς τῶν σπονδῶν, οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες, παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρεσβείας τε μέλλοντες πέμπειν παρὰ βασιλέα καὶ ἄλλοσε ἐς τοὺς βαρβάρους,—εἴποθέν τινα ὠφέλειαν ἤλπιζον ἑκάτεροι προσλήψεσθαι,—πόλεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως. 2. καὶ Λακεδαιμονίοις μὲν, πρὸς ταῖς † αὐτοῦ ὑπαρχούσαις, ἐξ Ἰταλίας καὶ Σικελίας τοῖς τἀκείνων ἑλομένοις † ναῦς ἐπετάχθησαν ποιεῖσθαι, κατὰ μέγεθος τῶν πόλεων, ὡς ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσομένων· καὶ ἀργύριον ῥητὸν ἑτοιμάζειν, τά τ' ἄλλα ἡσυχάζοντας, καὶ Ἀθηναίους δεχομένους μιᾷ νηῒ ἕως ἂν ταῦτα παρασκευασθῇ. 3. Ἀθηναῖοι δὲ τήν τε ὑπάρχουσαν

Ch. VII. 1. *λελυμένων λαμπρῶς τῶν σπονδῶν*] 'manifestly, decidedly broken.' Evidently imitated from which are the similar expressions in Choricius ap. Fabric. Bibl. Gr. viii. 868, *λελυμένων λαμπρῶς τῶν σπονδῶν*, and Procop. p. 52, 12, *τὴν εἰρήνην λαμπρῶς ἔλυεν*. In the words following, *ὡς πολεμήσαντες παρεσκευάζοντο*, we have a construction not unfrequent in Thucydides, though rarely found elsewhere. I have noted two examples, in Xen. Cyr. i. 3, 13. Herodot. viii. 6, 13.

2. *καὶ Λακεδαιμονίοις — τῶν πόλεων*] On a careful re-examination of this very perplexing passage, I am still, as before, decidedly of opinion, that however harsh, and even solœcistic, be the phraseology, the sense may very possibly be as follows: 'And by the Lacedæmonians, in addition to those already there from Italy and Sicily, ships were enjoined on such as espoused their cause, to be built, in proportion to the size of the states.' It is, indeed, objected by Arn., that 'to understand *πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας* as meaning "besides the ships already in Peloponnesus from Italy and Sicily," is inconsistent with the whole subsequent history; for not a single Sicilian ship had joined the Peloponnesians till the Athenian invasion of Syracuse obliged the Sicilians to take part in the war.' But surely the furnishing of empty ships by a ship-building people, would be no breach of alliance: and there seems in the present sentence to be a reference to the one preceding, *πόλεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως*, by which must be meant almost solely, the Grecian states in Sicily and Italy. Accordingly I am now of opinion, that the words are, as Poppo directs, to be referred to what follows; though I cannot agree with him in assigning to the words the sense, 'et a Lacedæmoniis quidem socii (Græci) præter eas naves, quæ partes ipsorum in Italia et Sicilia amplexis ibi erant, naves fabricari pro magnitudine civitatium jussi sunt.' No little objection is there to supplying (as Poppo does) the nomin. to *ἐπετάχθησαν*, from *τοῖς τἀκείνων ἑλομένοις*: and still more to supplying it, with Goell., from *κατὰ μέγεθος τῶν πόλεων*. Again, to suppose with Arn., Goell., and Pop., that at *αὐτοῦ* is to be understood *ἐν Ἰταλίᾳ καὶ Σικελίᾳ*, from *ἐξ Ἰταλίας καὶ Σικελίας*, (according to which the sense will be, 'in addition to the ships already on the spot in Sicily and Italy, belonging to the allies of Lacedæmon, they were ordered to build others,') involves the greatest harshness. Far more simple and natural is it to regard *ναῦς* as being really, what it at first view appears to be, the *subject* to *ἐπετάχθησαν*: and if the common Greek form *ναῦς* as a nomin. be thought inadmissible in so Attic a writer as Thucydides, we may read *νῆες*. Thus the construction will be, *ναῦς ἐπετάχθησαν τοῖς ἐξ Ἰταλίας καὶ Σικ. τἀκείνων ἑλομένοις ποιεῖσθαι*. Nor need we stumble at the transposition of the article. See note on vi. 64, fin. *Λακεδαιμονίοις* stands plainly for *ὑπὸ τῶν Λακεδαιμονίων*, and *ἐκείνων* for *αὐτῶν*, as at ii. 13. Finally, by *αὐτοῦ* understand *ἐν Λακεδαίμονι*, to be taken from *Λακεδαιμονίοις*: a harshness indeed, but not greater than what is elsewhere observable in our author.

ἑτοιμάζειν] Supply *ἐπετάχθη* from the preceding *ἐπετάχθησαν*. *Δεχομένους μιᾷ νηῒ*, 'with one ship [only].' See infra vi. 76.

3. *τὴν ὑπάρχουσαν ξυμμαχίαν ἐξήτα-*

ξυμμαχίαν ἐξήταζον, καὶ ἐς τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρκυραν, καὶ Κεφαλληνίαν, καὶ Ἀκαρνᾶνας, καὶ Ζάκυνθον· ὁρῶντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, πέριξ τὴν Πελοπόννησον καταπολεμήσοντες. VIII. *Ὀλίγον τε ἐπενόουν οὐδὲν ἀμφότεροι, ἀλλ' ἔῤῥωντο ἐς τὸν πόλεμον· οὐκ ἀπεικότως· ἀρχόμενοι γὰρ πάντες ὀξύτερον ἀντιλαμβάνονται· τότε δὲ καὶ νεότης πολλὴ μὲν οὖσα ἐν τῇ Πελοποννήσῳ, πολλὴ δ' ἐν ταῖς Ἀθήναις, οὐκ ἀκουσίως, ὑπὸ ἀπειρίας, ἥπτετο τοῦ πολέμου, ἥ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν, ξυνιουσῶν τῶν πρώτων πόλεων.* 2. *καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ἧδον ἔν τε τοῖς μέλλουσι*

ζον] 'made a careful survey of the confederacy [already] pertaining to them.' *Μᾶλλον*, i. e. the more diligently. I have here followed Goell. and Arn. in placing a comma, not, as is usually done, after *εἴη*, but after *βεβαίως*: for *βεβαίως*, while not very suitable to *καταπολεμήσοντες*, is entirely so to *φίλια*, as appears from a passage aptly adduced by Goell. infra iii. 10, *καλῶς σφίσι φίλιον*, where the Scholiast explains *καλῶς* by *βεβαίως*. The term is, indeed, one highly applicable, since, as Goeller observes, 'though the states mentioned were already in alliance with Athens, yet the object now was to draw closer the bonds of amity.' With the expression *πέριξ τὴν Πελοπόννησον καταπολεμήσοντες*, of which the sense is, 'bello circumcirca infestans Peloponnesum,' compare infra vi. 90, *τὴν Πελοπόννησον πέριξ πολιορκοῦντες*.

Ch. VIII. Thucydides now proceeds to describe the state of the public feeling in Greece, as to the respective claims of Athens and Lacedæmon. The cause of the latter was, he shows, upon the whole, the popular one.

1. *ὀλίγον ἐπενόουν οὐδὲν ἀμφότεροι*] 'both [parties] meditated nothing lowly or insignificant:' an elegant form of expression found also infra vii. 59, *ὀλίγον οὐδὲν—ἐπενόουν*: and in Lucian, Nig. 5, *μικρὸν οὐκέτι οὐδὲν ἐπινοῶ*. Pseud. ii. 214, *οὐκέτι μικρὸν οὐδὲν ὑπενόει*. Plut. in Eum. C. 12, *οὐδὲν ἔτι μικρὸν ἐλπίζων*, and Cic. 18, *οὐδὲν οὖν ἐπενόει μικρὸν ὁ Λ. ἢ ἄσημον*. Appian, i. 536, *καὶ μικρὸν οὐδὲν ἐνθυμούμενος*, and i. 794, *οὐδὲν σμικρὸν διενοεῖτο*. Arrian, E. A. 1, 6, *οὔτε μικρόν τι καὶ φαῦλον ἐπινοεῖν*. Joseph. Ant. xv. 7, 9, *μικρὸν οὐδὲν ἐπενόει*. Compare Xen. Cyr. vi. 2, 4, *παρεσκευάζετο—ὡς δὴ ἀνὴρ οὐδὲν σμικρὸν ἐπινοῶν πράττειν*. Zosim. i. 44, 3. Livy, ii. 49, '*Nihil medium*, nec spem nec curam, sed immensa omnia volventium animo.' And so Milton, Par. Lost, i. 14, by the same elegant idiom,

'I thence
Invoke thy aid to my adventurous song,
That with no *middle* flight intends to soar
Above the Aonian mount.'

ἔῤῥωντο ἐς τὸν πόλεμον] literally, 'were strengthened for the war,' 'were strengthening themselves for the war,' i. e. put forth all their strength. So Dio Cass. lv. 34, *πρὸς τὰς τῶν πολέμων διαχειρίσεις ἐῤῥώσατο*. For the simple we have the *compound* verb infra vii. 2, *ἐπεῤῥώθησαν*, and vii. 7, *ἐπεῤῥωνται*: and in Plut. ap. Steph. Thes. followed by *πρός*: *ἐπιῤῥώσας σε πρὸς πόλεμον*. And in Xen. Anab. ii. 6, 7, the simple followed by *πρός*: *ἐῤῥωμένον πρὸς τοὺς πολεμίους*. Similar to this is the expression in Ps. lii. 7, Aq. *ἐκραταιώθη ἐπὶ τῇ ματαιότητι αὐτοῦ*. 2 Chron. xvii. 1, and Nehem. ii. 18, *ἐκραταιώθησαν αἱ χεῖρες αὐτῶν εἰς τὸ ἀγαθὸν* (scil. *ἔργον*). The sense, then, is, 'they applied themselves vigorously (lit. 'strengthened themselves') to the war.' In which use of the verbs *ῥώννυσθαι* and *κραταιοῦσθαι* we have the use of the passive in a reciprocal sense; on which see Winer, Gr. N. T. p. 240.

οὐκ ἀπεικότως] 'not unreasonably,' 'naturally enough.' See sup. i. 73. *Ἀντιλαμβάνονται*, for *ἀντέχονται*, 'apply themselves.' *Ὑπὸ ἀπειρίας*. Similarly we have in Appian, ii. 267, *ἐξ ἀπειρίας*. Liban. Or. 732, *ἐξ ἀβουλίας*. Arrian, E. A. *διὰ τὸ ἀπείραστον* (read *ἀπείρατον*). On the *sentiment*, the Scholiast aptly compares the adage, *γλυκὺς ἀπείρῳ πόλεμος*.

μετέωρος ἦν] 'stood at gaze,' 'eager with expectation.' Imitated from which is the expression in Joseph. Bell. i. 27, 3, 1108, 31. Philostr. V. Ap. viii. 15 & 21. *Ξυνιουσῶν*, 'engaging in combat:' a use of the term not unfrequent in the classical writers, as Xen. An. i. 10, 7. Ages. ii. 10. Hist. iv. 3, 10. In Xen. Lacon. xiii. 9, we have the full phrase, *εἰς μάχην συνιέναι*.

2. *λόγια ἐλέγετο*] Philologists are not

πολεμήσειν καὶ ἐν ταῖς ἄλλαις πόλεσιν. 3. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ τούτων, πρότερον οὔπω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηνται· ἐλέγετο δὲ, καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι· εἴ τέ τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, πάντα ἀνεζητεῖτο. 4. ἡ δὲ εὔνοια παρὰ πολὺ ‡ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοὺς

quite agreed as to the sense here of λόγια and χρησμὸς, as involved in χρησμολόγος. The Schol. regards them as alike denoting *oracles;* with this difference, however, that the former term was used of those in *prose;* the latter, of those in *verse:* a distinction, this, perfectly applicable to the *earlier* writers, but not to the *later* ones, in whom we have λόγιον not unfrequently used to denote the prediction of a soothsayer; χρ., the *oracular response* of a god. Now the former might be either in prose or verse, though generally it was in prose; while the latter was almost invariably in verse. As to the passage before us, Haack and Pop. are of opinion, that by λόγια here are to be understood the *auguria* vel *præsagia vatum;* by the χρησμοὶ, *oracula deorum:* in which explanation of χρησ. I entirely coincide; not, however, in that of λόγιον; for in Herodot., Aristoph., and Xen., the word seldom denotes any other than *oraculum responsum* or *verbum fatidicum rei alicujus.* And so Pollux, i. 18, explains λόγιον by φήμη ἐκ Θεοῦ, and 19, ἐκ Θεοῦ ἦκε λόγιον. Accordingly, of the two terms, λόγιον is, as Locella observes on Xen. Ephes. p. 152, the *general* term; while χρ. is the *special* one; the former denoting an oracular response, or dictum from a god (θέσφατον) — whether intimating the divine will, or signifying any future event—which was expressed either in prose or in verse; the latter, an oracular response from a god, as given in answer to some inquiry, and usually in *verse;* to which latter circumstance we have allusion in the expression ᾠδὸν. And so in Eurip. Heracl. 404, seq. we have, χρησμῶν δ' ἀοιδοὺς πάντας εἰς ἓν συναλίσας, Ἠλεγξα καὶ βέβηλα (vulgata) καὶ κεκρυμμένα, Λόγια παλαιὰ, &c.—καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτων Πόλ'. Compare also Polyb. iii. 112, 8. Appian, ii. 115. Dionys. Hal. Ant. 472, 29. Thus by χρησμολόγος was denoted 'one who pronounced such oracular responses,' whether by an immediate communication from the Deity, or as receiving them from others; or, again, 'one who recited and interpreted the oracles.' Now such were significantly termed χρησμῳδοὶ, or, as in the above passage of Euripides, χρησμῶν ἀοιδοὶ, lit. *oracle-singers,* because such oracles being in *verse,* were, we may suppose, *chanted.* Of these χρησμολόγοι we have frequent mention in Herodot. and Aristoph. See Pax, 1047, 1070, and Aves, 960, seqq. So in Eq. 61 it is said of one, ᾄδει δὲ χρησμούς. Evidently imitated from the present is a passage of Dionys. Hal. Ant. vii. 68, χρησμοί τ' ᾠδοντο ἐν πολλοῖς χωρίοις, καὶ θειασμοῖς κάτοχοι γυναῖκες οἰκτρὰς ἐμαντεύοντο καὶ δεινὰς τῇ πόλει τύχας. I have here, with Haack and Bekk., retained the vulg. ἐλέγετο, for which Pop. and Goell. edit, from MSS., ἐλέγοντο, but without sufficient reason. Certainly ἐλέγετο was read by Dio Cass., as appears from two passages, evidently imitated from the present, at p. 431, 66, and 273, 64.

3. ἐκινήθη] 'was shaken by an earthquake:' a rare signification, unnoticed in Steph. Thes. The only example besides the present that I have noted, is in Hdot. vi. 98, Δῆλος ἐκινήθη—σεισθεῖσα, which passage was here probably in the mind of our author. On the words a little further on, ἐλέγετο δὲ καὶ ἐδόκει, comp. Herodot. vii. 142, ἠπιώτερα τῶν προτέρων καὶ ἦν καὶ ἐδόκεε—put, by a *hysteron proteron,* for καὶ ἐδόκεε καὶ ἦν. Σημῆναι, for σημεῖον εἶναι (to be a portent or omen); as in Plut. Themist. 13, πταρμὸς ἐκ τῶν δεξιῶν ἐσήμηνε. Appian, ii. 817, 70, καὶ ἔδοξε τοῦτο ἐς τὰ μέλλοντα σημῆναι. Arrian, E. A. vii. 24, καί τι τοιόνδε πρὸ τῶν μελλόντων σημῆναι λέγει. Livy, iii. 5, 'Cœlum visum est ardere plurimo igni, portentaque alia aut observata oculis, aut vanas exterritis ostentavere species.'

ἀνεζητεῖτο] 'was carefully sifted out and scrutinized.' So Lucian, i. 138, ἀναζ. δυσεύρετον χρῆμα. Aristoph. Lysist. 28, πρᾶγμ' ἀνεζητημένον, πολλαῖσιν ἀγρυπνίαισιν ἐρριπτασμένον.

4. ἐποίει—ἐς τοὺς Λακεδαιμονίους] lit. 'made for the Lacedæmonians,' i. e. inclined for them. For vulg. ἐπῄει, which I had before edited, with Gottleb. and Haack, at the suggestion of Abresch, Reiske, and Bauer, I have now seen proper to adopt ἐποίει; for the latter, besides being supported by a preponderance of external evidence, has the greater appearance of being the true, from its being the more *difficult* reading: though not so far such as to involve a violation of the propriety of language, or of the *usus loquendi.* Thus in Lucian, Dial. D. vi. 6, we have, ἀλλὰ ἡ νεφέλη ἐγὼ εἶναι δόξω, καὶ τὸ αἰσχρὸν ἐπ' ἐμὲ ποιήσει, where, though the idiom may be thought harsh, it would surely be most uncritical to there edit, as has been done by Schmeider, from two MSS., ἥξει; such being plainly a mere gloss. Moreover, the external evidence in favour of ἐποίει is greatly strengthened by various close imitations of the present passage adduced by Abresch and myself from Dio Cass., Appian, Arrian, and Plut., which prove that ἐποίει was in the text of Thucydides when those writers flourished. In all those passages ἐποίει is either found in the text, or has place in the MSS., and ought to have been received by the editors. Indeed, it has yet to be proved that ἐπῄει εἴς τινα is good Greek. It seems to me scarcely good enough for a *Scholiast;* and arose, I suspect, from a mere mistake of the copyist, arising from what is called *itacism,* by which οι was pronounced like η.

Προειπόντων is said to stand, by a usual *variation* of construction, for προειπόντας. See Matth. Gr. Gr. § 461. But the word forms with αὐτῶν, to be supplied from the context, genitives absolute, by which arises a *stronger* sense, namely, 'especially since they professed.' In ἐλευθεροῦσιν, just after, we have the use of the indic., and not, what grammatical propriety would seem rather to require, (ut in re, quæ ex mente et cogitatione cujuspiam refertur,) the *opt.,* because, as Herm. on Vig. 899, observes, the writer, by using the indicative, in a manner represents the Lacedæmonians as present, and saying, τὴν Ἑλλάδα ἐλευθεροῦμεν. As an example of which idiom, Herm. adduces a passage of Hom. Od. xvii. 12, εἵρετο — ἰκόμην, for ἱκοίμην. Moreover, ἐλευθεροῦσιν is regarded by Buttm., Matth., and Herm. as pres. for fut.: in which case it would be equivalent to ὡς ἐλευθερώσοντες τοὺς Ἕλληνας, said in Isocr. Paneg. p. 90, of the Lacedæmonians. Goeller, however, takes it as a pres. indic. for the cognate subst. 'liberators of Greece.' It may suffice to render, 'that are liberating Greece.'

5. ἐῤῥωτό τε πᾶς] Evidently imitated from this is the expression in Appian, ii. 215, ἐῤῥωτο πᾶς ἀνήρ. The Schol. well explains ἐῤῥωτο by προεθυμεῖτο.

ἐν τούτῳ τε — παρέσται] Compare a similar passage infra iv. 14. Evidently imitated from the present are the following of Dionys. Hal. Ant. 618, 16, καὶ τὸ νικᾷν οὐ παρ' ἄλλον τινὰ ἢ παρ' ἑαυτὸν ἕκαστος τιθέμενος: and Livy, xxx. 9, 'In quo quisque cessasset, prodi ab se salutem omnium rebatur.'

6. ὀργῇ] I have here thought proper, with Poppo, to insert (though in smaller character) ἐν, and that because I have never met with a single example of ὀργῇ ἔχειν as used for ἐν ὀργῇ ἔχειν. Dio Cass., indeed, not unfrequently uses the phrase; but it is invariably with an ἐν.

Ch. IX. In this chapter we have a list of the several states and cities which composed the two confederacies; on which see Wachsmuth, Ant. Gr. As regards the *Lacedæmonian* one, see i. 2, p. 129, and on the *Athenian,* see p. 69.

2. ἔπειτα δὲ ὕστερον καὶ ἅπαντες] as appears from vii. 34. By the Λοκροὶ are to be understood the Opuntians, not the Ozolæ. See my note in Transl.

Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. 5. ἐῤῥωτό τε πᾶς καὶ ἰδιώτης καὶ πόλις, εἴ τι δύναιτο, καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι ἐδόκει ἑκάστῳ τὰ πράγματα, ᾧ μή τις αὐτὸς παρέσται. 6. οὕτως ἐν ὀργῇ εἶχον οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν, τῆς ἀρχῆς ἀπολυθῆναι βουλόμενοι, οἱ δὲ, μὴ ἀρχθῶσι φοβούμενοι. 7. παρασκευῇ μὲν οὖν τοιαύτῃ καὶ γνώμῃ ὥρμηντο.

IX. Πόλεις δ' ἑκάτεροι τάσδ' ἔχοντες ξυμμάχους ἐς τὸν πόλεμον καθίσταντο. 2. Λακεδαιμονίων μὲν οἵδε ξύμμαχοι· Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες, πλὴν Ἀργείων καὶ Ἀχαιῶν· (τούτοις δ' ἐς ἀμφοτέρους φιλία ἦν· Πελληνῆς δὲ Ἀχαιῶν μόνοι ξυνεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον καὶ ἅπαντες·) ἔξω δὲ

Πελοποννήσου Μεγαρῆς, Φωκῆς, Λοκροὶ, Βοιωτοὶ, Ἀμπρακιῶται, Λευκάδιοι, Ἀνακτόριοι. 3. τούτων ναυτικὸν παρείχοντο Κορίνθιοι, Μεγαρῆς, Σικυώνιοι, Πελληνῆς, Ἠλεῖοι, Ἀμπρακιῶται, Λευκάδιοι. ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροί· αἱ δ' ἄλλαι πόλεις πεζὸν παρεῖχον. αὕτη Λακεδαιμονίων ξυμμαχία. 4. Ἀθηναίων δὲ Χῖοι, Λέσβιοι, Πλαταιῆς, Μεσσήνιοι οἱ ἐν Ναυπάκτῳ, Ἀκαρνάνων οἱ πλείους, Κερκυραῖοι, Ζακύνθιοι, καὶ ἄλλαι πόλεις αἱ ὑποτελεῖς οὖσαι ἐν ἔθνεσι τοσοῖσδε, Καρία ἡ ἐπὶ θαλάσσῃ, Δωριῆς Καρσὶ πρόσοικοι, Ἰωνία, Ἑλλήσποντος, τὰ ἐπὶ Θρᾴκης, νῆσοι ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης πρὸς ἥλιον ἀνίσχοντα, πᾶσαι αἱ ἄλλαι Κυκλάδες πλὴν Μήλου καὶ Θήρας. 5. τούτων ναυτικὸν παρείχοντο Χῖοι, Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι πεζὸν καὶ χρήματα. 6. ξυμμαχία μὲν αὕτη ἑκατέρων καὶ παρασκευὴ ἐς τὸν πόλεμον ἦν.

X. Οἱ δὲ Λακεδαιμόνιοι, μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς, περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω ξυμμαχίαν στρατιὰν παρασκευάζεσθαι ταῖς πόλεσι τά τε ἐπιτήδεια, οἷα εἰκὸς ἐπὶ ἔξοδον ἔκδημον ἔχειν, ὡς ἐσβαλοῦντες ἐς τὴν Ἀττικήν. 2. ἐπειδὴ δὲ ἑκάστοις ἑτοῖμα γίγνοιτο κατὰ τὸν χρόνον τὸν εἰρημένον, ξυνῆεσαν τὰ δύο μέρη ἀπὸ πόλεως ἑκάστης ἐς τὸν Ἰσθμόν. 3. καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγοὺς τῶν πόλεων πασῶν, καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους, παρεῖναι, τοιάδε ἔλεξεν.

XI. "Ἄνδρες Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ καὶ ἔξω ἐποιήσαντο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσὶν· ὅμως δὲ

4. πᾶσαι αἱ ἄλλαι Κυκλάδες πλὴν Μήλ.] Render, 'all the other Cyclades but, or except,' &c.; the author not meaning to add another article to the last, but to qualify and define the preceding one. Nothing is more frequent than this pleonastic use of ἄλλος, especially before πλήν. See Steph. Thes. in v. ἄλλος and πλήν, and the critics there cited.

Ch. X. 1. περιήγγελλον] 'sent round messages, or orders,' as Herodot. vii. 1. Xen. Hist. vi. 4, 2. Arrian, E. A. vii. 14, 16, πένθος ποιεῖσθαι περιηγγέλη κατὰ πᾶσαν τὴν χώραν.

Of κατὰ here the sense is *over*, as said of *space traversed*. The construction is, περ. ταῖς πόλεσι στρατιὰν τά τε ἐπιτήδεια παρασκ., ὡς ἐσβ.

οἷα εἰκὸς ἐπὶ ἔξοδον ἔκδημον ἔχειν] 'such as it was fit they should have [at going] on a foreign expedition.' See note on i. 15.

2. ἑκάστοις] 'on the part of each.' Τὰ δύο μέρη, 'two parts out of three,' 'two-thirds;' viz. of the males able to bear arms; as infra iii. 47, and iii. 15. See more at i. 74. Of this use of the *plena locutio*, I have noted only one example elsewhere, Appian, ii. 271, 12, ἐκ τριῶν τὰ δύο μέρη.

3. παρεῖναι] I have placed a comma after ἀξιολ., because I agree with Goell. and Pop., that παρεῖναι is to be taken with ξυγκαλέσας. See Matth. Gr. Gr. § 420.

Ch. XI. 1. αὐτῇ] I have, with Pop. and Goell., cancelled the art. after αὐτῇ, (though retained by Bekk.) because, as Goell. remarks, 'it is usual for the article to be thus omitted in proper names where the pronoun αὐτὸς is added.' See i. 31.

τῆσδε οὔπω μείζονα παρασκευὴν ἔχοντες ἐξήλθομεν. ἀλλὰ καὶ ἐπὶ πόλιν δυνατωτάτην νῦν ἐρχόμεθα, καὶ αὐτοὶ πλεῖστοι καὶ ἄριστοι στρατεύοντες. 2. δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων χείρους φαίνεσθαι μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους. ἡ γὰρ Ἑλλὰς πᾶσα τῇδε τῇ ὁρμῇ ἐπῆρται, καὶ προσέχει τὴν γνώμην, εὔνοιαν ἔχουσα διὰ τὸ Ἀθηναίων ἔχθος, πρᾶξαι ἡμᾶς ἃ ἐπινοοῦμεν. 3. οὔκουν χρὴ, εἴ τῳ καὶ δοκοῦμεν πλήθει ἐπιέναι, καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἂν ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου ἕνεκα ἀμελέστερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως ἑκάστης ἡγεμόνα καὶ στρατιώτην, τὸ καθ' αὑτὸν, ἀεὶ προσδέχεσθαι ἐς κίνδυνόν τινα ἥξειν. 4. ἄδηλα γὰρ τὰ τῶν πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίγνονται· πολλάκις τε τὸ ἔλασσον πλῆθος δεδιὸς, ἄμεινον ἡμύνατο τοὺς πλέονας, διὰ τὸ καταφρονοῦντας,

ἀλλὰ καὶ] This combination of the particles is highly elliptical. The full sense is well expressed by Poppo, 'But as we ourselves have a considerable force, so also are we proceeding against a most puissant state.'

2. δίκαιον] scil. ἐστι, 'it is fitting, suitable, incumbent on:' a use of δίκαιος, however rare, which easily arises from the primary signif. of the word; since what is *just* for any one to do, it is *fitting* he should do, as a *duty* incumbent on him. Of the words following, μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους, the sense is, lit., 'nor to be inferior to our own glory.' This comparison of persons with *things*, when the things in question are connected with persons, is not unfrequent in the best ancient writers. The most apposite example I can adduce, is in Plut. Oth. § 6, ap. Steph. Thes. 3153, ἐνδεέστερον τῆς δόξης στρατηγεῖ.

ὁρμῇ] 'movement,' 'expedition,' as the Latin *motus* for *motus bellicus*. Ἐπῆρται, 'was erect with expectation,' for μετέωρός ἐστιν, as supra ch. 8. Προσέχει τὴν γνώμην, 'has its attention fixed upon us.'

εὔνοιαν ἔχουσα διὰ τὸ Ἀθηναίων ἔχθος πρᾶξαι ἡμᾶς ἃ ἐπινοοῦμεν] Render, 'which, bearing good-will towards us by its enmity to the Athenians, wishes that we may accomplish what we design.' I cannot agree with those who connect πρᾶξαι ἡμᾶς with προσέχει τὴν γνώμην; but, with Gottleb., I unite the words with εὔνοιαν ἔχουσα; by which they will be equivalent to δι' εὔνοιαν ἐλπίζουσα καὶ ἐπιθυμοῦσα πρᾶξαι ἡμᾶς ἃ ἐπινοοῦμεν. The phrase εὔνοιαν ἔχουσα must be tacitly repeated, *per dilogiam*, in a cognate sense, with πρᾶξαι, &c.; in the first instance it will signify *well-wishing*; in the second, simply *wishing*, or *desiring*, which is included in the other.

3. ἀσφάλεια πολλὴ εἶναι] Sub. δοκῇ from δοκοῦμεν. On the construction see Schneider on Xen. Cyr. ii. 4, 13, ἐν ἀσφαλεῖ εἶναι τοῦ μή, &c., where must be supplied ἕνεκα, as here ὥστε. The τι before παρεσκευασμένους signifies 'at all,' 'in any respect.' See Matth. Gr. Gr. § 457. Τὸ καθ' αὑτὸν, scil. μέρος, 'for his own part.' So Plutarch, Pomp. ch. 70, τῶν μὲν πολλῶν ἐπεσκόπει — τὸ ἑκάστης, τὸ καθ' ἑαυτόν. Arrian, E. A. iii. 15, 5.

4. ἐξ ὀλίγου] scil. πράγματος, 'from some trivial circumstance.' Comp. v. 102, and see the commentators on Livy, xxxi. sub init. Δι' ὀργῆς, 'through passion,' i. e. by men falling into a passion. Of the words following, πολλάκις τὸ ἔλασσον—γενέσθαι, the full sense is, 'often, too, has it happened, that the lesser force has better withstood the greater [than the greater might have withstood the lesser], from the circumstance, that *these* (i. e. those who possess greater force) have, from contempt of their enemy, been unprepared [for the contest].' For want of seeing that a clause has thus to be supplied from the preceding, Dobree — thinking that there was no place for the compar.— proposed to cancel ἄμεινον. But by supplying, as Poppo has done, ἢ οἱ πλείονες τὸ ἔλασσον· πλῆθος, this is quite unnecessary. Δεδιὸς may be rendered 'by fearing,' and καταφρονοῦντας, 'by despising.' At καταφρ. supply αὐτοὺς from the context, as in Jos. Ant. xviii. 9, 2, πολλοὺς κτείναντες αὐτῶν, διὰ τὸ καταφρονοῦντας, ὡς ἐπὶ τὰ ἕτοιμα, χωρεῖν. Finally, the words δεδιὸς and δεδιότας are not to be taken so much of *fear*, as of that *quickly apprehensive caution*, which descries danger

ἀπαρασκεύους γενέσθαι. 5. χρὴ δὲ ἀεὶ ἐν τῷ πολεμίᾳ, τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι· οὕτω γὰρ πρός τε τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότατοι ἂν εἶεν, πρός τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστατοι. 6. ἡμεῖς δὲ οὐδ' ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν ἄριστα παρεσκευασμένην· ὥστε χρὴ καὶ πάνυ ἐλπίζειν διὰ μάχης ἰέναι αὐτούς·—εἰ μὴ καὶ νῦν ὥρμηνται, ἐν ᾧ οὔπω πάρεσμεν,—ἀλλ' ὅταν ἐν τῇ γῇ ὁρῶσιν ἡμᾶς δῃοῦντάς τε καὶ τἀκείνων φθείροντας. 7. πᾶσι γὰρ ἐν τοῖς ὄμμασι καὶ ἐν τῷ παραυτίκα ὁρᾶν πάσχοντάς τι ἄηθες ὀργὴ προσπίπτει· καὶ οἱ λογισμῷ ἐλάχιστα χρώμενοι θυμῷ πλεῖστα ἐς ἔργον καθίστανται. 8. Ἀθηναίους δὲ καὶ πλέον τι τῶν ἄλλων εἰκὸς τοῦτο δρᾶσαι, οἳ ἄρχειν τε τῶν ἄλλων ἀξιοῦσι, καὶ ἐπιόντες τὴν τῶν πέλας δῃοῦν μᾶλλον ἢ τὴν ἑαυτῶν ὁρᾶν. 9. ὡς οὖν ἐπὶ τοσαύτην πόλιν

afar off, and provides against it. Evidently imitated from the present, is a passage of Herodian, viii. 3, 11, *πολλάκις γὰρ καὶ ὀλίγοι πλειόνων περιεγένοντο, καὶ δοκοῦντες ἀσθενέστεροι, καθεῖλον τοὺς ἐν ὑπολήψει ἀνδρείας μείζονος.* Similar sentiments may be also seen in our author infra ch. 89, and Eurip. Arch. frag. 10.

5. *χρὴ δὲ—παρασκευάζεσθαι*] Of *γνώμη* the sense here is *counsel* or *purpose*, by a use of the word not unfrequent, and required here by the antithetical expression *τῷ ἔργῳ*. *Δεδιότας* is to be taken like *δεδιὼς* just before, or as standing for *ὡς* or *ὡσεὶ δεδ.*: a view confirmed by the following passage, imitated from the present, of Dio Cass. p. 32, 81, *τὰ δὲ πρακτέα ἐν τῷ θαρσοῦντι διεκόπει· καὶ τὴν διαχείρισιν αὐτῶν, ὡς καὶ δεδιὼς, ἐποιεῖτο*, which writer has certainly this same passage of our author in view at 316, 21, where we have the two terms *δεδιότως* and *θαρσούντως* similarly opposed. Compare, too, the words of Onosand. p. 110, *φόβος γὰρ εὔκαιρος, ἀσφάλεια προμηθὴς, καταφρόνησις ἄκαιρος, εὐεπιβούλευτος τόλμα*: and also Procop. 359, 3. Hom. Il. xv. 563. Soph. Aj. 1098, and Dexipp. p. 9, B. and 11, C. Corp. Byz. Hist. Our author in this passage seems to have had in mind a similar one of Herodot. vii. 49, *ἀνὴρ δὴ οὕτω ἂν εἴη ἄριστος, εἰ βουλευόμενος μὲν ἀρρωδέοι, πᾶν ἐπιλεγόμενος πείσεσθαι χρῆμα, ἐν δὲ τῷ ἔργῳ θρασὺς εἴη.*

6. *οὐδ' ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω*] The *οὕτω* is to be joined with *ἀδύνατον*, being used, like *ita* and *adeo* in Latin after negatives, in the sense *valde*; as Livy, iii. 20, 'non *ita* civitatem *ægram*.' This use is of frequent occurrence in Plato, as p. 665, E, *πολλούς τε καὶ οὐ φαύλους οὕτω*. The expression may be regarded as elliptical for 'so *very* much,' which word we have *expressed* in Hom. Od. xiii. 239, *οὐδέ τι λίην Οὕτω νώνυμός ἐστι*, 'neque usque adeo ignobilis.' Usually, however, there is in these cases a tacit comparison implied; which, if expressed, would be introduced by the corresponding *ὡς*. *Ἐλπίζειν* has here the primary sense 'to expect.' *Εἰ μὴ καὶ νῦν ὥρμηνται*, 'unless they are even now in motion:' on which formula see Schneider on Plato, i. p. 134, seqq. *Ἀλλ' ὅταν*, 'yet certainly when.'

7. *ἐν τοῖς ὄμμασι καὶ ἐν τῷ παραυτίκα ὁρᾶν*] This is not a pleonasm, but rather a highly forcible expression, occurring in the best writers from Homer downwards. See Matth. Gr. Gr. § 396. The construction here is, *πᾶσι γὰρ ὀργὴ προσπίπτει ὁρᾶν ἐν τῷ παραυτίκα πάσχοντάς τι ἄηθες*. At *ὁρᾶν* supply *δῃουμένην* from the foregoing *δῃοῦντας*, as was evidently done by Lycophron, who, in his Cassand. 251, has *ἅπασα δὲ χθὼν προὐμμάτων* (for *πρὸ ὀμμάτων*) *δῃουμένη*. In *ὁρᾶν* we have the use of inf. for partic. *ὁρῶσι*. And worthy of notice is the use of the accus. *πάσχοντας* after dat. *πᾶσι*; as infra vi. 55, and vii. 40. In the term *ἄηθες* we have superadded to the ordinary idea of what is *unusual*, that also of *insult* and *disgrace*; as in Xen. Ath. iii. 5, *ἄηθες ὕβρισμα*. A similar use presents itself in our word *insolent*.

θυμῷ πλεῖστα ἐς ἔργον καθίστανται] Render, 'are the most hurried into action by passion:' alluding to the idea of persons being 'set on to work' by some strong motive of action.

8. *καὶ ἐπιόντες—ὁρᾶν*] The construction is, *καὶ* (*ἀξιοῦσι*, to be repeated from the context) *ἐπιόντες δῃοῦν τὴν τῶν πέλας, μᾶλλον ἢ ὁρᾶν τὴν ἑαυτῶν* [*δῃουμένην*, to be taken out of *δῃοῦν*].

στρατεύοντες, καὶ μεγίστην δόξαν οἰσόμενοι τοῖς τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ' ἀμφότερα ἐκ τῶν ἀποβαινόντων, ἕπεσθε ὅπη ἄν τις ἡγῆται, κόσμον καὶ φυλακὴν περὶ παντὸς ποιούμενοι, καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι· κάλλιστον γὰρ τόδε καὶ ἀσφαλέστατον, πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι."

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος, Μελήσιππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας τὸν Διακρίτου, ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ Ἀθηναῖοι, ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὄντας. 2. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα, κήρυκα καὶ πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι, καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἤν τι βούλωνται, πρεσβεύεσθαι. 3. ξυμπέμ-

9. *μεγίστην δόξαν — ἀποβαινόντων*] Render, 'and are about to carry off from the events [of the warfare], as they turn out either way, the greatest honour or disgrace both to our ancestors and to ourselves,' &c. *Δόξαν* is here a *vox mediæ significationis*, denoting simply *what is thought* or *said of* a person, whether for good or evil. But we have no English word that exactly corresponds. *Ἐπ' ἀμφότερα*, scil. *μέρη*, 'in utramque partem,' as infra iv. 58, *γνῶμαι ἐλέγοντο ἐπ' ἀμφ.*, and i. 83, and iv. 88. The expression is here introduced as explanatory of *δόξαν*. In the not unfrequent military admonition, (on which see Onosand. Strateg. p. 30.) *ἕπεσθε ὅπη ἄν τις ἡγῆται*, the *τις* answers to *on* in French, and our *one*; as also in Lesbonax, p. 174, 27, *χρῆσθε τύχῃ ἀγαθῇ ἐπειδὰν ἡγῆταί τις ἐπὶ τοὺς πολεμίους*: in which cases the idiom in question is resorted to by a general, from a feeling of modesty, and to avoid egotism. Thus it is equivalent to 'follow wheresoever ye may be led.' *Περὶ παντὸς ποιούμενοι*, 'regarding above every thing:' a stronger form of expression than the more usual *περὶ πολλοῦ ποιεῖσθαι*. Of the words following, *τὰ παραγγελλόμενα ὀξέως δεχόμενοι*, the full sense is, 'quick to hear, and prompt to obey your orders:' for *δεχ.* here comprehends (as often *ἀκούω*) the two notions of *hearing* and of *obeying*, to each of which *ὀξέως* adapts itself. The phrase *ὀξέως δέχεσθαι τὰ παραγγ.* (which occurs again infra ch. 89.) is also used by Arrian, Tact. p. 17 & 64. For similar expressions see note in Transl.

κάλλιστον γὰρ τόδε — φαίνεσθαι] A pithy apophthegm, of which the sense may be thus expressed: 'for most beautiful (i. e. a beautiful sight) is it, and also the best safeguard, for [armies though] many in number to be seen using one and the same order.' Similarly, in a passage, evidently imitated from the present, of Dionys. Hal. Ant. p. 230, Sylb. we have, *καλὸν μὲν χρῆμα πολλὰς πόλεις μίᾳ χρώμενοι γνώμῃ.*

CH. XII. 1. *εἴ τι ἄρα μᾶλλον ἐνδοῖεν*] '[to try] whether the Athenians would indeed be at all more disposed to give way.' On this use of *εἰ*, (which recurs at ch. 67, 1.) involving an ellipsis of *πειρώμενος, σκοπῶν*, or such like, see Matth. Gr. Gr. § 526. The addition of the *τι*, as infra ch. 18, fin., and of *ἄρα*, has no little force, as serving to express great doubt; for Archidamus, it seems, cherished but a faint hope of the issue.

2. *τὸ κοινόν*] 'the public assembly of the people.' See note supra i. 90. Of the words following, *ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα*, the sense is, 'for the opinion of Pericles had previously prevailed.' So Æschyl. Choëph. 671, *εἴτ' οὖν κομίζειν δόξα νικήσει φίλων, Εἴτ' οὖν κ.τ.λ.* imitated from Hom. Od. x. 46, *βουλὴ δὲ κακὴ νικήσειν ἑταίρων.*

ἐκέλευον—αὐθημερόν] With the expression *ἐκτὸς ὅρων* may be compared that of Eurip. Med. 274, *εἶπον—γῆς ἔξω πέραν*, &c. That this kind of order was not unusual, is shown from several passages of the classical writers adduced by me in note on Transl. *Εἶναι* has here the force of our *to be gone*, and *manere* in Latin; as Livy, xxiii. 5, 'missumque lictorem, qui ex urbe educeret eos, atque eo die *manere* extra fines Rom. juberet.'

πουσί τε τῷ Μελησίππῳ ἀγωγοὺς, ὅπως μηδενὶ ξυγγένηται. 4. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο, καὶ ἔμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο, ὅτι "Ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει." 5. ὡς δὲ ἀφίκετο ἐς τὸ στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδώσουσιν, οὕτω δὴ ἅρας τῷ στρατῷ προὐχώρει ἐς τὴν γῆν αὐτῶν. 6. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον, καὶ τοὺς ἱππέας, παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῄουν.

XIII. Ἔτι δὲ τῶν Πελοποννησίων ξυλλεγομένων τε ἐς τὸν Ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου, στρατηγὸς ὢν Ἀθηναίων, δέκατος αὐτὸς, ὡς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ ξένος ὢν ἐτύγχανε, μὴ, πολλάκις, ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι, τοὺς ἀγροὺς αὐτοῦ παραλίπῃ καὶ μὴ δῃώσῃ, ἢ καὶ, Λακεδαιμονίων κελευσάντων, ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, (ὥσπερ καὶ τὰ ἄγη ἐλαύνειν προεῖπον ἕνεκα ἐκείνου,) προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ, ὅτι Ἀρχίδαμος μέν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο· τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἢν ἄρα μὴ

4. ἥδε ἡ ἡμέρα—ἄρξει] A passage, as I have shown in Transl., of which frequent imitations are found in later writers.

5. οὕτω δή] 'then indeed.'

6. μέρος μὲν τὸ σφέτερον, καὶ τοὺς ἱππέας] i. e. their proportion of foot, two-thirds, and the whole of their cavalry.

Ch. XIII. 1. δέκατος αὐτὸς] Meaning one of ten generals (or ministers of war), and himself the chief. See Matth. Gr. Gr. Ξένος ὤν, namely, by a private and peculiar connexion, not that of *state*-host, denoted by the term πρόξενος, but that expressed by the word ἰδιοξενία, as we find from Suid. in voc. δεδιὼς μὴ διὰ τὴν ἰδιοξενίαν ἣν ἔχει πρὸς τὸν Ἀρχίδαμον.

πολλάκις] Heindorf, Buttm., Pop., and Goell. are agreed that this signifies *quemadmodum sæpe accidit*. And so ὡς πολλάκις ἔτυχε in Jos. Bell. i. 25, 4. As, however, that would rather require ὡς πολλάκις, preferable is, I conceive, the interpretation of Bauer, *sæpe* or *subinde*, but that it is, as Poppo observes, not quite suitable in the present passage; though certainly such is the sense of the word in the above passage of Josephus, and of *sæpe* in Virg. Æn. i. 148. After all, it should seem that the word πολλάκις is meant to be closely connected with μὴ, as that is with ὑποτοπήσας; thus forming a compound expression, often used in Plato in the sense *lest perhaps*. This is the only suitable sense the word admits; and as to the evidence which Bauer says is wanting of the word as used of *one* thing, that is easily furnished by a passage of Plato, 361, C. μὴ πολλάκις ὑμᾶς σφήλῃ, and 424, C. μὴ πολλάκις τὸν ποιητήν τις οἴηται. Aristoph. Conc. 791, σεισμὸς εἰ γένοιτο πολλάκις, ἢ πῦρ ἀπότροπον. In the two verbs with which πολλάκις is connected, παραλίπῃ καὶ μὴ δῃώσῃ, 'should pass by, and not devastate,' there is an *hendiadys*, denoting, in a general way, the exempting them from the ravages of war. The next words advert to the two *motives* which might induce Archidamus to such a step: 1. αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι, a *desire*, of his own accord, to oblige Pericles, on his own private account. Compare infra vii. 48, et al. 2. An *order* on the part of the Lacedæmonians, proceeding ἐπὶ διαβολῇ τῇ ἑαυτοῦ, 'for the purpose of bringing him into calumny' and suspicion of his being a traitor. By τοὺς ἀγροὺς we may understand 'his *estates*.' So, further on, we have τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας, 'his estates and villas:' a signification of the word frequent in Xenophon. With respect to the thing itself, the same was done by *Coriolanus*; as also by Hannibal towards Fabius; and indeed it was a not unfrequent piece of generalship. So Tacit. Hist. v. 23, cited by Poppo: 'Sicut Cerialis agros villasque Civilis intactos, *nota arte ducum*, sinebat.' And he might have added a passage of Livy, ii. 39. xxii. 29.

δῃώσωσιν οἱ πολέμιοι, ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι, καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίγνεσθαι. 2. παρῄνει δὲ καὶ περὶ τῶν παρόντων, ἅπερ καὶ πρότερον, παρασκευάζεσθαί τε ἐς τὸν πόλεμον, καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἔς τε μάχην μὴ ἐπεξιέναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικὸν, ᾗπερ ἰσχύουσιν, ἐξαρτύεσθαι, τά τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμῃ καὶ χρημάτων περιουσίᾳ κρατεῖσθαι. 3. θαρσεῖν τε ἐκέλευε, προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμμάχων τῇ πόλει, ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων, (τὰ γὰρ πλεῖστα τριακοσίων ἀποδέοντα μύρια ἐγένετο, ἀφ' ὧν ἔς τε τὰ προπύλαια τῆς ἀκροπόλεως καὶ τἆλλα οἰκοδομήματα, καὶ ἐς Ποτίδαιαν ἀπανηλώθη,) χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἔν τε ἀναθήμασιν ἰδίοις καὶ δημοσίοις, καὶ ὅσα ἱερὰ σκεύη περί τε τὰς πομπὰς καὶ τοὺς ἀγῶνας, καὶ σκῦλα Μηδικὰ καὶ

μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίγνεσθαι] This clause is, as Goell. says, dependent on some verb to be supplied from the context, (i. e. ἀφίησιν,) namely, βούλεται or κελεύει.

2. τὰ τῶν ξυμμάχων διὰ χειρὸς ἔχειν] The expression διὰ χειρὸς ἔχειν is best explained by Pop., Haack, and Goell., as equivalent to μὴ ἀφιέναι, or σφόδρα φυλάσσειν, iii. 46, 'to hold in hand, to hold a careful hand over,' that they may not revolt. So we say, *to keep a tight hand over*. The only difference is, that in the Greek phrase the metaphor is, indeed, one taken from *driving*; in the English, from *horsemanship*. Perhaps, however, there is here intended a combined idea of *watchfulness* and of *diligent care*; which was certainly had in view by the Scholiast, who, explaining by δι' ἐπιμελείας ἔχειν, evidently uses the term ἐπιμ. in the sense of provident attention, or attentive caution, as in the phrase ἄξιον ἐπιμελείας in Xen. Cyr. v. 4, 17. viii. 2, 7.

λέγων τὴν ἰσχὺν—προσόδου] Render, 'telling [them] that their strength was from the revenue of money paid by these.' Comp. iii. 13, ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσοδος. See note on i. 122 & 143.

Of κρατεῖν in this sense, 'to *obtain, accomplish*' (lit. *master*), I know of no example elsewhere except in two passages of Heb. iv. 14, κρατῶμεν τῆς ὁμολογίας, and vi. 18, κρατῆσαι τῆς ἐλπίδος.

3. προσιόντων] literally, 'coming in,' as we say of revenue. So Aristoph. Conc. 712, τὰ προσιόντα χρήματα. Herodot. iii. 89 and 91. The idiom, indeed, may be traced back as far as to Homer; e. g. Il. ix. 38, Ὅσα [χρήματα] ἐς Ὀρχομενὸν ποτινίσσεται, 'are paid in,' as πρόσοδοι, *vectigalia*. Τῇ πόλει, a little after, is to be construed with προσιόντων.

ἐπισήμου] lit. having a σημεῖον, *stamped, coined*, as opposed to ἀσήμου, just afterwards: in which sense the word occurs also in Xen., Appian, Jos., and Ælian. And so *signatus* in Latin; e. g. Isidor. L. 16, 17, 'Tria sunt genera argenti et auri et æris, *signatum, factum, infectum*. Signatum est quod in nummis est, factum est quod in vasis et signis, infectum est quod in *massis*.' And so in the Schol. on our author, ἀσήμου is explained by μὴ ἔχοντος σημεῖον, οἷον μαζία τινὰ, *ingots*. By ἀναθήμασι understand *votive* offerings dedicated in the temples. See i. 132. vi. 46. By ἱερὰ σκεύη—ἀγῶνας are meant 'sacred utensils' employed in the celebration of the processions and games. Lists of these, as kept by the treasurers of Minerva, are found in several inscriptions, given by Boeckh in his Corpus Inscriptionum. By σκῦλα Μηδικὰ are meant the Median spoils, of which we read in Demosth. adv. Timocr. p. 741, as preserved in the Acropolis, such as the silver-footed chair of state of Xerxes, the sword of

εἴτι τοιουτότροπον, οὐκ ἐλάσσονος [ἦν] ἢ πεντακοσιων ταλάντων. 4. ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα, οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτούς, καὶ, ἢν πάνυ ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις· ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν χρυσίου ἀπέφθου, καὶ περιαιρετὸν εἶναι ἅπαν· χρησαμένους τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστῆσαι πάλιν. 5. χρήμασι μὲν οὖν οὕτως ἐθάρσυνεν αὐτούς· ὁπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν παρ' ἔπαλξιν ἑξακισχιλίων καὶ μυρίων.

Mardonius, and the sacred shields in the Acropolis.

4. *τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα*] 'he subjoined or made a further item of the money from the other temples.' So at least the translators take ἱερῶν. Yet nothing has been before said of temples at all. And since ὅσα ἱερὰ *σκεύη* and *τὰ ἄλλα ἱερὰ* correspond one to the other, I am still of opinion (as formerly) that by *ἱερὰ* are meant *sacred things*, as vessels, utensils, and whatever of furniture, &c. was dedicated in the temple. Of course by *τὰ ἄλλα* are to be understood the articles of a minor sort; which, however, made out by their *number* what they wanted in individual weight, constituting, as Pericles said, *χρήματα οὐκ ὀλίγα*. I am, I repeat, still of the same opinion as to the words, especially from the view in question having been entirely adopted by Pop. and Goell. Nevertheless I have again reconsidered the point, on finding the old interpretation strongly contended for by Arnold, on the ground that 'it does not appear that ἱερὸν, used as a subst., can signify any thing but *temple*.' And he adds, that 'the passage cited by me from Appian, proves nothing.' But it would be by no means difficult for me to adduce *fifty* unexceptionable examples from Plato, Eurip., and Xen., of *ἱερὰ* (which is all that is here required) used in the sense *sacred things* of every kind, as victims, sacrifices, or sacred rites. Suffice it to adduce the following passages: Æschyl. Theb. 168, *μέλεσθ' ἱερῶν δημίων*. Xen. Hist. i. 7, 10, Thiem., where a sacrilegious person is said *τὰ ἱερὰ κλέπτειν*, meaning the sacred vessels or gifts of the temples. Appian, Civil. iv. 64. ii. 613. (evidently written with a view to the passage of our author,) *τά τε κοινὰ ἀπεδίδοντο πάντα· ὅσα εἶχον ἐς πομπὰς, ἢ ἀναθήματα, ἔκοπτον*, which at any rate proves that Appian understood ἱερὰ to mean *sacred things*.

καὶ ἢν πάνυ ἐξείργωνται πάντων] 'and if they should be quite excluded from all,' meaning all such resources as have been mentioned, tributes, and revenues, offerings, ornaments, &c., so as to be reduced to need so extraordinary a supply. By *τοῖς περικειμένοις χρυσίοις*, understand the golden ornaments which environed the statue of the goddess. So Synes. ap. Steph. Thes. *χρυσία περιέκειτο*. Hdian. vi. 4, 11, *περικ. σκευῆς*, and ii. 3, 17, *περ. ἐσθῆτας*. By *τὰ περικ.*, Bredow thinks, are to be understood what Pausanias calls *χιτῶνα ποδήρη*. That, however, is quite disproved by a passage of Plut. Pericl. 31, whence it plainly appears, that by *περικ.* are meant the *ægis*, or *gorgonium*, which covered the breast and left arm of the goddess (the shield), the wings of the victory which the goddess held in her hands; as also the *basso-relievos* of the helmet, the buckler, the buskins, and perhaps the pedestal—all of gold. As to the *tunic*, it was doubtless chiefly of ivory. See more in Barthelemy's Travels of Anach. vol. i. p. 500, seq. Now all this golden ornamental work was, our author says, *περιαιρετὸς, removeable*. And so in Pausan. i. 25, 5, it is said of Lacharis, that he removed the golden shields from the Acropolis, *καὶ αὐτὸ τὸ τῆς Ἀθήνας τὸ ἄγαλμα τὸν περιαιρετὸν ἀποδύσας κόσμον*. The word *περιαιρετὸς* is also used on this same subject in Diod. and Plut.

ἀπέφθου] 'refined,' or pure; literally, boiled off, cleared from dross. So Herodot. i. 50, *ἀπέφθου χρυσοῦ τέσσαρα*, &c. Pind. Nem. iv. 133. Lucian, i. 630. Arrian, Ind. viii. 13. The contrary is denoted in Simonid. ap. Plut. de Discr. adul. 35, *χρυσὸν ἐφθὸν—ἀκήρατον οὐδὲ μόλυβδον*.

5. *χρήμασι*] Supply *ἐπὶ*, 'on the score of funds [to carry on the war];' which is what the Scholiast means by *ἕνεκα τῶν χρημάτων*, 'as regarded money.' Παρ' *ἔπαλξιν*. Bredow and Poppo explain this *ad tutelam*: but this merely avoids the difficulty of accounting for the *singular* where we should expect the *plural*, which is used by Homer and Eurip., Æschyl.,

6. τοσοῦτοι γὰρ ἐφύλασσον τὸ πρῶτον, ὁπότε οἱ πολέμιοι ἐσβάλοιεν, ἀπό τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ μετοίκων ὅσοι ὁπλῖται ἦσαν. τοῦ τε γὰρ Φαληρικοῦ τείχους σταδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ τεσσαράκοντα· ἔστι δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. 7. τὰ δὲ μακρὰ τείχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὧν τὸ ἔξωθεν ἐτηρεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχίᾳ ἑξήκοντα μὲν σταδίων ὁ ἅπας περίβολος, τὸ δὲ ἐν φυλακῇ ὂν, ἥμισυ τούτου. 8. ἱππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν ἱπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις τὰς πλωΐμους τριακοσίας. 9. ταῦτα γὰρ ὑπῆρχεν Ἀθηναίοις, καὶ οὐκ ἐλάσσω ἕκαστα τούτων, ὅτε ἡ ἐσβολὴ τὸ πρῶτον ἔμελλε Πελοποννησίων ἔσεσθαι, καὶ ἐς τὸν πόλεμον καθίσταντο. 10. ἔλεγε δὲ καὶ ἄλλα, οἷαπερ εἰώθει, Περικλῆς ἐς ἀπόδειξιν τοῦ περιέσεσθαι τῷ πολέμῳ.

XIV. Οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπείθοντό τε, καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκευὴν ᾗ κατ' οἶκον ἐχρῶντο, καὶ αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὔβοιαν διεπέμ-

Herodot., Xen., Polyb., and other historians almost exclusively: though the singular also is found in a similar passage of Hom. Il. M. 381, *κεῖτο μέγας παρ' ἔπαλξιν*, and 397. Eurip. Or. 1203. Aristoph. Ach. 72, *παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος*. In the present case the singular is used generically for the plural; or we may, with Krueger, suppose it used because, as he says, the 'pinnæ concinnè progredientes bene *totum quiddam* efficere cogitari possunt.' And so Arn. explains, 'soldiers *to line* a parapet.' Comp. infra vii. 28.

6. *κύκλον*] for *περίβολον, circumference*, without, however, reference to the form (though the wall of Athens was of a round one); for the expression is used by Joseph. 1123, 45, of the Roman camp, which was *square*.

7. *ὃν*] The common reading is *ὃν ἦν*: but *ἦν* is cancelled by Poppo and Goeller, from most of the MSS. It is retained by Bekker, and *ὃν* thrown out, from *one* MS.; somewhat uncritically; for this is disregarding alike MS. authority and experience, which shows how much oftener the *verb* is foisted in by scribes than the participle.

9. *ἐς τὸν πόλεμον καθίσταντο*] 'set themselves to (i. e. about) the war.'

10. *ἐς ἀπόδειξιν τοῦ περιέσεσθαι τῷ πολέμῳ*] Meaning, 'in proof [of his position] that they would be superior in the war,' 'would bring the contest to a successful issue.' See note on i. 55.

CH. XIV. 1. *ἐσεκομίζοντο ἐκ τῶν ἀγρῶν — κατασκευὴν*] Similarly in Hdot. v. 34, we have, *ἐσενείκαντο τὰ ἐκ τῶν ἀγρῶν ἐς τὸ τεῖχος*. Ἄλλην, Poppo observes, is used as at i. 143, *κυβερνήτας τε καὶ τὴν ἄλλην ὑπηρεσίαν*, and ii. 62, *οὔτε βασιλεὺς οὔτε ἄλλο οὐδὲν ἔθνος*. Xen. An. i. 5, 9, *οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον*, in which case the word ἄλλος is taken adverbially for *præterea*. Κατασκευὴ here, as elsewhere in our author, (see i. 89. ii. 5, 14. vi. 46.) denotes the furniture and moveables of every kind, both in-doors and out-of-doors, including farming utensils. With the phrase *ἐσεκομίζοντο κατασκευὴν*, compare Aristoph. Pax, 1318, *καὶ τὰ σκεύη πάλιν εἰς τὸν ἀγρὸν νυνὶ χρὴ πάντα κομίζειν ὀρχησαμένους*.

τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν] Render, 'even taking down the woodwork of the houses themselves.' So infra ii. 75. iv. 96. Ξύλωσις is a word peculiar to our author and the writers who have imitated him, as Jos. and Liban., signifying the *wood-work*, meaning not only the *roof-tree* and *timbers* of the roof and gable, but also a sort of *frame-work* employed for the walls of inferior houses, such as was much

ψαντο καὶ ἐς τὰς νήσους τὰς ἐπικειμένας. 2. χαλεπῶς δὲ αὐτοῖς, διὰ τὸ ἀεὶ εἰωθέναι τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διαιτᾶσθαι, ἡ ἀνάστασις ἐγίγνετο.

XV. Ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἑτέρων μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ γὰρ Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ πόλεις ᾠκεῖτο, πρυτανεῖά τε ἔχουσα καὶ ἄρχοντας, καὶ ὁπότε μή τι δείσειαν, οὐ ξυνήεσαν βουλευσόμενοι ὡς τὸν βασιλέα, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο· καί τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθέα. 2. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατός, τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τά τε βουλευτήρια

in use in our own country two or three centuries ago, and is yet found on the continent and in America. This timber-work they removed, not only to save labour in the future construction, but to make huts in Athens. Had they not taken it, the enemy would have destroyed the houses for fire-wood. So Xen. An. ii. 2, 16, *διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ τῶν οἰκιῶν ξύλα*, equivalent to *ξύλωσιν*.

2. *χαλεπῶς—ἐγίγνετο*] 'was made with difficulty and irksomeness,' 'was irksome to them.' *Ἀνάστασις, removal, migration.* The word in this sense is rare; though examples occur in Herodot., Dio Cass., and Appian.

CH. XV. In this chapter and the first words of the next, we have an explanation given *why* the Athenians, as was said at the end of the last chapter, had been always accustomed to live in the country, and accordingly thought it hard to remove to the city;—namely, because this mode of living had obtained among the Athenians from a period of very remote antiquity: and this is proved and illustrated by a statement of the mode of living in those ancient times, in which we have traced the origin and progress of the present polity; q. d. 'for up to the time of Theseus, Attica had been inhabited in separate townships and independent civil societies; and although these had been politically united into one common state by Theseus, the inhabitants of those townships still mostly resided in them, and regarded them as their homes far more than Athens.'

1. *ἐς Θησέα*] 'unto Theseus.' *Κατὰ πόλεις ᾠκεῖτο*, 'was inhabited in [separate] townships' called *demi*. In the next words, *πρυτανεῖά τε ἔχουσα καὶ ἄρχοντας*, there is a certain obscurity occasioned by extreme brevity; *κατὰ πόλεις* having here to be repeated from the preceding words. Render, 'having prytanea and archons in those cities, of which there were twelve.' See Wachsmuth, Antiq. Gr. It is well observed by Arnold, that 'the *πρυτανεῖον* is mentioned as the mark of a distinct state; for it was the representation of the common home of all the inhabitants of the town, and stood to them collectively in the same sacred relation that each man's particular home did to him individually. It was well called *ἑστία πόλεως*, 'penetrale urbis,' (Livy, xli. 20.) and here therefore the perpetual fire was burning on the altar of the household gods of the city, as in private houses the domestic altar had its fire burning in the inner court. . . .A *πρυτανεῖον* (or common hall), with its altar-fire, was a national home to the Greeks, no less essential to every civil society than a domestic home and a domestic altar was essential to every family.' Hence (as says Thirlwall, Hist. of Greece, vol. iii. 122) 'the rural population were attached to the country not merely from having been many of them born and bred there, or from the profit or pleasure of rural pursuits, but by *domestic and religious associations*; for though the incorporation of the Attic townships had for ages extinguished their political independence, it had not interrupted their religious traditions, or effaced the peculiar features of their local worship.' See Mitchell on Aristoph. Vesp. 408.

2. *ἐβασίλευσε*] 'had become king.' *Γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατὸς*, 'inasmuch as he possessed together with talent, power likewise,' viz. to effect his purposes. With the phraseology compare Appian, i. 495, *ὡς μετὰ τοῦ δυνατοῦ φιλάνθρωπον*. Herodian, i. 6, *μετὰ τοῦ ἀπρεποῦς καὶ ἐπισφαλές*.

διεκόσμησε τὴν χώραν] 'set in order the country,' i. e. settled its polity and

καὶ τὰς ἀρχὰς, ἐς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνῴκισε πάντας· καὶ νεμομένους τὰ αὐτῶν ἕκαστους, ἅπερ καὶ πρὸ τοῦ, ἠνάγκασε μιᾷ πόλει ταύτῃ χρῆσθαι, ἣ ἁπάντων ἤδη ξυντελούντων ἐς αὐτὴν, μεγάλη γενομένη, παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῆ ποιοῦσι. 3. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον μάλιστα τετραμμένον. 4. τεκμήριον δέ· τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐστι, καὶ τὰ ἔξω πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἵδρυται, τό τε τοῦ Διὸς τοῦ Ὀλυμπίου, καὶ τὸ Πύθιον, καὶ

government. So Herodot. i. 100, *ἐπεὶ δὲ ταῦτα διεκόσμησε*, meaning 'instituta regni.' Dio Cass. 125, 95, *τὰ πλείω ἔθνη—νόμοις ἰδίοις καὶ πολιτείαις κατεστήσατο καὶ διεκόσμησε*, and 717, 37, *τὴν πολιτείαν διεκόσμησε*. Plato, p. 685, *πόλεις διακοσμ.* Finally, Aristotle de Mundo (perhaps with the present passage in mind) similarly says, *τὴν τῶν ὅλων σύστασιν, διὰ τῆς τῶν ἐναντιωτάτων ἀρχῶν κράσεως, μιᾷ διακοσμῶν ἁρμονίᾳ.*

ἓν βουλευτήριον καὶ πρυτανεῖον] From this passage, and from one evidently founded on it, of Plut. Thes. 24, it appears that the difference between *βουλευτήριον* and *πρυτανεῖον* was next to none. Moreover, it appears that by *ξυνῴκισε πάντας ἐς τὴν νῦν πόλιν* is to be understood, 'made them all together resort thither, as a metropolis, for the purpose of justice, legislature, and government.' The next words, *καὶ νεμομένους τὰ αὐτῶν — χρῆσθαι*, are meant to intimate the conditions and nature of this political union,—namely, that, as says Bake ap. Goell., 'dum sua singulæ civitates domestica, ut antea, administrarent, hac unà patriâ et communi civitate uterentur.' Of the words *νεμομένους τὰ αὐτῶν ἑκάστους*, the meaning is (as he adds) 'ut domestica et popularia jura ac sacra domi quisque suæ tuerentur.'

ξυντελούντων ἐς αὐτὴν] It is not agreed whether the meaning here be, *contributing to*, i. e. paying taxes to it; or, *belonging to it.* The former use, indeed, is not unfrequent, both with *φόρον* or *ἐσφοράν*, and with those words left to be understood, as in Xen. Hist. vii. 4, 12; but the latter is here the more agreeable to the context, and is supported by a passage infra iv. 76, *ἐς Ὀρχομενὸν ξυντελεῖν*, and another of Isocr. Plat. p. 298, *συντελεῖν — ἐς τὰς Θήβας*: besides which passages it occurs not unfrequently in Pausan., and sometimes in Josephus. Portus unites *both* senses, placing the physical sense last, and the metaphorical first: the reverse of which would, I think, be nearer the truth; for if the sense 'belonging to' be considered, as it may, somewhat too limited to suit the words following, *μεγάλη γενομένη*, we may suppose the sense 'contributing to it' to embrace both the idea of paying taxes to (in which is implied the politically belonging to) and that of dispatching public business, judicial and political. And thus we may understand *μεγάλη* both of *wealth*, and of *size* or population; for it may very well be imagined, that when Athens became the capital of the state, and the centre of business of every kind, many more would in consequence go and settle there as permanent inhabitants. The sense may, however, be expressed in Latin by 'quum omnes contributi essent,' as in Plin. Hist. Nat. iii. 'Colonia Illyrica in eam *contribuuntur* Icositani:' and so Pausanias often uses *συντελεῖς εἰς τινας*. Finally, such is the use of the word in Polyb. iv. 77, 10, *πόλις συντελοῦσα εἰς Ἀρκαδίαν*, and Dio Cass. 107, 89, *ἐς τ. Κάππαδον συντελοῦντες*. By *δημοτελῆ might* be meant, as Boeckh explains, and I myself formerly took to be the sense, 'celebrated at the public expense;' and so in Plut. vi. 289, we have *δημοτελῆ δεῖπνα*. Yet *there* the sense in question is implied by the substantive *δεῖπνα* after *δημοτελῆ*: and as the adjective *δημοτελὴς* of itself can only signify *kept* (τελ.) *by the public*, (hence the phrase *τελεῖν τὰ ἱερὰ* is found in Demosth. and other writers,) and as the phrase *ἑορτὴ* or *θυσία δημοτ.* is used in Herodot., Dion. Hal., Plato, Lucian, Polyb., and Philo, and that only in the sense *public*,—moreover, as it is impossible that the festival here spoken of would occasion any public expense,—hence I prefer to assign the simple sense *public.*

3. We have now, to the end of the chapter, another minute digression, suggested by the words *μεγάλη γενομένη.*

4. *τὰ γὰρ ἱερὰ—ἵδρυται*] These words

τὸ τῆς Γῆς, καὶ τὸ ἐν Λίμναις Διονύσου, ᾧ τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν νομίζουσιν. ἵδρυται δὲ καὶ ἄλλα ἱερὰ ταύτῃ ἀρχαῖα. 5. καὶ τῇ κρήνῃ τῇ νῦν μέν, τῶν τυράννων οὕτω σκευασάντων, Ἐννεακρούνῳ καλουμένῃ, τὸ δὲ πάλαι, φανερῶν τῶν

will be best understood by adverting to the *purpose* of the writer, which was to show that the Acropolis was formerly the city. This he does in three ways, remarking, 1. that the temples are either there or immediately below it to the south: 2. that the fountain Callirrhoe (the only one in the vicinity, as says Pausanias) was there: 3. that it is yet called by the Athenians Πόλις, 'the city.' Render, 'for the temples, even those of the other gods (others besides Minerva), are situated in the Acropolis itself; and those that are outside of it are rather situated towards this part of the city, i. e. the part south of the Acropolis.' Indeed it may be imagined that the city would first extend itself in the direction of the sea, so as to communicate with the port Phalerum. On the temples then specified, see Leake, Hawkins, and others.

νομίζουσι] *usu recipiunt.* So Aristid. iii. 241, *σιδήρῳ νομίζουσι.* Soph. Elect. 326, and Dio Cass. often. In this idiom there seems to be an ellipsis of *χρῆσθαι*, or *ἔχειν*, the former of which is *supplied* in Thucyd. just after, and in Herodot. i. 202, *ἐσθῆτι δὲ νομίζοντας χρῆσθαι*: the latter in Aristot. i. 215, *νομίζοντες ἔχειν.*

5. *τῇ κρήνῃ—Ἐννεακρούνῳ καλουμένῃ*] Render, 'the fountain or well-spring, or rather *conduit* (for it was doubtless a building enclosing a reservoir, from which the water issued by nine pipes), called *κρήνη τυκτή*, 'constructed fountain,' in Hom. Od. xvii. 205, *ἐπὶ κρήνην ἀφίκοντο Τυκτὴν, Καλλίροον, ὅθεν ἰδρεύοντο πολῖται.* For *σκευασάντων*, many good MSS. have *κελευσάντων*, perhaps a mere error of the scribes for *καλεσάντων*, which is found in the Schol. on Apthonius. Greatly preferable, however, is the common reading, which is strongly confirmed by a passage of Pausan. i. 14, 2, *πλησίον δέ ἐστι κρήνη· καλοῦσι δὲ αὐτὴν Ἐννεάκρουνον, οὕτω κοσμηθεῖσαν ὑπὸ Πεισιστράτου.* The work was, it seems, begun by Pisistratus, and finished by his sons Hipparchus and Hippias.

φανερῶν] For this Hemsterh. on T. Mag. p. 568, would read *λαμυρῶν*, because there Thomas Mag. in v. *λαμυρία* has, *ὅθεν καὶ λαμυρὰ πηγὴ, ἡ καθαρὰ καὶ ἡδεῖα, παρὰ Θουκυδίδῃ.* After all, however, there is no certainty that Thomas so read in our author; for it is very possible (as Lobeck on Phryn. p. 292, suggests) that *Θουκυδίδῃ* there is an error of the scribes: and it is justly observed by Goeller, that the expression *λαμυρὰ πηγὴ* savours of *poetic* diction, and may be compared with the *loquaces lymphæ* of Horace: and similar is the expression of our poet Gray, 'the brook that *babbles by.*' The passage, then, there alluded to, was, there is every reason to think, that of a *poet*; though the above learned critics are not prepared to say *who.* I have no doubt that Thomas, for *Θουκυδίδῃ*, wrote *Φωκυλίδῃ*; the two words being so much alike, that one might very easily be mistaken for the other (in which case the more usual name will take place of the other, the less common): and in point of fact the mistake, I remember, is really found more than once in Suidas and Pollux. Indeed other similar mistakes occur not unfrequently in the ancient lexicographers. Thus in Pollux, vi. 38, we have, *Θουκυδίδης δὲ ἔφη· εἰς ὀψώνιον ἤτησε τριώβολον,* (which words are not found in our author,) where, for *Θουκ.*, read *Θουγενίδης*, (from the Cod. Valckenburg.) the name of a dramatic poet mentioned by Suidas and Photius. The poetical order may be thus restored: *Ἤτησεν εἰς ὀψώνιον τριώβολον*, by which the words will form a *senarius.* In Stephanus de Urb. *Θέα πόλις Λακ. Φιλόχορος τρίτῳ, οἱ πολῖται Θεεῖς, ὡς Θουκυδίδης*, read, for *Θουκ.*, *Φερεκύδης*· Also in Suid. in v. *αὐτόθεν Θουκυδίδης. χειμὼν ἦν, καὶ τοῖς Ἀθηναίοις τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὕτως ἐδόκει*, for *Θουκ.*, read *Φερεκύδης.* And in Etym. Mag. in *ἐμποδών*, *Ἐμποδὼν Θουκυδίδης, ἀντὶ τοῦ προχείρως. φησὶ γάρ· Τὰς ἐμποδὼν αἰτίας μόνον ἐπισκοπεῖν*,—Suidas in *ἐμποδὼν* adds *Πορρωτέρω δὲ μηδὲν ἐπορέγεσθαι* (to stretch oneself) *ταῖς διανοίαις*,—read *Φερεκύδης*, the author of a history of Attica now lost, and of which we have only a few fragments: a writer also frequently referred to by the Schol. on Apollon. Rhod. Finally, the very same mistake has been made by the scribes confounding the name *Ἡρώδοτος* and *Ἡρώδωρος*, by which many phrases and passages are erroneously ascribed to *Herodotus* which were meant for *Herodorus*, a writer, though

πηγῶν οὐσῶν, Καλλιρρόη ὠνομασμένῃ, ἐκείνῃ τε ἐγγὺς οὔσῃ τὰ πλείστου ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου πρό τε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρῆσθαι. 6. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ κατοίκησιν, καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπὸ Ἀθηναίων Πόλις. XVI. Τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκήσει μετεῖχον οἱ Ἀθηναῖοι,

frequently quoted in Scholiasts and Eustathius, yet so little known to the scribes, (his works being all of them long since lost,) that it is no wonder they should have mistaken *Ἡρώδωρος* for *Ἡρώδοτος.*

Καλλιρρόη] For this, Pop. and Goell. edit, from several MSS. and the editions up to Bauer's, *Καλλιρόη*; choosing to retain, in an Homeric name, the form suitable to hexameter verse. But surely in a *prose* writer the regular and analogical form is preferable, which accordingly I have, with Bekk., thought proper here to adopt. For *ἐκείνῃ* Bekk., in his 2nd edit., gives, solely on conjecture, *ἐκεῖνοι*; but without sufficient reason; for there is here, as Pop. well points out, merely what is considered a redundancy of the demonstrative pron. after a participle; on which see Matth. Gr. Gr. § 472, 2. And there is the less of *mere* redundancy when it comes in, as here, after a long passage which, though not parenthetical, would keep the noun and its governing verb so far asunder, that the pronoun is not without its use, serving, as it were, to *resume* the subject. At *ἐχρῶντο* the subject is *Ἀθηναῖοι*, taken from *Ἀθηναίων* in the sentence preceding; a sort of harshness, effectually, indeed, but most uncritically, removed by the conjecture of Bekk. The words *ἐγγὺς οὖσῃ* are meant to strengthen the argument above pointed out. In *τὰ πλείστου ἄξια* the accus. of thing serves to express the result of the action in the verb *ἐχρῶντο.* See Matth. Gr. Gr. § 409, 6, where we have particularly specified the phrase *χρῆσθαί τινί τι*, 'to make use of any thing *for* any purpose,' the *τι* standing for *εἴς τι*, though only with the accus. of neuter pronouns or adjectives, as here. Just after, we have the *ἐς expressed.*

πρὸ γαμικῶν] This use of the water of Callirrhoë is confirmed and illustrated by Eurip. Phœn. 358, *Ἀνυμέναια δ' Ἰσμηνὸς ἐκηδεύθη Λουτροφόρου χλιδᾶς.* Æschyl. Prom. Vinct. 572, *ὅτ' ἀμφὶ λουτρὰ καὶ λέχος σὸν ὑμεναίων*: and hence light is thrown on a passage of Aristoph. Lysistr. 378, *λουτρὸν* (scil. e fonte Callirrhoë) *ἐγὼ παρέξω — καὶ ταῦτα νυμφικόν γε.* The Scholiast on Euripides says, it was customary with the ancients to wash and sprinkle themselves with the water of their country rivers and springs; meaning thereby *symbolically* to pray for offspring. It may rather, however, be supposed that the water was symbolical of *purity:* a view strongly confirmed by the circumstance of its being used *ἐς ἄλλα τῶν ἱερῶν.* Thus, as Pollux says, it was used to wash or sprinkle virgins who *died before marriage.*

νομίζεται τῷ ὕδατι χρῆσθαι] 'it is customary to use the water.' So Xen. An. vii. 3, 18, *ἔλεγεν ὅτι νομίζοιτο—δωρεῖσθαι.* Dio Cass. 104, 16, *νενομίσθαι τινῶν λεγόντων—ἑκάτερον γίγνεσθαι.*

6. *Πόλις*] *City*; thus making it almost a proper name, which, as observes Hemsterhus. on Aristoph. Plut. p. 260, is not unfrequently the case in the public inscriptions. See a passage of our author infra v. 18, 23, and Plut. Pelop. 18. Pausan. i. 26, 7. In like manner the most ancient parts of Paris and London (as being of old solely the city) are called by the name of *the City.*

CH. XVI. 1. *τῇ — αὐτονόμῳ οἰκήσει μετεῖχον*] There is a difficulty in the construction, to remove which, Matth. Gr. Gr. § 359, obs. 2, supposes that *τῆς χώρας* should be understood; and that the dat. is to be taken to express not the *object* shared, but the *manner* in which it was shared. This, however, Pop. shows, would lead to a very inept sense. Arn. supposes the dative to be used where the genitive is commonly employed, on the same principle as we say indifferently either 'to partake *in* or to partake *of.*' The example, however, is far from apposite, and supplies no *proof.* Pop. attempts to justify the construction with the dative, by adducing two passages of Demosth. (de Fals. Leg. § 334, *οὐχὶ κοινωνεῖ ταῖς εὐθύναις*; and pro Cor. 18, § 58, *κοινωνεῖν τοῖς πεπολιτευμένοις.*) Now *κοινωνεῖν* and *μετέχειν*, he argues, are words so similar, that what is allowable for one of them may be allowed for the other. This reasoning, however, is rather ingenious than conclusive. Of the two passages of Demosth. above cited, the

καὶ ἐπειδὴ ξυνῳκίσθησαν, διὰ τὸ ἔθος, ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν τε ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησίᾳ γενόμενοί τε καὶ οἰκήσαντες οὐ ῥᾳδίως τὰς μεταναστάσεις ἐποιοῦντο, ἄλλως τε καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικά· 2. ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον οἰκίας τε καταλιπόντες καὶ ἱερά, ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς κατὰ τὸ ἀρχαῖον πολιτείας πάτρια, δίαιτάν τε μέλλοντες μεταβάλλειν, καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὑτοῦ ἀπολείπων ἕκαστος. XVII. Ἐπειδή τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μέν τισιν ὑπῆρχον οἰκήσεις, καὶ παρὰ φίλων τινὰς ἢ οἰκείων καταφυγή· οἱ δὲ πολλοὶ τά τε ἔρημα τῆς πόλεως ᾤκησαν, καὶ τὰ ἱερὰ καὶ τὰ ἡρῷα πάντα, πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἐλευσινίου καὶ εἴτι ἄλλο βεβαίως

latter is not to the purpose: and while in the former the sense of *participation* is very strong, in the present it is very weak, or next to nothing. Hence it is better to have recourse to that mode of removing the difficulty proposed by me in my note in Transl. and smaller edition. Considering that the notions of *participation* and of *use* are cognate, and as *μετέχειν* is found to have the sense of *frui* and even simply *uti*, (so Xen. Œcon. xvii. 6, *κράτιστον, παντὸς μετέχειν τοῦ σπόρου*, where *μετ.* stands for *χρῆσθαι*, used just before,) hence it would seem that in such cases it loses the sense of *participation*, and simply retains that of *using*, and may therefore take the *construction* of *χρῆσθαι*. How readily, indeed, the two ideas amalgamate, will appear from the line of Dryden: 'Partake and use my kingdom as your own.' Finally, that the word is here nearly devoid of any notion of participation, was long ago seen by Steph. in his Thes. in v., who well renders 'usurpabant.' Of *κατὰ τὴν χώραν* the sense is, 'in the territory,' as Jos. Bell. i. 7, 6. Arrian, E. A. i. 16, 8, nearly equiv. to *ἐν τοῖς ἀγροῖς* just after.

πανοικησίᾳ] '*cum omni familiâ et re familiari.* Verbis *γενόμενοι*, &c. et *οἰκήσαντες* scriptor videtur eos discernere, qui nullas domos Athenis habentes *πανοικησίᾳ* ruri vivebant, i. e. cum toto, quidquid possidebant, iique vel nati rure, vel eo habitatum concesserant (*οἰκήσαντες*).' (Goell.) *Οὐ ῥᾳδίως*, 'with difficulty,' as vii. 73, namely, as loath to do the thing, 'reluctantly.' *Μεταναστάσεις*, 'migrations from country to town.' Evidently imitated from this, is a passage of Lucian, iii. 233, *ῥᾳδίως ποιοῦνται μεταναστάσεις*. In *ἀνειληφότες* there is a combined sense of *rebuilding* and *repairing*, as appears by the extent of signification in the term with which it is associated, *κατασκευὰς*, which denotes not only *habitations*, as at i. 10, and in several passages cited by Schneider on Xen. An. iii. 2, 25, but also the *fitting up* of every kind, both within and without the houses, (or rather villas and granges,) as verandas, garden-houses, &c. So ii. 65, *οἰκοδομίαις τε καὶ κατασκευαῖς*: and so Isocr. Areop. ch. 20, we have, *ὥστε καλλίους καὶ πολυτελεστέρας τὰς οἰκήσεις καὶ τὰς ἐπισκευὰς τὰς ἐπὶ τῶν ἀγρῶν, ἢ τὰς ἐντὸς τείχους*.

2. *ἐβαρύνοντο καὶ χαλεπῶς ἔφερον*] 'they bore it hardly, and thought it hard.' In the next words we have set forth the *grounds* of this reluctance—and these were both *political* and *religious*, inasmuch as they had to abandon both their houses and *ἱερὰ τὰ πάτρια*, 'the temples where their forefathers had worshipped' from the foundation of the old polity downwards; and where they themselves had, on that account, worshipped with a deeper interest than any other place could raise.

δίαιτάν τε μέλλοντες μεταβάλλειν, &c.] These words are meant to further enlarge on the idea contained in *οἰκίας καταλιπόντες*, showing the pang they must have felt in not only being torn from their homes, but in having to change their mode of life and daily habits from childhood. *Καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὑτοῦ ἀπολείπων ἕκαστος*, 'each, in leaving his house, doing nought but abandon, as it were, his *city*,' what was such to him. On this use of *οὐδὲν ἄλλο ἢ*, see Matth. Gr. Gr. § 488, 11.

Ch. XVII. 1. *τὰ ἔρημα τῆς πόλεως*] 'the vacant spaces.' See i. 2. *Τὰ ἡρῷα*, i. e. 'chapels erected to the honour of

κλειστὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ οἰκεῖν, καί τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε διεκώλυε, λέγον ὡς

τὸ Πελασγικὸν ἀργὸν ἄμεινον,

ὅμως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξῳκήθη. 2. (*καί μοι δοκεῖ τὸ μαντεῖον τοὐναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν πόλεμον ἡ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνομάζον τὸ μαντεῖον προῄδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθησόμενον.*) 3. *κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοί, καὶ ὡς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τά τε μακρὰ τείχη ᾤκησαν κατανειμάμενοι, καὶ τοῦ Πειραιῶς τὰ πολλά.* 4. *ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοντο, ξυμμάχους τε ἀγείροντες, καὶ τῇ Πελοποννήσῳ ἑκατὸν νεῶν ἐπίπλουν ἐξαρτύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν.*

XVIII. *Ὁ δὲ στρατὸς τῶν Πελοποννησίων προϊὼν ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόην πρῶτον, ᾗπερ ἔμελλον ἐσβαλεῖν.* 2. *καὶ ὡς ἐκαθ-*

heroes.' On the words a little after, *ἐπάρατον ἦν μὴ οἰκεῖν*, see the rule in Matth. Gr. Gr. § 534, on infinitives with an ellipsis of *ὥστε* in the sense of *consequence*, or as put by way of epexegesis. *Ἀκροτελεύτιον*, 'a verse-end.' Examples of this word (which is rare) may be found in Dio Cass. 1033, and 1307. Aristid. iii. 202: and in Stob. Eclog. Phys. 164, A, the word ought undoubtedly to be restored for *ἀκροτελευταῖον*. In *ἐξῳκήθη*, 'was built up,' 'filled with buildings,' the *ἐκ* is intensive; as in Soph. Œd. Col. 27, *τόπος ἐξοικήσιμος*: and so *ἐξοικοδομέω* in Arrian, E. A. v. 29, 5. vii. 21, 11. Xen. Œcon. xx. 29.

2. *γενέσθαι*] Supply *μοι δοκοῦσι* from the preceding *δοκεῖ*: and at *ἡ ἀνάγκη τῆς οἰκήσεως* repeat *μοι δοκεῖ γενέσθαι*.

ὃν οὐκ ὀνομάζον τὸ μαντεῖον — κατοικισθησομένων] The scope of these words is to overturn any idea of credit belonging to the oracle,—and that from the consideration, that the person who uttered it might easily foresee that a place which had been solemnly pronounced 'accursed and not to be inhabited,' would never be inhabited for any good, but solely through dire necessity. Here the term *μαντεῖον* must in construing be taken twice, with the participle and with the verb. Render, 'which though the oracle did not name it, (i. e. per *τὸ σημαινόμενον* the circumstance,) the utterer of the oracle knew,' &c.

3. *κατεσκευάσαντο*] i. e. as the Schol. explains, 'made themselves *κατασκευὰς*, or habitations, such as they were, being mere huts.' On this sense of the word, see note on i. 10, 11, 16. Even less commodious dwellings are adverted to in the words following, *καὶ ὡς ἕκαστός που ἐδύνατο*, q. d. 'any hole or corner they could find.' To all these we have allusion in Aristoph. Eq. 771, as follows: *Καὶ πῶς σὺ φιλεῖς, ὃς τοῦτον ὁρῶν οἰκοῦντ' ἐν ταῖς πιθάκναισι Καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὀγδόον οὐκ ἐλεαίρεις*; where *πιθ.* signifies a *tub*, and *γυπ. holes* and *corners*, such as birds of prey make their nests in, (so Jerem. xlviii. 28, 'the dove makes her nest in the sides of holes,') or beasts their dens. So Jerem. xvi. 16, 'they shall hunt them—from the holes of the rocks.' In *ὕστερον δὴ* the *δὴ* stands for *ἤδη*.

4. *τῶν πρὸς τὸν πόλεμον ἤπτοντο*] There is here an ellipsis of *πραγμάτων* or *ἔργων*, which is filled up in Dio Cass. 262, 60. Of *ἅπτεσθαι* here the sense is, *capessere*, 'to apply oneself to,' as v. 61. viii. 11, and often in the best writers. *Ἑκατὸν νεῶν ἐπίπλουν*, 'a *fleet* of 100 sail;' as ii. 56. *Ἐν τούτῳ παρασκευῆς*, 'in this state or degree of preparation:' a phrase also occurring in Appian, i. 557, and on which see Matth. Gr. Gr. § 341.

Ch. XVIII. 1. *ᾗπερ ἔμελλον ἐσβαλεῖν*] 'where they were about (i. e. intended) to make their irruption or invasion;' as iv. 2, and elsewhere.

ἔζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ· ἡ γὰρ Οἰνόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο, ὁπότε πόλεμος καταλάβοι. 3. τάς τε οὖν προσβολὰς εὐτρεπίζοντο, καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. 4. αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ᾽ αὐτοῦ, δυκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι, καὶ τοῖς Ἀθηναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδή τε ξυνελέγετο ὁ στρατός, ἥ τε ἐν τῷ Ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν αὐτόν, μάλιστα δὲ ἡ ἐν τῇ Οἰνόῃ ἐπίσχεσις. 5. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες, ἂν διὰ τάχους πάντα ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. 6. ἐν τοιαύτῃ μὲν ὀργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. 7. ὁ δὲ προσδεχόμενος, ὡς λέγεται, τοὺς Ἀθηναίους, τῆς γῆς ἔτι ἀκεραίου οὔσης, ἐνδώσειν τι καὶ κατοκνήσειν περιϊδεῖν αὐτὴν τμηθεῖσαν, ἀνεῖχεν. XIX. Ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνόῃ καὶ πᾶσαν ἰδέαν πειράσαντες, οὐκ ἐδύναντο ἑλεῖν, οἵ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυ-

2. *παρεσκευάζοντο τῷ τείχει ποιησόμενοι*] Of this construction with the future (which is rare), an example occurs in Xen. Cyr. i. 3, 11. The future with *ὡς*, as at ii. 7, and iii. 74, is more frequent. See Matth. Gr. Gr. § 555, 2. Καταλάβοι, 'should befal.' Καταλαμβάνω is used of what *overtakes;* and as things which overtake us usually come before they are expected or wished, so the term is always used of what befals for *evil:* and in this acceptation it occurs not unfrequently in Herodot., and occasionally in Pausan. Of the use with *πόλεμος*, I know of no other example but Diog. Laërt. i. 53, *καὶ ἢ ὁ πόλ. ἡμᾶς καταλάβῃ.*

3. *εὐτρεπίζοντο*] So I read, with Pop. and Goell., for *ἠὐτρ.*, which is retained by Bekk.; for it has been shown by Pop., Proleg. i. 227, and Buttm. Gr. Gr. § 86, 2, that, in verbs beginning with *εὐ*, Thucyd. does not use the augment. Render, 'made preparations for carrying the place by assault.' Ἄλλως *may* here have the sense assigned to it by Hobbes and Smith, 'otherwise:' but that of 'in vain,' 'to no purpose,' found elsewhere in Thucyd., is more agreeable to the context, and is confirmed by a passage, evidently imitated from the present, of Dio Cass. 217, 8, *μάτην ἐνδιατρίψαι.*

4. *αἰτίαν*] *criminationem.* Ἐν τῇ *ξυναγωγῇ τοῦ πολέμου.* Meaning, 'in the assembly or congress [of the allies] held for the purpose of considering respecting the war.' Μαλακὸς, 'faint-hearted.' Οὐ *παραινῶν*, 'by not heartily advising them to go to war.'

5. *ἂν*] This belongs to *καταλαβεῖν*, not to *ἐπελθόντες*: I have pointed accordingly. Εἰ *μὴ διὰ τὴν ἐκείνου μέλλησιν*, 'unless (i. e. but for) this delay of his.' See Matth. Gr. Gr. § 580.

6. *καθέδρᾳ*] 'stoppage:' a rare signif., though I have noted it in Dion. Hal. iii. 4, and Jos. Ant. v. 2, 6.

7. *ἀκεραίου*] 'unhurt,' 'not ravaged.' So Xen. Cyr. vi. 2, 11, *εἰς ἀκέραια*, scil. *loca.* Hdot. iii. 146, *ἀκ. τὴν πόλιν.* Demosth. p. 17, 13, *τῆς οἰκείας ἀκεραίου.* The *τι*, *nonnihil*, after *ἐνδώσειν*, is used as often elsewh. Of *κατοκνήσειν* the sense is, 'would be loath:' a strong term, often used by Dio Cass. Ἀνεῖχεν, scil. *ἑαυτὸν*, as we say, 'kept himself quiet.' Comp. infra viii. 94, and Xen. Hist. i. 6, 14, *τὴν οὖν ἡμέραν οὕτως ἀνεῖχον*: this being one of those compounds of *ἔχειν* with a prep. where *ἑαυτὸν* is understood. See Matth. Gr. Gr. § 496.

Ch. XIX. 1. *πᾶσαν ἰδέαν πειράσαντες*] Pop. thinks it doubtful whether *πᾶσαν ἰδέαν* be an accus. to be taken like *πάντα τρόπον*, in which case it will be necessary at *πειρ.* to supply *αὐτῆς* (*τῆς Οἰνόης*); or whether it depends on *πειράσαντες*, as we say *πεῖραν πειρᾶν.* Of these two modes of explanation, the former tends not a little to weaken the sense. The latter may be

κεύοντο, οὕτω δὴ ὁρμήσαντες ἀπ᾽ αὐτῆς μετὰ τὰ ἐν Πλαταίᾳ τῶν ἐσελθόντων Θηβαίων γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα τοῦ θέρους καὶ τοῦ σίτου ἀκμάζοντος ἐσέβαλον ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς. 2. *καὶ καθεζόμενοι ἔτεμνον πρῶτον μὲν Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον, καὶ τροπήν τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ῥείτους καλουμένους ἐποιήσαντο· ἔπειτα προύχώρουν, ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος, διὰ Κρωπειᾶς, ἕως ἀφίκοντο ἐς Ἀχαρνάς, χῶρον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων· καὶ καθεζόμενοι ἐς αὐτὸν, στρατόπεδόν τε ἐποιήσαντο, χρόνον τε πολὺν ἐμμείναντες ἔτεμνον.* XX. Γνώμῃ δὲ τοιᾷδε λέγεται τὸν Ἀρχίδαμον περί τε τὰς Ἀχαρνὰς ὡς ἐς μάχην ταξάμενον μεῖναι, καὶ ἐς τὸ πεδίον ἐκείνῃ τῇ ἐσβολῇ οὐ καταβῆναι. 2. τοὺς γὰρ Ἀθηναίους ἤλπιζεν ἀκμάζον-

considered the only true view, and is confirmed by a passage, evidently imitated from the present, in Dionys. Hal. Ant. p. 316, 3, Sylb. *κριοὺς προσέφερον, καὶ κλίμακας προσῆγε, καὶ πάσης πολιορκίας ἐχρῆτο ἰδέαις*, where, had the editors perceived the imitation, they would have seen that the true reading in undoubtedly *πάσαν—ἰδέᾳ.* The writer there, we see, *expresses* the word *πολιορκίας*, no doubt supposing it *understood* in the passage of our author; and not without reason; for to supply, with Pop., *τοῦ προσβάλλειν* (or rather *προσβολῆς*) would lead to a sense not a little jejune. We may, indeed, here supply, from the context, some term denoting siege-operation; as the *πολιορκίας* of Dionys. Hal. But it would rather seem that *ἰδέα* has in this instance a sense peculiar to our author, and which has alone been seen by Steph. Thes. in voc., who renders, 'et omni *commenti* genere usi,' i. e. artis, *artificii*, artis genere, Angl. *device.* Thus the sense is not ill expressed by Thirlwall, 'they exhausted all the resources of their military art.' The same idiom has place in the cognate term *εἶδος* infra viii. 56, init., where we have *τρέπεται ἐπὶ τοιόνδε εἶδος*, 'ad hujusmodi fraudis genus se convertit.' Οὕτω *δή*, 'then indeed,' as in Herodot. vii. 174. viii. 61, and often in Plato. Ὁρμήσαντες. The word has here, as infra iii. 24. iv. 36. vii. 19, the neuter sense of *proceeding.*

μετὰ τὰ, &c.] Connect *μετὰ τὰ ἐν Π. γενόμενα τῶν ἐσελθ. Θ.* Here we may, with Matth. Gr. Gr. § 379, 2, suppose that the particip. being used for a subst., as such takes the genit. Τοῦ *σίτου ἀκμάζοντος.* On this and other expressions by which our author notes the time of year at which any event takes place, see Pop. and Goell.

2. *τοὺς Ῥείτους*] From Pausan. i. 38, and ii. 24, we learn, that there were two rivulets of salt-water issuing from the same source under ground, and forming two lakes, on the margin of the sea, at the south-east extremity of the Thriasian plain. Salt springs are found *elsewhere* in Attica. See Gell's Itin. p. 33. Dodwell, Class. Tour, ii. 171, and Mueller in v. Attica, p. 217, b.

χῶρον] So I read, with Haack, Pop., and Goell. 2nd ed., from all the best MSS., for vulg. *χωρίον*, which is retained by Bekk. on the ground that the word is found in Homer, Pind., Herodot., Eurip., and the earlier writers; and our author is much accustomed to employ antique words. By *χῶρον*, however, I would understand, with Goell., not the *town* of Acharnæ, but the whole of the Acharnanian district or *township:* a view required by the expression just after, *καθεζόμενοι ἐς*, 'taking post' or 'encamping at;' for that necessarily supposes the *country*, not the town.

δήμων] *oppidorum* vel *curiarum.* 'When the people from different villages united together, either voluntarily or compulsorily, into one town, then these villages were called *δῆμοι*, and the inhabitants of them,—*all* having, as it were, their own senate,—were styled *curiales* and *δημόται.* All these towns had not only their own particular sacred rites, but also their magistrates, and their *δῆμος* or popular form of government.' Valck. on Herodot. iii. 55. On the proper difference (sufficiently apparent from Herodot. i. 170, and Pausan. i. 29) between *πόλις* and *δῆμος*, see Mueller, Dor. ii. p. 70.

τάς τε νεότητι πολλῇ, καὶ παρεσκευασμένους ἐς πόλεμον ὡς οὔπω πρότερον, ἴσως ἂν ἐπεξελθεῖν, καὶ τὴν γῆν οὐκ ἂν περιϊδεῖν τμηθῆναι. 3. ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον οὐκ ἀπήντησαν, πεῖραν ἐποιεῖτο, περὶ τὰς Ἀχαρνὰς καθήμενος, εἰ ἐπεξίασιν· ἅμα μὲν γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ Ἀχαρνῆς, μέγα μέρος ὄντες τῆς πόλεως, (τρισχίλιοι γὰρ ὁπλῖται ἐγένοντο,) οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα διαφθαρέντα, ἀλλ' ὁρμήσειν καὶ τοὺς πάντας ἐς μάχην. 4. εἴ τε καὶ μὴ ἐπεξέλθοιεν ἐκείνῃ τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδεέστερον ἤδη ἐς τὸ ὕστερον τὸ πεδίον τεμεῖν, καὶ πρὸς αὐτὴν τὴν πόλιν χωρήσεσθαι· τοὺς γὰρ Ἀχαρνέας, ἐστερημένους τῶν σφετέρων, οὐχ ὁμοίως προθύμους ἔσεσθαι ὑπὲρ τῆς τῶν ἄλλων κινδυνεύειν, στάσιν δὲ ἐνέσεσθαι τῇ γνώμῃ. 5. τοιαύτῃ μὲν διανοίᾳ ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνὰς ἦν.

XXI. Ἀθηναῖοι δὲ, μέχρι μὲν οὗ περὶ Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον ὁ στρατὸς ἦν, καί τινα ἐλπίδα εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προϊέναι, μεμνημένοι καὶ Πλεistoάνακτα τὸν Παυσανίου, Λακε-

Ch. XX. 3. *εἰ ἐπεξίασιν*] 'whether they would go forth and meet him in the field.' Ἐπιτήδειος *ἐνστρατοπεδεῦσαι*, 'commodious to encamp in.' So Herodot. ix. 7, *Θριάσιον πεδίον ἐπιτηδειότατον ἐμμαχέσασθαι*. Eurip. Bacch. 508, *ἐνδυστυχῆσαι τοὔνομα ἐπιτήδειος εἶ*.

μέγα μέρος ὄντες τῆς πόλεως] 'who formed a considerable portion of the state.' So Herodot. i. 146, *μοῖρα τῆς Ἑλλάδος οὐκ ἐλαχίστη*: also i. 104. vii. 157, and often in Pausan. and Jos.

4. *στάσιν ἐνέσεσθαι τῇ γνώμῃ*] 'that there would be dissension in their minds' or counsels, for *στάσιν ἔσεσθαι ἐν τῇ γνώμῃ*: as in Plato, p. 502, D, *τίνα τρόπον ἡμῖν—οἱ σωτῆρες ἐνέσονται τῆς πολιτείας*, and 428, E, where this very form *ἐνέσεσθαι* (somewhat rare) is found. So also *inesse* in Latin; as Ovid, Fast. ii. 658, 'nec digitis annulus ullus inest;' and Her. Ep. 17, 130, 'tarda solet *magnis rebus inesse* pedes:' in both which cases *εἶναι* and *esse* have something more than the sense simply 'to be,' and such as must be determined by the context.

Ch. XXI. 1. *καί τινα ἐλπίδα εἶχον*] Poppo thinks that the apodosis of the sentence is not contained in these words, but is omitted, and has to be supplied from the corresponding clause which follows it, thus: *μέχρι μέν τινα ἐλπίδα εἶχον ἀνασχετὸν ἐποιοῦντο*: a method quite unnecessary: not only is it wholly uncalled for, but it involves a no slight impropriety; for who ever heard of such a phrase as *ἀνασχετὸν ποιεῖσθαι*? while of *οὐκ ἀνασχ. π.* examples are frequent. I cannot, however, agree with Goell., that any apodosis commences at *καί τινα ἐλπίδα*; nor that the words are equivalent to this, 'that the thing seemed to be tolerable.' Thucyd. *might*, indeed, have written *μέχρι—στρατὸς ἦν ἀνεκτὸν ἐποιοῦντο*: but he did not so write. As the passage now stands, there is certainly no apodosis in these words, which indeed belong to the *protasis;* the sense being, 'they had even some hope as to their not proceeding nearer [to them]:' but, though there is no apodosis here, and it is suspended for some distance, yet there is, as Poppo seems inclined to think, a sort of irregular apodosis at *ἐπειδὴ δὲ—οὐκέτι ἀνασχετὸν ἐποιοῦντο*: as in Hom. Od. xx. 83, Ἀλλὰ *τὸ μὲν καὶ ἀνεκτὸν ἔχει κακὸν, ὁπότε κέν τις Ἤματα μὲν κλαίῃ πυκινῶς ἀκαχήμενος ἦτορ, Νύκτας δ' ὕπνος ἔχῃσιν—Αὐτὰρ ἐμοὶ*, &c.

In *ἐς τὸ ἐγγυτέρω* we have a use of *ἐς τὸ* by no means common: and hence the words are in some MSS. not found; being, we may imagine, cancelled by certain half-learned critics. They are, however, sufficiently defended by the expression *ἐς τὸ πλέον* just after, where πλ. stands for *περαιτέρω*: a use also rare.

μεμνημένοι—ὅτε] for ὅτι, as in Hom. Il. xv. 18, *οὐ μέμνῃ ὅτε*, &c., and often elsewhere. So in Latin, *memini quum*. See Matth. Gr. Gr. § 624.

δαιμονίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θρίωζε στρατῷ Πελοποννησίων, πρὸ τοῦδε τοῦ πολέμου τέσσαρσι καὶ δέκα ἔτεσιν, ἀνεχώρησε πάλιν, ἐς τὸ πλέον οὐκέτι προελθών· (διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν·) 2. ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο· ἀλλ' αὐτοῖς, ὡς εἰκὸς, γῆς τεμνομένης ἐν τῷ ἐμφανεῖ, (ὃ οὔπω ἑωράκεσαν οἵ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ Μηδικά,) δεινὸν ἐφαίνετο· καὶ ἐδόκει τοῖς τε ἄλλοις, καὶ μάλιστα τῇ νεότητι, ἐπεξιέναι καὶ μὴ περιορᾶν. 3. κατὰ ξυστάσεις τε γιγνόμενοι, ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ δέ τινες οὐκ ἐῶντες. 4. χρησμολύγοι τε ἦδον χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο. 5. οἵ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον τὴν ἔξοδον μάλιστα. 6. παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρῄνεσε πρότερον ἐμέμνηντο οὐδέν, ἀλλ' ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, αἴτιόν τε σφίσιν ἐνόμιζον πάντων ὧν ἔπασχον.

Θρίωζε] The ζε at the end of names of places answers to our *ward*, meaning *toward*. It was, however, not *confined* to names of places. On the syntax in the words a little after, *πεισθῆναι τὴν ἀναχώρησιν*, see Matth. Gr. Gr. § 421, 1.

2. *ἐν τῷ ἐμφανεῖ*] for *ἐμφανῶς*, as in Xen. Anab. ii. 5, 4: though *ἐκ τοῦ ἐμφανοῦς*, found in Herodot., is the more frequent form. At *τὰ Μηδικὰ* there is generally supposed to be an ellipsis of *κατὰ*, the expression standing for *ἐν τοῖς Μηδικοῖς*. It is better, however, to regard this as an elliptical form of expression to be completed from the preceding, and standing for *πλὴν ὅσοι γε ἑωράκεσαν τὰ* M.

3. *κατὰ ξυστάσεις γιγνόμενοι*] 'forming themselves into bands or tumultuous groups.' Similar to this is the phrase *κατὰ ξυλλόγους* γ. infra iii. 27. Imitated from the present are the following passages of Dionys. Hal. p. 358, ult. *σύνοδοι ἤδη κατὰ συστροφὰς ἐγίνοντο*, and 428, 39. Dio Cass. 672, 29, *κατὰ συστάσεις ἐστασιάσαμεν*. Appian, ii. 691, *κατὰ συστάσεις*, and 881, 39. Jos. 1204, 9, *κατὰ συστροφὰς οἱ στρατιῶται διελάλουν*. Malchus Rhetor ap. Corp. Hist. Byz. 1, 97, B, *χαλεπῶς ἔφερον, κατὰ ξυστάσεις τε γινόμενοι*. The term *ξυστάσεις* has also this use in Eurip.

ἐν πολλῇ ἔριδι ἦσαν] And no wonder; since the Acharnians are described by Aristophanes as being very irascible. So Acharn. 180, we have, *στιπτοὶ, γέροντες πρίνινοι, Ἀτεράμονες, μαραθωνομάχαι, σφενδάμνινοι*. See also 352—5, and 665, seqq.

4. *ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο*] Of this harsh and anomalously expressed passage, (in which the reading, as it stands in the text, for the vulg. *ἠκροᾶτο*, is demanded by MS. authority,) the constr. is, as Pop. lays it down, *ὧν ἀκροᾶσθαι ὥργητο ὡς ἕκαστος ὥργητο*: the finite verb *ὥργητο* being in sense repeated, (on which see Matth. Gr. p. 1278,) though with a slight modification of sense. Render, 'which they (i. e. men) were eager to listen to, as each was propense to hearken or believe,' since, as Demosthenes says, Olynth. iii. *ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἴεται*: or as Cæsar expresses it, 'fere libenter homines id quod volunt credunt.' It is well observed by Arnold, that *ὡς ἕκαστος ὥργητο* is added 'because different persons ran to listen to different prophecies, each choosing those which encouraged his own opinions, or accorded with his own feelings.'

5. *οἰόμενοι—Ἀθηναίων*] Equivalent to *οἰόμενοι οὐκ ἐλαχίστη μοῖρα Ἀθηναίων εἶναι*, and supra 20, 3, *μέγα μέρος ὄντες τῆς πόλεως*, where see note. Ἐνῆγον, 'urged on.' The word is properly used of *persons*, though sometimes, as here, of *things*, when connected with persons.

6. *ἀνηρέθιστο ἡ πόλις*] 'was in a state

XXII. Περικλῆς δὲ ὁρῶν μὲν αὐτοὺς πρὸς τὸ παρὸν χαλεπαίνοντας, καὶ οὐ τὰ ἄριστα φρονοῦντας, πιστεύων δὲ ὀρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε οὐκ ἐποίει αὐτῶν, οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τήν τε πόλιν ἐφύλασσε, καὶ δι' ἡσυχίας μάλιστα, ὅσον ἐδύνατο, εἶχεν. 2. ἱππέας μέντοι ἐξέπεμπεν ἀεί, τοῦ μὴ προδρόμους ἀπὸ τῆς στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς τοὺς ἐγγὺς τῆς πόλεως κακουργεῖν· καὶ ἱππομαχία τις ἐνεγένετο βραχεῖα ἐν Φρυγίοις τῶν τε Ἀθηναίων τέλει ἑνὶ τῶν ἱππέων καὶ Θεσσαλοῖς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσον ἔσχον οἱ Ἀθηναῖοι καὶ Θεσσαλοί, μέχρι οὗ, προσβοηθησάντων τοῖς Βοιωτοῖς τῶν ὁπλιτῶν, τροπὴ ἐγένετο αὐτῶν, καὶ ἀπέθανον τῶν Θεσσαλῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι αὐτοὺς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ ἔστησαν. 3. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν

of great excitement.' So Joseph. Ant. iv. 2, 3, *ἀνηρέθιστο πλῆθος*. Xen. Anab. vi. 6, 6. Mem. iii. 5, 7. The city at large (*ἡ πόλις*) had this feeling; for (as Thirlwall expresses it) 'even those who had no definite hopes, fears, or wishes, shared the general excitement on the eve of a great crisis.' *Ἐκάκιζον ὅτι*, 'they angrily reproached him.' So Hesych. explains by *ἠτιῶντο, ἐμέμφοντο*. There is, however, meant to be conveyed a mixed idea of blame and reproach.

Ch. XXII. 1. *πρὸς τὸ παρὸν χαλεπαίνοντας*] 'irritated at the present posture of affairs.' So *πρὸς τὸ παρὸν* is used infra iv. 80, 2, and v. 14, 3. vi. 41. In *οὐ τὰ ἄριστα φρονοῦντας* there is a meiosis for *κακῶς φρ.*, occurring infra vi. 36, fin., the consequence of irritation being necessarily misjudging. *Ὀρθῶς γιγνώσκειν*, 'recte judicare ac decernere,' as in Hdian. iii. 7, 4.

ἐκκλησίαν τε οὐκ ἐποίει αὐτῶν, οὐδὲ ξύλλογον] These two terms are also combined in Plato, Gorg. p. 456, *λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῳ τινὶ ξυλλόγῳ*: but though there, as here, the two are evidently distinguished, commentators are by no means agreed as to the nature of the distinction. Bredow, Pop., and Arn. take the *former* to denote the regular assembly of the people (*comitia*); the *latter*, any sort of meeting which might have been called under these extraordinary circumstances. Dukas and Goeller are of opinion that *ξύλλ.* denotes a council of some *part* of the members of the body politic, as of certain magistrates, *στρατηγῶν, φυλῶν, δήμων*. This view, however, requires *evidence* to bear it out; and better is it to leave to the term its more extensive sense.

ἐξαμαρτεῖν] literally, 'to run out into a blunder,' 'make a false step.' So Aristoph. Lysist. 1277, *εὐλαβώμεθα Τὸ λοιπὸν αὖθις μὴ ἐξαμαρτάνειν ἔτι*: a use of the word also found in Xen., Plato, Isocr., and Dio Cass.

2. *προδρόμους*] 'the light-armed scouts.' *Κακουργεῖν*, 'to ravage.' *Ἐνεγένετο, contigit*, 'there happened,' 'took place:' a use, though unnoticed by Steph. in his Thes., found in Herodot. v. 3. viii. 83. Appian, i. 191, 597. ii. 450. Dio Cass. 300, 85. 381, 36. 554, 2. Plato, 642, 6. 341, 6. Xen. Hist. vi. 3, 6, which passages I have adduced by way of confirming the reading adopted, for the vulg. *ἐγένετο*, by Pop., Bekk., and Goell.

τέλει] It is difficult to ascertain the number which composed the *τέλος* in the age of the Peloponnesian war. The word often occurs in Herodot.; but never so as to convey any notion of its amount; except that it appears to have been a *large* body, probably answering to the *ἱππαρχία* of Ælian, which corresponds to our *regiment*; and that is, perhaps, what the Scholiast means by *τάγματι*. See Wessel. on Herodot. i. 103, and Wachsm. Ant. Gr. i. 1, p. 327.

ἀνείλοντο] See note supra i. 54, 1. By thus carrying off the bodies *ἄσπονδοι*, they meant to have it understood that they were on an equal footing, having lost no honour in the battle: in which case there was a sort of tacit truce. So Livy, xxiii. 46, 'posteram diem *induciis tacitis* sepeliendo utrimque cæsos in acie consumpserunt.'

ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ' αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, † Παράσιοι, Κρανώνιοι, ‡ Πυράσιοι, Γυρτώνιοι, Φεραῖοι. 4. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στάσεως ἑκάτερος, ἐκ δὲ Φαρσάλου Μένων· ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. *Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῆεσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν, ἐδῄουν τῶν δήμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλήσσου ὄρους. 2. ὄντων δὲ αὐτῶν ἐν τῇ γῇ, οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον ἅσπερ παρεσκευάζοντο, καὶ χιλίους ὁπλίτας ἐπ'*

3. *κατὰ τὸ παλαιὸν ξυμμαχικὸν*] 'according to the terms of the ancient alliance between Thessaly and Athens.' The expression *κατὰ τὸ ξυμμαχικὸν*, which occurs also at vii. 20, and v. 6, is so rare out of Thucyd., that I have only noted it in Dio Cass. 1339, 70, *κατὰ τὸ ξυμμ. πεμφθέντες*.

Λαρισαῖοι] So Pop. and Goell. edit, from a few of the best MSS.; while Bekk. retains the common reading, *Λαρισσαῖοι*; but wrongly, for Thucyd. and the old Attic writers prefer the *σ* to the *σσ* in proper names.

Παράσιοι] This word cannot be right; there being, in point of fact, no such people in Thessaly. Hence Poppo, Goeller, and Dobree propose to read instead of it *Παράλιοι*, or to cancel the word, as a var. lect. of *Πυράσιοι*, just after: of which two methods the latter is greatly preferable. I still, however, suspect, with Heringa, that the true reading is *Πειράσιοι*, which the Schol. seems to have had in his copy, and the scribe of the Cod. Vatic. in his original; his reading *Πειράσιοι* being certainly nearer *Πειρ.* than *Παρ.*: and that there was a people of that name in Thessaly, is probable from the words of Steph. Byz.: *Πειρασία· (*for which read *Πειράσιοι) πόλις Μαγνησίας*. The old reading just after, *Πειράσιοι* for *Πυρ.*, certainly confirms the opinion that *Πειρ.* should have place among these names; though here *Πυρ.* is edited, from two of the best MSS., by Pop. and Goell.; while *Πειράσιοι* is retained by Bekk., wrongly, I think; since that would altogether exclude a tribe that formed part of the same group with the others here mentioned, being the inhabitants of a seaport called *Πύρασος*, mentioned by Strabo, ix. 5, § 14, p. 435, as situate at the mouth of a small river, and forming the port to the Thessalian *Thebæ*.

4. *ἀπὸ τῆς στάσεως ἑκάτερος*] 'each from his own political party,' lit. 'the party [to which he belonged]:' for the art. is here (as infra ch. 93, *λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην*, and elsewhere) for the pron. poss.; so that it is, as Vall. points out, equiv. to *ἀπὸ τῆς ἑαυτοῦ*, or *ἰδίας ἑκάτερος*: not that we are to suppose, with the Schol., that each party sent forces and a general to the Athenians; for then it would be difficult to imagine how the oligarchical faction could be brought to take up arms for a democratical nation against an oligarchical. Now, Arnold observes, 'we do not know that the Larissæan factions were simply aristocratical and democratical; they may have been connected with family jealousies.' The family jealousies he speaks of were probably those occasioned by the adherents to, or the opponents of, the powerful family of the Aleuadæ, the ancient royal family of Thessaly; so that, after all, the factions in question must have been aristocratical and democratical; and from iv. 78, it is plain that the people at large of Thessaly were attached to Athens. Hence it would seem that the democratical party at Larissa was strong enough to force the aristocratical one to consent that a general should be appointed of their own party, conjointly with the one of the opposite party: just as the plebeian party, among the Romans, obtained that one of the two consuls should be plebeian.

Ch. XXIII. 1. *ἄραντες*] 'having struck tents,' 'decamped:' a use frequent in the historians; in which there is allusion to the tent-poles, &c. which are raised on dislodging.

2. *ἅσπερ παρεσκευάζοντο*] 'which they had got ready,' or, 'been getting ready.' Considering, however, that this use of the imperf. for pluperf., except in the case of *εἶμι*, is of questionable authority, Goell. and Pop. read *ὥσπερ παρ.*, from one MS.; confirmed, they think, by a similar expression infra iv. 129, *ἐξέπλευσαν οἱ Ἀθηναῖοι*,

αὐτῶν, καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκῖνός τε ὁ Ξενοτίμου, καὶ Πρωτέας ὁ Ἐπικλέους, καὶ Σωκράτης ὁ Ἀντιγένους. 3. καὶ οἱ μέν, ἅραντες τῇ παρασκευῇ ταύτῃ, περιέπλεον· οἱ δὲ Πελοποννήσιοι, χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσου εἶχον τὰ ἐπιτήδεια, ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ᾗπερ ἐσέβαλον· παριόντες δὲ Ὠρωπόν, τὴν γῆν τὴν ‡ Περαϊκὴν καλουμένην,—ἣν νέμονται Ὠρώπιοι Ἀθηναίων ὑπήκοοι,—ἐδῄωσαν. 4. ἀφικόμενοι δὲ ἐς Πελοπόννησον, διελύθησαν κατὰ πόλεις ἕκαστοι.

ὥσπερ παρεσκευάζοντο, ναυσὶ μέν, &c. That passage, however, is not of the same kind; the sense there being, 'as they were prepared,' which here would not be to the purpose; and moreover ἅσπερ is required by the τὰς ναῦς just before, to which it evidently refers. The common reading must, then, be retained; and if the pluperf. sense be thought objectionable, we may render, 'which they prepared or got ready,' agreeably to the decision of the assembly.

3. Περαϊκὴν] In my smaller edition I followed Pop. and Goell. in editing Γραϊκὴν, on the authority of Steph. Byz. in v. Ὠρωπός: a reading which had already been preferred by Casaub. and other eminent earlier scholars. I have, however, thought proper to recal the old reading, (which was retained by Bekk.) because the new one Γραϊκὴν is liable to no little objection; and as to the arguments of Peyron and Arnold, though some of them are forcible, yet upon the whole they are such as must occasion some doubt as to the truth of the reading Γρ., especially when it is considered that the whole of the MSS. unite in the reading Πειραϊκήν. In short, the circumstances of the case oblige us to admit Πειρ., unless it can be proved to be corrupt and utterly incapable of being accounted for; which is far from being the case. It cannot mean, as Arn. in his 1st ed. thinks, 'the country over the border;' the march or border country. We may rather suppose, as he suggests in his 2nd edition, that Πειραϊκὴ (of the same origin as Πειραιεὺς, the port of Athens) is connected with the expression ἡ πέραν γῆ, which is applied to the same district of Oropus, infra iii. 91. 'Those terms,' he adds, 'have reference to the opposite coast of Eubœa in the one case, and to that of Peloponnesus, or perhaps merely of Salamis, in the other. The *later* form was undoubtedly Perœa, which was the well-known name of the opposite coast of Asia Minor with respect to Rhodes, and of the opposite side of the Jordan with respect to Judæa.' I would further observe, that such was the opinion very long ago adopted by Palmer. Moreover, as Pirœus meant the *ferry-port* as to Peloponnesus, so another port in Corinthia, exactly opposite to it, was also so called, as the ferry-port in respect to *Attica*. So I doubt not but the *Portus Sacer* was formerly called Pirœus, and its districts Πειραϊκή. And the authority of Steph. Byz. is confirmed by iii. 91, where this district is called τῆς πέραν γῆς: though as the words make almost nonsense, there can be no doubt that the true reading is Περαϊκῆς or Πειραικῆς. Yet Γραϊκὴν may possibly, after all, be the original reading; for that a territory between Tanagra and the *Portus Sacer* had the name Γραϊκὴ, is certain. Thus Strabo says, Ἡ Γραῖα δ' ἐστὶ τόπος Ὠρωποῦ πλησίον: adding, that it was *not*, as some said, Tanagra. Steph. Byz., too, (yet more precisely,) in v. Ὠρωπὸς, says, Ἡ δὲ Γραῖα, τόπος τῆς Ὠρωπίας, πρὸς τῇ θαλάσσῃ καὶ Ἐρετρίας καὶ Εὐβοίας κειμένη: where the manifest corruption there existing may sufficiently be removed by reading, τόπος τῆς Ὠρωπίας πρὸς τῇ θαλάσσῃ, καὶ Ἐρετρίᾳ τῆς Εὐβοίας κειμένη: situated near to the sea and to Eretria in Eubœa; for it lies over against it, and only four miles across, certainly the nearest of Eubœa to this *Graia*; which was, it seems, a strip of territory on the left bank of the Asopus, lying between Oropus and Tanagra, and occupying the site of the old Graia of Homer, of which this Γραϊκὴ formed the *territory*; but whether it extended along the Asopus to the *Portus Sacer* is uncertain. Probably, however, it *did*: indeed there is little doubt that Γραϊκὴ and ἡ Πειραϊκὴ were only two names by which the territory in question was indifferently called; though probably Γραῖα was the more ancient one; which is confirmed by Steph. Byz. in Τάναγρα, where he says, Τὴν δὲ Γραῖαν ἔνιοι λέγουσι τὸ νῦν τῆς Θηβαϊκῆς καλούμενον ἔδος (regionem); where, for the manifestly corrupt Θηβ., read Πειραϊκῆς. Now Π and Θ are often confounded; as also are ει and η, and ρ and β.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν, οἱ Ἀθηναῖοι φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ ἔμελλον διὰ παντὸς τοῦ πολέμου φυλάξειν· καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς, ἐξαίρετα ποιησαμένοις, χωρὶς θέσθαι, καὶ μὴ ἀναλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων πολεμεῖν· ἢν δέ τις εἴπῃ ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἢν μὴ οἱ πολέμιοι νηΐτῃ στρατῷ ἐπιπλέωσι τῇ πόλει, καὶ δέῃ ἀμύνασθαι, θάνατον ζημίαν ἐπέθεντο. 2. τριήρεις τε μετ' αὐτῶν ἑκατὸν ἐξαιρέτους ἐποιήσαντο, κατὰ τὸν ἐνιαυτὸν ἕκαστον τὰς βελτίστας, καὶ τριηράρχους αὐταῖς· ὧν μὴ χρῆσθαι μηδεμιᾷ ἐς ἄλλο τι ἢ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἢν δέῃ.

XXV. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶ περὶ Πελοπόννησον Ἀθηναῖοι, καὶ Κερκυραῖοι μετ' αὐτῶν, πεντήκοντα ναυσὶ προσβεβοηθηκότες, καὶ ἄλλοι τινες τῶν ἐκεῖ ξυμμάχων, ἄλλα τε ἐκάκουν περιπλέοντες, καὶ ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάντες, τῷ τείχει προσέβαλον ὄντι ἀσθενεῖ, καὶ ἀνθρώπων οὐκ ἐνόντων. 2. ἔτυχε δὲ περὶ τοὺς

Ch. XXIV. 1. φυλακὰς κατεστήσαντο, &c.] The full sense is, 'they established *corps de garde* by land, and *guardas costas* by sea.' Ἐξαίρετα ποιησαμένοις χωρὶς θέσθαι, i. e. *selecta seponere*. Compare ἐξελέσθαι at iii. 50.

εἴπῃ ἢ ἐπιψηφίσῃ, &c.] 'should move or put the question;' for, as observes Arn., though any one of the assembly might move a resolution, only one of the ten proëdri, namely, the president for the day, could put the question to vote. Compare i. 87. vi. 14, and Schoemann de Comit. Ath. p. 90. At κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, there is a blending of two senses in the verb κινεῖν: 1. that of *removing* what has been laid up as not to be disturbed; and 2. that of *applying* it to another use or purpose. The second is here suggested by the ἐς following: an idiom, this, imitated in Appian, ii. 230, 42, τῶν τε ἀψαύστων ἐκίνει χρημάτων· ἃ φασιν ἐπὶ Κελτοῖς πάλαι σὺν ἀρᾷ δημοσίᾳ τεθῆναι μὴ σαλεύειν εἰς μηδέν, εἰ μὴ Κελτικὸς πόλεμος ἐπίοι. At iv. 98, 5, ὕδωρ τε ἐν τῇ ἀνάγκῃ κινῆσαι, the two senses of *removing*, and *applying* to one's own use, are united without any adjunct.

νηΐτῃ στρατῷ] 'with a naval force.' Νηΐτης is old Attic for the Ionic and common ναυτικός. Thus the phrase ναυτικὸς στρατὸς is frequent in Herodot. iii. 19. Νηΐτης στ. occurs also in Max. Tyr. Diss. vi. 7, while Ælian, Procop., Arrian, and Apoll. Rhod. have ν. στόλος: and Eurip. ναῖον στρατοῦ.

2. ἐξαιρέτους ἐπ.] This does not mean (as almost all the commentators suppose) that the triremes were *then* selected; for that is inconsistent with the words following. Thucyd. (as Goell. has seen) is speaking of what was *to be* done every year; the sense being, as Krueger and Goell. point out, 'The Athenians decreed that of the ships which they should any year have ready, an hundred should be selected and put aside, the best that could be found, each year.' The infin. χρῆσθαι depends on ἔδοξεν, used in the earlier part of the chapter. At τριηράρχους the verb must be repeated *with accommodation*.

μετὰ — κινδύνου] Construe ἢ περὶ τοῦ αὐτοῦ κινδύνου μετὰ τ. χ.

Ch. XXV. 1. ἐκάκουν] This word, like κακουργεῖν, is used by the historians in the sense to *devastate, plunder, ravage*. Ἄλλα, *alia loca*, namely, both in town and country, and especially, as we learn from Diod., the Argolic Acte, which they devastated with fire and sword. Περιπλέοντες has the same sense as a little before, i. e. 'cruising about.' Μεθώνην τῆς Λακ.: so called by way of distinction from another Methone in Thrace. Thucydides might, indeed, have said Μεσσηνίας, as infra iv. 3, ἐν τῇ Μεσσηνίᾳ ποτὲ οὔσῃ γῇ: but he says Λακ. because Μεσσ. formed part of the Lacedæmonian territory.

ἀνθρώπων οὐκ ἐνόντων] By ἀνθρώπων is evidently meant *soldiers*, as often in Xenoph. Since, however, from what follows, it appears that there were troops in

χώρους τούτους Βρασίδας ὁ Τέλλιδος, ἀνὴρ Σπαρτιάτης, φρουρὰν ἔχων· καὶ αἰσθόμενος, ἐβοήθει τοῖς ἐν τῷ χωρίῳ μετὰ ὁπλιτῶν ἑκατόν. 3. διαδραμὼν δὲ τὸ τῶν Ἀθηναίων στρατόπεδον, ἐσκεδασμένον κατὰ τὴν χώραν καὶ πρὸς τὸ τεῖχος τετραμμένον, ἐσπίπτει ἐς τὴν Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ ἐσδρομῇ ἀπολέσας τῶν μεθ' ἑαυτοῦ, τήν τε πόλιν περιεποίησε, καὶ ἀπὸ τούτου τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέθη ἐν Σπάρτῃ. 4. οἱ δὲ Ἀθηναῖοι ἄραντες παρέπλεον, καὶ σχόντες τῆς Ἠλείας ἐς Φειὰν, ἐδήουν τὴν γῆν ἐπὶ δύο ἡμέρας· καὶ προσβοηθήσαντας τῶν ἐκ τῆς κοίλης Ἤλιδος τριακοσίους λογάδας, καὶ τῶν αὐτόθεν ἐκ τῆς περιοικίδος

the place, the meaning must be, as Goell. and Arnold suggest, that 'there was no regular garrison,' none of that portion of the Spartan military force which had been left at home for the defence of the country, when two-thirds of it had gone on foreign service in Attica. This I am enabled to confirm from a very similar passage in Pausan. iv. 5, 3, *καὶ τό τε πόλισμα αἱροῦσι, πυλῶν ἀνεῳγμένων καὶ φυλακῆς* (garrison) *οὐκ ἐνούσης· καὶ τῶν Μεσσηνίων τοὺς ἐγκαταλειφθέντας*, (read, from the Cod. Aimas, *ἐγκαταληφθ*) *φονεύουσι*: where by the persons there found in the place and slain, understand the ordinary male inhabitants of the place, trained to arms, but not in the discharge of garrison duties.

3. *ἐσκεδασμένον κατὰ τὴν χώραν*] 'scattered over the country [around Methone].' Of *πρὸς τὸ τεῖχος τετραμμένον* the meaning seems chiefly to be, that they 'had their faces turned to the town-wall [and therefore were taken in the rear by Brasidas].' It may *also*, however, mean, that 'their attention was directed thither.' So infra vi. 51, we have, *καὶ τῶν ἐν τῇ πόλει πρὸς τὴν ἐκκλησίαν τετραμμένων*.

ἐπηνέθη ἐν Σπάρτῃ] *publico, ut videtur, decreto.* Decretum apud Plut. Vit. 10. Rhet. p. 851, sq. *Ἀγαθῇ τύχῃ δεδόχθαι τῷ δήμῳ ἐπαινέσαι μὲν Λυκοῦργον — ἀρετῆς ἕνεκα καὶ δικαιοσύνης*, &c. *Ἐπαινεῖν* in publicis decretis, quod ego quidem sciam, de ea laude dicitur, quæ erat civitatis tanquam gratiarum actio erga civem, qui munere aliquo in commodum reipublicæ bene functus erat. De quo honoris genere exposui in Comment. de publicis Atheniens. honoribus, ac præmiis. (Westerm. Quæst. Demosth. P. ii. p. 26.)

4. *σχόντες τῆς Ἠλείας ἐς Φειὰν*] Our historian now narrates the next, and more successful, attempt of the Athenians on the Peloponnesus, in an attack on the coast of Elis. Here, however, some obscurity overhangs the narration, partly from a want of clearness in the composition, and partly owing to a deficiency of correct information as to the topography of this part of the coast of Peloponnesus. It can hardly be doubted, but that by *Φειὰν* is meant the peninsular promontory of which ὁ Ἰχθὺς, now *Catacolo*, forms the cape or ness; and by *τὴν Φειάν*, the city, or town of that name, which seems to have been situated not on the coast, but above the peninsula, and a little inland; about the spot where *Pondico-castro* is now situated. By *τὸν ἐν τῇ Φειᾷ λιμένα*, we are to understand, 'the port in the [district of] Pheia,' probably occupying the place assigned, wrongly, in the maps to Pheia itself. Thus, all will be sufficiently clear to the reader, especially by the following brief recital in Thirlwall, Hist. vol. iii. p. 128:—'The Athenians landed near the isthmus, which connects the rocky peninsula, called Ichthys, with the main land, close to the town of Pheia, ravaged the country for two days, and defeated the first body of troops which was sent to protect it; and when the fleet was forced to take shelter from a sudden gale in the port of Pheia, on the other side of the isthmus, the Messenians, who had been left on shore with a few comrades, in the hurry of the embarkation, made themselves masters of Pheia itself, while the fleet was doubling the cape.' At *σχόντες*, there is an ellipsis of *ναῦς*, which word is *expressed* in Herodot. vi. 95, *παρὰ τὴν ἤπ. ἔσχον τὰς νέας*. In *ἐπὶ δύο ἡμέρας*, the preposition has the rare sense, *per*.

λογάδας] 'picked men.' *Λογάδες*, as a subst., occurs not unfrequently in our author, and is found in Herodot. viii. 124. And so *λογάδες νεανέες*, Herodot. i. 36 and 43. By these are merely to be understood picked troops, or troops chosen for some particular duty. They are not to be confounded with the *οἱ λογάδες*, infra v. 67, which did not differ from the regular soldiers of modern times. By *τῆς περιοικίδος Ἠλείων*, Pop. thinks is meant the Pisatis. On the Perioeci of the Eleans, see Clinton's Fasti Hell., p. 428.

5. *ἀνέμου κατιόντος*] So Plut. ap. Steph. Thes. *ἀνέμου κατιόντος ἐν πελάγει*. Pausan. ii. 34, 3, *κατιόντος ἔτι τοῦ πνεύματος*. Aristid. iii. 349, *κατιόντος τοῦ πνεύματος*. The *κατὰ* has reference to the fact, that the stormy gusts of wind in the Mediterranean, by our sailors called Levanters, seem, when they arise off at sea, to come down perpendicularly from the sky; and, when this occurs off a mountainous coast, seem to sweep down from the mountains. So, in Luke viii. 23, we have *κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην*. Hence the term is sometimes used of stormy gusts of wind by land, or even stiff winds that set in. So Arat. Phæn. 241, *βορειάου κατιόντος*.

CH. XXVI. 1. *περὶ τὴν Λοκρίδα*] *circa Locr.*, i. e. 'to cruise around Locris.' So supra ch. 23, *περὶ Πελοπ.* At *φυλακὴν* no preposition is necessary to be supplied, since the word is in apposition with *ναῦς*: this being one of those many instances in which apposition serves not so much to explain the former substantive, as to show the design or purpose, as in Hom. Il. iv. 155, *θάνατόν νύ τοι ὅρκι' ἔταμνον*, 'for thy death.' See other examples in Matth. Gr. Gr. § 433, obs. 3. Here the only difficulty is occasioned by the *oratio variata*.

CH. XXVII. 1. *ἀνέστησαν*] 'expelled,' 'expatriated,' as often in our author, and in Herodot. ix. 73. Of the words following, *ἐπικαλέσαντες—εἶναι*, the sense is, 'accusing them [as being] the cause to themselves of the war.'

ἐποίκους] I would here, with Goell., adopt the distinction made by Krueg., that colonists are called *ἄποικοι*, in respect of the place *whence* they are sent; *ἔποικοι*, in respect of that *to which* they are going: so that the former may be rendered *immigrants*, or settlers; the latter, *emigrants*.

2. *ἔδοσαν—οἰκεῖν καὶ τὴν γῆν νέμεσθαι*] These words are meant to limit *ἔδοσαν*, and to denote *occupation* for a time, as distinguished from permanent property.

Ἠλείων, μάχῃ ἐκράτησαν. 5. ἀνέμου δὲ κατιόντος μεγάλου, χειμαζόμενοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ναῦς, καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ Φειᾷ λιμένα· οἱ δὲ Μεσσήνιοι ἐν τούτῳ, καὶ ἄλλοι τινὲς οἱ οὐ δυνάμενοι ἐπιβῆναι, κατὰ γῆν χωρήσαντες, τὴν Φειὰν αἱροῦσι. 6. καὶ ὕστερον αἵ τε νῆες περιπλεύσασαι ἀναλαμβάνουσιν αὐτοὺς, καὶ ἐξανάγονται ἐκλιπόντες Φειάν· καὶ τῶν Ἠλείων ἡ πολλὴ ἤδη στρατιὰ προσεβεβοηθήκει. 7. παραπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία, ἐδήουν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα, καὶ Εὐβοίας ἅμα φυλακήν· ἐστρατήγει δὲ αὐτῶν Κλεόπομπος ὁ Κλεινίου. 2. καὶ ἀποβάσεις ποιησάμενος, τῆς τε παραθαλασσίου ἔστιν ἃ ἐδήωσε, καὶ Θρόνιον εἷλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθήσαντας Λοκρῶν μάχῃ ἐκράτησεν.

XXVII. Ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι, αὐτούς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἴγιναν ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπικειμένην, αὐτῶν πέμψαντας ἐποίκους, ἔχειν· καὶ ἐξέπεμψαν ὕστερον οὐ πολλῷ ἐς αὐτὴν τοὺς οἰκήτορας. 2. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατά τε τὸ

Ἀθηναίων διάφορον, καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμὸν καὶ τῶν Εἱλώτων τὴν ἐπανάστασιν. 3. ἡ δὲ Θυρεᾶτις γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστὶν, ἐπὶ θάλασσαν καθήκουσα. 4. καὶ οἱ μὲν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπάρησαν κατὰ τὴν ἄλλην Ἑλλάδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρους νουμηνίᾳ κατὰ σελήνην,—ὥσπερ καὶ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατὸν,—ὁ ἥλιος ἐξέλιπε μετὰ μεσημβρίαν, καὶ πάλιν ἀνεπληρώθη, γενόμενος μηνοειδὴς καὶ ἀστέρων τινῶν ἐκφανέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθεω, ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον παρ' αὐτῷ μέγα, οἱ Ἀθηναῖοι, πρότερον πολέμιον νομίζοντες, πρόξενον ἐποιήσαντο καὶ μετεπέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν Τήρεω, Θρᾳκῶν βασιλέα, ξύμμαχον γενέσθαι. 2. ὁ δὲ Τήρης οὗτος, ὁ τοῦ Σιτάλκου πατὴρ, πρῶτος Ὀδρύσαις τὴν μεγάλην βασιλείαν ἐπὶ πλεῖον τῆς ἄλλης Θρᾴκης ἐποίησε· πολὺ γὰρ μέρος καὶ αὐτόνομόν ἐστι Θρᾳκῶν. 3. Τηρεῖ δὲ τῷ Πρόκνην τὴν Πανδίονος ἀπ' Ἀθηνῶν σχόντι γυναῖκα προσήκει ὁ Τήρης οὗτος οὐδὲν, οὐδὲ τῆς αὐτῆς Θρᾴκης ἐγένοντο· ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης γῆς ὁ Τηρεὺς ᾤκει, τότε ὑπὸ Θρᾳκῶν οἰκουμένης· (καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ ταύτῃ ἔπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνος μνήμῃ Δαυλιὰς ἡ ὄρνις ἐπωνόμασται· εἰκὸς δὲ καὶ τὸ κῆδος Πανδίονα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσούτου, ἐπ' ὠφελείᾳ τῇ πρὸς ἀλλήλους, μᾶλλον ἢ

Ch. XXVIII. 1. *νουμηνίᾳ κατὰ σελήνην*] 'the day of the conjunction of the sun and moon,' 'the interlunary day.' Κατὰ σελ., as Goell. observes, is added, because the *νουμηνία πολιτικὴ* of the Metonic cycle did not always fall upon the true *νουμηνία*: for, owing to the defective calculations of those days, the beginning of the natural lunar month did not exactly correspond with the beginning of the civil lunar month. Ἀνεπληρώθη, 'was filled up,' i. e. 'in full phasis.' Γενόμενος μηνοειδὴς, 'after having been of the form of a crescent.' So Xen. Hist. v. 3, 10, ὁ ἥλιος μηνοειδὴς ἔδοξε φανῆναι.

καὶ ἀστέρων τινῶν ἐκφανέντων] 'insomuch that certain stars appeared.' These stars, we learn from Heis. de Eclipsibus belli Peloponn., p. 6 and 9, were the planets Venus and Mars. The ἐκ in ἐκφαν. is intensive. Evidently imitated from the present is a passage of Dio Cass. 996, 13, ὥστε καὶ ἀστέρας ἐκφῆναι, where read ἐκφανῆναι.

Ch. XXIX. 1. *πολέμιον νομίζοντες*] 'regarding him as a public enemy.'

πρόξενον] 'public host,' namely, one who used to receive and entertain all envoys from the state, to which he was *πρόξενος*, and discharged most of the offices of what is now called *consul*. He was always a citizen, not of the state to which he acted as *πρόξενος*, but of that in which he performed the duties of his office.

2. *πρῶτος—ἐποίησε*] Constr. *πρῶτος ἐποίησε τὴν βασιλείαν Ὀδρύσαις μεγάλην ἐπὶ πλεῖον* [*μέρος*] *τῆς ἄλλης* Θ., 'on a larger scale than,' &c.

3. *προσήκει—οὐδὲν*] 'has nothing to do with,' 'has no relation to.' Τῆς *αὐτῆς Θρᾴκης*, 'the same [part] of Thrace.' Of *κῆδος—ξυνάψασθαι τῆς θυγατρὸς*, the sense is, 'contracted affinity by his daughter,' 'matched his daughter.' So Lucian i. 834, ξυν. γάμον. Eurip. Andr. 621, *κῆδος συναψ*. See Mitch. in Aristoph. Ach. 625.

διὰ πολλῶν ἡμερῶν ἐς Ὀδρύσας ὁδοῦ.) 4. Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεύς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. 5. οὗ δὴ ὄντα τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποιήσαντο, βουλόμενοι σφίσι τὰ ἐπὶ Θρᾴκης χωρία καὶ Περδίκκαν ξυνεξελεῖν αὐτόν. 6. ἐλθών τε ἐς τὰς Ἀθήνας ὁ Νυμφόδωρος, τήν τε τοῦ Σιτάλκου ξυμμαχίαν ἐποίησε, καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον, τόν τε ἐπὶ Θρᾴκης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν γὰρ Σιτάλκην πέμψειν στρατιὰν Θρᾳκίαν Ἀθηναίοις ἱππέων τε καὶ πελταστῶν. 7. ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς Ἀθηναίοις, καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι· ξυνεστράτευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ Φορμίωνος. 8. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρᾳκῶν βασιλεὺς ξύμμαχος ἐγένετο Ἀθηναίοις, καὶ Περδίκκας ὁ Ἀλεξάνδρου Μακεδόνων βασιλεύς.

XXX. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶν Ἀθηναῖοι, ἔτι ὄντες περὶ Πελοπόννησον, Σόλλιόν τε Κορινθίων πόλισμα αἱροῦσι, καὶ παραδιδόασι Παλαιρεῦσιν Ἀκαρνάνων μόνοις τὴν γῆν καὶ πόλιν νέμεσθαι· καὶ Ἄστακον, ἧς Εὔαρχος ἐτυράννει, λαβόντες κατὰ κράτος, καὶ ἐξελάσαντες αὐτὸν, τὸ χωρίον ἐς τὴν ξυμμαχίαν προσεποιήσαντο. 2. ἐπί τε Κεφαλληνίαν τὴν νῆσον πλεύσαντες προσηγάγοντο ἄνευ μάχης. 3. κεῖται δὲ ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν καὶ Λευκάδα,

διὰ πολλῶν ἡμερῶν ἐς Ὀδρύσας ὁδοῦ] The full sense is, 'rather than with one who resided many days' journey off at Odrysæ.'

4. *Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων*] There is a considerable harshness here in the construction, wherein the ἔχων is regarded as a verb (εἶχε), by a subaudition of ἦν, from ἐγένετο just after.

βασιλεὺς πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο] 'primus rex fuit Odrysarum, qui opibus valeret,' by *κράτει* being meant power, as connected with wealth, and arising from revenue, as we find a little after.

5. *ξυνεξελεῖν*] So I read, with Pop. and Goell., from several MSS., for ξυνελεῖν, which is retained by Bekk., perhaps because the term ξυνεξ. would seem, from Steph. Thes., to be destitute of authority. Yet the many examples adduced by me in note on Transl. show that it is used by the best writers, not only the later ones, as Plut., Pausan., and Jos. and Polyb., but also Eurip. and Xen., and that followed either by names of persons, or of places, and denoting *expugnare simul ac devincere*.

6. *τὸν υἱὸν αὐτοῦ Ἀθηναῖον*] Repeat *ἐποίησε*, 'procured him to be made.' A rare phrase, of which, however, examples are found in Dinarch., p. 95, 45, *τὸν δὴ Θεσπιέα τε ἐποίησε*. Pausan. i. 352, *γενόμενον—Ἀθηναῖον*.

πείσειν γὰρ Σιτάλκην πέμψειν] So, for vulg. *πείσειν—πέμπειν*, Pop., Bekk., and Goell. edit., from almost all the best MSS., agreeably to Attic use, by which, (as observes Hermann de Præc. quib. Attic. p. xiv.) when there is in the principal verb a signification of *future*, it is customary to adjoin an infin. in the fut. On the tense of the infin. mood, when following other verbs, see Lobeck on Phryn., p. 745, seqq.

7. *ξυνεβίβασε*] 'reconciled him to.' See my Lex. N. T. in v. The word in this sense is somewhat rare; though I have seen it so used in Dio Cass.

Ch. XXX. 2. *προσηγάγοντο*] Not, *subdued*, as the Schol., Port., Hobbes, and Smith render, but 'brought it over to their alliance,' as Diodor. rightly understood the word.

3. *κεῖται δὲ—Λευκάδα*] As illustrative of this, compare a most exact description of the situation of Cephallenia, in Polyb. v. 3, 4. On the names of the four cities or states, see my note in Transl. With

τετράπολις οὖσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. 4. ὕστερον δ' οὐ πολλῷ ἀνεχώρησαν αἱ νῆες ἐς τὰς Ἀθήνας.

XXXI. Περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθηναῖοι πανδημεί, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν Μεγαρίδα, Περικλέους τοῦ Ξανθίππου στρατηγοῦντος. 2. καὶ οἱ περὶ Πελοπόννησον Ἀθηναῖοι ἐν ταῖς ἑκατὸν ναυσὶν, (ἔτυχον γὰρ ἤδη ἐν Αἰγίνῃ ὄντες ἐπ' οἴκου ἀνακομιζόμενοι,) ὡς ᾔσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας, ἔπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. 3. στρατόπεδόν τε μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης ἔτι τῆς πόλεως καὶ οὔπω νενοσηκυίας· μυρίων γὰρ ὁπλιτῶν οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι, (χωρὶς δὲ αὐτοῖς οἱ ἐν Ποτιδαίᾳ τρισχίλιοι ἦσαν,) μέτοικοι δὲ ξυνεσέβαλον οὐκ ἐλάσσους τρισχιλίων ὁπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὅμιλος ψιλῶν οὐκ ὀλίγος· δῃώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώρησαν. 4. ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῷ πολέμῳ κατὰ ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ ἱππέων καὶ πανστρατιᾷ, μέχρι οὗ Νίσαια ἑάλω ὑπ' Ἀθηναίων.

XXXII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων φρούριον τοῦ θέρους τούτου τελευτῶντος ἡ ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσος, ἐρήμη πρότερον οὖσα, τοῦ μὴ λῃστὰς ἐκπλέοντας ἐξ Ὀπούντος καὶ τῆς ἄλλης Λοκρίδος κακουργεῖν τὴν Εὔβοιαν. 2. ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν τῶν Πελοποννησίων ἐκ τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

XXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὔαρχος ὁ Ἀκαρνὰν βουλόμενος ἐς τὴν Ἄστακον κατελθεῖν, πείθει Κορινθίους τεσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὁπλίταις ἑαυτὸν κατάγειν

respect to the etymology of the name Κράνιοι, it is, I apprehend, derived from κρᾶνον, *a skull*; the form of the mountain, under which Cranii was situated, being probably that of a skull. Indeed, the island itself, *Cephallenia*, seems to have derived its name from the word κεφαλή. So Buondelmont (cited by Palmer, Ant. Gr. p. 524) says, that 'to sailors approaching it from the south, the island has the form of a man's hand.' As to the origin of the name Προναῖοι, that was doubtless given with reference to the situation of the place, in respect to Peloponnesus and Acarnania, as above described: for Προναῖος seems to come from πρόνος, the same word with the Latin *pronus*, 'bending forward,' and equiv. to προκείμενος. So in Colum. iii. 2, we have, 'loca Aquiloni *prona*.' And πρόνος was equiv. to προβλής. So Strabo, lib. viii. treating of Elis, says, καθ' ἣν ἀντίπορθμός ἐστι ἥ τε Ἀκαρνανία, καὶ προκείμεναι νῆσοι Ζάκυνθος καὶ Κεφαλληνία. If to the derivation above proposed, it be objected that this does not account for the ην in Κεφαλληνία, I would say, that the name was probably derived from what is no other that a derivative of κεφαλή, namely, κεφαλῆνος, the name of a fish, by us called the *sea-mullet*, and by the Romans, *capito*; both these names κεφαλῆνος and *capito* having reference to the peculiar form of the fish, which is as it were *all head*. (See Hesych. in v. and Athen. 306, F.) Hence, from κεφαλῆνος, would come the adj. κεφαλήνιος, and so Κεφαλληνία would mean ἡ Κεφαληνία νῆσος, the island that was of the form of the fish in question.

Ch. XXXIII. 1. κατελθεῖν] 'to be restored,' lit. 'to come back.'

πλεύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο· ἦρχον δὲ τῆς στρατιᾶς Εὐφαμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξενος ὁ Τιμοκράτους καὶ Εὔμαχος ὁ Χρύσιδος. 2. καὶ πλεύσαντες κατήγαγον· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἃ χωρία βουλόμενοι προσποιήσασθαι, καὶ πειραθέντες, ὡς οὐκ ἠδύναντο, ἀπέπλεον ἐπ' οἴκου. 3. σχόντες δ' ἐν τῷ παράπλῳ ἐς Κεφαλληνίαν, καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς, ἄνδρας τε ἀποβάλλουσι σφῶν αὐτῶν, ἐπιθεμένων ἀπροσδοκήτοις τῶν Κρανίων, καὶ βιαιότερον ἀναγαγόμενοι, ἐκομίσθησαν ἐπ' οἴκου.

XXXIV. Ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι, τῷ πατρίῳ νόμῳ χρώμενοι, δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπῳ τοιῷδε. 2. τὰ μὲν ὀστᾶ προτίθενται τῶν ἀπογενομένων, πρότριτα σκηνὴν ποιήσαντες, καὶ ἐπιφέρει τῷ

3. βιαιότερον ἀναγαγόμενοι] 'after embarking in a somewhat compulsory and precipitate manner,' *forcedly*, as infra, v. 73. So the expression ἀποχώρησις β. at iv. 3, with which we may compare our phrase, 'a *forced* march,' and 'a forced retreat;' Lat. *effusa fuga*; Gr. φυγὴ βιαιοτέρα. Indeed, βίαιος, in the sense *coactus*, as opposed to *voluntary*, occurs in Eurip. Ion, 445, βιαίων γάμων. Xen. Hist. vii. 6, τὰ ἀφροδίσια τὰ βίαια: and often in Plato. Finally, this view of the sense (which has escaped the commentators) is confirmed by a passage in Arrian, E. A. iv. 27, 13, (evidently imitated from the present,) ξυμφυγόντες βεβαιότερον ἤδη εἵργοντο τῆς χώρας, where it is strange the editors should not have seen that for βεβαιότερον ought to be read βιαιότερον. The two words are, indeed, often confounded.

Ch. XXXIV. From this chapter to c. 46, inclusive, we have an account of what took place at the public funeral at Athens, of the citizens who had fallen in battle, in the first summer of the war. The funeral itself is described in this chapter, and the remaining portion is occupied by the funeral oration, which was pronounced on the occasion by Pericles. Which ancient usage, of paying funeral honours to the citizens who had fallen for their country, afforded Pericles, who was again called upon to display the eloquence he had evinced on the like occasion at the close of the Samian war, an opportunity of animating the courage and hopes of his countrymen, and indirectly, of vindicating the policy of his own administration. (Thirlwall.) On the origin of the custom in question, see Wachsmuth Antiq. Gr. ii. 2, p. 82.

1. δημοσίᾳ ταφὰς ἐποιήσαντο] 'solemnized the public funeral of,' &c. The plural is not put for the singular, as in ταφὰς θεῖναι, which occurs in the tragedians; but ταφὰς has reference to the ceremony as appertaining *to each*, and therefore forming a plural. So ταφὰς ποιεῖσθαι τῶν νεκρῶν occurs in Dionys. Hal. Ant. p. 551, 44, and 470, 20; and Demosth. p. 499, ταφὰς ποιεῖσθε δημοσίᾳ ἐπὶ τοῖς τελευτήσασι.

2. τὰ ὀστᾶ προτίθενται] On this sense of προτ. (a term usually so applied, like *proponere* in Latin,) Pop. refers to Pollux viii. 65, the commentators on Dio Cass. p. 875, and Pflugk on Eurip. Hec. 613. By ὀστᾶ are meant the bones after the flesh has been removed by burning; for, subsequently to the cremation, the bones used to be carefully collected, and reserved for interment at a public funeral in the Ceramicus. So we read in Boeckh, Inscrip. vol. i. p. 301, Qui Athenis publice sepeliuntur, eorum ossa lecta deferuntur in Ceramicum. Cremantur cæsi ibi ubi castra sunt, sed justa fiunt cineribus in patriâ. Τῶν ἀπογενομένων. On this term, to express *the departed*, employed here and at c. 51, see c. 98, and Herodot. ii. 136. Of πρότριτα, the sense is, 'on the third day,' three days before the carrying out to burial, (during which time the bodies as it were lay in state;) and thus only one day intervened between the πρόθεσις and the funeral. Arn. observes, that in ordinary funerals the body was obliged to be carried out the day after it was laid out; referring, in proof of this,

αὐτοῦ ἕκαστος ἤν τι βούληται. 3. ἐπειδὰν δὲ ἡ ἐκφορὰ ᾖ, λάρνακας κυπαρισσίνας ἄγουσιν ἅμαξαι, φυλῆς ἑκάστης μίαν· ἔνεστι δὲ τὰ ὀστᾶ, ἧς ἕκαστος ἦν φυλῆς. 4. μία δὲ κλίνη κενὴ φέρεται, ἐστρωμένη, τῶν ἀφανῶν, οἳ ἂν μὴ εὑρεθῶσιν ἐς ἀναίρεσιν. 5. ξυνεκφέρει δὲ ὁ βουλόμενος καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πάρεισιν αἱ προσήκουσαι ἐπὶ τὸν τάφον ὀλοφυρόμεναι. 6. τιθέασιν οὖν ἐς τὸ δημόσιον σῆμα,—ὅ ἐστιν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, —καὶ ἀεὶ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλήν γε τοὺς ἐν Μαραθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες, αὐτοῦ καὶ τὸν τάφον ἐποίησαν. 7. ἐπειδὰν δὲ κρύψωσι γῇ, ἀνὴρ ᾑρημένος ὑπὸ τῆς

to Demosth. c. Macart. p. 1071, Reiske. That, however, as Pop. points out, is refuted by what we find in Aristoph. Lys. 611, Μῶν ἐγκαλεῖς, ὅτι οὐχὶ προυθέμεσθά σε; Ἀλλ' ἐς τρίτην γε ἡμέραν σοι πρῳ πάνυ Ἥξει παρ' ἡμῶν τὰ τρίτ' ἐπεσκευασμένα. By σκηνήν, understand, not a tent covered all round, (for none such would have been large enough,) but a kind of *pavilion*, like the tent called the *aspek*, thus described by Bernier, in his Travels in Hindostan :—'A tent, called the *aspek*, was pitched outside, larger than the hall, to which it joined by the top. It spread over half the court, and was completely enclosed by a great balustrade, covered with plates of silver. Its supporters were pillars overlaid with silver; three of which were as thick and as high as the mast of a bark, the others smaller.' At ἐπιφέρει τῷ αὐτοῦ, supply νεκρῷ, which word is *expressed* at ch. 52. By the term ἐπιφ. is denoted the bringing offerings of every kind, as incense, wine, cakes, ointments, and flowers, as tributes of devout affection. So in Aristoph. Lys. 613, just before cited, we have ᾔξει παρ' ἡμῶν τὰ τρίτ' (the third-day offerings) ἐπισκευασμένα, and in Artem. Onir. iv. 22, 1, νοσοῦντι δὲ πονηρὰ τὰ μύρα, διὰ τὸ συνεισφέρεσθαι νεκρῷ.

3. λάρνακας κυπαρισσίνας] 'coffins of cypress-wood;' that being selected, from its property, the longest to resist corruption, and from its being sacred to death; also, perhaps, with some latent allusion to the doctrine of the immortality of the soul; just as the Pythagoreans (says Diog. Laërt. lib. viii.) forbore to use (as was common) a cypress-wood bier, because Jupiter's sceptre is made of that wood; a fable, this, having allusion to the *eternity* of his dominion. So in Psalm xlv. 6, we have ὁ θρόνος σου, ὁ Θεὸς, εἰς αἰῶνα αἰῶνος.

φυλῆς ἑκάστης μίαν] 'one for each tribe,' lit. 'one belonging to each tribe.' Of the next words, the construction is, Jacobs observes, by resolution, thus, τὰ ὀστᾶ ἑκάστου ἔνεστι τῇ λάρνακι τῆς φυλῆς ἧς ἦν.

4. κλίνη κενὴ] The κλίνη here answers to what is elsewhere called the λέκτρον, or φέρετρον. And of ἐστρωμένη, the sense is, 'covered with a pall;' as Herodot. vi. 58, ἐν κλίνῃ εὖ ἐστρωμένῃ ἐκφέρουσι. Xen. Cyr. viii. 2, 5. For these, then, a cenotaph was erected; and, in illustration of this, Goell. cites a passage of Dorvill. on Charit. p. 415. The genit. ἀφανῶν (of which the words following are exegetical) has the same force as at ἑκάστης, a little before.

5. ξυνεκφέρει] 'accompany the funeral.' The word in this sense, which is rare, occurs also in Dio Cass. 840, 4. 360, 30, and συνθάπτω in Æschyl. Theb. 1035. This honour was not allowed at private funerals.

6. τοὺς ἐκ τῶν πολέμων] Sub. ἀποθανόντας, which is confirmed by Philostr. Vit. Soph. p. 493, ὁ δὲ ἐπιτάφιος εἴρηται ἐπὶ τοῖς ἐκ τῶν πολέμων πεσοῦσιν: and Pausan. i. 29, 4. Plato, p. 32, D, οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας, 'those who perished in the sea-fight;' for, as observes Matthiæ Gr. Gr. § 596, 'sometimes the noun with ἐκ or ἀπὸ expresses the place, or the time of the preceding action or situation.'

πλήν γε τοὺς, &c.] πλὴν properly carries a genit., but sometimes, instead of it, takes one dependent on the foregoing words, not only the *nomin.*, but the *dat.*, (as Aristoph. Nub. 120.) or the *accus.*, as here and in Isocr. Panath. πάντας, πλὴν τοὺς μετεσχηκότας.

7. ἐπειδὰν δὲ κρύψωσι γῇ] 'after they have interred them.' A somewhat unusual mode of expression, though found in Dion. Hal. Ant. ii. 56. And so *terrâ tegere*, in Tacitus. Compare also κρ. ἐν τῇ γῇ

πόλεως, ὃς ἂν γνώμῃ τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώσει προήκῃ, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. 8. ὧδε μὲν θάπτουσι· καὶ διὰ παντὸς τοῦ πολέμου, ὁπότε ξυμβαίη αὐτοῖς, ἐχρῶντο τῷ νόμῳ. 9. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ὁ Ξανθίππου ᾑρέθη λέγειν· καὶ ἐπειδὴ καιρὸς ἐλάμβανε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεποιημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλεῖστον τοῦ ὁμίλου, ἔλεγε τοιάδε.

XXXV. "Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἤδη ἐπαινοῦσι τὸν

in St. Matth. xxv. 25, and the Homeric κατὰ γῆς κρ.

ᾑρημένος ὑπὸ τῆς πόλεως] 'chosen by the state,' meaning, as appears from passages of Plato, Menex., and Aristid., by the senate in the name of the people. See Weber ap. Pop. and Schoemann de Com. Ath. 307. In δοκῇ μὴ ἀξύνετος there is a not unfrequent *meiosis*. And γνώμη has here its primitive signification, *judgment*, meaning the faculty thereof. Of δοκῇ, the sense is, 'have the reputation of.' The whole is equivalent to συνετὸς δοκῶν εἶναι καὶ σώφρων, supra i. 79. Ἀξιώσει I have edited with Pop. and Goell., instead of the vulg. ἀξιώματι, which is retained by Bekk., though manifestly a *gloss*, or the *correction* of some sciolist; this use of ἀξίωσις, for ἀξίωμα, being confined to Thucyd., and the writers who have imitated him, as Dio Cass., Agathias, Dion. Hal., and Aristid., who use this very phrase, ἀξιώσει προήκειν, and also ἀξιώσει προέχειν, which is, indeed, far more frequent; though προήκειν, however rare, is found not only in this passage, but in several imitated from it, as Dio Cass. and Agath., nay, also, in Xen. Hist. vii. 1, 12, χρήμασι προήκων. And such is the use of *anteire* in Latin; as in a passage of Cæsar, where we have *operibus anteire*. Also, of *antevenio*, 'to surpass, or be surpassing,' as Tacit. Ann. iv. 18, beneficia — ubi *antevenere*. Indeed, the one is a stronger term than the other, similarly as our *surpass* is stronger than *excel*. Of which an example presents itself in a passage of Milton's Parad. Lost, Bk. iv. 32, 'O thou that with *surpassing* glory crown'd,' &c.

λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέπ.] Meaning, a panegyric on the merits of the deceased generally, not those of any individual in particular, which was on such occasions not usual. Thus, (observes Thirlwall,) 'as the public service was the occasion of the ceremony, so its chief end was the honour of the state; and, accordingly, the panegyric bestowed was so turned as to exalt the glory of the country which had given birth to such brave men, and had stimulated their valour by numberless examples of ancient heroism.'

8. διὰ παντὸς τοῦ πολέμου] Ita ii humati sunt, qui Sphacteria expugnata, — qui apud Delium — apud Amphipolim cum Cleone — qui in Sicilia — in Hellesponto — ad Arginusas et in bello civili perierant. Circa annum 400 autem, vix prius, solennia in defunctorum memoriam quotannis celebrari cœpta esse, vel ideo suspicari licet, quod bellum Peloponnesiacum, ut sæpius justa funebria facerent, postulabat. (Weber.)

ὁπότε ξυμβαίη αὐτοῖς] quoties [propter cædem fortium virorum] forte conveniebat [ut sepelire possent]. (Pop.)

9. ἐπειδὴ καιρὸς ἐλάμβανε] Bekk., on the authority of a few MSS., has altered the vulg. καιρὸς to καιρὸν, but on insufficient grounds; for, as Hermann ap. Pop. observes, the sense intended is not, 'when he got an opportunity for speaking, (as if it were desirable to do so,) but when the occasion came [upon him],' i. e. as Arn. explains, 'when the speech was to be spoken, whether he liked it or not.' Moreover, the reading καιρὸς is strongly confirmed by a passage, closely imitated from the present, in Dio Cass. 393, 21, ἐπεί τε ὁ καιρὸς ἐλάμβανε, (postquam vero tempus rei agendæ venit,) προσῆλθε, &c.

CH. XXXV. On this admirable composition,—the most celebrated of the speeches of Pericles, and almost unrivalled in the *severe* style of the early and best ages of Greek oratory,—see the Prolegomena of Poppo, who treats at large on all the topics connected with it. There is every reason to suppose that Thucyd. has given us the substance of the speech with the greatest fidelity. And he has clothed the noblest thoughts in diction not unworthy of one, the greatest orator and statesman the world ever saw; in diction, however, quite Thucydidean. As to the comparative excellence of this

προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ἀγορεύεσθαι αὐτόν. 2. ἐμοὶ δ' ἀρκοῦν ἂν ἐδόκει εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ καὶ δηλοῦσθαι τὰς τιμάς, (οἷα καὶ νῦν περὶ τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα ὁρᾶτε,) καὶ μὴ ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι, εὖ τε καὶ

with the only two other funeral orations that can be classed with it,—those of Lysias and of Plato,—I would say in the words of Synes. p. 37, D, *ἑκατέρα θατέρας παρὰ πολὺ καλλίων ἐστὶ, τοῖς οἰκείοις κανόσι κρινομένη.* Indeed, they differ from each other, and therefore as little bear comparison with each other as the cathedrals of York and of Lincoln with Salisbury. Moreover, I quite agree with Mr. Thirlwall, that 'Lysias's oration as far surpasses Plato's, as Plato's does the declamation ascribed to Demosthenes.' Finally, what adds to the value of the present speech, — without reference to its surpassing merit as a composition,— is, as observes Thirlwall, that 'among the topics it embraces, there are some which belong to history, as much as any part of the historian's narrative. The mythical glories of Athens (continues he) were slightly touched upon; what she then was, and had become, through the exertions of the existing generation, furnished a far more interesting subject. The orator does not even dwell much on the martial achievements by which she had been raised to such a pitch of greatness: he thinks it more important to observe the institutions, the manners, the national character, which were the true foundation of her power. These, he then shows, were the advantages which entitled Athens to be called the school of Greece, which enabled an Athenian to adapt himself readily to new circumstances, and to execute whatever he undertook with peculiar ease and grace,— which had opened the most distant countries to the Athenian arms, had erected a mighty empire, and ensured an immortal renown, which made the country worthy of all the sacrifices that her sons could offer to her.'

1. *οἱ μὲν πολλοὶ τῶν ἐνθάδε*] The commencement of this oration has been imitated by Choricius, in a funeral oration in Villois. Anecd. ii. 21, and Aristid. in his oration *περὶ ὁμονοίας*, t. ii. p. 297.

τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε] Meaning, 'who superadded [to the other observances enjoined by law on this occasion] the *oration*.' The phrase, *προσθέντα τῷ νόμῳ τὸν λόγον τόνδε*, is strange, but is defended by the passage of Dionys. Hal. Ant. v. 17, *ὁψέ ποτε Ἀθηναῖοι προσέθεσαν τὸν ἐπιτάφιον ἔπαινον τῷ νόμῳ*, cited by Hudson, and Herodot. ii. 136, *προστεθῆναι δὲ ἔτι τούτῳ τῷ νόμῳ τόνδε.*

ὡς καλὸν — ἀγορεύεσθαι αὐτὸν] A somewhat anomalous construction. It has some affinity to that of the accus. with the infin. after *ὡς* or other particles. See Matth. Gr. Gr. § 537. But, in fact, *καλὸν —αὐτὸν* are, with the subaudition of *ὄντα*, *accusatives absolute*, accompanied by *ὡς* or some other particle. See Matth. Gr. Gr. § 568, 3. And though there all the examples have the participle *expressed*, yet it is sometimes *understood*, as infra viii. 63, *καίπερ ἐπαναστάντες αὐτοὶ ἀλλήλοις, ἵνα μὴ ὀλιγαρχῶνται.*

ἐκ τῶν πολ. θαπτομένοις] In *θαπτ.* there is a *significatio prægnans*, namely, the being 'removed from the field of battle, and brought hither.'

2. *ἐμοὶ δ' ἀρκοῦν*, &c.] The substance of what is here said, to the end of the chap., is well expressed by Arn., as follows:—'Although, in his own judgment, all words in honour of the dead might well have been forborne; for, either through the fault of the speaker, or the partiality or jealousy of the hearers, it would be hard for any speech, on such an occasion, to give satisfaction; yet still, as the law has so willed it, he will endeavour to satisfy its call.'

καὶ μὴ ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι] Whatever doubt may exist as to the construction of these words, one thing is certain, that the *ἐν*,—though not found in several MSS.,—cannot be dispensed with. Its genuineness is, indeed, strongly confirmed by several imitations, or, at least, parallel expressions, which have been adduced by Pop. and myself, from various writers. But, to advert to the *construction* in *πιστευθῆναι*, it is best, with Haack and Pop., to regard this as forming, together with the preceding words, *εὖ τε καὶ χεῖρον εἰπόντι*, a sort of *explanation* of the idea contained in *κινδυνεύεσθαι*, by which *κινδυν.* will have to be taken *twice* in thought, being repeated with the words *εὖ τε καὶ χεῖρον εἰπόντι, καὶ κινδυνεύεσθαι ἐν ἑνὶ ἀνδρὶ πολλῶν*

χεῖρον εἰπόντι, πιστευθῆναι. 3. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν, ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας βεβαιοῦται. 4. ὅ τε γὰρ ξυνειδὼς καὶ εὔνους ἀκροατὴς τάχ' ἄν τι ἐνδεεστέρως, πρὸς ἃ βούλεταί τε καὶ ἐπίσταται, νομίσειε δηλοῦσθαι· ὅ τε ἄπειρος ἔστιν ἃ καὶ πλεονάζεσθαι, διὰ φθόνον, εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούοι. 5. μέχρι γὰρ τοῦδε ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἑτέρων λεγόμενοι, ἐς ὅσον ἂν καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε·

ἀρετὰς, κινδυνεύεσθαι πιστευθῆναι εὖ, &c., 'to run a hazard, by having been entrusted to [him] who has spoken well or ill,' equiv. to, 'alike when he has spoken ill or when well,' &c. Similarly in Joseph. Ant. vi. 13, 4, we have, *καὶ λόγος μὲν ἐπ' ἀμφότερα πέφυκεν ἀληθής τε καὶ ψευδὴς, τὰ δ' ἔργα γυμνὴν ὑπ' ὄψει τὴν διάνοιαν τίθησι*, where, for *ὑπ' ὄψει*, read *ἐπ' ὄψει*, from several of the best MSS., confirmed by a similar expression in Heb. iv. 13, *γυμνὰ—τοῖς ὀφθαλμοῖς αὐτοῦ*, as also by some passages of Thucyd. which might be adduced. By *ἀρετὰς* we are to understand, not the actions themselves, but the *merits*, or fame thereof, as in iii. 53.

3. *χαλεπὸν γὰρ—βεβαιοῦται*] These words are meant to give a *reason why*, and *how* it is, that an orator, who wishes to do his best, and to satisfy his hearers, may speak *κακῶς*,—and that is, 'because it is difficult to speak on a subject where even manifest truth is hard to be established to the conviction of the hearers.' *Μετρίως* is, as the Schol. and Phot. explain, equivalent to *συμμέτρως, ἀξίως*. *Ἐν ᾧ*, 'in ea re, in qua.' *Ἡ δόκησις τῆς ἀληθείας*, 'the firm opinion, or well-grounded persuasion, of truth, (i. e. that we speak,) is hardly sustained.' So infra iii. 43, we have *τῆς οὐ βεβαίου δυκήσεως τῶν κερδῶν*, meaning, 'your ungrounded opinion or persuasion that we are bribed.'

4. In this section, a reason is adduced, why it is hard to impress one's hearers with a persuasion of the truth of what is said. '*For* the auditor, who is alike well acquainted with the facts, and well affected to the persons commemorated, may, perhaps, think something treated of in a manner short of what he wishes [had been done] and knows [to be the truth].'

ἐνδεεστέρως πρὸς, &c.] 'short in comparison of,' &c. At *ὅ τε ἄπειρος*, the Schol. and Goell. supply *καὶ μὴ εὔνους*, from the preceding: a subaudition at once inadmissible and unnecessary; for here the *ἄπειρος ἀκροατὴς* is supposed to be neither well nor ill affected, but *indifferent*; though, through envy, he may think something to be exaggerated, if he hears of any thing beyond the reach of his own natural powers, or capacity for action: for such is the import here of the term *φύσις*, as in Pind. Nem. vi. 9, *προσφέρομέν τι ἀθανάτοις, ἢ μέγαν νόον, ἤ τοι φύσιν*. In evident imitation of the present passage, Dr. Bates's (Works, iv. 324.) Funeral Serm. on R. Baxter, says:—'In speaking of him I shall be under a double disadvantage; for those who perfectly knew him, will be apt to think my account of him to fall short and be defective (*ἐνδεεστέρως ὀηλοῦσθαι*); others, who were unacquainted with (*οἱ ἄπειροι*) his extraordinary worth, will, from ignorance or envy, be inclined to think his just praises to be excessive (*πλευνάζεσθαι*).'

5. *μέχρι γὰρ τοῦδε—ἀπιστοῦσιν*] The only difficulty that here exists, is in the *αὐτῶν* of this second clause, *τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες, ἤδη καὶ ἀπιστοῦσιν*. This may be taken either in the neuter or in the masculine. If the *former*, we may best explain it, (as it is done by Pop.) with reference to the preceding words, *ἃ ἂν ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαι*, 'which goes beyond what each may think himself able to accomplish;' a view strongly confirmed by Sallust Catil. 3, Arduum videtur, res gestas scribere; primum quod facta dictis sunt exæquanda, dehinc quia pleraque, quæ delicta reprehenderis, malivolentia et invidia dicta putant: ubi de magna virtute et gloria bonorum memores, quæ sibi quisque facilia factu putat, æquo animo accipit; supra ea, veluti ficta pro falsis ducit. Adopting the *latter* view, (with Pop.) the meaning will be, 'supra ipsos,' i. e. above their own powers. To which purpose we may cite the words of Rochefouc. Max. 376. 'Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée,' possibly written with a view to the present. And so another celebrated writer observes, 'Men do not easily allow that existence of any virtue of which they perceive no traces in their own minds.' In this manner, too, the word was evidently understood by Dio Cass., in a pas-

τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες, ἤδη καὶ ἀπιστοῦσιν. 6. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη ταῦτα καλῶς ἔχειν, χρὴ καὶ ἐμὲ, ἑπόμενον τῷ νόμῳ, πειρᾶσθαι ὑμῶν τῆς ἑκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλεῖστον. XXXVI. Ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον γὰρ αὐτοῖς, καὶ πρέπον δὲ ἅμα, ἐν τῷ τοιῷδε τὴν τιμὴν ταύτην τῆς μνήμης δίδοσθαι· τὴν γὰρ χώραν ἀεὶ οἱ αὐτοὶ οἰκοῦντες, διαδοχῇ τῶν ἐπιγιγνομένων μέχρι τοῦδε ἐλευθέραν δι' ἀρετὴν παρέδοσαν. 2. καὶ ἐκεῖνοί τε ἄξιοι ἐπαίνου, καὶ ἔτι

sage imitated from this of our author: *πᾶς παντὶ τῷ ὑπερέχοντι* (scil. *αὐτοῦ*) *φθονῶν, ἑτοιμότερον ἀπιστεῖ τοῖς ὑπὲρ ἑαυτῶν λεγομένοις*, where *ἑαυτῶν* (misunderstood by Fabricius) means 'supra seipsos,' 'above their capacity [to do]:' and the *πᾶς* stands for *πᾶς τις*, as in Herodot. vii. 197. Moreover, *ἑαυτῶν* is accommodated rather to the *sense*, (namely, all persons,) than to the grammatical case; the plural being there adopted on account of such being found in the passage of our author there imitated. Hence I have ventured in the present passage to edit *αὐτῶν*, which Dio Cass. must have had in his copy; as also had Agathias, p. 67, (edit. Plant. 1593,) in a passage imitated from the present: *πεφύκαμεν γὰρ ἅπαντες τὰ μὲν καθ' αὑτοὺς*, (meaning, proportionate to our own powers,) *φίλα ἡγεῖσθαι καὶ καλλιστα, ἀλεείνειν δὲ καὶ ἐκτρέπεσθαι τὸ ὑπερβάλλον*. Finally, hence is illustrated the obscure expression in Tacit. Agric. 1, ignorantiam recti *ac invidiam*. Accordingly, the *ἤδη* here is to be taken, not with *φθον.*, but with *ἀπιστοῦσιν*, it being meant, that 'they *even now, already*, disbelieve.' So, in a passage of St. Matth. iii. 10, we have *ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται*.

6. *χρὴ καὶ ἐμὲ—τυχεῖν*] 'I must endeavour, as far as possible, to satisfy the wishes, and meet the judgment or opinion of each one of you.' *Βουλήσεως* here, as the Schol. points out, has reference to the wish of the *εὔνους* before spoken of § 4. (*ὁ εὔνους ἀκροατὴς—πρὸς ἃ βούλεται*); and *δόξης* to the *ἄπειρος* there, as denoting the judgment they have formed of the deceased, in the due hitting of which (*δόξης τυχεῖν*) is implied their crediting the truth of what is said. In *ὡς ἐπὶ πλεῖστον*, we have adverted to the *difficulty* of this, since, as the Schol. remarks, *οὐ δυνατὸν πᾶσιν ὁμοίως ἀρέσκοντα λέγειν, ἀλλὰ καὶ μέσως πως, ἵνα μήτε φθόνον μήτε ψεῦδος δόξῃ λέγειν*, where *φθόνον* stands for *φθονερὸν*, i. e. *ἐπιλήψιμον*, 'reprehensive or carping.'

CH. XXXVI. In this chap. the speaker briefly notices their ancestors, and their own immediate fathers, the founders of their empire, in whose path their sons have worthily followed. Yet he will not repeat now the well-known tale of their *victories* in *war*, but will rather develope those internal principles of their *polity*, to which their greatness alike in peace and war was to be ascribed. (Arnold.)

1. *ἄρξομαι ἀπὸ τῶν προγόνων πρῶτον*] Here we have, not a pleonastic, but rather an *emphatic* mode of speaking, as in Eurip. Med. 473, and Jos. 673, 47, *ἄρξομαι ἀπὸ τοῦ πρώτου*.

καὶ πρέπον δὲ ἅμα] 'and fitting, too, withal.' *Τὴν τιμὴν ταύτην τῆς μνήμης*, 'this honour of mention,' lit. the being so mentioned. Of the words following, *τὴν γὰρ χώραν ἀεὶ οἱ αὐτοὶ οἰκοῦντες*, the sense is, 'by having uninterruptedly and always by the same race,' &c. (comp. supra i. 21.) though there was a foreign admixture, Attica being (as we find from i. 2) the chief point of colonisation.

διαδοχῇ τῶν ἐπιγιγνομένων] These words *may* be construed either with the *preceding οἰκοῦντες*, (as they are done by Goell.) and so considered as explanatory of what is meant by *οἱ αὐτοὶ οἰκοῦντες*: q. d. 'not literally the same persons, but the same by a constant succession of posterity, one after another:' or they may be taken (as they are by Pop.) with the *following* verb *παρέδοσαν*, 'handed it down by a succession of generations, (each receiving it from and handing it to,) up to the present time, free through their valour:' a view, this, preferable, as yielding the most natural and suitable sense. Moreover, had the former construction been intended, the words *μέχρι τοῦδε* would have been unnecessary; while, according to the latter, it has great significancy, as completing the idea. Again, the *ἀεὶ οἱ αὐτοὶ οἰκοῦντες* was sufficient to suggest all that was meant,—namely, that constant topic of flattery to the orators addressing the Athenians, that they were *αὐτόχθονες*,

μᾶλλον οἱ πατέρες ἡμῶν· κτησάμενοι γὰρ, πρὸς οἷς ἐδέξαντο, ὅσην ἔχομεν ἀρχὴν, οὐκ ἀπόνως, ἡμῖν τοῖς νῦν προσκατέλιπον. 3. τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἵδε, οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ, ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι παρεσκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρήνην αὐταρκεστάτην. 4. ὧν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, οἷς ἕκαστα ἐκτήθη, ἢ εἴ τι αὐτοὶ ἢ οἱ πατέρες ἡμῶν βάρβαρον ἢ Ἕλληνα πόλεμον ἐπιόντα προθύμως ἠμυνάμεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος, ἐάσω· ἀπὸ δὲ οἵας τε ἐπιτηδεύσεως ἤλθομεν ἐπ' αὐτὰ, καὶ μεθ' οἵας πολιτείας καὶ τρόπων ἐξ οἵων μεγάλα ἐγένετο, ταῦτα δηλώσας πρῶτον, εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων ἐπί τε τῷ παρόντι οὐκ ἂν ἀπρεπῆ

&c.: and indeed such they are styled by Lysias, Epitaph. § 17, and Plato, Menex. ch. 6; as also Aristoph. Vesp. 1076, *ἐσμὲν ἡμεῖς Ἀττικοὶ, μόνοι δικαίως εὐγενεῖς αὐτόχθονες*. Compare also Isocr. Paneg. p. 58, Lang., and Eurip. Erecth. frag. i. 5—10. Pericles, however, contents himself with using the more modest expression *οἱ αὐτοὶ ἀεὶ οἰκοῦντες*, though even that is not made prominent, but kept in subservience to the nobler sentiment of 'their ancestors having kept and handed the country down to the present time, free by their valour.'

3. *αὐτοὶ ἡμεῖς οἵδε*] There is here a blending of two phrases, 'we ourselves, and those persons who are here present:' an idiom of which Dukas adduces another example from Synes. de Regno, who borrowed it, he thinks, from Hom. Od. xxi. 207, *ἔνδον μὲν δὴ ὅδ' αὐτὸς ἐγώ*: and he regards it as a highly emphatic expression.

οἱ νῦν—ἡλικίᾳ] 'such of us especially as are yet in the maturity of our age.' Ἡλικίᾳ does not signify *youth*, as Goell. explains, but simply *age, time of life*, as i. 80: and in both passages it requires some other words in the context to determine the sense as here; *καθεστηκυίᾳ*, which signifies *settled, stayed*, denoting, as applied to age, that *middle* period of maturity when the body has attained its full strength; what Florus calls *robusta maturitas:* and such formerly was the use of our word *stayed*. So in Spenser we have, 'of riper years and stronger stay.' *Αὐταρκεστάτην*, i. e. 'furnished with full resources for its independent well-being.' Imitated from the present is a passage of Agath. iii. 9, *τοῖς πᾶσιν ἓς τε πόλεμον καὶ εἰρήνην αὐταρκεστάτην*.

4. *βάρβαρον — ἠμυνάμεθα*] 'have repelled impending war, barbarian or Greek.' The phrase *πόλεμον ἐπιόντα ἠμυνάμεθα* is one of almost lyric boldness. Hence numerous conjectures have been hazarded, alike inadmissible; and of the many parallel passages adduced by the commentators, not one is apposite, all being without *ἀμύνασθαι*. More to the purpose are the following, from Plutarch, Camill. 23, *πόλεμον ἀλλόφυλον ἀπώσασθαι*: Liban. Or. 724, C, *πόλεμον ἐπιόντα ἀποκρούσασθαι*: passages evidently imitated from the present, and sufficient to confirm and justify the common reading here; though the expression itself may seem harsh: and the harshness is increased by the substantives *βάρβαρον* and Ἕλλ. being used as *adjectives*. See the notes of Poppo and Goell., from which it appears that *βάρβαρος* for *βαρβαρικὸς* is not very unfrequent, and Ἕλλὰς as an adject. with subst. *feminine* is pretty common; while Ἕλλην as a *masc. adj.* is so rare, that no example of it has been found. Poppo and Goell., however, adduce the similar expression Σκύθης οἶμος from Æschyl. Prom. 2.

μακρηγορεῖν ἐν εἰδόσιν] The expression recurs at iv. 59: and of the phrase *λέγειν ἐν εἰδόσι*, frequent examples occur in Dionys. Hal. Here, however, *ὑμῖν* is to be supplied, which is *expressed* in a passage, evidently imitated from the present, of Hdian. v. 1, 3, *ἐν εἰδόσι μὲν ὑμῖν—περιττὸν νομίζω μακρηγορεῖν*. By *ἐπιτηδεύσεως*, a little after, is meant, as Poppo explains, 'totam vitæ rationem (rather institutionem), quæ efficit et moderatur singula *ἐπιτηδεύματα*,' i. e. chiefly as regards education and training for the duties of life. The word is occasionally used by Plato, and often by Dio Cass., chiefly in the sense of education or training, as opposed to nature. Finally, at *αὐτὰ* and *μεγάλα* understand *πράγματα*, with an implied sense of *ἀρχή*.

λεχθῆναι αὐτὰ, καὶ τὸν πάντα ὅμιλον καὶ ἀστῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν ἐπακοῦσαι. XXXVII. Χρώμεθα γὰρ πολιτείᾳ οὐ ζηλούσῃ τοὺς τῶν πέλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοὶ ὄντες τινὶ, ἢ μιμούμενοι ἑτέρους. καὶ ὄνομα μὲν, διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν, δημοκρατία κέκληται· μέτεστι δὲ, κατὰ

καὶ τὸν πάντα ὅμιλον—ἐπακοῦσαι] The construction is, *καὶ ξύμφορον εἶναι τὸν πάντα ὅμιλον—ἐπακοῦσαι*. In the words following, the *αὐτῶν* is, as Heilm., Kistem., and Poppo point out, meant to include the *μέτοικοι*: and by *ξένων* are denoted foreigners resident at Athens, and forming part of its population, insomuch that they were obliged to serve in the levy *en masse*. So infra iv. 90, *ἀναστήσας πανδημεὶ αὐτοὺς καὶ τοὺς μετοίκους, καὶ ξένων ὅσοι παρῆσαν*: and 94, *πανστρατιᾶς ξένων τῶν παρόντων καὶ ἀστῶν γενομένης*. Hence in a passage of Acts xvii. 21, (where the interpretation is alike disputed,) *Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι*, I have no doubt that by the expression *οἱ ἐπιδ. ξένοι* are meant solely strangers resident at Athens, either temporarily or permanently, but without any portion of citizenship; and that the *μέτοικοι* are not here included, who in a distribution of this kind, consisting of *ἀστοὶ* and *ξένοι*, are always reckoned to the *ἀστοί*: whereas the *μέτοικοι* are never called *ξένοι*, or reckoned with them. Moreover, the very term *ἐπιδημοῦντες*, there associated with *ξένοι*, determines it to mean 'strange residents' alone. Of this expression, *ἐπιδημοῦντες ξένοι*, an example elsewhere is found in Xen. Mem. i. 2, 61, *Λίχας τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι ξένους ἐδείπνιζε*. Theophr. Char. 8, *καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι*. Lysias in Eratoth. 30, *ὅσοι δὲ ξένοι ἐπιδημοῦσιν εἴσονται*. Pausan. Lacon. 22, *ἐφόνευσε τοὺς ἐπιδημοῦντας τῶν ξένων*. Plato, 845, A, *ξένος ἐπιδημήσας*: and 342, C. Now the *μέτοικοι* could never be called *ξένοι*, nor be included among the *ξένοι*, because they had a sort of half-citizenship, while the *ξένοι* had *none*. So Eustath. Il. *ι*, p. 692, 32, says, *ἡ Ἀττικὴ πολιτεία δηλοῖ ἐν ᾗ ξένοι μὲν τὸ μηδὲν σχεδὸν ἦσαν πολιτογραφόμενοι δὲ* (meaning the *μέτοικοι*) *ὅμως τῶν ἰθαγενῶν ἐδευτέρευον*.

CH. XXXVII. 1. *αὐτοὶ ὄντες*] Supply *ἡμεῖς*. An instance of nom. absol. with a participle preceded by a particle, as if the particip. were a verb: of which use (rare and unnoticed in Matth. Gr. Gr. § 562) examples occur in Dionys. Hal. Ant. 454, 31, and Eurip. Æol. frag. 20, in both cases accompanied by *γάρ*. It is better so to consider the words, than, as Osiander and Klein propose, to *resolve* the participles into verbs. True it is, that verbs would have been more correct; but as it is, the nominatives absolute, *ἡμεῖς ὄντες*, are equivalent to *ἡμεῖς ἐσμεν*, though containing a less direct assertion, in order to avoid what might seem to savour of arrogance; *παράδειγμα* here having the sense *model*. Closely imitated from the present, is a passage of Aristid. ii. 76, C, *ἀλλὰ* [*προσήκει*] *αὐτοὺς μᾶλλον παράδειγμα τοῖς ἄλλοις*: and similarly in Lycurg. contr. Leocr. p. 158, 17, we have, *τοῦτο γὰρ ἔχει μέγιστον ἡ πόλις ὑμῶν ἀγαθὸν, ὅτι τῶν καλῶν ἔργων παράδειγμα τοῖς Ἕλλησιν γέγονεν*.

The speaker then proceeds to touch on this polity, by adverting to its *principles*, (and on what is said, the reader may with advantage consult a most able sketch on the same subject in Aristid. vol. i. 366, seqq.) namely, as a constitution which, while it placed all the citizens on an equal footing in the sight of the laws, recognised no privilege of birth or wealth, admitted no distinctions but those of capacity and merit in the service of the state.

καὶ ὄνομα μὲν—κέκληται] The reading here is not a little disputed. For *οἰκεῖν* a few inferior MSS. have *ἥκειν*, which was edited by Gottl.; while Pop., Bekk., Ha., and Goell. have restored the old reading; and very properly, I think; for the other, however specious, is liable to much objection, and arose either from a marginal scholium, or from critical conjecture. In short, internal evidence is quite against it, and external nearly so; the authority of three of the MSS. being next to nothing. In vain is it to plead for it the authority of the *Cod. Clarend.*; for on carefully examining it here, in the course of collation, I found that *ἥκειν* had been altered from *οἰκεῖν*, though so skilfully, as to have eluded the observation of both Hudson and Arn. In the Cod. Mosq. is *ἡκεῖν*,—probably from the *οἱ* in the original having been altered to an *ἡ*, and the circumflex accent inadvertently left. Retaining, then, as we ought, the reading *οἰκεῖν*, the question is, how may the difficulty be best obviated? In order to ascertain this point, it may be best to examine the words in

μὲν τοὺς νόμους, πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον· κατὰ δὲ τὴν ἀξίωσιν, ὡς ἕκαστος ἔν τῳ εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπὸ ἀρετῆς προτιμᾶται· οὐδ' αὖ κατὰ πενίαν, ἔχων δέ τι

detail. First, *ὄνομα μὲν* must mean 'in name indeed,' as standing for *κατ' ὄνομα*: verbs of *calling*, both in the active and passive, being not unfrequently accompanied by *ὄνομα* in addition to their own case. See Matth. Gr. Gr. § 420, 2, b. Thus far the sense will be, 'And in name indeed it (i. e. the polity) is styled democracy.' The words *διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν* are doubtless intended to give the *reason why*; but the exact sense they are meant to express is not so clear as to admit of being placed beyond dispute. Steph., Gail, Goell. 1st edit., and Arn. take the import of the words to be, 'by reason of the government being administered not for the benefit of the few, but of the many,' &c. But to this view Poppo objects, that no proof has been adduced of such a sense of *ἐς*, to signify 'for the benefit of.' And, with Goell. 2nd edit., he lays down the sense thus: 'quia non ad paucos, sed ad plures redacto imperio civitas gubernatur;' thus supposing here a condensed form of speaking, which, expressed at full length, would stand thus « *ἡ πόλις οὐκ ἐς ὀλίγους κατεχομένη, ἀλλ' ἐς πλείονας ἥκουσα οἰκεῖ*, (for *οἰκεῖται*, i. e. *διοικεῖται*, as often,) 'by reason of the government not being confined to the few, but extended to the many.' And this sense they confirm and illustrate from the following parallel passages: infra viii. 53, *εἰ μὴ πολιτεύσομέν τε σωφρονέστερον καὶ ἐς ὀλίγους μᾶλλον*: viii. 38, *καὶ τῆς ἄλλης πόλεως κατ' ἀνάγκην ἐς ὀλίγον κατεχομένης*: v. 81, *ἐς ὀλίγους κατέστησαν τὰ τῶν Σικ.*: and viii. 89 and 97. Yet, notwithstanding a certain support which this latter interpretation derives from the passages above adduced, it is, from the somewhat of violence (by resolution, &c) which is required in order to extract the sense in question, far less admissible than the former. As to the objection to that interpretation, on the score of no example having been adduced of *ἐς* in the sense 'for the benefit of,' that may easily be disposed of: for as *ἐς* is perpetually employed to mark the *purpose, aim*, or *scope* of any action, so it may very well signify 'for the purpose of,' 'for the sake of,' as often in the N. T. with an accus. of thing, (see my Lex. N. T.) and sometimes of *person*. So 1 Cor. viii. 6, *καὶ ἡμεῖς εἰς αὐτὸν*, 'for him,' i. e. for his honour and glory. Luke vii. 30, *τὴν βουλὴν τοῦ Θεοῦ εἰς ἑαυτούς*: or as *ἐς* continually denotes *object* or relation, thus it may mean, as often in N. T., 'on account of.' Now if a state is said *οἰκεῖσθαι* or *διοικεῖσθαι ἐς τινας*, with a reference to those persons, if the government were administered on their account, and with respect to them as the end and aim of the whole, what is that but saying that it is carried on for their *benefit*? Nor is there any thing in the passage above cited that forbids this interpretation; for all of them, except the first, are of another kind: and the first, viii. 53, may have the same sense as the present passage. After all, however, the latter sense seems required by the words of the context following, which being introduced by *μέτεστι δὲ*, must contain what is in some sense *contrary* to the *ὄνομα μὲν*, &c., namely, an indirect assertion that the constitution was in reality an aristocracy, agreeably to what is *directly* asserted by Plato in his Fun. Or. ch. 8, *ἡ γὰρ αὐτὴ πολιτεία καὶ τοῦτο ἦν καὶ νῦν ἀριστοκρατία·—καλεῖ δὲ ὁ μὲν αὐτὴν δημοκρατίαν, ὁ δὲ ἄλλο ᾧ ἂν χαίρῃ*: this, the Schol. observes, being said by way of checking the arrogance of the Lacedæmonians, who prided themselves on their aristocracy. Thus the next clause, *μέτεστι δὲ—εὐδοκιμεῖ*, may be rendered, as it is done by Goell., 'sed quanquam quod ad leges attinet, ad ea, quæ hominibus privatis agenda sunt, omnes æquabilitate fruuntur, tamen quod ad æstimationem attinet, ut quisque aliqua re excellit, ita,' &c.

μέτεστι] 'there is a participation,' as in Aristoph. Conc. 173, 522. By *τὰ ἴδια διάφορα* are denoted, as Poppo explains, 'omnino singulorum civium lites et contentiones, sive cum civitate, sive inter se, sive de fortunis sive de delictis.' *Ἀπὸ μέρους*, 'from an exclusive or privileged class, or caste,' i. e. as belonging to it: said with reference to the Lacedæmonians, among whom a certain privileged class of those nominally equal in rank, exercised the government. Of *ἔν τῳ εὐδοκιμεῖ* the sense is, 'is in estimation for any thing.' *Ἐς τὰ κοινὰ προτιμᾶται*, 'is preferred to the conduct of public affairs.'

οὐδ' αὖ κατὰ πενίαν—κεκώλυται] It is well remarked by Goell., that *κατὰ πενίαν* is, by a variation of phrase, equivalent to *πενὴς μὲν ὤν*, the sense being, 'Nor, again, on account of his poverty, (i. e. though he be poor,) if he be able to do the

ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανείᾳ κεκώλυται. 2. ἐλευθέρως δὲ τά τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονήν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι. 3. ἀνεπαχθῶς δὲ τὰ ἴδια προσομιλοῦντες, τὰ δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν, τῶν τε

state service, is he excluded,' &c. So in Plato, Menex. p. 283, we have, *οὔτε ἀσθενείᾳ, οὔτε πενίᾳ, οὐδ' ἀγνωσίᾳ πατέρων ἀπελήλαται οὐδείς, οὐδὲ τοῖς ἐναντίοις τετίμηται, ὥσπερ ἐν ἄλλαις πόλεσιν.* The term *ἀξίωμα* is here to be taken in its most extensive sense, of 'condition in life,' as regards fortune and rank.

2. Here the speaker adverts to that *liberality of spirit* at Athens, which was in strong contrast to the intolerance and interfering spirit of the Lacedæmonians, which required that every one's manners and habits should be formed after its own model; that carping censoriousness and judging for the worse, which makes no allowance for the frailties of others, but would sit in self-constituted judgment over them.

πολιτεύομεν] 'we act in our civil capacity,' 'in our civil relations,' as *ἐπολίτευσαν* at ch. 65.

καὶ ἐς τὴν—ὑποψίαν] In laying down the sense of these words, it is essential to attend to the construction. To supply, as Arn. does, *διαιτώμεθα* from the context, is quite inadmissible, and indeed unnecessary, since *ἐλευθέρως πολιτεύομεν*, a little before, must here be repeated; only it is proper to take *πολιτ.* in a modified sense of 'conducting oneself in private life,' by a use of *πολιτεύειν* like that of *πολιτεύεσθαι* in the later Greek writers and the New Testament. *Καθ' ἡμέραν* has together with the sense *daily*, that of *private*, as opposed to *κοινόν*. Render, 'and also [we carry ourselves liberally] as to jealousy one of another concerning our every-day (i. e. private) habits and pursuits.' The next words, *οὐ δι' ὀργῆς—προστιθέμενοι*, are meant to further develope the idea contained in the preceding; meaning, (in the words of Thirlw.) that 'there is a freedom in private life from all unnecessary restraints on the tastes and pursuits of individuals, which are viewed without jealousy.' Render, 'not feeling angry with our neighbour should he please himself, (i. e. for pleasing himself,) nor clouding our own countenance with the scowls of censoriousness, which pain though they cannot harm;' the construction being, *οὐδὲ προστιθέμενοι τῇ ὄψει ἀχθηδόνας ἀζημίους μὲν λυπηρὰς δέ*: literally, 'nor putting on,' i. e. 'casting over our countenance looks of offence or morosity, which pain though they do not injure:' for *τῇ ὄψει* is to be joined with *προστιθ. ἀχθηδόνας* (not *λυπηρὰς*), which surely makes a better *sense* as well as construction, and is confirmed by *ἀχθ.* being in the *plural*, of which I know no other example; and which seems to have reference to the *eyes* and *looks*. *Λυπηρὸς* is taken in an absolute sense, for *irksome, troublesome;* of which I have given many examples in Transl.

3. *ἀνεπαχθῶς δὲ τὰ ἴδια προσομιλοῦντες*] 'mixing together in our private intercourse without moroseness.' Sub. *κατά*. Evidently imitated from the present is a passage of Jos. Ant. xviii. 7, 8, *δεξιότητι τοῦ ὁμιλεῖν ἀνεπαχθὴς ὤν*: and xviii. 6, 8, *ἀνεπ. ὡμίλησε τοῖς ἀνθρώποις*: and to this purpose are the words of Æschyl. Eum. 910, (of the Athenians,) *στέργω τὸ—ἀπένθητον γένος*, 'I like this light-hearted race of people.' By the words following, *διὰ δέος οὐ παρανομοῦμεν*, &c., it is meant, that 'this freedom from unnecessary restraint does not run into license, but is tempered by a due respect for the authority of the laws and their administrators; nay, even of the unwritten law, consisting in the principles of justice and honour.' Of *διὰ δέος* the sense is, 'through fear of offending [against the laws and magistrates].' *Παρανομεῖν* has here its primitive sense, to *transgress the law*. In making the principle of fear in producing obedience thus prominent, the speaker here does no more than what is borne out by the example of the greatest Athenian philosophers. So in Soph. Aj. 1073, seqq. (cited by Gail) we have this similar sentiment: *Οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς Φέροιντ' ἄν, ἔνθα μὴ καθέστηκεν δέος· Οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, Μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων. Ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα, Δοκεῖν πεσεῖν ἂν, κἂν ἀπὸ σμικροῦ κακοῦ. Δέος γὰρ ᾧ πρόσεστιν αἰσχύνη θ' ὁμοῦ, Σωτηρίαν ἔχοντα τόνδ' ἐπίστασο.* Similar to this is the sentiment expressed in Ps. iv. 4, 'Stand in awe, and

ἀεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὠφελείᾳ τῶν ἀδικουμένων κεῖνται, καὶ ὅσοι, ἄγραφοι ὄντες, αἰσχύνην ὁμολογουμένην φέρουσι. XXXVIII. *Καὶ μὴν καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μέν γε καὶ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρεπέσιν, ὧν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει.* 2. *ἐπεισέρχεται δὲ, διὰ μέγεθος τῆς πόλεως, ἐκ πάσης γῆς τὰ πάντα· καὶ ξυμβαίνει*

sin not.' *Ἀκροάσει τῶν νόμων*, i. e. by obedience to those who are for the time being in the exercise of office. At *αὐτῶν ὅσοι* the demonstr. pronoun is omitted, and *αὐτῶν* (*ex iis*) governed of *μάλιστα*, 'et ex iis maxime earum.' See Matth. Gr. Gr. § 469, 7. *Ἐπ' ὠφελείᾳ τῶν ἀδικουμένων*, 'for the benefit (i. e. aid) of the aggrieved.' *Κεῖνται*, 'are enacted:' a vox sol. de hac re.

ὅσοι ἄγραφοι — φέρουσι] 'and such as, though unwritten, cast a confessed disgrace on the transgressors.' The Schol. well explains *ἄγρ. νόμοι* by *τὰ ἔθη*. Similar is the sentiment expressed in Demosth. de Cor. p. 317, *φανήσεται ταῦτα πάντα οὐ μόνον ἐν τοῖς νόμοις, ἀλλὰ καὶ ἡ φύσις αὐτὴ τοῖς ἀγράφοις νομίμοις καὶ τοῖς ἀνθρωπίνοις ἤθεσι διώρικεν.* See also Xen. Mem. iv. 4, 19, and Arist. Rhet. i. 14, 5. True is the remark of Rochefouc. Max. 469, 'La bienséance est le moindre de toutes les lois, et la plus suivie.'

Ch. XXXVIII. The speaker, still keeping up the same indirect allusion to the Lacedæmonians, and contrasting the state of things amongst them, here means to say that 'persons at Athens are not, as at Sparta, worked to death by constant toil, but have many recreations from labour provided for the wearied spirits; their life is humanized by a succession of public spectacles, which, while they honour the gods, enliven the aspect of the city, and diffuse a general cheerfulness.'

1. *καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα*] 'furthermore, we provide for the mind the greatest number of recreations from labour.' *Ἀνάπαυλα* is an old Attic word used by the tragedians and Aristophanes for *ἀνάπαυσις*. So the phrase *ἀνάπαυσις τῶν πόνων* occurs in Aristid. i. 407; and *ἀνάπαυλα τῶν πόνων* in Dionys. Hal. Ant. p. 273: and similar is the expression in Eurip. Ion, 1604, *ἀναψυχῆς πόνων*, 'relief (lit. breathing-time) from labour.' *Γνώμῃ* is, as the Schol. says, for *ψυχῇ*.

θυσίαις διετησίοις] 'lasting throughout the year.' This was literally the case; for we find by the Schol. that there were sacrifices on every day of the year except one. See also Aristoph. Nub. 299—310. Here, however, by *θυσίαι* are to be understood (as Bauer explains) not so much the sacrifices themselves, as the feasts or holydays on which sacrifices were offered up, ending in festivities and recreations. An apt illustration of the present passage may be derived from the following graphic sketch in Dicæarch. Stat. Græc. p. 9, *ἑορταὶ παντοδαπαὶ, ψυχῆς ἀπάται καὶ ἀναπαύσεις. φιλοσόφων παντοδαπῶν σχολαὶ πολλαί· θέαι συνεχεῖς.*

ἰδίαις κατασκευαῖς εὐπρεπέσιν] Meaning, in a general way, all those private decorations of the city, which consist in houses handsomely embellished and furnished with fine pictures, statues, &c.: on which use of *κατασκευὴ* see notes on i. 10, and ii. 11. This view of the sense is confirmed and illustrated by a passage, evidently imitated from the present, in Aristid. i. 406, D, where, speaking of his favourite city, Smyrna, he says of her, *Ἀεὶ δὲ, ὥσπερ εἰς πομπὴν ἐναύσιον κεκοσμημένη, ταῖς τε ἰδίαις καὶ ταῖς δημοσίαις κατασκευαῖς ὡραΐζεται*, 'is decked out;' by an allusion to the idea of a woman splendidly dressed for some holiday, as in Revel. xviii. 16, *ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον — καὶ κεχρυσωμένη*, &c. See also Herodian, ii. 7, 15.

2. Here the speaker intimates, that the *means* for maintaining this, as it were, festal hilarity and splendour are supplied by those various luxuries, which commerce drew from every part of the world to the port of Athens, the general emporium.

ἐπεισέρχεται] 'are imported.' Neut. for pass., as in the case of *εἰσπλέω, ἥκω*, and other verbs, when used of importing merchandise. Of course, somewhat of hyperbole exists in *ἐκ πάσης γῆς τὰ πάντα*, as in similar passages of Jos. Bell. iv. 10, 5, and Isocr. p. 63. See also Xen. de Ath. ii. 11, seqq. The most important passage, however, on this subject, is the following very curious one of Aristoph. Hor. frag. ap. Athen. p. 372, E, *Ὄψει δὲ χειμῶνος μέσου σικύους, βότρυς, ὀπώραν, στεφάνους ἴων, κονιορτὸν ἐκτυφλοῦντα,*

ἡμῖν μηδὲν οἰκειοτέρᾳ τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι, ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. XXXIX. Διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε· τήν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπείργομέν τινα ἢ μαθήματος, ἢ θεάματος, ὃ μὴ κρυφθὲν ἄν τις τῶν πολεμίων ἰδὼν ὠφεληθείη, πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψυχῷ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει, εὐθὺς νέοι ὄντες, τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ, ἀνειμένως διαιτώμενοι, οὐδὲν ἧσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν. 2. τεκμήριον δέ· οὔ τε γὰρ Λακεδαιμόνιοι καθ' †ἑκάστους, μετὰ πάντων δ' ἐς τὴν γῆν ἡμῶν στρατεύουσι, τήν τε τῶν πέλας αὐτοὶ ἐπελθόντες, οὐ χαλεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνομένους μαχόμενοι τὰ πλείω κρατοῦμεν. 3. ἀθρόᾳ τε τῇ δυνάμει ἡμῶν οὐδείς πω πολέμιος ἐνέτυχε, διὰ τὴν τοῦ ναυτικοῦ τε ἅμα ἐπιμέλειαν, καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν ἐπίπεμψιν· ἢν δέ που μορίῳ τινὶ προσμίξωσι, κρατήσαντές τε τινὰς ἡμῶν πάντας αὐχοῦσιν ἀπεῶσθαι, καὶ νικηθέντες ὑφ' ἁπάντων ἠσσῆσθαι. 4. καίτοι εἰ ῥᾳθυμίᾳ μᾶλλον ἢ πόνων μελέτῃ, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ‡ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγεῖ-

ὡὐτὸς δ' ἀνὴρ πωλεῖ κίχλας, ἀπίους, σχαδόνας, ἐλάας, πύον, χόρια, χελιδόνα, τέττιγας, ἐμβρύεια· ὑρισσοὺς δ' ἰδοὶς ἂν νιφομένους σύκων ὁμοῦ τε μύρτων ἔπειτα κολοκύντας ὁμοῦ ταῖς γογγυλίσιν ἀροῦσιν· ὥστ' οὐκέτ' οὐδεὶς οἶδ' ὁπηνίκ' ἐστὶν τοῦ 'νιαυτοῦ.—Μέγιστον ἀγαθὸν, εἴπερ ἐστὶ δι' ἐνιαυτοῦ ὅπου τις ἐπιθυμεῖ, λαβεῖν.

καὶ ξυμβαίνει—ἀνθρώπων] 'And it is our lot to have a no less familiar enjoyment of the commodities of other countries than of our own.' By τὰ αὐτοῦ ἀγαθὰ γιγνόμενα, is meant 'bona quæ hic (i. e. in Attica) provenerunt;' in which sense αὐτοῦ occurs infra vi. 34, init. Comp. Plin. Paneg. 29.

Ch. XXXIX. From the above indirect contrast between the state of things in Athens and Lacedæmon, as to *civil* affairs, the speaker now draws the same contrast as to *military* ones.

1. τὴν πόλιν κοινὴν παρέχομεν] 'we make our city as a common resort [to all].' Ξενηλασίαις, 'by the expulsion of strangers,' i. e. the prohibition to them of residing among them. This was a peculiar feature of the Lacedæmonian institutions, on which see my note in Transl.

οὐκ ἔστιν—ὠφεληθείη] 'nor do we ever exclude any one from seeing or learning that, which, being never concealed, any one, even an enemy, may behold, and be benefited.' After θεάματος, propriety requires οὗ, but it is changed, *per attractionem*, to ὃ: and the construction (on which see Matth. Gr. Gr. § 528, 2) may be thus traced, as it is done by Goell, ὃ εἴ τις ἴδοι μὴ κρυφθὲν, ὠφεληθείη ἄν: q. d. 'Foreigners are not excluded, as at Lacedæmon, from seeing, and, if they please, learning, all that may excite their curiosity.' The μὴ κρυφθὲν intimates, that these and other matters of state-concern are not, as at Lacedæmon, wrapped up in mystery, nor are those that view them regarded as spies of state-secrets. See Aristid. Panath. i. 289, and ii. 287, and Philostr. Vit. Ap. iii. 16. The next words, πιστεύοντες οὐ ταῖς, &c. are meant to show, *why* the Athenians used this magnanimous openness,—namely, because their reliance was not upon any such precautionary manœuvres or stratagems, but upon their own strength and courage in action. Τῷ ἀφ' ἡμῶν, meaning, that which proceeds from ourselves, is self-derived, ἐξ οἰκείας φύσεως, not proceeding from any other dependence whatever, but our own genius.

καὶ ἐν ταῖς παιδείαις, &c.] The contrast is now drawn from their *modes of education*, which, in the case of the Athenians, though it called forth a martial spirit, did not subject them to a course of incessant toil and hardship. Τὸ ἀνδρεῖον μετέρχονται, lit. 'go after,' i. e. seek to acquire, cultivate. Ἀνειμένως διαιτώμενοι, 'living unfettered by rigid institutions,' such as those of the severe discipline of Lycurgus. See note on i. 6: for that is what must principally be meant; though there is doubtless also an allusion to that love of pleasure, which distinguished the Athenians. To which purpose are the words of Heraclid. Pont. ap. Athen. p. 512, who says of the Athenians, καὶ οἱ φρονιμώτατοι καὶ μεγίστην δόξαν ἐπὶ σοφίᾳ ἔχοντες, μέγιστον ἀγαθὸν τὴν ἡδονὴν εἶναι νομίζουσι.

ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν] 'we readily encounter dangers equally formidable.' Frequent in the writers who have imitated our author, are the examples of the expression ἰσοπαλὴς κίνδυνος (as if ἰσοπαλὴς ἀγών), meaning, lit. dangers where a courage of equal match is required.

2. καθ' ἑκάστους] Pop. and Goell. have shown, that propriety of speech requires καθ' ἑαυτούς, the sense being 'by themselves alone.' Either, therefore, this is a slip of the author, or an error of the scribes. Arnold, indeed, defends the common reading, but not satisfactorily.

3. κρατήσαντες—ἀπεῶσθαι] Ἀπεῶσθαι *may* be taken, as it is by most expositors, in a *passive* sense, as at Aristophanes, Ach. 450, and Herodot. v. 69. Yet, thus the symmetry of the sentence will be destroyed; and hence I am now induced to prefer the *active* sense, inculcated by the Schol. (who explains by ἀποδεδιωκέναι,) and adopted by Poppo. Moreover, the active sense in this form is found infra ii. 4, and often in Dio Cass. It is true that this use is almost confined to the pres. and imperf.: but that the preter. of the pass. was sometimes used in an active sense, there is every reason to suppose. This rare use is noticed by Hesych., who explains ἀπῶσμαι by ὤθησα, (perhaps having in mind Amos v. 21,) and at ἀπέωσται, he explains by ἀπωθεῖτο, to which should be subjoined the next article, as forming a part of this gloss, ἀπηνήνατο, παρῃτήσατο. All, indeed, that the glossographer meant by ἀπωθεῖτο, was to intimate, that ἀπωθεῖτο was the more usual expression. Finally, here the active *sense* is required by the context: and it appears, that ἀπωθέω was one of those verbs of which the preterite pass. has the sense of the pret. act. So infra v. 83, we have, ἔψευστο τὴν ξυμμαχίαν, on which see Matth. Gr. § 496, 6.

4. καίτοι εἰ ῥᾳθυμίᾳ, &c.] These words, as Dukas well observes, connect with the latter part of § 1, καὶ ἐν ταῖς παιδείαις—χωροῦμεν, and the words following, from τεκμήριον δὲ down to ὑφ' ἁπάντων ἠσσῆσθαι, are parenthetical, and illustrative of what was just before said: the general sense being, as Thirlwall expresses it, 'so that Athens, divided as her forces were, could defy the united efforts of the Peloponnesian confederates, and could successfully attack them on her own ground:' render, 'and yet, if under a relaxed or careless mode of life, rather than by one exercised in labours, (we are willing to encounter dangers) if, with a courage arising not so much from institutions, as dispositions and manners, we are ready to meet dangers,—there accrues to us this advantage, that we labour not over future troubles by anticipation; and when they overtake us, we approve ourselves not less courageous than those who are ever toiling.' The course of argument being, as Arn. well points out, 'if we are as brave as our rivals, and yet do not take (rather, *expend*) so much pains to become so, we gain the united advantages of escaping toil and hardship by anticipation, and of being equally daring when the trial comes.' Yet περιγίγνεται does not, as Arn. supposes, 'denote *result*, or consequence, that result happening to be favourable.' The verb, in this use, answers to the Latin *redire*, and our *accrue*, *redound*, as in a passage, I think, of Diog. Laërt., cited by Budæus in his Comment., where Aristippus is said to have asked, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας; 'what advantage had accrued or redounded to him from philosophy?' Ῥᾳθυμία here, like ἀνειμένως διαιτεῖσθαι, supra § 1, denotes, properly, the leading a kind of holiday-life; and quite without reason is it that Goell. here resorts to so many nice distinctions, since the terms in question rather denoted what the Lacedæmonians *called* such, than what was in reality such. So infra vi. 17, we have, ἡ ἐμὴ ἄνοια. Had Goell. seen this, he would probably not have battled so hard for the vulg. ἐθέλοιμεν, which is quite indefensible, and was very properly altered, from two of the best MSS., by Bekk., to ἐθέλομεν. Finally, though external evidence in favour of ἐθέλομεν be but slender, the *internal* is considerable; the word having every appearance of being an altered reading, proceeding from certain sciolists, who stumbled at ῥᾳθυμίᾳ, and thought that ἐθέλοιμεν would soften the harshness; which, after all, is imaginary.

νοῖς μὴ προκάμνειν, καὶ ἐς αὐτὰ ἐλθοῦσι, μὴ ἀτολμοτέρους τῶν ἀεὶ μεχθούντων φαίνεσθαι· καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι θαυμάζεσθαι, καὶ ἔτι ἐν ἄλλοις. XL. *Φιλοκαλοῦμεν γὰρ μετ' εὐτελείας, καὶ φιλοσοφοῦμεν ἄνευ μαλακίας· πλούτῳ τε ἔργου μᾶλλον*

This passage has been the subject of frequent imitation by the later writers, suffice it here to adduce two passages of considerable importance, not less for the *sentiment* than for the phraseology; namely, Ælian, V. H. xiv. 6, where Aristippus is recorded to have said, (probably in answer to a question put to him, 'how happiness could be best attained or preserved,' *Μήτε τοῖς παρελθοῦσιν ἐπικάμνειν* (not to labour again over past troubles) *μήτε τῶν ἐπιόντων προκάμνειν* (nor to labour beforehand about future troubles). Also, Æschyl. Ag. 243, *τὸ μέλλον δ' Ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαιρέτω· Ἴσον δὲ τῷ προστένειν*, futura vero sciscitari, quandoquidem horum nullum est effugium, valeat! est enim ante diem gemere. Hence may be illustrated an obscure and ill-understood passage of Æschyl. Eum. 74, *φεῦγε, μηδὲ μαλθακὸς γένῃ—καὶ* (and yet) *μὴ πρόκαμνε, τόνδε βουκολούμενος πόνον*, scil. *χρησταῖς ἐλπίσι*. See Hesych.

καὶ ἔν τε τούτοις—ἄλλοις] These words are by Pop. properly thrown to the 39th chap., as being, in construction, suspended on *περιγίγνεται*: for the sense is, 'nay, that another advantage accrues, (namely, from the city being on this account the theme of admiration,) as well as on other accounts,' which others the speaker then proceeds to point out. And the words *καὶ ἔτι ἐν ἄλλοις* are, as it were, the *vinculum*, to unite the two thoughts. In the *γὰρ*, after *φιλοκαλοῦμεν*, it seems implied, that the above combination places within their reach enjoyments in taste and philosophy, to which their rivals were wholly strangers.

CH. XL. 1. *φιλοκαλοῦμεν—μαλακίας*] 'we study elegance combined with frugality, and we cultivate philosophy without effeminacy.' In illustration of this, Goeller adduces two passages of Demosthenes, in which we have contrasted the simplicity of the private houses at Athens with the magnificence of their public edifices. The meaning of the expression is plainly this, that 'they cultivated an elegant simplicity, not only in building, but in their mode of life generally; using their wealth for purposes which combined elegance with simplicity, and consequently economy.' Nor is there any thing inconsistent with this in the passage at chap. 38, *κατασκευαὶ εὐπρεπεῖς*. Finally, this view of the sense is also required by the scope of the passage, which, as the Schol. long ago pointed out, is to tacitly encounter the false notion entertained and fostered by the Lacedæmonians concerning the Athenians, that they were luxurious and effeminate. The Spartans were accustomed to say, *τῇ φιλοκαλίᾳ τὸ ἄσωτον* (extravagance) *ἕπεται, τῇ δὲ φιλοσοφίᾳ τὸ μαλακὸν καὶ ἀνιμένον*. Pericles allows that his countrymen are fond of elegance, but an elegance combined with frugality. The same applies to *καὶ φιλοσοφοῦμεν ἄνευ μαλακίας*: he allows that they cultivate intellectual studies of every kind, but it is without effeminacy or inertness. Such is the full sense intended; *φιλοσ.* denoting literary pursuits generally, (see Gottlieb. and Pop.); and *μαλακία*, having here the combined idea of *segnities* and *mollities*, namely, that 'indisposition to the active duties of life, and that want of courage,' which the ignorant, in every age, have attributed to literary pursuits.

πλούτῳ τε—χρώμεθα] Render, 'and wealth we use rather as an opportunity of action, than as a boast of words.' Of the expression, *καιρὸς ἔργου*, other examples occur, infra c. 43, and in Liban. Epist. 165, and so in Orat. p. 75, we have, *τοῦ καιροῦ τῶν ἔργων ἥκοντος*, a passage probably imitated from Æschyl. Choëph. 813, *σὺ δὲ θαρσῶν, ὅταν ἥκῃ Μέρος ἔργων*, a recondite mode of expression for *καιρὸς ἔργων*. And so Philostr. Epist. 59, *σοφίαν ἐπὶ καιροῦ* (I conj. *καιρῷ*) *τῶν ἔργων ἔχουσα*, a passage merely adduced by way of defending the reading and construction here introduced by Pop. and Goell. In the *λόγου κόμπῳ* we have (as Arn. observes,) the exact opposite to the *φιλοκαλοῦμεν μετ' εὐτελείας*, and this is described by Aristotle, Eth. iv. 2, as making what he calls *βανανσία καὶ ἀπειροκαλία*, or magnificence degenerated into ostentation; which, he says, *ἐν τοῖς μικροῖς τῶν δαπανημάτων πολλὰ ἀναλίσκει οὐ τοῦ καλοῦ ἕνεκα, ἀλλὰ τὸν πλοῦτον ἐπιδεικνυμένη*. Of the phrase *λόγου κόμπῳ* in this very sense, examples are found elsewhere in Plut. Mar. 9, and Arrian, Ex. Al. iv. 28, 4, and *γλώσσης κόμποι* occurs in Eurip. Hec. 627. Soph. Ant. 127, from whence may be confirmed the common reading, *ἐπέων καύχας*, in a difficult

καιρῷ, ἢ λόγου κόμπῳ χρώμεθα· καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τινι αἰσχρὸν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἴσχιον. 2. *ἔνι τε τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια, καὶ ἑτέροις πρὸς ἔργα τετραμμένοις τὰ πολιτικὰ μὴ ἐνδεῶς γνῶναι· μόνοι γὰρ τόν τε μηδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα, ἀλλ' ἀχρεῖον νομίζομεν· καὶ αὐτοὶ*

passage of Pind. Nem. ix. 16, 3. Finally, hence may be emended a corrupt passage of Dio Cass. 838, 41, *οὐδὲ γὰρ ἄλλως κόμπου τινὸς, ἐν ἑτέροις τοῖς περὶ αὐτοῦ, λόγον*· where, for *κόμπου τινὸς*, read *κόμπῳ τινὶ*, and for *λόγον, λόγου*: and take *ἄλλως* in the sense *in vain*, meaning, by a vain boast of words. Here, again, Pericles glances, by indirect contrast, at their rivals, the Lacedæmonians; the *χρώμεθα* being evidently emphatical; q. d. 'We use our riches as opportunity serves, in the exercise of elegance with simplicity and economy: we do not use them for ostentation, or, as the Lacedæmonians, let them serve only for a boast, that we can despise their use.'

καὶ τὸ πένεσθαι—αἴσχιον] 'to confess poverty, is no disgrace to any one; but not to escape it by active exertion, were disgrace indeed.' In this manner *αἴσχιον* is used also infra iii. 63. viii. 27.

2. *ἔνι τε τοῖς—ἐπιμέλεια*] By the *τοῖς αὐτοῖς* cannot be meant, according to the explanation of the Schol., artizans or agricultural labourers, because such persons were prevented, by their daily occupations, from taking part in public affairs; not to say, that of these we have mention afterwards. It has ever appeared to me, that the persons here to be understood are those who, by their situation in life, could take some care of public affairs, namely, the more opulent and respectable persons of the community; by *ἐπιμέλεια* being meant a regular attendance in the *ἐκκλησία*, and the discharge of various offices in the state, judicial and otherwise. Now of *one* such person, Lysias says, *οὐ μόνον τῶν ἰδίων, ἀλλὰ καὶ τῶν κοινῶν ἐβούλετο ἐπιμελεῖσθαι*. In the next words there are *other* persons adverted to (meaning those in a very different station, who could not take this double care), and especially those *πρὸς ἔργα τετραμμένοι*, i. e. those who devoted their attention to handlabour of every kind, both agricultural and manufactural, including the *θῆτες*, or hired servants. So in Joseph. Ant. xviii. 1, 5, we have *ἐπὶ γεωργίᾳ τετραμμένοι*, where for *γεωργίᾳ* read *γεωργίαν*, as in a passage of our author, l. i. 11, § 1. See also 2 Macc. x. 3. The origin of the phrase is to be traced as far back as to Hom. Il. iii. 422, *Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο*. Of such a person it is said in Eurip. Orest. 910, *αὐτουργὸς—ξυνετὸς δὲ, χωρεῖν ὁμόσε τοῖς λόγοις θέλων*, 'clever when he chooses to grapple with words.'

To these persons, then, we have ascribed, not indeed an *ἐπιμέλεια πολιτικῶν*, but a sort of *γνῶσις* πολ., as denoted by the words *τὰ πολιτικὰ μὴ ἐνδεῶς γνῶναι*, 'to have some competent knowledge of public affairs,' namely, sufficient for the state-duties they were called upon to fulfil, something *more* than what Thirlwall expresses, by the having an intelligent interest in public affairs,—namely, the forming an opinion as to the interests of his country. And here again, there is conveyed a tacit contrast to the *Lacedæmonians*, among whom, few indeed were found attentive both to the public business and to their own private affairs, partly from that being inconsistent with aristocracy, and partly from the want of that *versatility* of character further on adverted to, by which the Athenians could attend at once to great and to little things.

μόνοι γὰρ τόν τε μηδὲν, &c.] Render, 'for we alone account him, who takes no part in these matters, not so much an intermeddler in nothing, as one good for nothing.' *Μηδὲν* signifies 'in no respect,' namely, neither by *ἐπιμέλεια* nor by *γνῶσις*. By the term *ἀπράγμων* is denoted a good, easy, quiet person, who does not trouble his head about politics; alluding to the *Lacedæmonians*, who were generally such. With the turn at *οὐκ ἀπράγμονα, ἀλλ'*, &c., non tam—quam, &c., compare a similar one in Eurip. Med. 302, *Σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ, Δόξεις ἀχρεῖος, κοὐ σοφὸς, πεφυκέναι*: and Lycurg. c. Leocr. p. 148, 11, *τὸν ὑπὲρ τῶν κοινῶν ἀπεχθανόμενον οὐ φιλόπολιν, ἀλλὰ φιλοπράγμονα δοκεῖν εἶναι*.

The next words, *καὶ αὐτοὶ ἤτοι—πράγματα*, are meant to further develope the idea contained in the preceding *ἔνι τε τοῖς αὐτοῖς—γνῶναι*: being especially intended to show that the persons in question are not unfit to exercise this *ἐπιμέλεια*, and to form a tolerable judgment of public affairs, inasmuch as habits of reflection and discussion are cultivated. The full sense,

ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ἃ δεῖ ἔργῳ ἐλθεῖν. 3. διαφερόντως γὰρ δὴ καὶ τόδε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα, καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι· ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς

then, is, 'We, too, ourselves (i. e. of ourselves, without the aid of others, whether statesmen or orators) assuredly can either at least judge of matters that have been proposed by others, or can rightly exercise thought thereupon.' The Schol. aptly adduces a passage of Hesiod, Opp. et D. 293, οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ· Ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται· Ὃς δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων Ἐν θυμῷ βάλληται, ὁ δ' αὖτ' ἀχρήϊος ἀνήρ. The term ἐνθυμούμεθα has reference to that 'revolving and turning over in mind,' which is so essential in the exercise of judgment. This use of γε in the formula ἤτοι—ἤ is of rare occurrence, but is also found in Plato, Apol. Socr. p. 27, τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεούς γε ἡγούμεθα εἶναι, ἢ θεῶν παῖδας; The τοι has here its confirmative force *sanè*. The γε refers to the contrary supposition. 'We can, at any rate, judge of the measures [proposed by others], or can rightly exercise the powers of mental reflection thereupon [if we cannot ourselves originate those measures].'

οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι] These words glance at the Spartan dislike of long speeches. See i. 86, 1. Ἀλλὰ μὴ προδιδαχθῆναι, &c.; 'but that the hindrance rather consists in the not being informed by *words*, previously to setting about *in deed* what is to be done.'

3. διαφερόντως γὰρ δὴ—ἐκλογίζεσθαι] These words are meant to anticipate an objection,—namely, that all this attention to *words* serves to damp the courage, and unfit men for *action*,—a point on which the Spartans particularly prided themselves. In answer to this it is said, that,—so far from such being the case,—these habits of reflection and discussion prepared them to meet danger on all fit occasions, as was proved by *facts*. For (says the speaker) 'we assuredly possess, in an eminent degree, this endowment—that we both at once evince a most daring spirit, and yet weigh well the things we are about to take in hand.' At διαφερόντως supply ἄλλων. So infra viii. 68, πάντων διαφερόντως προθυμότατος. Of ἐκλογίζεσθαι the sense is properly to *count up* and *reckon out*, and thence to *weigh well*.

ὃ τοῖς ἄλλοις—φέρει] Of these words the general meaning is clear: but a certain difficulty presents itself,—namely, as Arn. says, how to explain, with the least violation of the rules of the Greek language, the anomalous use of the relative ὅ. Now the earlier editors consider it as an accus. case governed of κατὰ understood; while the later ones take it as a nomin., and supply τοὐναντίον γίγνεται: regarding the words following, ἀμαθία μὲν—φέρει, as an explanation of τοὐναντίον, substituted here in the place of it. That is, (as Arn. says,) in other words, we must consider the clause ἀμαθία—φέρει as a single logical term, which is predicated of ὃ τοῖς ἄλλοις: ὃ τοῖς ἄλλοις signifying, 'the relations of reflection and enterprise to each other, in the case of other men:' of which relations it is stated, that they have this character, 'Ignorance makes men bold, but reflection makes them cowards.' Grammatically speaking, then, we must supply some such verb as ἔχει ὧδε to the relative ὅ, and consider the next clause as an explanation of the word ὧδε: or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed ὅ has been omitted, and another construction substituted in its place, which is irreconcilable with the former construction, and which requires, instead of the nominative ὅ, the conjunction ὅπου, 'whereas.'

In support of this latter view of the sense, (which is the same as that propounded in my note in Transl.) I am enabled to adduce a passage of Eurip. Ion, 248, ed. Matth., ὃ πάντες ἄλλοι, γύαλα λεύσσοντες θεοῦ, Χαίρουσιν, ἐνταῦθ' ὄμμα σὸν δακρυρρόοτ: where, had Matthiæ been aware of the true import of the ὅ, he would not have altered it, on the conjecture of Pierson, to οὗ. Wakefield, indeed, there very properly defended the common reading; but did not seize the right sense, when explaining *secundum quod*,—deceived, like the rest of the editors, by ignorance of the construction, which is, ὃ πάντες ἄλλοι χαίρουσι λεύσσοντες γύαλα θεοῦ, ἐνταῦθα ὄμμα σὸν δακρυρρόοτ: where ἐνταῦθα means *in illâ re*, as at v. 384, ὦ Φοῖβε, κἀκεῖ κἀνθάδ' οὐ δίκαιος εἶ: and often elsewhere, especially in the poets.

δὲ ὄκνον φέρει. 4. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κριθεῖεν, οἱ τά τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκοντες, καὶ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. 5. καὶ τὰ ἐς ἀρετὴν ἠναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ, ἀλλὰ δρῶντες, κτώμεθα τοὺς φίλους. 6. βεβαιότερος δὲ ὁ δράσας τὴν χάριν, ὥστε ὀφειλομένην

By ὄκνον is meant, hesitation or the delay produced by fear, as in Æschyl. Sept. 54, καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται. Evidently imitated from the present is a passage of Lucian, Nigr. init. ὅτι ἡ ἀμαθία μὲν θρασεῖς, ὀκνηροὺς δὲ τὸ λελογισμένον ἀπεργάζεται.

Here, then, the general sentiment intended to be expressed is, that, 'however it might be with *others*, the *Athenians* did not (as the Lacedæmonians) trust to ignorance as the mother of courage, but found in habits of deep reflection that which prepared them to encounter danger with a discerning fortitude, quite apart from the θράσος, or foolhardiness, of the Lacedæmonians:' for by τοῖς ἄλλοις, lit. 'the rest' (of the Greeks), are here evidently meant the *Peloponnesians*.

4. κράτιστοι τὴν ψυχὴν] Meaning 'the most high-minded,' lit. 'high-*souled*.' Τὰ δεινά. Goell., following the Schol., takes this to mean 'the dangers of war,' as τὰ ἡδέα, 'the sweets of peace' (see infra iv. 62, init., and compare iii. 9, where we have opposed the two expressions τὰ δεινὰ and εἰρήνη): 'by neither of which being swayed, they approve themselves to be most high-souled.' It should rather seem, however, that the term ἡδὺς is here used, in its more general sense, of the sweets or pleasures of civilized and polished society, such as it existed at Athens: and so in Xen. Hiero. ii. 14, and elsewhere, we have τὰ ἡδέα used to denote *gaudia*. It is meant, then, that 'they are not deterred (as might be supposed) from facing dangers, by their being fully acquainted with the *gaudia vitæ*,' to use the expression of Virg. Æn. xi. 180. Now of these the Spartans stoically affected to be ignorant, as indifferent to them: while, on the other hand, with the τὰ δεινὰ they were well acquainted, and could bear the latter, and despise the former.

5. The speaker now proceeds a step further, and adverts to *another* striking contrast with the rest of the Greeks, (τοῖς ἄλλοις still meaning the Peloponnesians and especially the Spartans,) which is, that 'they were influenced in their dealings with other states, not by the selfishness which marked the Lacedæmonian character, but by a disposition to conciliate friendship by *disinterested* liberality, seeking no selfish ends.'

ἠναντιώμεθα] 'we differ very widely,' lit. 'we cultivate the directly contrary dispositions.' This difference, it is said, is as regards ἀρετήν: which term is to be understood, not, as Stephens contends it ought, of *moral virtue*, but rather of *beneficence*, *liberality*, or *goodness*, (as apart from the high-mindedness and intellectual superiority before claimed for them,) meaning the disposition to *do* good. So in Aristot. Rhet. i. 9, 2, we have ἀρετή, in its popular acceptation, defined to be δύναμις εὐεργητική. Of the word as used in this somewhat rare sense, I have noted examples in Eurip. Suppl. 225 and 1063. Plato, Men. p. 365, χρυσίον δὲ καὶ ἀργύριον πορίζεσθαι ἀρετὴ ἐστιν. Max. Tyr. Diss. 39, 5. Jos. 825, 12. 1055, 20. Liban. Or. 827. Dionys. Hal. Ant. 398, 44, οὐχ ὑπὸ τοῦ ἀναγκαίου μᾶλλον ἢ ὑπ' ἀρετῆς. Finally, of this rare use of the pret. tense in ἐναντ., an example is adduced by Poppo from Demosth. de Fals. Leg. § 205; as also an example of this use of pret. for pres. from Liban. Progymn. p. 39, Morell.

οὐ γὰρ πάσχοντες εὖ—φίλους] 'we gain our friends, not by receiving, but by conferring, benefits.' So in a passage cited by Poppo from Aristid. c. Lept. § 27, οἱ πρόσβυτατοι τῶν Ἀθηναίων εὖ ποιοῦντες, οὐκ εὖ πάσχοντες, τοὺς φίλους ἐκτῶντο. And so Sallust, Cat. 6, says of the Romans, 'magis dandis quam accipiendis amicitias parabant.'

6. βεβαιότερος δὲ—σώζειν] The sense here has been variously explained. Wakef., Ha., and Bekk. take βεβ. to mean, 'more sure of goodwill from the obliged.' That sense, however, is, as Goell. observes, forbidden by the ὥστε following: not to say that the sentiment thus arising is at variance with the subsequent words, ὁ δὲ ἀμβλύτερος, &c. Hence it is better to retain the commonly received interpretation, adopted by Portus, and somewhat improved upon by Gail, Goell., and Pop., rendering as follows: 'But he who bestows the benefit (lit. does the favour) is a surer or steadier friend,' more to be relied on. On the import of the next words, an equal difference of opinion exists. The meaning

δι' εὐνοίας ᾧ δέδωκε σώζειν· ὁ δ' ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα, τὴν ἀρετὴν ἀποδώσων. 7. καὶ μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ

may possibly be that expressed by Gail and Poppo, 'ita ut, per continuam benevolentiam, debitam sibi gratiam in eo tueatur;' and this signification of *δι' εὐνοίας* is confirmed and illustrated by a passage of Plin. Epist. iii. 4, 6, adduced by Poppo. Yet thus the sense is forced and strained. Preferable is the following version, 'and that in order to preserve the favour due to him from whom he has, out of kindness, bestowed it:' in confirmation of which may be adduced Aristot. Eth. viii. 7, Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δράσαντας·—τοῖς μὲν οὖν πλείστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι, τοῖς δὲ ὀφείλεται. Καθάπερ οὖν ἐπὶ τῶν δανείων, οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι, οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὡς κομιουμένους τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμελὲς τὸ ἀντιαποδοῦναι. But even thus the words *δι' εὐνοίας* will have a somewhat jejune sense; in order to remedy which, we may, with Goell., join them, not with *βεβαιότερος*, but with *σώζειν*, in this sense: 'so as to keep alive the obligation, by means of good-will displayed towards the person on whom he has conferred it.' This view of the sense is strongly confirmed by a passage of Plutarch, Flamin. ch. i. (first adduced by myself in my note in Transl., and since then by Goell.) τοῖς εὐεργετηθεῖσι διαπαντὸς, ὥσπερ εὐεργέταις, εὔνους καὶ πρόθυμος, ὡς κάλλιστα τῶν κτημάτων, τοὺς εὖ πεπονθότας ὑπ' αὐτοῦ περιέπειν ἀεὶ καὶ σώζειν. In the several Greek phrases ἔχειν χάριν, κατατίθεσθαι χάριν, &c., we have, as Goell. and Arn. observe, metaphors taken from *banking*: 'as a man is anxious to support his banker's credit, that he may not lose the money which he has put into his hands; so the obliging party is here said to be a surer friend to the obliged, in order that he may be both able and willing to return the obligation hereafter.'

ὁ δ' ἀντοφείλων ἀμβλύτερος] 'whereas he who owes obligation in return is more sluggish,' i. e. has his feelings of friendship more blunt or languid, is less sensible to them. So Plut. c. Gracch. 8, ἀμβλὺν εὐνοίᾳ. Liban. Epist. 706, ἐραστὴς ἀμβλύτερος εἰς ἐρωμένην. Dio Cass. 43, 8, ἀμβλύτεροι ψυχαῖς. Appian, i. 547. Evidently imitated from the present is a passage of Plut. Sert. 4, τὸν Θ. ὁρῶν ἀμβλύτερον ὄντα.

This representation is by no means an exaggerated one; for, as observes Goell., 'those who owe an obligation too often hate their benefactors; least of all do they equal them in well-wishing and the desire to benefit them.' So Tacit. Ann. iv. 18, 'beneficia eo læta sunt, dum videntur exsolvi posse; ubi multum antevenere, pro gratiâ odium redditur.' Analyzing the evil disposition here adverted to, it is sufficient to say, that too commonly the effect of benefits is to wound the pride of the benefited, producing, with an uneasy sense of inferiority, a base feeling of ill-will towards him from whom the benefit has proceeded. Most true is the observation of a great metaphysician (Dr. S. Parr, in his Sermon on Ingratitude): 'He that confers, indulges the best feelings of his pride; while he that receives, is sometimes obliged to subdue its worst.'

εἰδὼς οὐκ ἐς χάριν—ἀποδώσων] 'knowing that he shall return the kindness not for (i. e. as) a favour, but as a debt.' Similarly in Rom. iv. 4, we have, ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατ' ὀφείλημα. Evidently imitated from the present is a passage of Hdian. ii. 11, 14, χάριν οὐκ ᾔδεισαν· ὄφλημα γὰρ αὐτὸν ἀποτίνειν, ἀλλ' οὐ δωρεὰν διανέμειν ἐλογίζοντο.

7. καὶ μόνοι οὐ—ὠφελοῦμεν] Here we have resumed what was said supra § 5; the words of § 6, βεβαιότερος—ἀποδώσων, being in some measure parenthetical. Render, 'Yea, we alone fearlessly venture to benefit others, not by a calculation of interest, but rather through the confidence of liberality, by which the liberal person dares to give, without fearing that he shall find his means fail, or need others' aid;' (see the Schol.) or it may mean, 'without being turned from his purpose by the high probability of receiving ungrateful returns.' It is, however, the opinion of Schneider and Arnold, followed by Goell. and Poppo, that ἐλευθερίας τῷ πιστῷ is to be taken as standing for ἐλευθεριότητι: and they explain, 'with the free and confiding spirit inspired by the consciousness of our liberty, that which best becomes a free man.' Similar are the words of Appian, t. ii. 312, 48, καὶ τὸ δίκαιον ἢ πρέπον ἢ καλὸν οὐκ ἔθεσι μᾶλλον ἢ μεγαλοψύχοις λογισμοῖς ὁρίσαι. Comp. also Eurip. Erecth. frag. i.

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CH. XLI. In this chapter the speaker proceeds to advert to some of the advantages which entitled Athens to be called the school of Greece; which commonly enabled an Athenian to adapt himself more readily than other men to new circumstances, and to execute whatever he undertook with peculiar ease and grace; which had opened the most distant seas and lands to the Athenian arms; had erected a mighty empire, and ensured an immortal renown; and which made the country worthy of all the sacrifices that her sons could offer her. Such, in the judgment of Pericles, or of Thucydides, was the fair side which Athens now presented. There was, however, a reverse, with some very different features, which the orator did not wish to exhibit, but which the historian displays in the events of his history.—(Thirlwall.)

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δι' εὐνοίας ᾧ δέδωκε σώζειν· ὁ δ' ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα, τὴν ἀρετὴν ἀποδώσων. 7. καὶ μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ

may possibly be that expressed by Gail and Poppo, 'ita ut, per continuam benevolentiam, debitam sibi gratiam in eo tueatur;' and this signification of *δι' εὐνοίας* is confirmed and illustrated by a passage of Plin. Epist. iii. 4, 6, adduced by Poppo. Yet thus the sense is forced and strained. Preferable is the following version, 'and that in order to preserve the favour due to him from whom he has, out of kindness, bestowed it:' in confirmation of which may be adduced Aristot. Eth. viii. 7, *Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δράσαντας·—τοῖς μὲν οὖν πλείστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι, τοῖς δὲ ὀφείλεται. Καθάπερ οὖν ἐπὶ τῶν δανείων, οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι, οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὡς κομιουμένους τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμελὲς τὸ ἀντ-αποδοῦναι.* But even thus the words *δι' εὐνοίας* will have a somewhat jejune sense; in order to remedy which, we may, with Goell., join them, not with *βεβαιότερος*, but with *σώζειν*, in this sense: 'so as to keep alive the obligation, by means of good-will displayed towards the person on whom he has conferred it.' This view of the sense is strongly confirmed by a passage of Plutarch, Flamin. ch. i. (first adduced by myself in my note in Transl., and since then by Goell.) *τοῖς εὐεργετηθεῖσι διαπαντὸς, ὥσπερ εὐεργέταις, εὔνους καὶ πρόθυμος, ὡς κάλλιστα τῶν κτημάτων, τοὺς εὖ πεπονθότας ὑπ' αὐτοῦ περιέπειν ἀεὶ καὶ σώζειν.* In the several Greek phrases *ἔχειν χάριν, κατατίθεσθαι χάριν*, &c., we have, as Goell. and Arn. observe, metaphors taken from *banking*: 'as a man is anxious to support his banker's credit, that he may not lose the money which he has put into his hands; so the obliging party is here said to be a surer friend to the obliged, in order that he may be both able and willing to return the obligation hereafter.'

ὁ δ' ἀντοφείλων ἀμβλύτερος] 'whereas he who owes obligation in return is more sluggish,' i. e. has his feelings of friendship more blunt or languid, is less sensible to them. So Plut. c. Gracch. 8, *ἀμβλὺν εὐνοίᾳ*. Liban. Epist. 706, *ἐραστὴς ἀμβλύτερος εἰς ἐρωμένην*. Dio Cass. 43, 8, *ἀμβλύτεροι ψυχαῖς*. Appian, i. 547. Evidently imitated from the present is a passage of Plut. Sert. 4, *τὸν Θ. ὁρῶν ἀμβλύτερον ὄντα*.

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αὐτὴ ἡ δύναμις τῆς πόλεως, ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησάμεθα, σημαίνει. 3. μόνη γὰρ τῶν νῦν ἀκοῆς κρείσσων ἐς πεῖραν ἔρχεται, καὶ μόνη οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἵων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατάμεμψιν ὡς οὐχ ὑπ' ἀξίων ἄρχεται. 4. μετὰ μεγάλων δὲ σημείων, καὶ οὐ δή τοι ἀμάρτυρόν γε τὴν δύναμιν παρασχόμενοι, τοῖς τε νῦν καὶ τοῖς ἔπειτα θαυμασθησόμεθα, καὶ οὐδὲν προσδεόμενοι οὔτε Ὁμήρου ἐπαινέτου, οὔτε ὅστις ἔπεσι μὲν τὸ αὐτίκα τέρψει, τῶν δὲ ἔργων τὴν ὑπόνοιαν ἡ ἀλήθεια βλάψει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν ἐσβατὸν τῇ ἡμετέρᾳ τόλμῃ

than actual truth:' genit. subst. for adject. Evidently imitated from these are the expressions in a passage of Procop. Gaz. ap. Villois. Anecd. Gr. ii. 30, *εἰ κόμπος δὲ ταῦτα, καὶ λόγων ἀλαζονεία.* Plut. Mar. § 9, *λόγου κόμπῳ μετρῶν ἀεὶ φρονήματος μέγεθος.* It is, then, meant that 'all this is not mere boast of words, since reality of deeds will attest its truth.'

3. *ἐς πεῖραν ἔρχεται*] 'comes to proof,' 'turns out on proof,' 'approves itself;' as *ἴέναι ἐς πεῖραν*, infra vii. 21. Aristid. ii. 171. Phil. Jud. 296. and Dio Cass. 846. Evidently imitated from this is the expression in Procop. p. 132, *πολλὰ κρείσσω ἐλπίδος ἐς πεῖραν ἦλθε.*

μόνη οὔτε τῷ πολεμίῳ—ἄρχεται] 'it alone occasions, neither to an invading enemy indignant vexation at being worsted by *such* persons, (meaning persons decidedly inferior in all respects,) nor to a subjugated foe self-reproach, as if governed by those unworthy of rule.' Ἔχει stands for *παρέχει*, as supra i. 6, answering to which is the use in Latin of *habeo* for *præbeo*. Οἵων is for *τοιούτων*, (as used either of *praise* or *blame*,) on which see Vig. p. 124, and Matth. Gr. Gr. § 480, 5. By the use of the term *κακοπαθεῖν*, the speaker, we see, takes it for *granted*, that an invading enemy will be worsted: and in the words *ὑφ' οἵων* he appeals to a deeply-seated feeling of the human heart, —it being ever found, that the chagrin of defeat, and, indeed, injury of every kind, is aggravated not a little by the *unworthiness* of the injurer. To which purpose are the words of Herodot. v. 3, 18, *ὑπ' ἀξιοχρέῳ καὶ ἀποθανεῖν ἡμίσεα συμφορή.* And the same is true of *insult*; for, as says our great English moralist, Johnson,

'Fate never wounds more deep the
generous heart,
Than when a *blockhead's* insult points
the dart.'

4. *οὐ δή τοι ἀμάρτυρόν γε τὴν δύναμιν παρασχόμενοι*] 'occasioning to be not unwitnessed.' An elegant meiosis, for, 'witnessed in every way,' as Acts xiv. 17, *καί τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκε.* Examples of the same are not unfrequent in Dionys. Hal., Procop., Philostr., and Plutarch. 'The term *ἀμάρτ.*,' as Arn. remarks, 'was properly a *forensic* term, used of a cause that rested merely on the party's own assertions; and hence the emphasis that is here laid upon it.' 'In *οὐ δή τοι—γε*, we have,' says Poppo, 'a remarkable association of particles, for which one should have expected *οὐ δήπου γε*.' But *δήπου* would be unsuitable, as expressing *doubt*, which here can have no place. The truth is, that the *τοι* belongs to the *οὐ*, not to *δή*, and *οὐ δή τοι* is for *οὐ τοι δή, non profecto*, which occurs in Plato ap. Hoog. Part. p. 505. At *ἔπεσι μὲν τὸ αὐτίκα—βλάψει*, the construction is disputed; some commentators joining *τῶν ἔργων* with *ἡ ἀλήθεια*: others, with *τὴν ὑπόνοιαν*: and others, again, with both: of which several methods, the *second* seems to deserve the preference; for *τῶν ἔργων* must, I think, be taken with *τὴν ὑπόνοιαν*: and it *may*, also, with *ἡ ἀλήθεια*, though that is not necessary, the article being used with reference thereto, and the genit. denoting *as to*. So in Hom. Od. xi. 506, we have, *αὐτάρ τοι παιδός γε Νεοπτολέμοιο* (about Neoptolemus) *φίλοιο Πᾶσαν ἀληθείην μυθήσομαι.* Or, *ἡ ἀλήθεια* might mean *the truth*, without any subaudition, as often in N. T., and also in Herodot. iii. 72, and vi. 69. Ὑπόνοια, here, simply signifies 'a mental *conception*,' such as the mind forms for itself in the process of thinking. The *ὑπο* has reference to the operation being carried on, *alta mente reposta*. Of this sense of *ὑπόνοια*, (which is rare,) examples occur in Diod. Sic. i. 87, *ὑπόνοιαν λαβόντες τοῦ συμβησομένου.* Dionys. Hal. Ant. viii. 81, fin. *ἔλαβον τὴν ὑπόνοιαν.* The future, in *βλάψει*, has the sense, not of *will*, but *would* or *might*.

The words following, *ἀλλὰ πᾶσαν μὲν θάλασσαν — καταναγκάσαντες*, connect

καταναγκάσαντες γενέσθαι, πανταχοῦ δὲ μνημεῖα κακῶν τε καὶ ἀγαθῶν αἰδία ξυγκατοικίσαντες. 5. περὶ τοιαύτης οὖν πόλεως οἵδε τε γενναίως, δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτήν, μαχόμενοι ἐτελεύτησαν, καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς κάμνειν. XLII. Διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως, διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μηδὲν ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα, ἐφ' οἷς νῦν λέγω, φανερὰν σημείοις καθιστάς. 2. καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε ἀρεταὶ ἐκόσμησαν· καὶ οὐκ ἂν πολλοῖς τῶν Ἑλλήνων ἰσόρροπος, ὥσπερ τῶνδε, ὁ λόγος † τῶν

with *θαυμασθησόμεθα* before, which is here to be repeated in the mind of the reader. By the term *καταναγκ.*, we have intimated the *persevering labour*, by which the very seas were compelled to yield approach to the adventurous mariners of Athens.

In the next words, *πανταχοῦ δὲ—ξυγκατ.*, we have an almost lyrical boldness. Render, 'inasmuch as we have every where planted together eternal monuments of good and evil, weal and woe;' meaning, memorials of the evils we have wrought on our enemies, (namely, in cities destroyed, or sacked and plundered, and countries devastated and subjugated,) and 'the *benefits* we have implanted every where,' i. e. in colonization and alliance, by which the blessings of religion, laws, civilization, and the arts and sciences were carried into the most distant regions.

5. *περὶ τοιαύτης οὖν πόλεως*] 'in behalf of,' 'in defence of;' &c. At *καὶ τῶν*, repeat *περὶ τοιαύτης πόλεως*, 'for such a state, it is right that every one of the survivors should be disposed to undergo labours and dangers.'

CH. XLII. This chapter and the next contain the *panegyric*, properly speaking, on the departed heroes; and the speaker, with admirable address, introduces it by showing, *why* it was that he had dilated so much on the circumstances of the state at large, and as yet said nothing about the *persons* whose praises were the occasion of the present solemnity. Now this was, *first*, in order to show that the contest was not for equal states between themselves, and those who (like the Lacedæmonians) did not enjoy, in a like degree, such advantages: 2dly, in order to establish thereon the praises of the persons commemorated, inasmuch as the greater part of what had been said had tended to *their* praise, supplied the principal part of *their* panegyric, they having mainly made the country what it was, and therefore *her praise* was *their panegyric*.

1. *μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα*] Similarly in Xen. Hist. vii. 1, 2, we have, *οὐ περὶ τῶν ἴσων ὁ κίνδυνός ἐστι.* In the words following, *οἷς τῶνδε μηδὲν ὑπάρχει ὁμοίως*, the *Peloponnesians* are alluded to, who possessed none of the advantages above adverted to, at least, not one of them, *ὁμοίως*, 'in an equal degree;' consequently, the Athenians, having more at stake than their enemies, might be expected to make greater sacrifices.

2. *καὶ εἴρηται αὐτῆς τὰ μέγιστα*] Meaning, 'what principally tends to establish that eulogy, has been already said.' In the words following, *ἃ γὰρ—ὕμνησα*, 'the things for which I celebrate them,' the verb *ὑμνεῖν* carries two accusatives, from its being a verb of *naming*. See Matth. Gr. Gr. § 414. The word is chiefly used of *poetic* celebration; but it is also applied to any high panegyric, especially in the oratorical style, as in Hdot. i. 13, 17. Isocr. p. 153. Phil. Jud. p. 726.

ἰσόρροπος ὁ λόγος τῶν ἔργων φανείη] In other cases, as he had just said, *τὴν ἐκ τοῦ λόγου ὑπόνοιαν ἡ ἀλήθεια βλάπτει*: or in other words, *ὁ λόγος τῶν ἔργων κρατεῖ.* (i. 69.) But here, *ὁ λόγος τῶν ἔργων οὐ κρατεῖ μᾶλλον ἢ ἰσόρροπος φαίνεται*, 'the fame of their actions does not go beyond the actions themselves, but hangs in equal balance with them.' (Arnold.) As to the construction, elsewhere *ἰσόρροπος* carries after it (as one should expect from its signification) a dative or its equivalent;—for, futile is it to appeal (as does Arnold) to the expression *γῆς ἰσόμοιρος ἀὴρ* in Soph. El. 87, since there the genitive can very well be accounted for from the circumstance of *ἰσόμοιρος* being there, in a manner, a subst. (as in Xen. Anab. ii. 1, 31, *τοὺς ὑπηρέτας ἰσομοίρους πάντων ἐποίει*, 'made them equal sharers of every thing;') whereas

† ἔργων φανείη. 3. δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν, πρώτη τε μηνύουσα καὶ τελευταία βεβαιοῦσα, ἡ νῦν τῶνδε καταστροφή. 4. καὶ γὰρ τοῖς τἆλλα χείροσι δίκαιον τὴν ἐς τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν προτίθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανίσαντες, κοινῶς μᾶλλον ὠφέλησαν, ἢ ἐκ τῶν ἰδίων ἔβλαψαν. 5. τῶνδε δὲ οὔτε πλούτῳ τις, τὴν ἔτι ἀπόλαυσιν προτιμήσας, ἐμαλακίσθη, οὔτε πενίας ἐλπίδι,—ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν,—

here it is quite unaccountable. Hence I doubt not there is a corruption, and that our author, for *τῶν ἔργων*, wrote *τῷ ἔργῳ*, the *ν* and *ι* adscript being perpetually interchanged. Now this will make the construction sufficiently exact, and will better suit the antithetical term *ὁ λόγος*. Render, 'few, indeed, are there of the Greeks of whom the word would not be more than equal to, go beyond the deed done,' or the course of action performed. So supra i. 69, *ὁ λόγος τοῦ ἔργου ἐκράτει*. I must, however, confess that *one* example of the construction with the *genit.* has occurred to me,—namely, in Theodoret on Psalm lvii. 1, *διηγεῖται τὴν τοῦ Σαοὺλ πονηρίαν, καὶ τῶν κατ' αὐτὸν, τὴν ἐκείνου ἰσόῤῥοπον κεκτημένων γνώμην*. Yet as there *ἰσόῤῥοπος* has simply the *sense* of *ἴσην*, it must also have the *construction:* and there is little doubt that Theodoret wrote, not *ἐκείνου*, but *ἐκείνῳ*. The plural here might very well creep in from the use of the plural just before, *ὥσπερ τῶνδε*.

The general meaning, then, as Gail observes, is, that 'among the other Greeks their fame is not equalled by their actions: not so with the Athenians; their actions exceed what fame reports of them.'

3. *δοκεῖ δέ μοι*, &c.] The speaker now passes from the *general* merits of those whose eulogy he is pronouncing, to the *particular* merit of their having *died* for their country.

ἀνδρὸς ἀρετὴν] 'manly courage and valour,' as in Isocr. Areop. § 4. Evag. § 2. Max. Tyr. Diss. 28, 7: and especially Procop. p. 183, 2, *ἀνδρὸς ἀρετὴν οὐκ ἀρχόμεναι δηλοῦσιν αἱ πράξεις, ἀλλὰ τελευτῶσαι μηνύουσι*. It is meant, that 'their very death for their country is a proof of their merit as soldiers.' A certain perplexity attaches to the words following, *πρώτη τε μηνύουσα καὶ τελευταία βεβαιοῦσα*, and to the term *προτίθεσθαι*, of which the view adopted by Goeller and Arnold involves, I apprehend, the *least* of difficulty or objection. The sense of the whole passage they suppose to be, 'It is a proof both when it is the first to give us information of their worth; (i. e. as Goell. explains it, when nothing before had been known of a man;) and when it comes at the last to confirm the testimony already borne by a life of virtue. It is a proof of worth always; for even they who in other points have done amiss, ought to have their worth in the wars in their country's cause set above every thing else; for their good has wiped out their evil, and they have served the whole state, rather than in their private relations been mischievous.' In the words *τελευταία βεβαιοῦσα*, we have an allusion to the final mode of confirming any testimony, which was by affixing one's *seal*. So in a passage of St. John, iii. 33, we have, *ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστι*, for *ἔδειξεν*: and similarly in 2 Cor. i. 21, *ὁ δὲ βεβαιῶν ἡμᾶς Θεὸς, ὁ καὶ σφραγισάμενος ἡμᾶς*. *Προτίθεσθαι* is, as the Schol. says, for *προτιμᾶσθαι*, 'to be put forward, for praise and honour.' *Ἀγαθῷ γὰρ κακὸν ἀφανίσαντες*, 'thus having effaced evil by good,' namely, the benefit to their country of laying down their lives for it; since, as says Cicero pro Quinct. ch. 15, cited by Goeller, *Mors honesta vitam turpem exornat*. Evidently imitated from this is a passage of Dionys. Hal. Ant. p. 291, 35, *ἐκ μιᾶς γὰρ τῆς περὶ τὸν θάνατον ἀρετῆς, κἂν φαῦλος γένηταί τι, ἐξετάζειν δεῖν τοὺς ἀγαθούς*. See also Plato, Menex. § 2.

5. *τῶνδε δὲ οὔτε πλούτῳ—προτιμήσας*] 'yet of these there was not any one who, either from preference for the longer enjoyment of riches, or,' &c. With *οὐ προτιμήσας* here compare *οὐ προτιμῶν* at Æschyl. Ag. 1388. The words *ἔτι ἀπόλαυσιν προτ.* are meant to be explanatory of the *πλούτῳ*, (for so I have thought proper, with Ha., Pop., and Goell., to edit, from all the best MSS., instead of vulg. *πλούτου*, injudiciously retained by Bekk.) and here *αὐτοῦ* is to be supplied. Of *μαλακίζεσθαι* in this sense, 'to be softened into pusillanimity,' examples occur in the best Attic writers. The *sentiment* is well illustrated by the words of the Schol. on Eurip. Phœn. 600, *οἱ πλούσιοι δειλοί εἰσι πρὸς θάνατον*, (so in Hebr. ii. 15, *φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν*

ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο· τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες, καὶ κινδύνων ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ' αὐτοῦ τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι· ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ, περὶ τοῦ ἤδη ὁρωμένου, σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι· καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἔφυγον, τὸ δ' ἔργον τῷ σώματι ὑπέμειναν, καὶ δι' ἐλαχίστου καιροῦ τύχης, ἅμα ἀκμῇ τῆς δόξης

δουλείας,) *ὡς μεγάλων ἀγαθῶν στερισκόμενοι*. Of *πενίας ἐλπίδι*, meaning 'a hope about his poverty,' (namely, that it might change to riches,) the words following are meant to be explanatory; the sense being, 'a hope that, by even escaping it, he might become rich.'

ποθεινοτέραν αὐτῶν λαβόντες] 'regarding it as more desirable than those objects.' By *αὐτῶν* is meant those objects of desire, the continued enjoyment of wealth, or the anticipation thereof in hope.

κινδύνων ἅμα τόνδε κάλλιστον νομίσαντες] 'thinking that this danger was of all others the most glorious and honourable.' *Μετ' αὐτοῦ*, scil. *τοῦδε τοῦ κινδύνου*. By *τῶν δὲ* understand the objects just adverted to. *Ἐφίεσθαι*, *appetere*, 'to seek the acquirement thereof.' *Ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες*, 'committing indeed the uncertainty whether they should succeed or not to hope.' Similarly in Jos. Ant. p. 272, we have, *ἀλλ' ἀδήλῳ τῷ μέλλοντι παραδόντας αὐτούς*.

ἔργῳ δὲ — πεποιθέναι] 'but resolving, as to what was really present to their view, to rely on themselves and their own exertions.' Of the words following, *καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι—σώζεσθαι*, the sense is, 'and therein (namely, *ἐν ἔργῳ*) preferring rather to withstand [the foe] and suffer [the consequences], than to give way and be saved:' of which elliptical use of *παθεῖν* examples occur in Dionys. Hal. vi. 9, (a passage evidently imitated from the present,) *οἷς ἔξεστιν εὐτυχήσασι μὲν ἀμφότερα, σῶσαι καὶ νικᾶν ἀσφαλῶς· εἰ δὲ καὶ μετὰ τοῦ δρᾶσαί τι καὶ παθεῖν γενναῖον*, where for *σῶσαι* I would read *σώσασθαι*. So 1 Pet. ii. 20, *εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε*. Also Herodian, iv. 4, 5, *ὑπὸ—ἐπιθυμίας ἐλαυνόμενος διέγνω, δρᾶσαί τι, ἢ παθεῖν, γενναῖον*, for so I would there point. The plena locutio in *παθεῖν* is found also in Eurip. Phœn. 490, *κακόν τι δρᾶσαι καὶ παθεῖν ἃ γίγνεται*. *Μᾶλλον ἡγησ.* Pop. and Goell. take as put for *προελόμενοι*. This, however, does not touch the *ratio* of the thing. I am disposed to assent to the opinion of Arnold, that 'this passage is to be added to those quoted by Lobeck on Phryn. p. 753, in which the verbs *ἡγεῖσθαι*, *οἴεσθαι*, and *νομίζειν* are used with what is called a *sensus prægnans;* namely, that by which they contain, besides the simple notion of *thinking*, the implied one of thinking *good*, approving, inclining in favour of or to do any thing.' He very properly remarks, that the article *τὸ* does not interfere with this construction, as appears from infra ch. 53, *τὸ μὲν προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν*, and other examples pointed out by Matth. Gr. Gr. § 542, obs. 2. Here it could not have been dispensed with because of the antithetical *τό*. Moreover, the art. is not repeated, because it would be detrimental to the sense; *παθεῖν* being closely connected with *τὸ ἀμύνεσθαι*, as a consequence or result therefrom; and accordingly there should be no comma in the above passage of I Peter after *ἀγαθοποιοῦντες*, nor any in that of Eurip. Finally, *δρᾶσαι* and *παθεῖν* are as closely connected in the passage of Dionysius, as *ἀμύνεσθαι* and *παθεῖν* in this passage of our author; the sense being, 'and if it be necessary, together with the doing some noble exploit, to even suffer [for it].'

τὸ αἰσχρὸν τοῦ λόγου ἔφυγον] 'they have avoided the baseness of the word [beaten].' See Gail. *Τὸ αἰσχρὸν τοῦ λ.* is for *ὃ αἰσχρὸν ἂν ἦν καὶ ἐν τῷ λόγῳ*. It is meant to be intimated, that the very name is shameful, much more the thing itself. Similarly supra i. 122, we have, *ἴστω οὐκ ἄλλο τι φέρουσαν, ἢ ἄντικρυς δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοποννήσῳ*.

καὶ δι' ἐλαχίστου—ἀπηλλάγησαν] 'and, after the short and quickly-decided crisis of their fate, they yielded up their lives;' *καιροῦ* signifying *tempus opportunum, articulus temporis;* and *τύχης*, 'the fortune of battle.' So Terence, Andr. has 'in ipso articulo oppressit:' and Horace, 'Horæ

μᾶλλον ἢ τοῦ δέους, ἀπηλλάγησαν. XLIII. Καὶ οἵδε μὲν, προσηκόντως τῇ πόλει, τοιοίδε ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφαλεστέραν μὲν εὔχεσθαι, ἀτολμοτέραν δὲ μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διάνοιαν ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὠφέλειαν, (ἣν ἄν τις πρὸς οὐδὲν χεῖρον αὐτοὺς ὑμᾶς εἰδότας μηκύνοι, λέγων ὅσα ἐν τῷ τοὺς πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν,) ἀλλὰ μᾶλλον τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεωμένους, καὶ ἐραστὰς γιγνομένους αὐτῆς,—καὶ, ὅταν ὑμῖν μεγάλη δόξῃ εἶναι, ἐνθυμουμένους ὅτι τολμῶντες, καὶ γιγνώσκοντες τὰ δέοντα, καὶ ἐν τοῖς ἔργοις αἰσχυνόμενοι ἄνδρες αὐτὰ ἐκτήσαντο· καὶ ὁπότε καὶ πείρᾳ του σφαλείησαν, οὔκουν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προϊέμενοι. 2. κοινῇ γὰρ τὰ

Momento cita mors venit, aut victoria læta.' With the expression *ἀκμῇ τῆς δόξης*, compare Herodot. vi. 3, *ἐν ἀκμῇ δόξης καὶ κλέους*: and Appian, vii. 16, 12, *ἐν ἀκμῇ τῆς δόξης—ἀπηλλάχθαι*. In the expression following, *ἢ τοῦ δέους*, there may seem to be some harshness, and even frigidity: but the correctness of the reading is established by all the MSS., and confirmed by a passage, evidently written in imitation of the present, in Dio Cass. 240, 57, *ἐν ἀκμῇ τοῦ δέους ὤν*. Render, 'summa cum gloria, potius quam summo timore decesserunt;' the meaning being, as the Schol. explains, *ἐν εὐδοξίᾳ, καὶ οὐχὶ δειλίᾳ, ἀπέθανον*. Finally, hence may be understood and illustrated an obscure expression in Hor. Carm. iv. 4, 75, 'Quas —curæ sagaces Expediunt *per acuta* belli,' i. e. *τὰ τοῦ πολέμου ὀξύῤῥοπα*. So Tacit. '*subita* belli.'

CH. XLIII. 1. *προσηκόντως τῇ πόλει*] 'as becomes citizens of such a state.'

τοὺς δὲ λοιποὺς — διάνοιαν ἔχειν] Of these words Poppo lays down the sense as follows: 'Superstites quidem supplicare debent diis, ut pro patria pugnantes vitam tutius conservent, quam illi (pro patria defuncti) non minorem tamen putent sensum virtutis declarandum esse adversus hostes.' And Gottleb. 'optandum quidem est, ut superstites talem sensum, animum, habeant, quo sint tutiores, q. d. reliquos oportet quidem optare meliorem fortunam [seu tutiorem vitam].' Similarly in Soph. Aj. 521, we have, *ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, Τὰ δ' ἄλλ' ὅμοιος. Διάνοιαν* stands for *φρόνημα*, 'temper of mind,' 'disposition.' So in a passage of St. Paul, Phil. ii. 5, *τοῦτο φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ*.

σκοποῦντας μὴ λόγῳ μόνῳ — αὐτῆς] Meaning, 'not in mere words, speculating and reasoning, as one might do at large, to those who know every thing as well as ourselves,—on the propriety and utility of defending our country, but in act and deed, continually keeping in view the power of the state, and becoming as it were enamoured thereof.' So in a passage of Diodorus we have, *ἐρασταὶ τῆς πολιτείας*.

καὶ ὅταν ὑμῖν—ἐκτήσαντο] 'and when its greatness strikes you, reflecting that men daring and adventurous, both knowing their duties, and in discharging them, keenly alive to shame, acquired these things, or brought about this state of things.' (See infra v. 9, and supra i. 35; and compare Hom. Il. v. 530. xv. 563.) *Τολμῶντες* stands for *τολμηροὶ*, as in Eurip. Phœn. 277.

καὶ ὁπότε καὶ πείρᾳ του σφαλείησαν] 'and whenever they even failed in their attempt to attain any object;' as supra i. 70, *ἢν δ' ἄρα καί του πείρᾳ σφαλῶσι*.

οὔκουν καὶ τὴν πόλιν — στερίσκειν] 'nevertheless unwilling at any rate to deprive the state of their valour,' i. e. unwilling that the state should be deprived of the benefit of their valour [even though they had failed to honour it by victory].' Of the next words (which are highly animated and energetic) the sense is, 'but contributed (lit. cast down or forth) the noblest and best offering [to its benefit],' namely, that of their *lives*, as is just after intimated. In *ἔρανον προϊέμενοι* there is a metaphor supposed to be taken from the custom of the *ἔρανος*, or 'pic-nic,' by which persons contributed each his share to a common entertainment: or rather, as the word *ἔρανος* meant also, 'the money subscribed in common by the members of a friendly society,' for their individual relief when in distress; to this, as is thought, the allusion may be intended: an opinion

σώματα διδόντες, ἰδίᾳ τὸν ἀγήρων ἔπαινον ἐλάμβανον, καὶ τὸν τάφον ἐπισημότατον, οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνηστος καταλείπεται. 3. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκείᾳ σημαίνει ἐπιγραφή, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ' ἑκάστῳ, τῆς γνώμης μᾶλλον ἢ τοῦ

confirmed by the words following, *κοινῇ —δίδοντες, ἰδίᾳ τὸν ἀγήρων ἔπαινον ἐλάμβανον*. Hence the Schol. well explains *ἔρανον* by *συνεισφοράν*, lit. 'a joint-offering,' i. e. as Arn. defines it, 'a tribute to their country, which all those who fell in her service jointly presented:' and by *ἰδίᾳ ἐλάμβανον* it is intimated, that the sacrifice they jointly made, was repaid to them individually in a deathless fame, secured to each by his having his name recorded on the monument erected to those who fell in battle. Beyond this general correspondence we must not attempt to carry the allusion, nor suppose any allusion to the customs of the *ἔρανος*, whether as a pic-nic entertainment, or as a common benefit-society; on which see Boeckh, and also Holst de Eranis Græcorum, Lugd. Bat. 1832. Indeed, the term *ἔρανος* was, by the Greeks, transferred from the *symbola conviviorum* to various *other* kinds of contribution, as appears from Eurip. Suppl. 363, *κάλλιστον ἔρανον δοὺς*, where it is used of duty to parents: and so in Diog. Laërt. i. 37, we have *οὓς ἂν ἐράνους εἰσενέγκας τοῖς γονεῦσι, τοὺς αὐτοὺς προσδέχου καὶ παρὰ τῶν τέκνων*: and Demosth. *καλὸς ἔρανος χάρις δικαία*. Isocr. Plat. § 23. Very similar to the present is a passage of Xen. Cyr. vii. 1, 12, where Cyrus thus addresses his soldiers: *Ὦ ἄνδρες, εἰς τίνα ποτ' ἂν καλλίονα ἔρανον ἀλλήλους παρακαλέσαιμεν, ἢ εἰς τόνδε; Νῦν γὰρ ἔξεστιν ἀγαθοῖς ἀνδράσι γενομένοις πολλὰ κἀγαθὰ ἀλλήλοις εἰσενεγκεῖν*. Evidently imitated from this passage of our author is one in Dionys. Art. Rhet. p. 236, cited by Gottleb. (with an application to matrimony and child-bearing,) *καὶ τοῦτον ἂν τις εἴποι δικαίως κάλλιστον ἔρανον, οὐ χρημάτων ἀλλ' αὐτῆς τῆς φύσεως*, where the writer might also have in view the words of the spokeswoman of the chorus of women, in Aristoph. Lys. 650, *τοῦ 'ράνου γάρ μοι μέτεστι· καὶ γὰρ ἄνδρας εἰσφέρω*. Finally, from this passage of our author may be sufficiently confirmed the conjecture of Scaliger in Lycurg. cont. Leoc. 168, 18, *καὶ δεήσεται καὶ ἱκετεύσει ἐλεῆσαι αὐτὸν τίνων; οὐχ οἷς τὸν αὐτὸν ἔρανον εἰς τὴν σωτηρίαν εἰσενεγκεῖν οὐκ ἐτόλμησεν*, where all the MSS. have, quite incorrectly, *τῶν αὐτῶν ἐράνων*.

In *προϊέμενοι* we have a highly forcible expression, answering to *profundere* in Latin; as in the Ciceronian, 'vitam profundere pro patriâ,' and the Virgilian, 'projecere animas,' Æn. vi. 436; with which comp. the yet finer figure in Isaiah liii. 12, 'because he hath *poured out* his soul unto death.' *Προϊέσθαι* is so used in Xen. Anab. i. 9, 7, *τὰ ἑαυτῶν σώματα προεμένοι*, where, as here, the sense is, *giving up* their bodies. Similarly, in a passage of Daniel iii. 28, we have *παρέδωκαν* (yielded up) *τὰ σώματα εἰς πῦρ*: and in Aristid. iii. 261, *τὰ σώματα εἰσήνεγκα*.

3. *ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος*] By *πᾶσα γῆ* is to be understood, not *the whole earth*, but *the whole country* of which they are citizens. So in Epigr. Anth. p. 236, we have *μνῆμα μὲν Ἑλλὰς ἅπασ' Εὐριπίδου*. Evidently imitated from the present are the words of Dio Cass. 688, 16, *ὥστε σοί τε* (I conj. *γε*) *ἀγαθῷ ὄντι, πᾶσα γῆ τεμένισμά ἐστι*, and Phil. Jud. 530, *ἀποθανόντων δὲ πᾶσα γῆ τάφος*.

ἄγραφος μνήμη—τῆς γνώμης—ἐνδιαιτᾶται] Constr. *ἄγρ. μνήμη τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου, ἐνδ. παρ' ἑκάστῳ*. With *ἄγραφος μνήμη* here, as opposed to that *ἐν γράμμασι διὰ ἐπιγραφῆς*, compare Æschin. p. 80, 43, *οὐ γὰρ ᾤοντο δεῖν ἐν τοῖς γράμμασι τιμᾶσθαι, ἀλλ' ἐν τῇ μνήμῃ τῶν εὖ πεπονθότων, ἣ ἀπ' ἐκείνου τοῦ χρόνου μέχρι τῆσδε τῆς ἡμέρας ἀθάνατος οὖσα διαμένει*.

By *τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου* is meant an unwritten memorial of mind and heart, rather than such as consists in any material or external monument. An elegant turn of expression, with which compare a yet more recondite one in a passage of St. Paul, 2 Cor. iii. 3, *ἐπιστολὴ γεγραμμένη οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκίναις*: and so Æschyl. Prom. 814, *ἣν ἐγγράφου σὺ μνήμοσιν δελτοῖς φρενῶν*. Of *ἐνδιαιτᾶται*, the sense is, 'is seated,' 'has its abode,' as in Procop. p. 92.

ἔργου, ἐνδιαιτᾶται. 4. οὓς νῦν ὑμεῖς ζηλώσαντες, καὶ τὸ εὔδαιμον τὸ ἐλεύθερον, τὸ δὲ ἐλεύθερον τὸ εὔψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολεμικοὺς κινδύνους. 5. οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπὶς οὐκ ἔστ' ἀγαθοῦ, ἀλλ' οἷς ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται, καὶ ἐν οἷς μάλιστα μεγάλα τὰ διαφέροντα, ἢν τι πταίσωσιν. 6. ἀλγεινοτέρα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἡ [ἐν τῷ] μετὰ τοῦ μαλακισθῆναι κάκωσις, ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνόμενος ἀναίσθητος

4. *μὴ περιορᾶσθε*] 'ne recusetis:' a rare sense.

5. *οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον ἀφειδοῖεν ἂν τοῦ βίου*] This, I would not, with the Schol., regard as a *paradox*, but rather a pre-occupation, by the speaker, of an argument on the part of the rich,—namely, that *they*, having the means for enjoyment, ought not to hazard themselves in war, but leave it to the *poor*, who have *not* such; and who, therefore, having nothing to lose, may and do run all hazards: for, as we find from the Schol. on Eurip. Phœn. 600, (cited by Poppo,) it was a commonly received notion, *τοὺς πλουσίους δειλοὺς εἶναι πρὸς θάνατον, τοὺς πένητας ῥιψοκινδύνους εἶναι*: which may call to mind a well-known story in Horace: now the answer to this is, that 'even *they* are not certain of their possessions, but have to fear a *reverse*, which they ought to provide against.' With the phrase here, *ἀφειδοῖεν ἂν τοῦ βίου*, compare Soph. El. 967, *ψυχῆς ἀφ.* and Aristot. Eth. iv. 8, 3, *ἀφειδεῖ τοῦ βίου, ὡς οὐκ ἄξιον ὂν ζῆν*: and with *ἡ ἐναντία μεταβολή*, 'the change to the opposite condition,' comp. Procop. p. 146, 3. Of *ἐν τῷ ζῆν*, the sense is, 'while they live.' *Ἔτι κινδυνεύεται*, 'is yet hazarded,' 'at hazard.' So Demosth., *ἐν οἷς τῶν ὅλων τι κινδυνεύεται τῇ πόλει*: see note on ch. 35.

6. [*ἐν τῷ*] *μετὰ τοῦ*] This reading, though found in all the MSS., is evidently a jumble of two readings, *ἐν τῷ* and *μετὰ τοῦ*,—because while *one* expression is tantamount in sense to the other, it cannot be *united* with it, without an offensive pleonasm. In choosing between them, we cannot but prefer *μετὰ τοῦ*, as bearing a strong affinity to other expressions found in Thucyd. e. gr. i. 6, *μετὰ τοῦ γυμνάζεσθαι*, where some MSS. have *ἐν τῷ γ*. *Ἐν τῷ* here is the more suspicious, from having its place different in different MSS., an almost certain proof that it came from the margin. I have, however, forborne to cancel it, from want of external evidence; for, as Stobæus, a compiler of fine sentiments, is often a compressor of seeming superfluity, and Tusanus's readings are generally mere conjectures; yet internal evidence is so strongly against *ἐν τῷ*, that I have placed it in double brackets, and should have cancelled it had *one* MS. sanctioned this step. The obscurity of this passage is partly occasioned by *corruption*. Bekk. attempts to heal the corruption by editing *τῳ*, yet that yields a very jejune sense. Render, 'far more grievous, to a high-minded man, is the misery which comes immediately after giving way to his enemy, than the stroke of death, being withal unfelt, that comes amidst strength and common hope.' *Κάκωσις* signifies lit. 'a worsening,' 'a change for the worse,' (denoted by *ἡ ἐναντία μεταβολή*, just before,) and its accompanying annoyance and wretchedness. *Μαλακισθῆναι* is, as Goell. and Pop. very properly observe, equiv. to *μαλακὸν ἑαυτὸν παρέχειν* at ch. 42, 4, meaning the misery produced by cowardice: see Sallust, Catil. 20. Of *κοινῆς ἐλπίδος*, the sense is, not 'public hope,' but 'common hope,' meaning, 'hope common to all, each man fancying that he shall escape, though his neighbour fall;' since, in the well-known words of Dr. Young, 'All men think all men mortal but themselves:' to which purpose, are the words supra i. 141, *τὸ μὲν πιστὸν ἔχοντες ἐκ τῶν κινδύνων κἂν περιγενέσθαι*. *Γιγνόμενος ἀναίσθητος* is not well rendered by Portus and Hobbes, *sensu carens*, as an epithet of death; a sense, this, not a little frigid: rather, 'being almost unfelt;' in confirmation and illustration of which rendering, see various passages (evidently imitated from the present) of Dio Cass. 400, 22. 522, 4, and Appian ii. 693. The epithet is meant to intimate, how speedily the pang of death *in battle* is over, as compared with that which comes on after the protracted suffering of lingering disease: so Lord Russel is known to have said, a little before his execution, that he

θάνατος. XLIV. Διόπερ καὶ τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ ὀλοφύρομαι μᾶλλον, ἢ παραμυθήσομαι. ἐν πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τραφέντες· τὸ δ' εὐτυχὲς, οἳ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἵδε μὲν νῦν τελευτῆς, ὑμεῖς δὲ, λύπης· καὶ οἷς ἐνευδαιμονῆσαί τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμετρήθη.

thought a violent death was a very desirable mode of ending life; it was only to suffer the pain of one minute, which he was confident was not equal to the pain of drawing a tooth. 'Men (observes Dr. South) may bring themselves to think death little or nothing,—*ceasing while it is endured*,—and probably without pain.' 'So,' says Bp. Jer. Taylor (Works, v. 293), 'have I known a bold trooper, in battle, warm with rage, receive wounds gaping as a grave,—but he felt them not.'

CH. XLIV. The speaker now turns from the topics of confirmation and exhortation to those of *consolation*, as addressed to those at whose loss their country's gain has been promoted: and, first, the *parents* of the deceased.

1. *διόπερ*] 'wherefore,' 'such being the case.' The speaker here does not so much bewail their fate, as proceed to comfort them in their sorrows; the *ὀλόφυρσις* being, indeed, excluded by the foregoing considerations, as the *παραμυθία* is founded on the subsequent consideration, namely, that such deprivations, however bitter, are according to the course of nature, it being as certain as the assurance of divine truth can make it, that 'man is born to trouble as the sparks fly upward;' or, as it is said by Timocles, ap. Athen. 223, B, *ἄνθρωπός ἐστι ζῶον ἐπίπονον φύσει, Καὶ πολλὰ λυπῆρ' ὁ βίος ἐν ἑαυτῷ φέρει*.

ἐν πολυτρόποις ξυμφοραῖς ἐπίστανται τραφέντες] 'they know that they were born and bred to diversified events [both prosperous and adverse].' So in Jos. Ant. Procem. § 2, we have *ὁμιλήσας τύχαις πολυτρόποις*. Plut. Alcib. *ἐν τύχαις πολυτρόποις*. On this *sensus prægnans* in *τρέφεσθαι*, see Matth. Gr. Gr. In *ξυμφ.* we have a word of middle signification.

τὸ δ' εὐτυχὲς—λύπης] Render, 'but fortunate are they who, like *those*, are destined to the noblest death, or, like you, to the noblest sorrow.' Goell. regards the construction as a blending of two modes of expression, *τὸ δ' εὐτυχὲς, ἐάν τις λάχῃ*, or *εὐτυχεῖς δέ εἰσιν, οἳ ἂν λάχωσιν*: see Matth. Gr. Gr. § 481, obs. 2, who adduces several examples of the idiom.

καὶ οἷς ἐνευδαιμονῆσαι—ξυνεμετρήθη] These words involve no little difficulty, partly from extreme brevity, and partly from the affectation, occasionally found elsewhere in our author, of expressing a common sentiment in an uncommon manner, whether by antithesis, point, or otherwise; a fault severely animadverted on by Longinus de Subl. § 3, and there termed the *puerile*, *σχολαστικὴ νόησις ὑπὸ περιεργίας λήγουσα εἰς ψυχρότητα*, (the frigid!) This fault, he further observes, is one into which those are apt to run, *οἱ ὀρεγόμενοι τοῦ περιττοῦ καὶ πεποιημένου*, 'who are fond of the affected and the artificial,' lit. 'the *made up*.' Now the *τὸ περιττὸν τῆς λέξεως* (or affected diction) is attributed to our author by Dionys. Hal.; who, however, servilely imitates him in this above every other, and accordingly, to use the words of Longinus a little after, *ὑποκέλλει εἰς ῥωπικὸν καὶ κακόζηλον*: but to proceed,—though the sentiment here expressed seems simply, that 'fortunate are they to whom life has been measured out,' *ὥστε ἐν εὐδαιμονίᾳ καὶ ζῆσαι καὶ τελευτῆσαι*, (as the Schol. explains,) yet the words involve a difficulty both grammatical and exegetical, which Pop. thinks may be obviated, by supposing that at *ἐντελευτῆσαι*, a *εὖ* is to be supplied from the preceding *ἐνευδαιμονῆσαι*, of which idiom, examples, as Poppo shows, may be seen in Schaefer on Greg. Cor. p. 1032, and on Demosth. Olynth. p. 20: thus it will be, as though *ἐνευτελευτῆσαι* (which Reiske conjectured to be the true reading) had been written; and the meaning intended will be, 'to whom life has been measured out, alike to be fortunate in, and to die happy in.' It may, indeed, be asked, how any one can be said, *ἐν τῷ βίῳ τελευτᾶν*? I answer—we have only to consider this as one of those *bold expressions*, which (especially in the case of pointed sentences like the present) are not to be too rigidly pressed on, especially in the case of a writer like Thucydides, who *ἐν πᾶσι φεύγει τὴν συνήθειαν*, affecting out of the way, and, occasionally, far-fetched expressions. In the greatest writers, indeed, there are found bold expressions of this kind, savouring of poetic and lyric character. This is perpetually the case as respects our great English Æschylus, Shakspeare, and more or less applies to

2. χαλεπὸν μὲν οὖν οἶδα πεῖθειν ὃν, ὧν καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη οὐχ ὧν ἄν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἂν ἐθὰς γενόμενος ἀφαιρεθῇ. 3. καρτερεῖν δὲ χρὴ καὶ ἄλλων παίδων ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ τε γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν ἔσονται, καὶ τῇ πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἀσφαλείᾳ, ξυνοίσει· οὐ γὰρ οἷόν τε

Milton, Dryden, Pope, and especially Young. Thus, it is well known, that for the line, 'A horrid *stillness* first invades the ear,' Dryden was persecuted with perpetual ridicule by the petty critics; but, as Johnson shows, undeservedly: and here there is really nothing substantial at which to carp; since the dying hour, or closing scene, may correctly be said to form part of *life*. There is, I repeat, nothing really to object to; since, after all, the sentiment intended can only be, that 'their life does not outlive their happiness.' In short, the exegetical difficulty is purely imaginary, and the grammatical one may be encountered as above. If, however, it should be thought to involve too much harshness, we may read, εὖ τελευτῆσαι, as Poppo conjectures; or rather, as thus the antithetical turn at εν would be destroyed, we may read, κἀν εὖ τελ., a change so slight as scarcely to need authority from MSS. Thus, the ἐν will be like ξὺν at iii. 13, μὴ ξὺν κακῶς ποιεῖν αὐτούς, ἀλλὰ ξυνελευθεροῦν, where, for the sake of greater distinctness of opposition, a similar boldness is hazarded.

2. χαλεπὸν μὲν οὖν—ἠγάλλεσθε] 'difficult, however, I wot, it is to persuade you respecting those of whom you will often have memorials in the good fortune of others, wherein ye too yourselves once exulted.' Of πείθ. the literal and full sense is, 'to induce them [to be comforted], or receive comfort:' there being here a *sensus prægnans*, as in Xen. Hist. i. 7, 4, τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον, and Æschin. ap. Steph. Thes. 7325, οὐ πείσαντες τὸν δῆμον, and Lysias, p. 520. With ἔξετε ὑπομνήματα, 'ye will be reminded,' (lit. *reminiscimenta habebitis*,) compare Dem. 1412, 8, παρ' ὅλον τὸν βίον τῆς ἑαυτῶν ἀγνωσίας ὑπομνήματα ἔχουσι, and 1193, 2, ὑπομνήματα πολλὰ λαμβάνουσα. Æschin. 60, 17. Liban. Or. 375, A. For the *sentiment* comp. Isocr. Plat. § 19, p. 530, ἐν τοῖς τῶν πέλας ἀγαθοῖς τὰς ἡμετέρας αὐτῶν συμφορὰς καθορῶντες. By εὐτυχίαις understand 'the good fortune' of their children being preserved to them. In ἠγάλλεσθε we have a highly significant term, meaning 'ye exultingly rejoiced,' equivalent to ἀγαλλιᾶσθαι in the later Greek writers.

καὶ λύπη οὐχ—ἀφαιρεθῇ] 'and sorrow [rises] not so much for the loss of that whereof we are bereft while yet untried, as for what may be snatched from us after having experienced its value.' Similar is the sentiment expressed in a passage adduced by Arn. from Xen. Cyr. vii. 5, 82. And evidently imitated from the present are the following passages, Isidor. Epist. v. 144, καὶ οὐχ οὕτω λυπεῖ τὸ μὴ κτηθὲν, ὡς ἡ τῶν ὑπαρξάντων στέρησις. Philo Jud. 717, E, λυπεῖ γὰρ οὐ τὸ μὴ γεύσασθαι τῶν χρηστῶν, ὡς ἡ μετὰ τὴν πεῖραν στέρησις.

3. καρτερεῖν δὲ χρὴ, &c.] Meaning to say, that 'though it is, he knows, difficult to induce them to receive comfort under the loss of blessings whose value they had learnt by experience to dearly prize,—*yet* they should bear up under the hope of new ties and fresh affections, to supply the place of those they had lost.' This use of καρτερεῖν for ἀνέχεσθαι, 'to bear up,' is Attic, and the force of the dative is *upon*, i. e. 'by resting upon.' So in a passage of Isocr. in Archid. we have, δεῖ καρτερεῖν ἐπὶ (under, amidst) τοῖς παροῦσι, καὶ θαῤῥεῖν περὶ τῶν μελλόντων. Τέκνωσιν ποιεῖσθαι stands for τεκνοποιεῖν.

ἰδίᾳ γὰρ—ξυνοίσει] Render, 'for thus the children subsequently born will, in a private view, to some prove the means of oblivion as respects the departed; and, in a public view, the thing will benefit the state,—and that doubly, by preventing its depopulation, and by contributing to its security.' The nominative to ξυνοίσει is τέκνωσιν ποιεῖσθαι. Λήθη stands, per metonym., for the *cause* of forgetfulness. Διχόθεν, 'doubly, in two ways,' as in Jos. Bell. iv. 4, 5. Aristid. i. 194, C. With the elegant turn in διχόθεν ξυνοίσει, compare one, evidently imitated from it, in Jos. Ant. xvii. 6, 5, διχόθεν αὐτὸν οὐχ ἁμαρτήσαντας τοῦ εὐφρανοῦντος κυρώσει τε ὧν ἐπιστείλειεν αὐτοῖς, μέλλων τελευτᾶν, καὶ τὸ (I conj. τῷ) πένθει ἀξιολόγῳ τετιμῆσθαι: and another in Philo Jud. 898, D, τὴν δὲ οὐσίαν

ἴσόν τι ἢ δίκαιον βουλεύεσθαι, οἳ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν. 4. ὅσοι δ' αὖ παρηβήκατε, τόν τε πλείονα κέρδος, ὃν εὐτυχεῖτε, βίον ἡγεῖσθε, καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ τῶνδε εὐκλείᾳ κουφίζεσθε. 5. τὸ γὰρ φιλό-

ἐλαττοῦσθαι διχόθεν, ἐκ τε ἀμελείας καὶ (I conj. κἀν) τῶν εἰς τὸν ἐρώμενον ἀναλωμάτων.

οὐ γὰρ οἷον, &c.] 'Hac altera enunciatione causali cur tutius actura sit urbs, explicatur.' (Goell.) By ἴσον is meant *æquum*, 'impartial;' compare i. 91, 6. The words, a little after, οἳ ἂν μὴ—κινδυνεύωσιν, are best rendered by Bauer and Poppo, 'qui non ipsi periclitentur perinde ac alii, liberis suis in pericula pro republica datis.' Compare note on iii. 14. Similarly in Dio Cass. 304, we have, μετὰ γυναικῶν καὶ παιδῶν πάντα γε ἐκ τοῦ ὁμοίου παραβαλλόμενοι. Hence we see the reason of the Attic law, mentioned by Dinarch. c. Demosth., that all public orators and generals should procreate lawful children; evidently in order that they might thus have *a stake* in the country, and the country have a firmer hold on their fidelity.

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The phrase κέρδος ἡγεῖσθαι is equiv. to the Latin *lucro apponere*, 'to think clear gain,' and therefore to be content with. So in Appian, i. 369, 6, ὅ τι ἂν λάβητε, κέρδος ἡγεῖσθε. Xen. Cyr. iv. 2, 43, κέρδος ἡγ. Hence is formed the very rare phrase (found in Xenoph. Mem.) ζημίαν ἡγεῖσθαι: and hence may be illustrated an obscure passage of Joseph. Ant. xv. 5, 5, κέρδος δ' εἰ θνήσκοιεν, τὴν συμφορὰν τὸ ζῆν ποιούμενοι, where ποιούμενοι must be taken *twice*. Of the phrase κέρδος ποιεῖσθαι, I know of no other example. It seems formed on this of our author, and that of Herodot. vi. 13, 12, ἐν κέρδεϊ ἐποιεῦντο περιποιῆσαι τά τε ἱρὰ τὰ σφέτερα καὶ τὰ ἴδια. Occasionally κερδαίνειν is found used instead of κέρδος ἡγεῖσθαι. So Lucian, ii. 284, 94, μαθὼν οὖν ὅτι ἀλλὸ (read ἄλλως, in vain) ἐβόων, ἔγνων σιγῆ προϊέναι, καὶ κερδαίνειν τὸ μὴ παίεσθαι, where the accus. is dependent on κατὰ understood, and with that it is equiv. to a *dative*, which indeed is found in a passage of Herodot. viii. 60, Μεγάροισι κερδαινέομεν περιεοῦσι. Finally, so in Eurip. Hippol. 642, we have, κερδαίνει ('rest content with') σωφροσύνην: and hence may be understood an obscure passage of Æschyl. Theb. 694, λέγουσα κέρδος πρότερον ὑστέρου μόρου, where λέγουσα stands for ἡγουμένη, (by a use of the word frequent in Eurip., Soph., and Herodot.; see Markl. on Euripides, Hippol. 869.) and there is an ellipsis of εἶναι. Further illustration may be sought from Lysias, p. 137, εἰ δὲ πάλαι ἔδεον τιμωρεῖσθαι, ὕστερον ὑμεῖς τιμωρούμεθα, τὸν χρόνον κερδαίνει, ὃν ἔζη, οὐ προσῆκον αὐτῷ, 'he is a gainer by the time he lives;' where the writer had probably in view this passage of our author; and also, I conceive, one of Eurip. Heracl. 954, Matth. δεῖ σε κατθανεῖν κακῶς. Καὶ κερδανεῖς ἅπαντα ('you will be altogether a gainer), χρῆν γὰρ οὐχ ἅπαξ θνήσκειν σὲ, πολλὰ πήματ' ἐξειργασμένον. Certainly the editors on Lysias need not to have resorted to conjecture at τὸν χρόνον κερδαίνει, since the common reading there is sufficiently defended by a passage of Eurip. Phryx. frag. v. 9, Εἰ δέ τις πράσσει καλῶς Κακὸς πεφυκώς, τὸν χρόνον κερδαινέτω· Χρόνῳ γὰρ οὗτος ὕστερον δώσει δίκην. Hence appears the sense in an obscure passage of Eurip. Or. 779, τῷ χρόνῳ δὲ (I conj. γε) κερδανεῖς: as also Med. 440, πᾶν κέρδος ἡγοῦ, ζημιουμένη φυγῇ, '*be content with* being punished by banishment, [whereas you merited death].'

The motive of comfort here urged, is the same as that adverted to in Aristot. Rhet. p. 129, where it is said that elderly men ζῶσι τῇ μνήμῃ μᾶλλον ἢ τῇ ἐλπίδι· τοῦ γὰρ βίου τὸ μὲν λοιπὸν ὀλίγον, τὸ δὲ παρεληλυθὸς πολύ. Comp. also Philostr. Epist. 93.

τόνδε] Meaning, *this* life [that now is before you], the remainder of your existence. With the words following, καὶ τῇ τῶνδε εὐκλείᾳ κουφίζεσθε, 'and be lightened [as your sorrows] by the glory of these,' compare Demosth. 1400, 7, λόγῳ κουφίζειν τὰς συμφοράς: and so *erigo* in Latin, as in the Ciceronian, *animum demissum erigere*. Sometimes, however, the term

2. χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν, ὧν καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη οὐχ ὧν ἄν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἂν ἐθὰς γενόμενος ἀφαιρεθῇ. 3. καρτερεῖν δὲ χρὴ καὶ ἄλλων παίδων ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ τε γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν ἔσονται, καὶ τῇ πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἀσφαλείᾳ, ξυνοίσει· οὐ γὰρ οἷόν τε

Milton, Dryden, Pope, and especially Young. Thus, it is well known, that for the line, 'A horrid *stillness* first invades the ear,' Dryden was persecuted with perpetual ridicule by the petty critics; but, as Johnson shows, undeservedly: and here there is really nothing substantial at which to carp; since the dying hour, or closing scene, may correctly be said to form part of *life*. There is, I repeat, nothing really to object to; since, after all, the sentiment intended can only be, that 'their life does not outlive their happiness.' In short, the exegetical difficulty is purely imaginary, and the grammatical one may be encountered as above. If, however, it should be thought to involve too much harshness, we may read, εὖ τελευτῆσαι, as Poppo conjectures; or rather, as thus the antithetical turn at ἐν would be destroyed, we may read, κἂν εὖ τελ., a change so slight as scarcely to need authority from MSS. Thus, the ἐν will be like ξὺν at iii. 13, μὴ ξὺν κακῶς ποιεῖν αὐτοὺς, ἀλλὰ ξυνελευθεροῦν, where, for the sake of greater distinctness of opposition, a similar boldness is hazarded.

2. χαλεπὸν μὲν οὖν—ἠγάλλεσθε] 'difficult, however, I wot, it is to persuade you respecting those of whom you will often have memorials in the good fortune of others, wherein ye too yourselves once exulted.' Of πείθ. the literal and full sense is, 'to induce them [to be comforted], or receive comfort:' there being here a *sensus prægnans*, as in Xen. Hist. i. 7, 4, τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον, and Æschin. ap. Steph. Thes. 7325, οὐ πείσαντες τὸν δῆμον, and Lysias, p. 520. With ἔξετε ὑπομνήματα, 'ye will be reminded,' (lit. *reminiscimenta habebitis*,) compare Dem. 1412, 8, παρ' ὅλον τὸν βίον τῆς ἑαυτῶν ἀγνωσίας ὑπομνήματα ἔχουσι, and 1193, 2, ὑπομνήματα πολλὰ λαμβάνουσα. Æschin. 60, 17. Liban. Or. 375, A. For the *sentiment* comp. Isocr. Plat. § 19, p. 530, ἐν τοῖς τῶν πέλας ἀγαθοῖς τὰς ἡμετέρας αὐτῶν συμφορὰς καθορῶντες. By εὐτυχίαις understand 'the good fortune' of their children being preserved to them. In ἠγάλλεσθε we have a highly significant term, meaning 'ye exultingly rejoiced,' equivalent to ἀγαλλιᾶσθαι in the later Greek writers.

καὶ λύπη οὐχ—ἀφαιρεθῇ] 'and sorrow [rises] not so much for the loss of that whereof we are bereft while yet untried, as for what may be snatched from us after having experienced its value.' Similar is the sentiment expressed in a passage adduced by Arn. from Xen. Cyr. vii. 5, 82. And evidently imitated from the present are the following passages, Isidor. Epist. v. 144, καὶ οὐχ οὕτω λυπεῖ τὸ μὴ κτηθὲν, ὡς ἡ τῶν ὑπαρξάντων στέρησις. Philo Jud. 717, E, λυπεῖ γὰρ οὐ τὸ μὴ γεύσασθαι τῶν χρηστῶν, ὡς ἡ μετὰ τὴν πεῖραν στέρησις.

3. καρτερεῖν δὲ χρή, &c.] Meaning to say, that 'though it is, he knows, difficult to induce them to receive comfort under the loss of blessings whose value they had learnt by experience to dearly prize,—*yet* they should bear up under the hope of new ties and fresh affections, to supply the place of those they had lost.' This use of καρτερεῖν for ἀνέχεσθαι, 'to bear up,' is Attic, and the force of the dative is *upon*, i. e. 'by resting upon.' So in a passage of Isocr. in Archid. we have, δεῖ καρτερεῖν ἐπὶ (under, amidst) τοῖς παροῦσι, καὶ θαῤῥεῖν περὶ τῶν μελλόντων. Τέκνωσιν ποιεῖσθαι stands for τεκνοποιεῖν.

ἰδίᾳ γὰρ—ξυνοίσει] Render, 'for thus the children subsequently born will, in a private view, to some prove the means of oblivion as respects the departed; and, in a public view, the thing will benefit the state,—and that doubly, by preventing its depopulation, and by contributing to its security.' The nominative to ξυνοίσει is τέκνωσιν ποιεῖσθαι. Λήθη stands, per metonym., for the *cause* of forgetfulness. Διχόθεν, 'doubly, in two ways,' as in Jos. Bell. iv. 4, 5. Aristid. i. 194, C. With the elegant turn in διχόθεν ξυνοίσει, compare one, evidently imitated from it, in Jos. Ant. xvii. 6, 5, διχόθεν αὐτὸν οὐχ ἁμαρτήσαντας τοῦ εὐφρανοῦντος κυρώσει τε ὢν ἐπιστείλειεν αὐτοῖς, μέλλων τελευτᾶν, καὶ τὸ (I conj. τῷ) πένθει ἀξιολόγῳ τετιμῆσθαι: and another in Philo Jud. 898, D, τὴν δὲ οὐσίαν

ἴσόν τι ἢ δίκαιον βουλεύεσθαι, οἳ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν. 4. ὅσοι δ' αὖ παρηβήκατε, τόν τε πλείονα κέρδος, ὃν εὐτυχεῖτε, βίον ἡγεῖσθε, καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ τῶνδε εὐκλείᾳ κουφίζεσθε. 5. τὸ γὰρ φιλό-

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τιμον ἀγήρων μόνον· καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν,—ὥσπερ τινές φασι,—μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι. XLV. Παισὶ δ' αὖ, ὅσοι τῶνδε πάρεστε, ἢ ἀδελφοῖς ὁρῶ μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν, καὶ μόλις ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ ὁμοῖοι, ἀλλ' ὀλίγῳ χείρους κριθείητε. 2. φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται. 3. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχείᾳ παραινέσει

occurs (as here) *absolutely;* but that is only in the pass. or mid. voice, as in Eurip. Med. 473, λέξασα κουφισθήσομαι. Thus Aristot. ap. Steph. Thes. κουφίζονται γὰρ οἱ λυπούμενοι, συναλγούντων τῶν φίλων. So in Latin, *erigi*, in the sense 'to take courage;' as Hor. Sat. ii. 8, 57, 'Nos, majus veriti, postquam nihil esse pericli Sensimus, *erigimur*.' The same motive to comfort is held out in Liban. Fun. Orat. on Julian, p. 155, ἐστερημένους δὲ φάρμακον δεῖ ποιεῖσθαι τῆς λύπης τὸ κείνου κλέος. Hence in a passage of Eurip. Meleag. frag. 13, παῖδες δὲ χρηστοὶ, κἂν θάνωσι, δώμασι Καλὸν τὸ θησαύρισμα, τοῖς τεκοῦσί τε Ἀνάθημα βιότου, *vitæ decus*, where, from ignorance of the sense, Heath proposed to read κἂν στένοισι or πένησι.

5. τὸ γὰρ φιλότιμον ἀγήρων μόνον] These words suggest the *reason* why glory is to be prized,—namely, because it alone is undecaying, never grows old. Wasse justly remarks on the elegance of the allusion to the *age* of the persons addressed; comparing a similar elegance in Æschyl. Ag. 593, ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν. Evidently imitated from the present is a passage of Philostr. Vit. Soph. i. 3, τῆς ἀνθρωπείας φύσεως τὸ φιλότιμον ἀγήρων ἡγουμένης. By ἐν τῷ ἀχρείῳ τῆς ἡλικίας is meant 'that period of life which is unfit for any of the active duties.' Τὸ κερδαίνειν and τὸ τιμᾶσθαι are put substantively, denoting 'the being devoted to gain,' and 'the being alive to honour.' In the words ὥσπερ τινές φασι there is probably a reference to *Simonides*, of whom Plutarch, ii. 781, thus writes: Σιμωνίδης ἔλεγε πρὸς τοὺς ἐγκαλοῦντας αὐτῷ φιλαργυρίαν, ὅτι τῶν ἀλλῶν ἀπεστερήμενος διὰ τὸ γῆρας ἡδονῶν, ὑπὸ μιᾶς ἔτι γηροβοσκεῖται, τῆς ἀπὸ τοῦ κερδαίνειν. The general import of the whole passage is, as Arn. well expresses it, 'that those to whom age denies the above hope, must let the thought of the happy past console the short space of life that yet remains to them; and its glory, the best solace of old age, must be their comfort.'

CH. XLV. 1. παισὶ δ' αὖ, &c.] Usitatior ordo verborum erat, τοῖς παισὶ δ' αὖ τῶνδε, ὅσοι πάρεστε. Nunc ad τῶνδε repetendum παῖδες, et ad παισὶ propter articulum omissum supplendum ὑμῖν. Itaque vulgari modo et plene ita scribendum erat, ὅσοι δ' αὖ τῶνδε πάρεστε παῖδες ἢ ἀδελφοὶ, ὑμῖν ὁρῶ. (Poppo.)

ὁρῶ μέγαν τὸν ἀγῶνα] 'I foresee a wide field for emulation.' The phrase occurs again infra ch. 89, and is found in the best Attic writers, especially the dramatic ones. Evidently imitated from the present is a passage of the Pseudo-Phalaris, in his epistle to the sons of the deceased Stesichorus: οὐ γὰρ μικρὸς ὑμῖν ἀγὼν, μὴ πολὺ καταδεεστέρους ἐκείνου ὑμᾶς γενέσθαι.

καθ' ὑπερβολὴν ἀρετῆς] 'even by the utmost stretch of merit or desert.' Ἀρετὴ is here used in a general (and that the primary) sense, to denote 'whatever is praiseworthy or meritorious.'

2. φθόνος γὰρ—τετίμηται] In πρὸς τὸ ἀντίπαλον, 'for an adversary,' we have an adjectival phrase for a subst., as often in this word. Ἀνανταγωνίστῳ, 'without jealous rivalry.' Of various parallel sentiments occurring in other writers, may be instanced the following: Mimnerm. Δεινοὶ γὰρ ἀνδρὶ πάντες ἐσμὲν εὐκλεεῖ Ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι. Vell. Paterc. ii. 92, 'Præsentia invidiâ, præterita veneratione prosequimur: et his nos obrui, illis instrui credimus.' So Hor. Od. iii. 24, 31, 'Virtutem incolumem odimus, Sublatam ex oculis quærimus, invidi;' for so I would there point; the *invidi* belonging to both clauses of the sentence, and the general sense intended to be expressed being, that 'the principle of envy makes men hate eminent merit, while in existence, and complain of the want of it when removed from the earth.' Compare also Plut. Num. 22.

3. εἰ δέ με—μνησθῆναι] Render, 'If, too, it behoves me to say something about *female* virtue, as to those who will now be in widowhood,' &c. The word ἀρετὴ is here to be taken in its most general acceptation, of 'what is befitting to be done.'

ἅπαν σημανῶ. 4. τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι ὑμῖν μεγάλη ἡ δόξα, καὶ ἧς ἂν ἐπ' ἐλάχιστον, ἀρετῆς πέρι ἢ ψόγου, ἐν τοῖς ἄρσεσι κλέος ᾖ. XLVI. Εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον πρόσφορα, καὶ ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμηνται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσίᾳ ἡ πόλις μέχρι ἥβης θρέψει, ὠφέλιμον στέφανον τοῖσδέ τε καὶ τοῖς λειπομένοις τῶν τοιῶνδε ἀγώνων προτιθεῖσα· ἆθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἄνδρες ἄριστοι πολιτεύουσι. 2. νῦν δὲ ἀπολοφυράμενοι ὧν προσήκει ἕκαστος, ‡ ἀποχωρεῖτε."

Having made mention of female virtue *generally*, Pericles inculcates the cultivation of it by adverting to those virtues which *especially* befit the female sex,—namely, *modesty*, and a *retiring spirit*. The former is represented as their *great glory;* the latter, as that which tends to secure the other. The former,—though, by a peculiar delicacy, rather hinted at than expressed,—has the first place assigned to it in the words τῆς ὑπαρχούσης φύσεως μὴ χείρ. γεν.: the latter is subjoined, as bearing a strong affinity thereto, and forming the best preservative thereof; and this, too, is rather intimated than expressed in the words καὶ ἧς—ᾖ. For I am still of the same opinion as when I formed my Translation, that the virtue here designated is not *humanity*, as Haack and Poppo understand; nor *affectionateness of spirit*, as Arnold (for to either of these virtues women are too naturally inclined to require any admonition to their cultivation); but, as the ancient interpreters, and, of the modern ones, Abr., Gottl., Smith, and Meyer, are agreed, *modesty* or *chastity*, the cardinal virtue of women, that in which all the others concentre, and without which they are worthless. That the word φύσις has not unfrequently the sense *sex*, needs no proof, and is admitted by Poppo; but when he affirms that φύσις cannot *signify* the virtue of the sex,—this, though true, is little to the purpose. It cannot, indeed, signify more than *sex* or *nature*. But though the literal import of the words is only this, 'not to be inferior to the sex you belong to, will be your greatest glory,' yet as there is in μὴ χείροσι γ. an implied comparison of some *persons* with others, the sense intended must be, 'not to be inferior to or fall behind the persons who compose that sex,'—in what? namely, in their great sexual virtue, *chastity*. I would compare Eurip. Antiop. frag. 36, εἴ τιν' εὐφυᾶ Λαβοῦσα τέχνη φῶτ', ἔθηκε χείρονα· supply from εἰφυᾶ, τῆς ὑπαρχδύσης φύσεως. Of course, though ἧς is accommodated in gender to τῆς φύσεως, yet it must designate what is *meant* by τῆς φύσεως, *the sex*, and *sexual virtue*. So in a similar sentiment of Euboidas ap. Plut. Apophth. p. 366, τινῶν ἐπαινούντων γυναῖκα ἀλλοτρίαν, οὐκ ἀπεδέχετο, φήσας· Περὶ γυναικείας φύσεως παρὰ τοῖς ἔξω λόγον εἶναι οὐδένα δεῖ.

CH. XLVI. With the words αὐτῶν τοὺς παῖδας—θρέψει, comp. those of Plat. Menex. c. 22, τοὺς δὲ παῖδας συνεκτρέψει αὐτὴ προθυμουμένη. Lesbonax, Protr. p. 173. Æschin. p. 75, 28: from which and other passages, it appears, that the law was, that they should be supported and educated up to manhood at the public expense, and then be presented with a suit of armour, and occupy the first seats at the theatre.

ὠφέλιμον—τῶν τοιῶνδε ἀγώνων] Construe, προτιθεῖσα ὠφέλιμον στέφανον τῶν τοιῶνδε ἀγώνων, 'thus holding out a salutary reward for such contests.' With the words following, ἆθλα γὰρ—πολιτεύουσι, compare Lesbonax, Protr. 173, 8, καὶ ἀρετὴν πλεῖστον ἂν εὕροις αὐτὴν ἐπιδιδοῦσαν, ὅπου μείζονα καὶ τιμὴν ἔχει καὶ ἆθλοις καὶ ἐπαίνοις. Livy, iv. 35, 'Nihil non aggressuros homines, si magnis conatibus magna præmia proponantur.' Πολιτεύουσι, 'in politiâ vivunt.'

2. ἀπολοφυράμενοι] 'having thus brought your lamentations to a close.' Not meaning, that they were to bewail their relatives, and then depart; for the mourning had already been performed, to which the customary oration formed the appendage. Of ὃν προσήκει ἕκαστος, the sense is, 'the person each is in duty bound [to mourn for].' For the vulg. ἄπιτε many of the best MSS. have ἀποχωρεῖτε, which is edited by Pop. and Goell., while Haack and Bekk. retain the former, regarding (with Wess. and Gottl.) ἀποχ. as a gloss: yet surely ἄπιτε *needed* no gloss; and far more probable is it, that ἄπιτε was an *alteration*, proceeding from certain ancient critics, who wished to substitute instead

XLVII. Τοιόσδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι τούτῳ· καὶ διελθόντος αὐτοῦ, πρῶτον ἔτος τοῦ πολέμου τοῦδε ἐτελεύτα. 2. τοῦ δὲ θέρους εὐθὺς ἀρχομένου, Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς· καὶ καθεζόμενοι ἐδῄουν τὴν γῆν. 3. καὶ ὄντων αὐτῶν οὐ πολλάς πω ἡμέρας ἐν τῇ Ἀττικῇ, ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι, καὶ περὶ Λῆμνον καὶ ἐν ἄλλοις χωρίοις· οὐ μέντοι τοσοῦτός γε λοιμὸς, οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. 4. οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσῄεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία· ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν, ἢ ‡ μαντείαις καὶ τοῖς

of *ἀποχωρ.*, the term almost exclusively, in such a case, used by the best writers, (of whom, among many others, may be instanced Plato, in his Menex.) namely, *ἄπιτε*.

Ch. XLVII. 1. *τάφος*] for *ταφὴ*, as in Hom. Il. xxiii. 619.

2. *τὰ δύο μέρη*] A double nomin. for *τῶν Πελοποννησίων τὰ δύο μέρη*, 'two-thirds:' see note supra i. 74.

3. *ἡ νόσος*] Meaning, 'the great pestilence,' so called *κατ' ἐξοχήν*. In the words following, *λεγόμενον μὲν*, &c., we have either, as Pop. thinks, a nomin. absol., (in the sense 'quum dicatur,') as *εἰρήμενον* supra i. 140; or, the neuter gender may be explained on the principle of a *constructio ad sensum*, by referring it (with the Schol., Duker, Hemsterh., Wessel., and Matth. § 434.) to *νόσημα*, as standing for *νόσος*, *πρᾶγμα* being tacitly adverted to, q. d. 'a thing which is said to have,' &c. Of these two methods the latter is preferable; yet, considering the frigid sense thus yielded by the *πρᾶγμα*, it is best to refer *λεγόμενον* (with the Schol. Basil.) to *πάθος*, or rather to *νόσημα*, especially from the neuter gender being used in the next chapter, as if *νόσημα* had preceded, and *νόσημα* itself occurring at ch. 51. On the contrary, in Soph. Phil. 742, we have (as Poppo observes) *αὕτη* put after *νόσημα*, as if *νόσος* had preceded.

πολλαχόσε ἐγκατασκῆψαι] 'to have broken out in various places.' *Ἐγκατασκήπτω* is properly used of 'what comes upon one with sudden and irresistible violence,' as lightning, storms, and tempests. In this word and its compounds, with that signification, there is always implied the notion of a *dart*. So Hom. Il. init. Apollo is described as sending the pestilence by launching forth his dart, *βέλος ἐχεπευκὲς ἐφιείς*: and Soph. Œd. Tyr. 27, that is represented as a *fiery* dart: *ἐν δ' ὁ πυρφόρος θεὸς Σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν*. *Ἐνσκήπτω* is not unfrequent in this sense, while *ἐγκατ.* is rare. The only examples I have noted are, Æschyl. Pers. 520, *ἃ* (*κακὰ*) *Πέρσαις ἐγκατέσκηψεν θεός*. Soph. Tr. 1089, *ἐγκατέσκηψεν βέλος*. Liban. Orat. p. 309.

οὕτως] Abresch takes this as standing for *οὕτως μεγάλη*, comparing Xen. Cyr. vii. 4, 3, *ἦν δὲ χιὼν πολλὴ καὶ ψύχος οὕτως*, &c. scil. *μέγα*. But it is better, with Pop., Goell., and Arn., to join *οὕτως* with *γενέσθαι*, *οὕτως* being here the predicate: see Matth. Gr. Gr. § 604: render 'to such a degree.'

4. *οὔτε γὰρ—ἀγνοίᾳ*] The sense here will depend upon the construction, according as *τὸ πρῶτον* and *ἀγνοίᾳ* are joined with *ἤρκουν*, or with *θεραπεύοντες*. I agree with Goell. in preferring the *latter* mode, since, as he observes, 'we have here suggested the reason, why at the beginning they tried to cure the disorder, (namely, because they were ignorant of its incurable nature,) and why they went to the sick,—namely, because they did not know the danger, though they shortly understood it.' In *ἀρκέω* we have a technical term. With the words following, *ἀλλ' αὐτοὶ μάλιστα ἔθνησκον*, compare Ovid, Met. vii. 561, 'Nec moderator adest, inque *ipsos* sæva *medentes* Erumpit clades.' On the formula *μάλιστα, ὅσῳ—μάλιστα*, see Matth. Gr. Gr. § 462.

οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία] 'nor did any other human art avail;'

τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν· τελευτῶντές τε αὐτῶν ἀπέστησαν, ὑπὸ τοῦ κακοῦ νικώμενοι. XLVIII. *Ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου· ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν.* 2. *ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐνέπεσε,*

with allusion, Pop. thinks, to the *musical* art: and that the ancients did attempt to cure certain disorders by music, cannot be doubted, and has been fully established. The Schol. and Gottl. suppose the *art* here spoken of to be that of *incantation*: an art, if I mistake not, often exercised by the same persons who practised the former; and which, therefore, might here be alluded to, in conjunction with the other; yet so little probable is it that any would seriously hope for aid from such means, in a disorder like the present,—that, considering the reference in *ἄλλη* to be to the *ἰατροὶ* and their art, we may rather suppose the *τέχνη* here spoken of, to be that of persons, not indeed medical practitioners, but who might know of certain powerful nostrums, (whether of herbs or otherwise,) which might be likely to cure the disorder. If this view be thought inadmissible, it may be supposed that no particular stress was intended to be laid on the *ἄλλη*: and, probably, so thought Dionys. Hal., since in a passage closely imitated from the present, Ant. ix. 42, p. 1857, he omits the expression altogether.

μαντείαις] So I edit, with Bekk., from several MSS., for vulg. *μαντείοις*, which is retained by Pop. and Goell., on the ground that 'our author elsewhere uses *μαντεῖον* in the same sense as *μαντεία*, namely, for the prophecy itself.' To which it is replied by Arn., that 'the sense here required seems to be, not so much *prophecies*, as *prophesyings*;' and as that would be expressed by *μαντεία*, rather than *μαντεῖον*, he prefers the former;' and with reason; for, while *μαντεῖον* would not express the sense *prophesying*, *μαντεία* might, and often does; yet the sense here seems to be, not *prophesyings*, but rather *consultations* of any oracle, namely, as to the means of safety: so in Eurip. Hipp. 236, and elsewhere, especially in the phrase *μαντείᾳ χρήσασθαι*, whereas of *μαντεῖον* in this sense I know of no example.

In the expression following, *τοῖς τοιούτοις*, allusion may be had to *incantations*, as also the *λιτανεῖαι θεῶν*, mentioned by Dionys. ubi supra, who also subjoins, as the last resource, *οἱ γινόμενοι καθαρμοὶ* (lustrations, expiatory sacrifices) *κατ' ἄνδρα καὶ ὑπὲρ κοινοῦ*, either for individuals or for the public at large. To which purpose are the words of the Schol. on Aristoph. Plut. 454, *καθάρματα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἑτέρας νόσου θυόμενοι τοῖς θεοῖς*: see also a passage of Schol. on Eq. 1333, where it is said, that the Athenians kept certain very mean and useless persons; and, in the time of any public calamity,—as plague or such like,—coming on the city, they, in order to purify themselves from the pollution, sacrificed these, whom they called *καθάρματα*, lit. *purifiers*.

αὐτῶν ἀπέστησαν] 'desisted from them;' as in a similarly expressed passage of Dionys. Hal. Ant. p. 677, *περὶ τὰ θεῖα λειτουργίας ἀπέστησαν*. That this should have been the case is no wonder, since, when the removal of temporal evil (nearly all that was looked to, amidst what might almost be called a total disbelief of future retribution for good or evil in this world) was sought in vain, religious observances were likely to be wholly discontinued.

ὑπὸ τοῦ κακοῦ νικώμενοι] So in Eurip. Med. 1164, Elms. we have *ξυμφορᾷ* (for *ὑπὸ τῆς ξυμφορᾶς*) *νικωμένη*. See Wets. on Rom. xii. 21.

Ch. XLVIII. 1. *ἤρξατο—ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου*] Meaning, what is now called Nubia and Sennaar, often bearing that name in the classical writers. All ancient accounts, as those of Procop., Galen, &c., agree in representing the greatest plagues and pestilences that have ever afflicted the human race, to have come from Ethiopia and Egypt; which, to use the words of Gibbon, 'have been stigmatized in all ages as the original source and seminary of the plague. In a damp, hot, stagnating air, this African fever is generated from the putrefaction of animal substances.' On which subject, see a passage of Posidon. cited in Strabo, Geogr. xvii. p. 830.

Λιβύην] Probably, meaning the Libya Marmorica, adjoining to Egypt. *Τὴν βασιλέως γῆν τὴν πολλήν*, maximam partem.

2. *ἐς τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐνέπεσε*] 'suddenly fell upon the city.' An image, borrowed either from an enemy suddenly breaking into a besieged

καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρμακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὔπω ἦσαν αὐτόθι· ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ ἔθνησκον πολλῷ μᾶλλον ἤδη. 3. λεγέτω μὲν οὖν περὶ αὐτοῦ ὡς ἕκαστος γιγνώσκει, καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' ὅτου εἰκὸς ἦν γενέσθαι αὐτό, καὶ τὰς αἰτίας ἅστινας νομίζει τοσαύτης μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν·

city,—as in a passage of Herodot. cited in Steph. Thes. and in one of Herodian, viii. 6, 16, (and which is the view evidently adopted by Dio Cass. p. 34, 16, where, in evident imitation of our author, he has, *οὕτω τὸ δεινὸν τοῦτ' ἐκεῖθεν ἀρξάμενον, καὶ ἐς τὸ ἄστυ ἔπεσε.* Read with Sturz, for *ἔπεσε, ἐνέπεσε,*)—*or*, from a wild beast breaking into a sheep-fold, and worrying the sheep; a figure which may be traced in a passage of Soph. Aj. 55, *ἔνθ' εἰσπεσὼν* (scil. *βουκόλων φρουρήματα*) *ἔκειρε πολυκέρων φόνον.* The sense of the expression is elegantly represented by the words of Lucret. vi. 1141, 'Incubuit tandem populo Pandionis;' as also those of Ovid, Met. vii. 524, 'Dira lues populis—*incidit.*' And so in Hor. Od. i. 3, 30, we have, 'macies et nova febrium Terris *incubuit* cohors.'

ἤψατο τῶν ἀνθρώπων] 'attacked the inhabitants;' for no stress is here to be laid on *ἀνθρώπων*, as if *animals* had been previously attacked; though from certain passages, of Hom. Il. i. 150. Max. Tyr. Diss. 28, and Heracl. Pont., it seems to have been the opinion of the ancients, that in pestilential disorders the malady first makes its appearance in the quadrupeds. And so in Dionys. Hal. Ant. lx. 67, an epidemic is described as first attacking the quadrupeds, and then passing to the human race: though, indeed, the disorder there described was manifestly the *febris castrensis*, not the plague; at all events, no such circumstance took place in the present instance.

In the *ὥστε*, following, reference is had to *ἐξαπιναίως* before, q. d. 'so suddenly did it break out, that poison was reported to have been cast into the cisterns by the Peloponnesians.' The same false notion, in after-times, seized the minds of the multitude, in various countries,—as France, Spain, and Hungary,—at the similarly sudden and wide-spread devastation of the cholera. It is well known that almost all the most devastating pestilences have appeared *suddenly*.

By *τὰ φρέατα* we are to understand reservoirs, or tanks, made to catch the rain-water, as in Herodot. ii. 108, and Demosth. p. 1225.

καὶ ἔθνησκον πολλῷ μᾶλλον ἤδη] 'and now there died far more [than before].' So it is related, that in the great plague at London, as soon as the infection spread from the more open parts of Westminster and Southwark to the *city*, the mortality increased rapidly.

3. *λεγέτω ὡς ἕκαστος γιγνώσκει*] 'let him speak as he thinks.' Evidently imitated from these are the words of Xen. Cyr. vi. 1, 16, *λεγέτω τις περὶ αὐτοῦ τούτου ᾧ γιγνώσκει.* Of the words following, *καὶ ἰατρὸς καὶ ἰδιώτης*, the sense is, 'both physician and non-physician.' The term *ἰδιώτης* properly denotes 'one in a private station,' as distinguished from one holding any public office, and also from one exercising any public profession or art, especially that of medicine: thus it denotes 'a non-practiser of it:' in which latter acceptation the word is used here, and in Plato, Polit. p. 433, (where we have, similarly opposed, *ἰατροὶ* and *ἰδιῶται,*) and in Plut. de Sera Num. V. 4, *οὐ γὰρ ἰατροῦ μὲν ἰδιώτην ὄντα συμβαλεῖν λογισμόν.*

καὶ τὰς αἰτίας—σχεῖν] These words have so much the appearance of excessive and unaccountable pleonasm, that many critics regard *δύναμιν σχεῖν* as insititious and glossematical: but, excluding the words, the sentence will assume a very cropped appearance: and as not merely extreme brevity, but occasionally *verboseness*, is a distinguishing characteristic of our author, we may suppose the latter to have place here,—especially since a very competent judge, Wyttenbach, assures us, that a pleonasm in the words *μετάστασις* and *μεταβολή* is not unfrequent. The question, however, is, what is the construction?—and, especially, with what are the words *τοσαύτης μεταβολῆς* to be construed? Now, Poppo joins them with *αἰτίας ἅστινας*, and interprets as follows: 'Et dicat eas causas quas putet tantæ mutationis esse idoneas, ut vim ad rerum conversionem efficiendam habuerint.' Goell., however, joins them with *δύναμιν*,

ἐγὼ δὲ οἷόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἄν τις σκοπῶν, εἴ ποτε καὶ αὖθις ἐπιπέσοι, μάλιστ' ἂν ἔχοι τι προειδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω, αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. XLIX. Τὸ μὲν γὰρ ἔτος, ὡς ὡμολογεῖτο, ἐκ πάντων μάλιστα δὴ ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὄν· εἰ δέ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. 2. τοὺς δ' ἄλλους ἀπ' οὐδεμιᾶς προφάσεως, ἀλλ' ἐξαίφνης, ὑγιεῖς ὄντας, πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ, καὶ τῶν ὀφθαλμῶν ἐρυθήματα καὶ φλόγωσις

tracing the construction as follows: *αἰτίας ἅστινας νομίζει ἱκανὰς εἶναι δύναμιν σχεῖν τοσαύτης μεταβολῆς ἐς τὸ μεταστῆσαι*: of which two modes of construction the latter is the more natural; but the former is more in the manner of our author, (who abounds in harsh transpositions,) and while it involves in the end the least of difficulty, it yields the most suitable sense, namely, 'Let him say what causes of such a change (i. e. what causes producing such a change) had power to occasion such a total revolution in the bodily system, from health to sickness.' Finally, it is strongly supported by a passage infra vi. 20, (adduced by Poppo,) where *μεταβολὴ* and *μετάστασις* are so distinguished, as that the former is the antecedent, the latter the consequent; the one denoting a change generally, the other a *conversio*, lit. 'a turning upside down, *a complete change*.' Thus in Soph. Phil. 463. Liban. Or. 185. Philostr. Vit. Ap. vi. 33. we have the change from sickness to health expressed by *μεθίστημι*: and if so, why,—since the term is one of middle signification,—may it not denote the change from health to total sickness, which was the case in the present instance; since this, from being a season free from disorder, became *ἔτος νοσῶδες*. *Μεταβάλλω* and *μεταβολὴ* are terms not unfrequently used of changes from health to sickness, as Xen. Hipp. xvii. 1. Appian, i. 366. 530. Jos. 425, 39, *ἡ φύσις τίκτει τοιαύτας μεταβολάς*. A similar mode of expression is observable at vii. 87, where a change of season is said *μεταβολῇ ἐς ἀσθένειαν νεωτερίζειν* (*τοὺς ἀνθρώπους*), equiv. to *μετάστ.* here. However, I deny not that a certain superabundance of words exists in this passage of our author, in which we may trace a sort of blending of two sentences into one; and accordingly, though I entirely reject as inadmissible the construction laid down by Arnold, I by no means object to his representation of the *sense* as follows: 'and the causes which, where the change from health to universal sickness was so fearfully great, were sufficient to have had the power to create such a change.'

καὶ ἀφ' ὧν—δηλώσω] Construe, *καὶ δηλώσω ταῦτα* [*τὰ σημεῖα*] *ἀφ' ὧν ἄν τις σκοπῶν μάλιστ' ἂν ἔχοι, προειδώς τι, μὴ ἀγνοεῖν* [*τοῦτο τὸ νόσημα*], *εἴ ποτε καὶ αὖθις ἐπιπέσοι.*

CH. XLIX. 1. *ἐκ πάντων*] 'above all.' With *ἔτος ἄνοσον*, (an expression occurring also in Ælian, H. An. xi. 2,) compare the Virgilian *latior annus*. Answering to the phrase here, *ἐς τοῦτο πάντα ἀπεκρίθη*, *secessit*, 'merged into this,' is that at ch. 51, *ἐς τοῦτο ἐτελεύτα*. It appears from this and other passages, that in *ἀποκρίνεσθαι* we have a medical term, by which disorders are said *depositos secedere, et in alios expurgatos esse*; it being meant, as Gail explains, that 'toutes ces maladies dans leur crise se séparaient de leur caractère propre, pour prendre le caractère de celle-ci.' In other words, as Arn. expresses the sense, 'seemed to be shut out from their own proper nature, and all to be turned into the plague.' Finally, so Hippocrates often uses the phrase *ἀπόκρισις νοσερὴ* to signify, 'exhalatio illa, quæ ab aëre excernitur, et in corpora immittitur.'

The truth of this representation, as regards the plague, is attested by Foësius Œcon., Hippocr. in v., and Chelot de Pestil. p. 45.

2. *προφάσεως*] The term here, as often in Hippocr., signifies, 'such an apparent cause, as readily accounts for any thing.' Indeed, we have occasionally in that writer the similar phrase, *ἄνευ προφάσεως*. The circumstance of *suddenness* in the attack finds its counterpart in the plague, as described by the writers above mentioned.

κεφαλῆς θέρμαι ἰσχυραὶ] 'strong heats in the head.' Of this word (which is very rare) examples occur in Arrian, E. A. ii. 4, 11, *θέρμαις ἰσχυραῖς*. Lucian, i. 318. iii. 74. Menand. ap. Phryn. and Plato, p. 178, C. Similar in Hippocrates

ἐλάμβανε· καὶ τὰ ἐντὸς, ἥ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν, καὶ πνεῦμα ἄτοπον καὶ δυσῶδες ἠφίει. 3. ἔπειτα ἐξ αὐτῶν πταρμὸς καὶ βράγχος ἐπεγίγνετο· καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινεν ἐς τὰ στήθη ὁ πόνος μετὰ βηχὸς ἰσχυροῦ· καὶ ὁπότε ἐς τὴν καρδίαν στηρίξαι, ἀνέστρεφέ τε αὐτὴν, καὶ ἀποκαθάρσεις χολῆς πᾶσαι, ὅσαι ὑπὸ ἰατρῶν ὠνομασμέναι εἰσὶν, ἐπῆεσαν, καὶ αὗται μετὰ

is the use of the plural in *τὰ ῥίγεα*: and so often *πυρετοὶ* and *febres* in Latin, with allusion to the *paroxysms* by which it makes its attacks. In *τῶν ὀφθαλμῶν ἐρυθήματα* the plural has reference to the two eyes; though in Hippocr. we have often the plural used in a singular sense, as 126, D, *ἐρυθήματα προσώπου ἐν πυρετοῖσι γινόμενα*. Of the somewhat rare word *φλόγωσις*, examples occur in Galen, Jos., and Themist. These previous symptoms are elegantly depicted in the words of Lucretius: 'Principio caput incensum fervore gerebant, Et duplices oculos suffusa luce rubenteis;' with which compare the *ardentes oculi* of Virgil. Corresponding to these violent *heats of the head*, are the extreme feverish *head-aches* which usher in the other symptoms of the plague.

τὰ ἐντὸς—αἱματώδη ἦν] Of the phrase *τὰ ἐντὸς* (supply *τοῦ στόματος*), which is rare, I have noted examples in Jos. Ant. ii. 14, 4, and in Plato. Similar is the description in Lucretius, '*Sudabant* etiam *fauces intrinsecus atro Sanguine*.' Symptoms, these, attributed to the plague by the medical writers referred to in Poppo.

πνεῦμα ἄτοπον καὶ δυσῶδες ἠφίει] Meaning, 'emitted a noisome and fetid odour.' So Pausan. v. 5, 5, *τὸ ἄτοπον τῆς ὀσμῆς*. Dio Cass. 724, 64, *ὕδατα φύσιν ἄτοπον ἔχοντα*. Dionys. Hal. Ant. 677, 25, *ἀτοπίᾳ τῆς ὀσμῆς*. Appian, i. 833, *ἀτμῶν ἀτόπων γενομένων*. Here *δυσῶδες* is subjoined by way of explanation. Similarly we have this described by Lucretius, 'Spiritus ore foras *tetrum* volvebat *odorem*.' Here again we have what is proved to be a symptom of plague.

3. *πταρμὸς*] 'sneezing:' a term found in Galen and in the Sept. *Βράγχος* properly denotes simply *hoarseness*, (as expressed by the *fauces raucas* of Lucret.) but it may have the sense it often bears in Galen,—namely, the hoarseness, accompanied by a slight *catarrh*, affecting the throat and rough artery. *Ἐπεγίγνετο*, 'supervened.' A customary term to denote the *access* of any disorder or symptom; though the simple verb *γιγ.* is also not unfrequent in this sense. By *ὁ πόνος*, just after, understand, not *pain*, as the term is usually explained, but 'the malady;' in which sense the word occurs not unfrequently in Hippocr., Dioscor., Galen, and also writers not medical, as Eurip. Ion, 1206. Æschyl. Ag. 1186. Theocr. Id. i. 64. Appian, i. 61. With *βηχὸς ἰσχυροῦ* comp. the expression in Pausan. iv. 12, 7, *ἄλγημα ἰσχυρόν*. This symptom, of severe cough, is also attributed to the plague by Hippocr., Procop., and various modern authorities. By the disorder thus descending to the chest, the *bronchitis* became what medical men call an *affectio catarrhoso-phlegmonosa*.

ἐς τὴν καρδίαν στηρίξαι] By *καρδία* is here meant, as occasionally in Hippocr. and other Greek medical writers, as also in writers not medical, what Galen explains by *τὸ στόμα τῆς γαστρὸς*, the *os ventriculi*, and what Foes. expresses by the 'orificium ventriculi sinistrum, quod alias stomachus dicitur.' In *στηρίξαι* we have the not unusual idiom of a transitive verb used intransitively; on which see Viger, Hemst., and Matth. Gr. Gr., and of which an example occurs in Eurip. Hipp. 1202, and Bacch. 970, 1080, and in the case of the similar term *ἐρείδω* at Acts xxvii. 41, and Plut. de Curios. 1; which latter word is used in this very sense in Æschyl. Ag. 974, *νόσος γὰρ γείτων ὁμότοιχος ἐρείδει*, 'fixes itself (fixes its abode) with one, as neighbour or fellow-occupant of the same house.' The words are meant to verify and illustrate the general statement, that an exuberance of health often finds a sad issue in the contrary; sickness fixing itself near, like a neighbour occupying an apartment in the same house, and therefore always ready to step in. An elegant figure this, with which we may compare a similar one in our own poet, Gray, in his Ode on a prospect of Eton College:

'Yet see, how all around them wait
The ministers of human fate,
And black misfortune's baleful train.
Ah! show them where in *ambush stand*,
To seize their prey, the murderous band!'

ἀνέστρεφέ τε αὐτὴν] lit. 'caused it to turn,' 'excited vomiting.' So Galen in Hippocr. Progn. Comm. iii. p. 162, citing this passage, explains, *τὸ γὰρ ἀναστρέφειν, ἐπὶ τῆς πρὸς ἐμετὸν ὁρμῆς εἶπεν*.

ἀποκαθάρσεις χολῆς—ἐπῆεσαν] 'there

ταλαιπωρίας μεγάλης. 4. λύγξ τε τοῖς πλείοσιν ‡ ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδοῦσα ἰσχυρὸν, τοῖς μὲν μετὰ ταῦτα λωφήσαντα, τοῖς

supervened all those so called by physicians discharges of bile.' I am not aware that the term is ever so applied by medical writers. Hippocrates, indeed, p. 377, has *χολῆς ἀποκρίσεις*: but the verb *ἀποκαθαίρεσθαι* is (as Foes. testifies) used by Hippocr. 'de *pure*, quod per sputa ex thorace repurgatur,' and also *ἀνακαθαίρεσθαι*. By the term *ταλαιπωρίας* we have simply denoted the *extreme pain* which usually accompanies such evacuations, as in the case of *dysentery*.

4. *λύγξ—κενὴ*] So called (the Schol. observes) in contradistinction to the *λύγξ πλήρης* or *full* hiccough. Foes. well explains it: 'Inanis singultus, qui nihil vomitatione refunderet nullumque humorem rejiceret.' By this, then, we have denoted a dry hiccough, or that ineffectual retching consequent upon exhaustion and irritation of the stomach, when nothing is brought off the stomach, because nothing there remains. The next words, *σπασμὸν ἐνδιδοῦσα ἰσχυρὸν*, present not so much a separate symptom, as a conjoint and accessory circumstance of the preceding symptom. Render, 'bringing on occasionally strong spasms,' (a sense, this, of *ἐνδιδ.* as used for *ἐπιφέρουσα*, of which I have found no example except in a passage of Eurip. Andr. 224, *ἵνα σοὶ μηδὲν ἐνδοίην πικρὸν*)—such usually following the *λύγξ*. So Hippocr., as cited by Krauss, says: *σπασμοὶ γίγνονται ἢ ὑπὸ πληρώσιος ἢ κενώσιος· οὕτω δὲ καὶ λυγμός*. And Galen: *οἷόν τι πάθος τοῖς μυσὶν ὁ σπασμός ἐστιν, τοιοῦτον ἐν τῷ στομάχῳ γίγνεται ἡ λύγξ*. These spasms we may, with Krauss, suppose to have been not merely local, (namely, convulsive motions of the diaphragm, causing the respiration to be rapid and violent,) but consisting in convulsions of the muscles generally, both of the members and of the face; a regular attendant, this, on the plague. See the writers referred by Poppo, especially Larrey, whose words are, 'Le malade éprouve per intervalles des contractions involuntaires dans les muscles,' &c. Similarly Joseph. Ant. p. 1041, 40, Huds. has *βηχὶ σπασμῶδει διετείνετο*.

I have here, with Pop., thought proper to retain vulg. *ἐνέπιπτε*: for though most of the best MSS. have *ἐνέπεσε*, which has been edited by Goell., yet I suspect the reading to have arisen from mere critical emendation, in consequence of the aor. being much more usual (not to say proper) in this sense; insomuch that the imperf. is almost unprecedented. But for that very reason is the aorist here to be preferred, in a writer like Thucydides, who seeks the unusual: a reason, this, I would observe, of more weight than the one alleged by Arn. for the common reading, namely, that 'though the imperf. occurs twice in describing subordinate circumstances of the disorder, yet each separate symptom, or stage in its progress, is given in the imperfect tense:' which is supposing a greater nicety of diction than our author ever condescends to cultivate.

μετὰ ταῦτα] for *αὐτίκα*. Evidently imitated from this is a passage of Dio Cass. 223, 2, *καὶ πολλοὶ, τοῖς μὲν εὐθὺς τοῖσδε καὶ μετὰ ταῦτ', ἐλυμήνατο*, where, for *πολλοὶ τοῖς* read *πολλοῖς*, and *ταῦτ'*. The term following, *λωφήσαντα*, is best explained by Pop. as put, by a rare use, (on which see note supra i. 18,) as standing for *ὃς ἐλώφησε*, 'which abated' or 'ceased.' So in Plato, p. 854, we have, *ἐὰν λωφᾷ τι τὸ νόσημα*: and in Jos. Ant. ii. 7, 7, *λωφήσαντός τοῦ κακοῦ*. Soph. Aj. 61, *τοῦδ' ἐλώφησεν πόνον*. Plut. vii. 225 and 230, *τοῦ πυρετοῦ λωφήσαντος*. Hippocr. p. 98 and 398, *πάντα λωφᾷ*: and 643, *ἢν δὲ μὴ λωφήσῃ ὁ ῥόος*: and 524, *ὅταν δὲ λωφήσῃ ἡ ὀδύνη*. The idiom may be traced as far back as to Homer; e. g. Il. xxi. 292, *ἀλλ' ὅδε μὲν τάχα λωφήσει*, a harsh metaphor for 'the river will cease from its attacks, as if weary.' And so Xen. An. iv. 7, 4, *δεῖ, ὅταν λωφήσωσιν οἱ λίθοι* ('have ceased to be hurled') *παραδραμεῖν*. Hom. Od. ix. 460, *ἐμὸν κῆρ λωφήσειε κακῶν*. Æschyl. Prom. 376, *λωφ. χόλου*. 677, *λωφ. πάθου*. The word had at first an *active* sense, properly signifying to *lighten* any one of a burden, by taking it from his shoulders or neck, (*λόφος*, comp. Ps. lxxxi. 6,) or by removing part of it; and thus to lighten any burden, both naturally and figuratively. So in Æschyl. Prom. 27, we have, *ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ Τρῦσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω*, where Prometheus' suffering is compared to a burden too heavy for him to bear, (as in Ps. lv. 22,) which wears down the bearer, who consequently needs *τὸν λωφήσοντα*, 'one who should remove or lighten it.' The same metaphor is observable in a passage of Isaiah, xxxviii. 14, where render, not, as is commonly done, 'I am oppressed, undertake for me,' but, with the margin, 'I am oppressed, (lit. overburdened,) ease me of my burden,' namely, by taking it on thy shoulders:

δὲ καὶ πολλῷ ὕστερον. 5. καὶ τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρόν, ἀλλ' ὑπέρυθρον, πελιτνόν, φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκός· τὰ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολάς, μήτ' ἄλλο τι ἢ ‡ γυμνοὶ ἀνέχεσθαι, ἥδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς

for as the Hebrew *harab* means properly *miscere* and *permutare*, as in a passage of Exod. xxvii. 9, 27, so the literal rendering there is, 'change with me,' namely, by taking, or undertaking to bear, my burden.

5. *ἁπτομένῳ*] Supply *τινί*, 'any one,' namely, whether physician or not. See Matth. Gr. Gr. § 570, or § 388, 6. There is, as Goell. observes, a transposition in the words, *καὶ τὸ μὲν—θερμὸν ἦν*, for *τὸ μὲν ἔξωθεν σῶμα ἁπτομένῳ (αὐτοῦ) οὐκ ἄγαν θερμὸν ἦν*. Closely imitated from this is a passage of Jos. Ant. xvii. 6, 5. Similarly Boccaccio testifies that in the plague at Milan, there was in most cases little or no external fever; though Larrey says there is usually a great deal. We have, just after, added, *οὔτε χλωρὸν*, from the circumstance that high fever is often united with extreme paleness. *Ὑπέρυθρον, reddish:* a word usually considered very rare; but I have noted it in Hippocr., Procop., Pausan., and Pollux. Poppo compares, from Ovid, vii. 555, 'flammæque latentis Indicium *rubor* est.' Corresponding to which symptom may be the *erysipelatous redness* noticed by Russel on the Plague: though Krauss finds some parallel to it in the exanthema typhosum, when the skin is red and marbled. But this very *marbled* appearance of the skin is mentioned as a symptom of the *plague* by Russel. *Πελιτνὸν*, 'of a livid or lead-colour.' So in Virg. Æn. vii. 687, we have 'liventis plumbi.' The word is one usually accounted rare; but I have noted it in Dio Cass., Procop., Diod. Sic., Lucian, Athen., Plut., and Nicand. With respect to the precise *spelling* of the word, I have, with Ha., Bekk., and Goell., for vulg. *πελιδνὸν*, received *πελιτνὸν*, because the ancient grammarians unite in regarding this latter spelling as that adopted by our author. And so in Aristoph. ap. Athen. 107, D, *πελιδνὸν ὂν τῷ χρώματ'*, Porson very properly emends *πελιτνόν*. And similarly in an ancient author cited by Athen. 111, A, for *πελίχναις πέδαισι* ought to be read *πελίτναις*, which was doubtless in the archetype; and certain it is that *χ* and *τ* are often confounded. *Φλυκταίναις—ἐξηνθηκὸς* may be rendered 'bespeckled with small pustules and ulcerous sores.' Corresponding to the former are the *petechiæ* and other *exanthemata* mentioned by Russel; and to the latter, the *carbuncles* and *buboes* described by Larrey and Starck. Or by *φλυκτ.* may be denoted the minute carbuncles and other *ἐξανθήματα*: and by *ἕλ.*, the large carbuncles and other buboes or plague-boils; for absolute exactness of phraseology is not to be expected in one professedly, like our author, *ἰδιώτης, non-medicus*. In *ἐξανθέω* we have a very rare word, used no where else but in two passages of Procop., and in another, evidently imitated from the present, in Lucian.

τὰ δὲ ἐντὸς ἐκάετο] Imitated from these are the words of Aristid. ii. 146, *ἡ κεφαλὴ καὶ τὰ ἐντὸς ἐκαίετο*. And similarly in Lucret. vi. 1166, we have, 'Intima pars homini vero *flagravit* ad ossa; *Flagravit stomacho flamma*, ut fornacibus, intus.' Here I have, with Bekker and Goeller, thought proper to edit *ἐκάετο* instead of vulg. *ἐκαίετο*, which has been retained, but on precarious grounds, by Poppo. That *κάω* and *κλάω* were old Attic forms, few would now deny: and if the point were admitted to be doubtful, it would still be best decided, in each passage, by the authority of the best MSS., which where they, as in the present case, almost all unite in presenting the uncommon for the common form, ought certainly to be followed.

τὰς ἐπιβολὰς] 'the casting or throwing on;' as in Joseph. 324, 4, *δυσρίγης μηδ' ὑπὸ τῆς ἐπιβολῆς ἐκ πολλῶν ἱματίων γενομένης ἀναθερμαίνεσθαι*. Auctor Vitæ Epicuri, *ὥστε ἀδυνατεῖν καὶ τὴν ἱματίων φέρειν ἐπιβολήν*. Ælian, V. H. xi. 4, *καὶ τὴν ἐς αὐτὸν τῶν τριχῶν ἐπιβολὴν οὐκ ἠγνόουν*. By *σινδόνων* understand *sheets* or coverlets. See my Lex. N. T. in voc. The two terms *ἱμάτια* and *σίνδονα* are similarly united in a passage of Herodot. ii. 78, 86, and 95. Comp. also the words of Ovid, Met. vii. 557, 'Non stratum, non ulla pati *velamina* possunt.' For vulg. *γυμνὸν*, *γυμνοὶ* is found in seven MSS. and Galen, and has been edited by Bekk. and Arn.; while Pop. and Goell. retain *γυμνὸν*, supplying *τὸ σῶμα* from the preceding *τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα*: which Arnold, with reason, thinks is not good Greek. On the other hand, Pop. has gone far to prove

αὐτοὺς ῥίπτειν. 6. καὶ πολλοὶ τοῦτο τῶν ἠμεληµένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστῳ ξυνεχόµενοι· καὶ ἐν τῷ ὁµοίῳ καθειστήκει τό τε πλέον καὶ ἔλασσον ποτόν. 7. καὶ ἡ ἀπορία τοῦ µὴ ἡσυχάζειν, καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ παντός. 8. καὶ τὸ σῶµα, ὁσονπερ χρόνον καὶ ἡ νόσος ἀκµάζοι, οὐκ ἐµαραίνετο, ἀλλ' ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ· ὥστε ἢ διεφθείροντο οἱ πλεῖστοι ἐναταῖοι καὶ ἑβδοµαῖοι ὑπὸ τοῦ ἐντὸς καύµατος, ἔτι ἔχοντές τι

γυμνοὶ to be solœcistic. Yet it seems deserving of the preference, as not so offensively harsh as *γυμνόν*: and, moreover, after *ἄλλο* ignorant or careless copyists would be more likely to write *γυμνὸν* than *γυμνοὶ*, in which, after every attempt that has been made to justify it, we may certainly recognise one of those negligent, and, strictly speaking, ungrammatical expressions which have occasionally escaped a writer far less attentive to words than things. Correctness would undoubtedly have required *γυμνοὺς*, scil. *εἶναι*. As it is, we must supply *ὄντες*, comparing such modes of expression elsewhere as *ἠνείχοντο*, supra i. 77, and rest satisfied with obtaining a good sense, though with inaccuracy of construction. At *ἥδιστά τε* we *may*, with Pop., supply from the following context, *εἰ ἠμελοῦντο*: or rather, as the conditional proposition, 'insomuch that they would most gladly have thrown themselves,' &c., implies something on which the condition may rest, we may supply 'if they had possessed the *power*.' Generally speaking, the condition is contained either in express words, or such as imply it. See Matth. Gr. Gr. § 598, *a*.

6. *τῶν ἠμελημένων ἀνθρώπων*] Meaning, 'such persons as were not waited on or taken care of' by nurses. *Καὶ ἔδρασαν ἐς φρέατα*, 'even threw themselves into cisterns or tanks.' See note supra ch. 48. An affecting circumstance, this, introduced by Lucret. and Ovid. The expression *δίψῃ ἀπαύστῳ ξυνεχόμενοι* is borrowed by Arrian, E. A. vi. 14, 11. In the next words we have a refined way of expressing that 'their thirst was insatiable.' Doubtless the poor sufferers went as much to cool their fevered bodies as to quench their burning thirst. See Diod. Sic. xii. 45.

7. *ἡ ἀπορία τοῦ μὴ ἡσυχάζειν*] It is not necessary to regard the *μὴ* (with Goell.) as pleonastic. It is sufficient to understand *τοῦ μὴ ἡσυχ.* as explanatory of *ἡ ἀπορία*, which signifies *the not knowing what to do with themselves* by reason of their being unable to rest. To which purpose are the similar words of Hippocr. in a passage de Morbo Sacro, sub init. (cited by Arn.) *κατὰ τὴν ἀπορίαν τοῦ μὴ γιγνώσκειν*. See also Matth. Gr. Gr. § 321. In this extreme *restlessness* we have one among the many other symptoms attendant on the plague, (see Procop. p. 79, 6, and Larrey ap. Pop.) though, indeed, it is also found in other disorders. By *ἡ ἀγρυπνία* we have denoted only an *effect* of the same cause. The simple idea is drawn out into a *picture* by Lucretius as follows: 'Quippe patentia quom totiens ardentia morbeis Lumina versarent oculorum expertia somno.' With the expression *ἐπέκειτο διὰ παντὸς*, 'instabat, urgebat, premebat, afflixit,' comp. Hippocr. p. 105, B, *αἱ Λειεντερίαι ὁμοίως νυκτός τε καὶ ἡμέρης ἐπικείμεναι*. The metaphor is one probably taken from troops who *press hard* on the rear of flying foes, and never let them rest: and so Lucret. 'Nec requies erat ulla mali.' The expression sometimes also bears the sense *vexare, affligere bello*, as in Xen. Hist. vi. 5, 35, *ἐπέκειντο ὑμῖν*, and vii. 2, 10. Aristoph. Vesp. 1285, *μ' ὑπετάραττεν ἐπικείμενος*, and Eq. 252, where we have allusion to an enemy that has the upper ground, and is continually assailing from thence. The same allusion is found in a passage of Ps. xxxii. 4, 'Day and night thy hand was heavy upon me;' and xxxviii. 2, 'Thy hand *presseth me* sore.'

8. *ἀκμάζοι*] A medical term, denoting a disorder arriving at its height. In *ἐμαραίνετο* we have another medical term, on which see my note in Transl.

ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ] 'resisted the effects of the disorder.' Ταλ. is here equiv. to *πόνῳ*, meaning, the distress or torture produced by the disorder. Almost transcribed from the present are passages of Procop. 131, 13, and 240, 16.

διεφθείροντο — ἐναταῖοι καὶ ἑβδομαῖοι] Lucretius says, 'Octavoque fere candenti lumine solis Aut etiam nonâ reddebant lampade vitam.' See Livy, xli. 21. These were considered the critical days: but they have differed widely in different states of the disorder, and in different subjects.

δυνάμεως, ἢ, εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν, καὶ ἑλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης, καὶ διαῤῥοίας ἅμα ἀκράτου ἐπιπιπτούσης, οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο. 9. διεξῄει γὰρ διὰ παντὸς τοῦ σώματος ἄνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρυθὲν κακόν· καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ

ἑλκώσεως] Four MSS. have ἐκκαύσεως, which is approved by some critics: but the textual reading is, no doubt, the true one; ulceration being a common attendant on dysentery, insomuch that Ætius defines *δυσεντερία* to be *ἕλκωσις τῶν ἐντέρων*. On the term *κοιλία*, see Foes. Œcon., and especially Pollux, ii. 202, as also my Lex. Nov. Test. in v.

διαῤῥοίας ἅμα ἀκράτου ἐπιπιπτούσης] Of *ἀκράτου* the sense has been disputed. Commentators are not agreed whether it is to be taken as a technical term describing the nature of the diarrhœa as unmixed with solid matter, as opposed *atro humorum profluvio*; or whether it designates the diarrhœa generally as *immoderate, excessive*. Fab., Paul, Gail, and Arn. adopt the former view, appealing to two passages of Hippocr. in which we have the expression *αἱ ἄκρητοι καθάρσιες*. This is, however, at variance with facts; the flux in this disorder (i. e. of plague) being, I believe, not a pure liquid, but one discoloured by intermixture with solid matter or with blood. So in Lucret. vi. 1203, we have, 'Profluvium porro qui *tetri sanguinis* acre Exierat,' and 1198. And considering that our author does not profess to give the symptoms of the disorder with the minute exactness of a physician, but merely as an *ἰδιώτης*, it is better to adopt the latter sense. Moreover, the term *ἐπιπτ.* is one only suitable as applied to the disorder itself, not to the *profluvium*, which the sense maintained by Arn. would require. All, indeed, that our author meant was, we may suppose, to describe the sick persons who had survived the first stage of the disorder, as subsequently perishing mostly of the diarrhœa that supervened. Thus it was sufficient to call it *immoderate*, and quite immaterial to describe the colour of the profluvium, as a *physician* might have done. The correctness of the expression *ἄκρατος διάῤῥοια* (as of the similar ones *ἄκρατον καῦμα*, &c.) ought not to be doubted, since it is found in Polyæn. vii. 42. Pollux, iv. 187; of which, the latter passage was probably written with a view to the present, as also another of Dio Cass. 386, 82, *τῆς κοιλίας ἀκρατὴς ὑπὸ διαῤῥοίας*, and certainly one of Eunap. p. 81, (cited by Pop.) *διαῤῥοίας ἀκρατοῦς ἅμα ἐπιπιπτούσης*. Finally, Hippocrates not unfrequently uses the term *ἄκρατος* of affections of the body that cannot be restrained, as Aphor. 19, *ἄχροιαι ἄκρατοι*: and 107, C, *καταμήνια ἄκρατος γίνεται*. And perhaps such may be the sense of the term here, namely, 'not to be restrained.' So at 137, C, we have, *χολώδεες κοιλίαι καὶ ἀκρατέες*.

ἀπεφθείροντο] This I have thought proper, with Pop., Bekk., and Goell., to edit, for vulg. *διεφθ.*, in which we have evidently a mere gloss on a recondite term, (answering to our phrase, 'to be carried off,' 'to perish off,' and Latin *absumo*,) the only examples of which I have met with are in Eurip. Suppl. 1106, and Troad. 508. The active form is found in Æschyl. Choëph. 254, 256.

9. *διεξῄει διὰ παντὸς τοῦ σώματος—τὸ - κακὸν*] 'the malady pervaded the whole body.' Compare Æschyl. Choëph. 67, *παναρκέτας νόσου βρύειν*, 'ad omnes corporis partes pertinens.' *Ἱδρυθὲν*, 'after taking post;' a term used of a disorder fixing itself in any member. Liban. p. 712. At *μεγίστων* supply *κινδύνων*. Of the words following, *τῶν γε ἀκρωτηρίων—ἐπεσήμαινε*, the sense is, 'Its (meaning, the disorder's) seizure of the extremities at any rate left its mark behind,' i. e. marked the person as having had the disorder: of which force of the term (perceived by Foes. and Wyttenb., though not confirmed by the evidence of other passages in which it has place) I have noted examples in Hippocr. de Morbo Sacr. p. 306, *οὐ γὰρ ἔτι ἐπίληπτον γίνεται, ἢν ἅπαξ ἐπισημανθῇ*: and a little before, *περιγίγνεται (τὰ παιδία) ἐπίσημα ἐόντα· ἢ γὰρ στόμα παρασπᾶται, ἢ ὀφθαλμοὶ, ἢ αὐχὴν, ἢ χείρ*. Pausan. vii. 24, 6, *τοῦτο δὲ ἀλλαχοῦ τε τοῦ σώματος ἐπισημαίνει, καὶ ἐν ταῖς χερσίν*. Indeed as *σῶμα* or *σημεῖον* properly denoted a *mark* put upon any thing, so it sometimes denoted a scar left by a wound, as a mark of its former existence. So in Plut. de Vit. Pud. 19, we have, *τὰ σημεῖα τοῦ δηγμοῦ*: and in Eurip. Iph. Taur. 1372, *δεινοῖς δὲ σημάντοισιν ἐσφρα-*

ἐπεσήμαινε· κατέσκηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέφευγον, εἰσὶ δ' οἳ καὶ τῶν ὀφθαλμῶν. 10. τοὺς δὲ καὶ λήθη ἐλάμβανε παραυτίκα ἀναστάντας τῶν πάντων ὁμοίως, καὶ ἠγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους. L. *Γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τά τε ἄλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἑκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσῄει, ἢ γευσάμενα διεφθείρετο. 2. τεκμήριον δέ· τῶν μὲν τοιούτων ὀρ-*

γισμένοι. In the next words, *κατέσκηπτε*, &c., we have indicated *how* the disorder left its mark,—namely, by the patient being crippled in the feet or hands. With the phrase *κατέσκηπτεν ἐς*. 'made its attack on,' comp. Galen, *κατασκ. εἰς κυρσούς*: and Dionys. Hal. Ant. 597, *νόσος εἰς γυναῖκας κατασκήψασα*. Evidently imitated from the present is a passage of Dio Cass. 724, 66, *τὸ δὲ δὴ νόσημα ἐς τὴν κεφαλὴν ἐνσκήψαν ἐξήφαινεν αὐτήν· καὶ τοὺς μὲν πολλοὺς αὐτίκα ἀπώλλυε, τῶν δὲ δὴ περιγιγνομένων ἐς τὰ σκέλη κατῆγε*, &c. By the words following, *στερισκόμενοι τούτων*, seems to be implied *amputation*, without which the lives of the persons could not, I apprehend, be preserved; for the feet, hands, and other extremities were, it seems, so affected by gangrene and sphacelus, that they would have rotted off, and thus destroyed the patient, whose life nothing but timely amputation could save. The circumstance in question is thus alluded to by Procop. p. 80, *τισὶ δὲ αὐτῶν καὶ τὸν μηρὸν ἀποξηρανθῆναι ξυνέβη*· where, for the manifestly corrupt *τὸν μηρὸν*, read *τὸ μόριον*, *membrum genitale*. Of *ἀποξηρ.* the sense is, 'to waste away,' as *ξηραίνεται* in a passage of St. Mark, ix. 18.

Some, it is added, were deprived of *sight*; namely, from the inflammation of the eyes, at the commencement of the disorder, having still continued and increased, so as to terminate in ophthalmia and *amaurosis*.

10. *παραυτίκα ἀναστάντας*] lit. 'immediately on rising from their sick beds,' or becoming convalescent. So Herodot. i. 22, *ἐκ τῆς νόσου ἀνέστη*. Æsop, Fab. 15, 18, *ἀναστὰς ὁ νοσῶν προσῆλθεν*. Plato ap. Steph. Thes. *ἀναστῆναι ἐκ τῆς νόσου*. Livy, iii. 24, 'assurrexit ex morbo.' The words *λήθη ἐλάμβανε—αὐτοὺς καὶ τοὺς ἐπιτηδείους* Gail explains as equiv. to *τὸ μὴ γνωρίζειν τοὺς συνήθεις καὶ τὸ μὴ μεμνῆσθαι τῶν πεπραγμένων*: noticing this as a circumstance occurring in plague cases. The sense of the passage is elegantly expressed by Lucret. thus: 'Atque etiam quosdam cepere oblivia rerum Cunctarum, neque se possent cognoscere ut ipsei.' Of course it is meant to be understood, that the effect on the memory was only temporary; recollection returning, sooner or later, with returning health.

Ch. L. 1. *κρεῖσσον λόγου*] 'beyond expression' or description. See Matth. Gr. Gr. § 451. So Eurip. Bacch. 666, *δεινὰ δρῶσι θανάτων τε κρείσσονα*. Themist. 203, *θαυμαστὰ καὶ λόγῳ* (read *λόγου*) *κρείττω*. Appian, ii. 83, *γενόμενον γὰρ τὸ κακὸν κρεῖσσον ἐπινοίας*. Eurip. Suppl. 844, *κρεῖσσον ἢ λέξαι λόγῳ*, and Hippol. 1217. Similarly in Herodot. ii. 35, we have *ἔργα λόγου μείζω*. Closely imitated from the present is a passage of Cantacuzen, p. 52, cited by Poppo.

χαλεπωτέρως ἢ κατὰ—προσέπ.] 'befel [them] more grievously than human nature could endure.' Comp. Gen. iv. 13. Of this use of an adj. in the compar. (or, as here, of a comparative adverb,) followed by *ἤ* and a subst. with *κατὰ*, in the sense *ad instar*, 'in proportion to,' examples occur elsewhere supra, vi. 15, and vii. 45; and others may be seen in the note of Blomf. on Æschyl. Theb. 421, and Matth. Gr. Gr. § 449.

ἐδήλωσε ὂν] 'showed itself as being,' 'evinced that it was.' *Ἄλλο τι ἢ τῶν ξυντρ.* 'quite different from the indigenous or customary ones.' So Lucian, iii. 35, *νόσημα τῶν συντρόφων ἦν*. Dio Cass. 724, 65, *νόσημα οὐδενὶ τῶν ξυνήθων ὁμοιον ἐγίγνετο*. We may also comp. Plut. de Samit. Tuend. 3, *δίαιταν σύντροφον*. Elegant is the versification of this passage by Lucret. and Ovid; and similar to the present is the description in Livy, xli. 21. Of *ἅπτεσθαι* in the sense *to prey on, devour*, examples occur in the best Attic writers.

2. *τεκμήριον δέ· τῶν μὲν*] I have here thought proper, with Pop., Goell., and

νίθων ἐπίλειψις σαφὴς ἐγένετο, καὶ οὐχ ἑωρῶντο οὔτε ἄλλως οὔτε περὶ τοιοῦτον οὐδέν· οἱ δὲ κύνες μᾶλλον αἴσθησιν παρεῖχον τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιαιτᾶσθαι.

LI. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι ἀτοπίας, ὡς ἑκάστῳ ἐτύγχανέ τι διαφερόντως, ἑτέρῳ πρὸς ἕτερον, γιγνόμενον, τοιοῦτον ἦν ἐπὶ πᾶν τὴν ἰδέαν. 2. καὶ ἄλλο παρελύπει κατ' ἐκεῖνον τὸν χρόνον οὐδὲν τῶν εἰωθότων· ὃ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύτα. 3. ἔθνησκον δὲ οἱ μὲν ἀμελείᾳ, οἱ δὲ καὶ πάνυ θεραπευόμενοι· ἔν τε οὐδὲ ἓν κατέστη ἴαμα, ὡς εἰπεῖν, ὅ τι χρὴν προσφέροντας ὠφελεῖν· τὸ γάρ τῳ ξυνενεγκὸν, ἄλλον τοῦτο ἔβλαπτε. 4. σῶμα τε αὔταρκες ὂν οὐδὲν διεφάνη πρὸς αὐτὸ, ἰσχύος πέρι ἢ ἀσθενείας, ἀλλὰ πάντα ξυνήρει, καὶ τὰ πάσῃ διαίτῃ θεραπευόμενα. 5. δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ ἥ τε ἀθυμία ὁπότε τις αἴσθοιτο κάμνων, (πρὸς γὰρ τὸ ἀνέλπιστον εὐθὺς τραπόμενοι τῇ γνώμῃ, πολλῷ μᾶλλον προΐεντο σφᾶς αὐτοὺς, καὶ οὐκ ἀντεῖχον,) καὶ ὅτι ἕτερος ἀφ' ἑτέρου θεραπείας ἀναπιμπλάμενοι, ὥσπερ τὰ πρόβατα, ἔθνησκον· καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. 6. εἴτε γὰρ

Arn., to place a colon instead of a comma after *τεκμ. δὲ*, (as at i. 11. ii. 39, and elsewhere,) and that because, as Pop. and Arn. are agreed, if *τεκμήριον δὲ* were the predicate of the whole proposition, the *linguæ proprietas* would require the *art.* to be prefixed to the subject. Of *ἐπίλειψις*, just after, the sense is, *failure, non-appearance*. By *τοιοῦτον οὐδὲν* understand *ἄταφα σώματα*.

αἴσθησιν παρεῖχον τοῦ ἀποβαίνοντος] A *popular* expression, equiv. to 'gave men to understand what the matter was,' i. e. what was the consequence of the dogs eating of the flesh, namely, their certain death. Accordingly it is said, in the affecting words of Lucret. vi. 1220, 'Cum primis fida canum vis Strata viis animam ponebat in omnibus ægram.'

Ch. LI. 1. *παραλιπόντι*] This use of the participle in the dat. for a verb and *ἵνα* or *ἐὰν*, is similar in principle to that at *ἀπτομένῳ* supra, ch. 49, 5.

ἀτοπίας] 'peculiar and extraordinary cases or symptoms.'

ὡς ἑκάστῳ—γιγνόμενον] The construction is, *ὡς τι ἐτύγχανε γιγνόμενον* (for *γίγνεσθαι*) *διαφερόντως ἑκάστῳ, ἑτέρῳ πρὸς ἕτερον*. I have pointed accordingly. In *ἑτέρῳ πρὸς ἕτερον* there is the not unfrequent use of *ἕτερος* for *εἷς*, as in Latin *alter alteri*, &c. So, just after, *ἕτερος ἀφ' ἑτέρου θεραπείας ἀναπιμπλάμενοι*.

2. *καὶ ἄλλο παρελύπει—ἐτελεύτα*] This passage is by Levêque and Gail thought to be not genuine, and to have crept in as an interpretation of what is said at ch. 49, init. But,—not to mention that the passage has by no means the air of an interpretation,—how, it may be asked, could its introduction *here* be accounted for? And if repetitions of what has been before said, introduced by a writer himself, were to be rejected, surely (as Pop. shows) many such in Thucyd. would have to be cancelled, as, for instance, that sup. ch. 27, compared with others, infra iv. 56. i. 100. iv. 102. i. 20. vi. 57, to omit several passages occurring in the course of l. viii. Moreover, as at ch. 49 our historian treats of the period which preceded the pestilence, so does he, in the present passage, of the time when it raged. In short, after having detailed the leading symptoms of the disorder, he proceeds to make some supplementary *general* remarks thereon,—first *medical*, and then *moral*: the former, as being ushered in by the words *καὶ ἄλλο—ἐτελεύτα*, were intended, as Poppo points out, to further inculcate that the disorder was *epidemic*.

3. *ἔθνησκον δὲ—θεραπευόμενοι*] Closely imitated from this is a passage of Dionys. Hal. Ant. ix. 42. By *θεραπ.* is denoted care and attendance of every kind, both those of physicians and nurses; a use of the word frequent in Hippocr. and Xen. See my note on Acts xvii. 25.

Here, for vulg. *οὐδὲν*, retained by Pop. and Goell., I have thought proper, with Bekk., to edit, from most of the best MSS. and Greg. Corinth., *οὐδὲ ἓν*, internal as well as external evidence being quite in favour of the latter. As to the examples in support of the former, adduced by Pop. from Dio Cass. and other later writers, they prove nothing; since the form in question was doubtless confined to the earlier Attic writers. In *εἷς οὐδὲ εἷς* we have a somewhat more significant expression than *οὐδ' εἷς*, denoting, as Schaefer has shown, *nullus ne unus quidem*, i. e. *plane nullus*.

ὡς εἰπεῖν] *propè dixerim*. *Προσφέροντας*. The term is used chiefly of taking food; but here, of *medicine*; as also in a similar passage of Hippocr. p. 301, cited by Arnold, *μὴ ἔχειν ὅ τι προσενέγκαντες ὠφελήσουσιν*.

4. *σῶμα αὔταρκες ὂν οὐδὲν διεφάνη π. α.*] 'no frame was found able to struggle with it.' So Herodot. i. 32, *ἀνθρώπου σῶμα ἐν οὐδὲν αὔταρκές ἐστι*. The words following, *ἰσχύος πέρι*, are explanatory of the preceding, meaning, 'in respect of strength or weakness [of constitution]:' being equivalent, as Goell. observes, to what might be expressed in other words thus: 'No frame was so strong as to resist the disorder; none was so weak as not to supply matter for it to lay hold on:' though, indeed, it is generally found that feebleness of frame is better able to resist the attacks of some disorders, especially plague. The term *ξυνήρει* may mean either, as Port., Bauer, and Pop. render, *corripiebat*; or, as Steph., *conficiebat*. So infra viii. p. 271, Steph. *τὰ τῶν Ἀθηναίων ταχὺ συναιρεθήσεσθαι*. Yet that sense, though also adopted, I find, by Cantacuzen, is not well established; for of the passages adduced in my smaller edition, the one from Dionys. is probably corrupt, and in those from Dio Cass. p. 239, and 629, 69, *corripiebat* is probably the sense. Again, at p. 119, 34, *φάρμακον οὐ συνεῖλεν αὐτὸν*, the sense undoubtedly is, 'did not lay hold on him:' in which case one might with equal propriety say, 'his frame afforded no hold to the poisonous drug.'

The words following, *πάσῃ διαίτῃ*, are not to be confined to the supplying of proper food in due proportion, but extended to the *management* generally of the sick, both as to diet and regimen, and to careful nursing. So Arrian, E. A. iv. 13, 1, *περὶ τὴν δίαιταν τοῦ σώματος διακονεῖσθαι τῷ βασιλεῖ*. In this sense we have *θεραπεύεσθαι* used in a passage of Hippocr. de Rat. vict. p. 83, 32; and in Plut. de Sanit. Tuend. 11, *θωπεύοντες ἰατροὺς καὶ θεραπεύοντες*, where Wyttenb. well conjectured, for *θεραπεύοντες, θεραπεύοντας*. And so a little further on in the same writer: *ἀπορίᾳ τοῦ θεραπεύσοντος*, and *ἕτερος ἀφ' ἑτέρου θεραπείας*.

5. *δεινότατον δὲ παντὸς—κάμνων*] 'but the most fearful part of the whole malady was the total dejection of mind [which came on] when any one felt himself ill of the disorder;' *δεινότ.* signifying 'worst,' 'most formidable.' So Lucret. expresses it: 'Illud in his rebus miserandum et magnopere *unum Ærumnabile* erat.' In the words following, *πρὸς γὰρ τὸ ἀνέλπιστον—ἀντεῖχον*, we have further unfolded the idea contained in *ἀθυμία*, it being meant, that 'total despair caused them to give themselves up as lost, and accordingly to make no struggle with the disorder.' So Lucretius, vi. 1231, '*Deficiens animo*, mœsto cum corde jacebat Funera respectans, animam et mittebat ibidem;' an elegant amplification this, especially in the last verse.

καὶ ὅτι ἕτερος—ἔθνησκον] These words contain the other part of the *δεινὸν* or *ærumnabile* above spoken of; in which *ὥσπερ τὰ πρόβατα* must be taken, not with the term following *ἔθνησκον*, but with the one preceding, *ἀναπιμπλάμενοι*, scil. *νόσου*, which may mean *infecti*, lit. *impleti*, to denote that the body was fully impregnated with infection. Duker aptly compares a passage of Plut. Pericl. 34, *ἐῶν, ὥσπερ βοσκήματα καθειργμένους ἀναπίμπλασθαι φθορᾶς ἀπ' ἀλλήλων*. And he might have added others, in Soph. Phil. 520, *ὅρα σὺ μὴ—ὅταν δὲ πλησθῇς τῆς νόσου, ξυνουσίᾳ*. Dionys. Hal. Ant. x. 53, *ἀναπιμπλάμενος—τῆς νόσου*. Such, too, is the use of *repleri* in Livy iv. 30, et al. And to this purpose are the words of Ps. xxxviii. 6, 'My bones are filled with a sore [rather, noisome] disease.' In the words *ὥσπερ τὰ πρόβατα* we have an allusion to the speedy and universal communication of infection among sheep, by the scab or the rot. So Juv. ii. 78, 'dedit hanc contagio labem, Et dabit in plures: *sicut grex totus* in agris *Unius scabie cadit*, et porrigine porci.'

By *τοῦτο*, a little after, is meant the circumstance of their attending on each other, or rather, what is implied in the above, their being so huddled together, like cattle in a fold, that they could not avoid contact, nor consequently escape infection.

6. The contents of this section are illustrative of the virulence and highly infectious nature of the disorder, and also the appalling character it bore. It is intimated that, 'let men do what they would, the mortality could not be arrested in its pro-

μὴ θέλοιεν, δεδιότες, ἀλλήλοις προσιέναι, ἀπώλλυντο ἔρημοι·—καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορίᾳ τοῦ θεραπεύσοντος·—εἴ τε προσ-ίοιεν, διεφθείροντο, καὶ μάλιστα οἱ ἀρετῆς τι μεταποιούμενοι· αἰ-σχύνῃ γὰρ ἠφείδουν σφῶν αὐτῶν, ἐσιόντες παρὰ φίλους, ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι

gress.' At ἀπώλλυντο ἔρημοι the subject is ἄνθρωποι, the *sick persons*. Render, 'perished for want of attendance.' Of the words following, καὶ οἰκίαι πολλαὶ ἐκενώθησαν, the sense is, 'and [thus] many houses became emptied of their inhabitants, and the families extinct.' So in Æschyl. Suppl. 646, μήποτε λοιμὸς ἀνδρῶν τῶνδε πόλιν κενώσαι. Eurip. Rhes. 914, μυριάδας πόλεις ἀνδρῶν ἀγαθῶν ἐκένωσεν. That Cantacuz. took οἰκίαι of 'houses,' not, as most commentators understand it, of *families*, is certain from a passage, evidently imitated from the present, at p. 51, καὶ πολλαὶ οἰκίαι ἐκενώθησαν τῶν οἰκητόρων. The circumstance is one most pathetic, and even graphic. Similarly Josephus, in his Bell. Jud., mentions that after the capture of Jerusalem, many houses were found containing the corpses of *all* the inmates: and De Foe notices the same circumstance as happening in the great plague of London. Evidently imitated from the present is a passage of Dionys. Hal. Ant. p. 2133, ὥστε πολλὰς οἰκίας ἐξερημωθῆναι δι' ἀπορίαν τῶν ἐπιμελησομένων, from which and from passages of Isocr. Ægin. § 29, and Jos. Ant. xii. 8. xviii. 6, 2, may be confirmed the correctness of the common reading here, θεραπεύσοντος, for which some have proposed θεραπεύοντος. The singular is here put generically for the plural.

εἴ τε προσίοιεν, διεφθείροντο] Compare Lucret. vi. 1241, and Lev. xxv. 26. Of the words following, οἱ ἀρετῆς τι μεταποιούμενοι, the sense is, 'those who laid claim to any virtue;' a use of μεταποιεῖσθαι with ἀρετῆς and other similar terms, of which examples are frequent in Procop., Isocr., Appian, Dio Cass., Jos., and Dionys. Hal.: whence it is clear that by ἀρετ. is meant, in the most general acceptation of the term, *moral virtue:* and accordingly the present phrase is justly regarded by Pop. as equiv. to 'those who wished to be thought καλοὶ καγαθοί,' what Lucret. expresses by *optimus quisque*. Αἰσχύνῃ, 'through shame,' namely, of selfish caution. See note on ch. 43, and on i. 84. In ἠφείδουν σφῶν αὐτῶν we have a highly energetic mode of expression to denote *self-devotion*, occurring also in Plut. de Diser. 13, αὐτοὶ σφῶν αὐτῶν ἀφειδοῦσι: and so ψυχῆς ἀφ. in Soph. El. 980. See my note at Acts xx. 25. Col. ii. 23. In ἐσιόντες παρὰ φίλους we have an expression derived from the simplicity of early phraseology, denoting *to visit*, equiv. to ἐπισκέπτεσθαι, *to go to see*, as said of the attendance of friends on one another, especially in case of *sickness:* of which use I know no other example, except in a passage of Acts xxviii. 8, πρὸς ὃν ὁ Παῦλος εἰσελθών, and another of Xen. Cyr. v. 1, 9, Thiem.

In the clause following, ἐπεὶ καὶ—ἐξέκαμνον, it is meant to be intimated *how* it was that friends so heroically devoted themselves,—namely, because even relations failed them; so making good the words of Solomon, 'There is a friend that sticketh closer than a brother.' See also Eurip. Orest. 794, seqq. Of this a parallel case occurred in the plague at Florence, wherein Boccaccio states that 'relations seldom or never visited each other, and thus most of the sick had nothing to depend on, but either the kind assiduities of friends, and those few, or the paid, attentions of servants, induced by exorbitant wages to offer their services, though of little use except to reach what the sick wanted, or watch when they died.' The reason, indeed, why they thus failed, must be sought for in the words, τὰς ὀλοφύρσεις τῶν ἀπογιγνομένων — ἐξέκαμνον, which *may* mean, as they are usually understood to do, that 'they were wearied out with the moanings of the dying;' yet such a signification the term ὀλοφ. will not well bear, and the sense thus arising is not a little feeble and jejune; nor, indeed, in point of fact, are those dying of the plague observed to break into plaintive cries. Moreover, as Arnold notices, the terms ἐκκάμνειν and ἀποκάμνειν are generally used to express 'the being tired out with what we are *ourselves* doing,' not with what another is doing. Hence it is better with Pop., Goell., and Arnold, to render, 'were tired out with lamenting for the dying, overcome by the extremity of the evil;' in other words, 'were weary of lamenting for their sick relatives, grew callous to the feeling of grief for them, and thus either went not to them (or rarely) to see what they wanted, or to watch when they died, and receive their

ἐξέκαμνον, ὑπὸ τοῦ πολλοῦ κακοῦ νικώμενοι. 7. ἐπὶ πλέον δὲ ὅμως οἱ διαπεφευγότες τόν τε θνήσκοντα καὶ τὸν πονούμενον ᾤκτίζοντο, διὰ τὸ προειδέναι τε, καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δὶς γὰρ τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε. 8. καὶ ἐμακαρίζοντό τε ὑπό τῶν ἄλλων, καὶ αὐτοὶ τῷ παραχρῆμα περιχαρεῖ καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μηδ' ἂν ὑπ' ἄλλου νοσήματός ποτε ἔτι διαφθαρῆναι.

LII. Ἐπίεσε δ' αὐτοὺς μᾶλλον, πρὸς τῷ ὑπάρχοντι πόνῳ, καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἧσσον τοὺς ἐπελθόν-

last breath;' which was regarded as one of the most pious offices of relatives. Vain were it to urge, that the lamentations of friends would be rather for the *dead* than the *dying*: since, as Arnold very truly observes, 'ὀλοφύρσεις might be made for a dying friend as well as for one actually dead, if we understand not the formal lamentations which were a part of the funeral ceremony, but the mere natural expression of sympathy and sorrow.' It is not, indeed, directly *asserted* that they did *not* visit them, or visited them but seldom; yet certainly such is *implied*.

Of ἀποκάμνειν, thus used with an accus., an example is adduced by Goeller, from Xen. Hist. vii. 5, 19, ὡς πόνων τε μηδένα ἀποκάμνειν.

7. ὅμως] The full import of the conjunction is, as Arnold well expresses it, 'Still, [whatever were the particular instances of intrepid humanity, visiting the sick and dying without any consideration for its own safety,] *yet* the sufferers met with the liveliest compassion and the greatest attention from those who had themselves had the plague, and had recovered from it;' 'intimating (as he observes) that even the most humane, while risking their own lives by their kindness, were less free and unhesitating in their charitable work than those who, from having once experienced the disorder, were relieved from all personal apprehension for the future, while they were best able to appreciate the misery of the sufferers.' Τὸν πονούμενον, for κάμνοντα, 'him who was labouring under the disease,' as occasionally in Herodot. and Aristoph., and often in Homer. Similar is the use of ταλαιπωρεῖσθαι for ταλαιπωρεῖν. In διὰ τὸ προειδέναι we have briefly expressed what, in less concise terms, would stand thus: 'because they knew by experience the disorder (its virulence), and could therefore pity the sufferers:' so making good the words of the poet, 'Haud ignara mali miseris succurrere disco.' Answering to the phrase here, ἐν τῷ θαρσαλέῳ εἶναι, is the Latin, *in bono animo esse*, and our *to be of good heart, of good courage*. Τὸ θαρσαλέον also occurs in Herodot. vi. 3, 9, and Zosim. iv. 40. Ἐπελάμβανε, *corripiebat, attacked*, as in Herodot. viii. 115, ἐπιλαβὼν λοιμὸς τὸν στρατὸν, and Hippocr. ap. Foes.

8. The full sense meant to be expressed in this section is, that 'they who escaped were both felicitated on their escape by the rest, (namely, those who were yet unattacked,) and they themselves, in the excess of their joy, entertained a light hope for the future, that they should never hereafter be destroyed by any other disease.' Of the phrase τὸ παραχρῆμα περιχαρές another example occurs in Dio Cass. xlvii. 12. Almost transcribed from these words of our author, ἐλπίδος τι εἶχον κούφης are the similar ones of Charit. vi. and evidently imitated from thence are the words of Appian, ii. 621, καί τί που καὶ κούφως (where read κούφης) εἶχον ἐλπίδος. Of the expression κούφη ἐλπίς, and κούφαι ἐλπίδες, examples occur in Find. Olymp. xiii. 116, and Herodian, ii. 8, 6. ix. 1. And so the *leves spes* of Horace: here, however, the epithet κούφη has reference, not, as it usually has, to that *emptiness* of hope by which it flatters and deceives, but the *buoyancy*, or sustaining power, of hope, as 'an anchor of the soul;' (gently alluded to by Soph. Aj. 558, κούφοις πτερύγεσιν βάσκων, where, indeed, one should have expected, not βάσκων, but rather αἴωρων: but there is there a commixture of two phrases, and κούφ. stands for κουφίζουσι.

Ch. LII. Our author now subjoins certain circumstances that might be thought to aggravate the evils of the pestilence, if not to account for its origin, i. e. the annoyance of a densely crowded population.

1. ἡ ξυγκομιδὴ—ἄστυ] Meaning, τὸ ξυγκομίζεσθαι, 'the removing of themselves,' &c., *migratio*. So in a passage of Liv. iii. 6, (evidently written with a view to the present,) we have, 'Grave tempus et forte annus pestilens erat urbi agrisque, nec

τας. 2. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρᾳ ἔτους διαιτωμένων, ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ, ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ τὰς κρήνας ἁπάσας ἠμιθνῆτες, τοῦ ὕδατος ἐπιθυμίᾳ. 3. τά τε ἱερά, ἐν οἷς ἐσκήνηντο, νεκρῶν πλέα ἦν, αὐτοῦ ἐναποθνησκόντων· ὑπερβιαζομένου γὰρ τοῦ κακοῦ, οἱ ἄνθρωποι οὐκ ἔχοντες ὅ,τι γένωνται, ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων ὁμοίως. 4. νόμοι τε πάντες ξυνεταράχθησαν οἷς ἐχρῶντο πρότερον

hominibus magis quam pecori ; et auxere vim morbi terrore populationis pecoribus agrestibusque *in urbem acceptis*.'

2. *οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν*, &c.] 'for there being no houses for them to inhabit in,' namely, from the want of room to build, and the want of means for their being built : see supra ch. 17. By *καλύβαις* are meant, 'huts made of boards,' &c. So Aristoph. Eq. 792, *τοῦτον ὁρῶν οἰκοῦντα ἐν ταῖς πιθακναῖσι καὶ γυπαρίοις*. Of *πνιγηραῖς* the sense is *narrow*, lit. *stifling*, as in several passages imitated from the present, e. gr. Jos. Bell. iii. 9, 1, where it is said of Cæsarea, *ἦν πνιγώδης θέρους* (scil. *ὥρᾳ*) *ὑπὸ καύματος* : and so Philostr. calls Athens itself, *πνιγηρὸν οἰκητήριον*. By *ὥρᾳ ἔτους* is to be understood, not, as many explain, 'time of year,' but *summer-time*, the height of summer, as appears from various passages imitated from the present, in Plut., Arr., Procop., and Dionys. Hal. *Οὐδενὶ κόσμῳ*, i. e. *πάνυ ἀκόσμως*, 'ita ut nulla haberetur ratio ordinis et disciplinæ publicæ.' Evidently imitated from which are the words of Liban. Or. 505, *ἀπέθνησκον οὐδενὶ κόσμῳ δαπανώμενοι*, and Arrian, E. A. i. 8, 14, *τοὺς Θηβαίους οὐδενὶ κόσμῳ ἔκτεινον*.

In the words following, *νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο*, we have one of those negligently worded forms of expression occasionally found in our author, and which are not to be too rigorously pressed on. We may best, with Pop., regard the words as standing for *ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο : νεκροὶ* being considered as the consequent to the words *ἐπ' ἀλλ. ἀποθ.*

ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο] 'they rolled along the streets, staggering about the fountains.' Comp. Aristid. iii. 404, *πάντα ἦν κυλινδουμένων, καὶ πιπτόντων, καὶ ἀπορουμένων*. So in Lucret. vi. 1263, we have, 'Multa siti prostrata viam per proque voluta Corpora, Silanos ad aquarum strata, jacebant — Multaque per populi passim loca prompta viasque Languida semianimo tum corpore membra videres.'

3. *ὑπερβιαζομένου—τοῦ κακοῦ*] 'the calamity exceeding all bounds.' So Joseph. p. 419, 26, *ὑπερβιαζομένου τοῦ κακοῦ*. Procop. 131, 33, *ὑπερβιαζομένου αὐτὸν τοῦ λιμοῦ* : also 146 and 240.

οὐκ ἔχοντες ὅ,τι γένωνται] 'not knowing what to have recourse to.' An Attic idiom, on which see Matth. Gr. Gr. § 488, 5, and Blomfield on Æschyl. Prom. 940.

ἱερῶν καὶ ὁσίων] The sense may be either 'sacred and profane,' or, 'sacred and civil ;' for,—as it is well remarked by Taylor on Æschin. p. 49,—'*ἱερὰ* ad religionem, *ὅσια* ad rempublicam spectant, quemadmodum inter res sacras et publicas distinguit jurisprudentia Romana.' Either signification is well supported ; the former, by several passages of the orators adduced in Steph. Thes. 7032, C and D ; the latter, by other passages adduced by that lexicographer, (7033, A.) from Antipho, *ἀμῦναι ὑπὲρ τῶν ἱερῶν καὶ ὁσίων*, and from Plato, *θεραπευτὴν ὁσίων τε καὶ ἱερῶν*. And hence may be emended a desperately corrupt passage of Jos. Ant. xiv. 12, 3, *καὶ πόλεων μήτε ἡρώων ἀποσχομένων*, where for *ἡρώων* read, from the best MS. (Leyd.) and Ruffinus, *ἱερῶν* : and for *πόλεων*, read *γ' ὁσίων*, the two letters Γ and Π being often confounded, as also Σ and Λ. This emendation is quite confirmed by what follows in the same passage, where it is said, by way of explanation, *τοὺς αἰτίους καὶ τῶν εἰς ἀνθρώπους παρανομιῶν καὶ τῶν εἰς θεοὺς ἀνομημάτων ἠμυνάμεθα*.

To return to the present passage ;—certain it is, that the two significations above mentioned, in effect, merge into each other ; but *sacred and civil* seems to deserve the preference.

4. *ξυνεταράχθησαν*] 'were confounded,' i. e. violated. Evidently imitated from this is a passage of Dio Cass. 253, 8, *ὥστε τὸν ὅμιλον—συνταραχθῆναι καὶ μήτε τοῦ θείου ἔτι φροντίσαι, ἀλλὰ πάντα τὰ περὶ τὰς ταφὰς νόμιμα συγχέαι*, &c. Similarly in a passage of Procop. it is said, *πάντα ἐν ἅπασι ξυνεταράχθη*. What these laws

περὶ τὰς ταφάς, ἔθαπτον δὲ ὡς ἕκαστος ἐδύνατο. 5. καὶ πολλοὶ ἐς ἀναισχύν ους θήκας ἐτράποντο, σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προτεθνάναι σφίσιν· ἐπὶ πυρὰς γὰρ ἀλλοτρίας, φθάσαντες τοὺς νήσαντας, οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον, οἱ δὲ, καιομένου ἄλλου, ἄνωθεν ἐπιβαλόντες ὃν φέροιεν ἀπῆλθον. LIII. Πρῶτόν τε ἦρξε καὶ ἐς τἆλλα τῇ πόλει ἐπὶ πλέον ἀνομίας τὸ

for burial were, may be seen in Petit. Legg. Att. p. 33, 598. The sense is elegantly expressed by Lucret. vi. 1276 : 'Nec mos ille sepulturæ remanebat in urbe, Ut prius hic populus semper consuerat humari: *Perturbatus* enim totus trepidabat, et unus Quisque suum pro re consortem mœstus humabat,' where Wakef. and Eich. wrongly edit *pius* instead of *prius*, (which word is sufficiently confirmed by this passage of our author,) also, for *trepidabat, repetebat*, though the former is perfectly suitable, while the latter is by no means so, and, indeed, has scarcely a glimmering of sense, merely arising, it may be supposed, from the *t* in *trepidabat* being faded off in some very ancient archetype. Finally, *pro re* there is *pro re nata*, and corresponds to the *ὡς ἐδύνατο* of our author.

5. *ἐς ἀναισχύντους θήκας ἐτράποντο*] A very unusual form of expression, which it is difficult to reconcile with the rules of correct writing. The Schol., Huds., Abr., Gottl., Pop., Jacobs, and Goell., regard it as an anomalous form of expression, to be resolved into what, according to more usual phraseology, would stand thus : *ἐς ἀναισχυντίαν ἐτράποντο, χρησάμενοι θήκαις ἀλλοτρίαις*, thus taking *θήκ.* in the sense *repositaria*, *sepulchres*, a signification which the word bears in a passage of Æschyl. Pers. 411, where see Blomf. And so the term was probably understood by Procop., as appears from his words, B. P. ii. 23, *τοὺς νεκροὺς ἐς ἀλλοτρίας θήκας ἐῤῥίπτουν* : yet, in thus taking *ἀναισχύντους* as standing for *ἀλλοτρίας* or *ξένας*, so great a harshness is involved, that we may better take *θήκας* as put for *ταφάς*, meaning, 'modes of burial ;' by which the sense will be, 'resorted to shameless modes of burying their dead.' Thus, as observes Arnold, *θήκη*, which is properly the *place* where the dead are deposited, is here used incorrectly (or impropriè) to denote 'the *act* of disposing of the dead.' Vain is it that Pop. urges, against this view, that the word *θήκη* does not bear that signification : certainly it does not *properly* ; but it seems to be here so *used* by our author, agreeably to his custom of deviating from the ordinary modes of expression. Nor does this suppose an anomaly greater than many elsewhere found in our author ; though good taste cannot approve of them, as being only suited to poetical phraseology. No other, indeed, can be the sense here intended ; for *ἀναισχ.* were a term little applicable to *place*, though sufficiently so to *action*, in which case the epithet is understood of the *agent*. And as the word *ταφὴ* signifies properly the *act* of *burying*, so might *θήκη* the act of *depositing*, though here it denotes the *act of laying* the dead any where for burial. Finally, the former interpretation is forbidden by the words following, which are evidently explanatory of the foregoing, —serving to indicate, that the dead were disposed of, not by being deposited in sepulchres, or inhumation, but in the rudest manner possible, by burning them on funeral pyres.

At *τῶν ἐπιτηδείων* must be supplied, from the subject-matter, (as in a passage of Dionys. Hal. p. 677,) the words *ἐς ταφάς*, as though *ταφὰς*, not *θήκας*, had preceded. Of the *complete* phrase an example occurs in Herodian, viii. 5, 18, *οὐκ ἐχόντων αὐτῶν τὰ πρὸς ταφὰς ἐπιτήδεια*, meaning, not only wood for the pyre, but garments, the fat of oxen, honey, spices, ointments, perfumes, &c. See Potter.

φθάσαντες τοὺς νήσαντας] 'having anticipated, been beforehand with, those that had raised the funeral pyre,' and were going to deposit their dead upon it. In *νήσαντας πυρὰν* we have a customary and conventional term, frequent in the Attic writers.

CH. LIII. Having stated the *physical* character of the pestilence, and noted the *circumstances* which attended it, our author now proceeds to detail the *moral consequences* thereof, as shown in its effects on the manners of the Athenian people—effects very similar to those so vividly portrayed by Livy, Boccaccio, Manzoni, De Foe, and Froissart in his description of the plague in the year 1348, who assure us that every bond of attachment was broken asunder ; that servants fled from their masters, wives from their husbands, children from their parents ; that laws were no longer in

νόσημα. 2. ῥᾷον γὰρ ἑτόλμα τις ἃ πρότερον ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὁρῶντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρότερον κεκτημένων, εὐθὺς δὲ τἀκείνων ἐχόντων. 3. ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξίουν ποιεῖσθαι, ἐφήμερα τά τε σώματα καὶ τὰ χρήματα ὁμοίως ἡγούμενοι. 4. καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν, ἄδηλον νομίζων εἰ, πρὶν ἐπ' αὐτὸ ἐλθεῖν, διαφθαρήσεται· ὅ τι δὲ ἤδη τε ἡδὺ καὶ πανταχόθεν τὸ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη. 5. θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μή, ἐκ τοῦ πάντας ὁρᾶν ἐν ἴσῳ ἀπολλυμένους,

force, and the greatest excesses were committed.

2. *ῥᾷον γὰρ ἑτόλμα τις—ποιεῖν*] The constr. is, *ἑτόλμα γάρ τις ῥᾷον* [*ταῦτα*], *ἃ πρότερον ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν*, i. e. as Jacobs explains, *εὐλαβεῖτο καὶ ἐφυλάττετο φαίνεσθαι καθ' ἡδονὴν ποιεῖν*. Compare a passage of Lysias, Areop. p. 276, referred to by Jacobs, *περὶ ὧν ἀπεκρυπτόμεθα μηδένα εἰδέναι*. The infin. here is explanatory of the foregoing verb, on which see Matth. Gr. Gr. § 534. Of the phrase *τὰ καθ' ἡδονήν*, (scil. *ὄντα*,) 'quæ grata sunt,' frequent examples are found in Xen., Plato, and the Attic writers. *Ἀγχίστροφον τὴν μεταβολήν*, 'the sudden change of fortune:' a phrase often occurring in Procop. and other writers, for which the *full* phrase is, *τὸ ἀγχ. τῆς τύχης*, found in Dionys. Hal. 570. The term *ἀγχίστροφος* properly signifies, *turning at a corner*, (*ἀγχὶ*, coming from *ἀγς*, *a corner*;) and hence it also bears the sense, *suddenly*. The genitives *τῶν εὐδαιμόνων* and *τῶν κεκτημένων* are genitives of *reference*, signifying 'in respect of,' on which see Matth. Gr. Gr. § 340.

3. *ὥστε ταχείας—ποιεῖσθαι*] lit. 'insomuch that they thought it right to make (or seek) quick enjoyments, with a view to gratification [only].' They were, it seems, desirous to snatch the enjoyment of such fugitive delights as presented themselves, regarding alike their lives and their possessions as only held by the tenure of a day; so, indeed, acting on the sensual maxim, 'Let us eat and drink, for to-morrow we die.'

4. *τὸ μὲν προσταλαιπωρεῖν—ἦν*] 'as to the labouring after what was esteemed honourable, no one was ready to do it.' On this use of the art. with the infin. mood, where the infin. alone would suffice, see Matth. Gr. Gr. § 542, obs. 2. Προσταλαιπωρεῖν is a very rare term; though I have noted it in Aristoph. Lys. 765, and Poll. vi. 139.

πρὶν ἐπ' αὐτὸ ἐλθεῖν] Meaning, 'before he attained the object he was in pursuit of,' (namely, *τὸ ἡδύ*, 'the pleasurable,' what ministered to his pleasure;) the words being meant, as Arnold observes, to distinguish the pursuit of virtue from the attainment to it. A long course of virtuous habits was necessary, before *τὸ καλὸν* could be acquired; that is, before a man could love goodness for its own sake, and could appreciate its intrinsic beauty and excellence. *Πανταχόθεν*, 'in any way.' In the terms following, *καλὸν καὶ χρήσιμον*, there is, perhaps, an allusion to the long-agitated philosophic question concerning *τὸ καλὸν* and *τὸ χρήσιμον*, the *honestum* and the *utile*. We have, indeed, no *art.* here; but that may be very well dispensed with, as in another passage infra v. 105, *τὰ μὲν ἡδέα καλὰ νομίζουσι, τὰ δὲ ξυμφέροντα δίκαια*.

5. *θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε*] Lucret. 'Nec jam religio divom neque numina magni Pendebantur.' Evidently imitated from these are the similar words of Procop. Vand. p. 133, *οὔτε θεῖον* (I conj. *θεοῦ*) *φόβος οὔτε ἀνθρώπων αἰδὼς*. That such should have been the case, is far from unaccountable, it being ever found, that *overwhelming* national calamity rather tends to suppress than strengthen religious principle; for, since true is the saying of Æschyl. Theb. 77, *πόλις εὖ πράσσουσα δαίμονας τίει*: so, the *converse*,—especially among those who looked to divine power only for *temporal* advantage,—was sure to produce the reverse; a *fact* to which Procop. and Josephus bear ample testimony. *Τὸ μὲν* depends upon *σέβειν*, and is to be referred to *τὸ θεῖον*, inherent in *θεῶν φόβος*.

τῶν δὲ ἁμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην γενέσθαι βιοὺς ἂν τὴν τιμωρίαν ἀντιδοῦναι· πολὺ δὲ μείζω τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμασθῆναι, ἣν πρὶν ἐμπεσεῖν εἰκὸς εἶναί τοῦ βίου τι ἀπολαῦσαι.

LIV. Τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπιέζοντο, ἀνθρώπων τε ἔνδον θνησκόντων καὶ γῆς ἔξω δῃουμένης. 2. ἐν δὲ τῷ κακῷ, οἷα εἰκός, ἀνεμνήσθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ πρεσβύτεροι πάλαι ᾄδεσθαι,

ἥξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ' αὐτῷ.

3. ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ λιμόν· ἐνίκησε δὲ ἐπὶ τοῦ παρόντος, εἰκότως, λοιμὸν εἰρῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἃ ἔπασχον τὴν μνήμην ἐποιοῦντο. ἢν δέ γε, οἶμαι, ποτὲ ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος, καὶ ξυμβῇ γενέσθαι λιμόν, κατὰ τὸ εἰκὸς οὕτως ᾄσονται. 4. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρηστηρίου τοῖς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν, εἰ χρὴ πολεμεῖν, ἀνεῖλε κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι. 5. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γιγνόμενα ἠκαζον ὁμοῖα εἶναι· ἐσβεβληκότων δὲ τῶν Πελοποννησίων ἡ νόσος

τῶν δὲ ἁμαρτημάτων οὐδεὶς—ἀπολαῦσαι] 'no one expecting that his existence would be prolonged till judgment should take effect, and he receive the punishment of his offences; nay, they supposed that a far heavier judgment—already denounced against them—hung over their heads; and before it fell upon them, they thought it right to snatch some enjoyment of life.' It is meant, that they considered themselves as criminals condemned to death, expecting every instant the execution of their sentence. A metaphor this, with which we may compare the similar one, in a passage of St. Paul, 2 Cor. i. 9, 'But we had the sentence of death in ourselves, that we should not trust in ourselves,' &c.; the Apostle meaning to say, that 'he was like one who lies under condemnation to death; over whom the sword of the law is continually suspended.' In like manner, in Jos. Ant. xvii. 6, 2, death is spoken of as *τὸ κατεψηφισμένον*, scil. *τῶν ἀνθρώπων*. See also Philostr. V. Ap. vii. 28. And so St. Augustin, de urbis Romæ excidio, ch. vi. says, when speaking of the *cloud of fire* which was seen for one whole night to hang over Constantinople, (in the reign of Arcadius,) that 'people who had not received baptism before, now impatiently desired it, in order to escape, not the temporal fire, which they saw themselves threatened with, but that eternal one, which they dreaded.'

CH. LIV. 2. *φάσκοντες οἱ πρεσβύτεροι*] Nom. absol. See Matt. Gr. Gr. § 562, 1.

ἥξει—ἅμ' αὐτῷ] Founded on Hom. Il. A. 61, *Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς*.

3. *μὴ λοιμὸν—ἀλλὰ λιμὸν*] These two words are often confounded in MSS., from strong similarity of sound, nay, as having been originally the same, the idea of *wasting* being common to both. See my note on Matt. xxiv. 7, and on Rev. vi. 8.

ἐνίκησε δὲ—λοιμὸν εἰρῆσθαι] Supply *ἡ δόξα*, 'the opinion prevailed:' a form of expression, on which see Steph. Thes. vi. 388, A, and comp. Æschyl. Choëph. 671, *εἶτ' οὖν κομίζειν δόξα νικήσει φίλων*, &c. *Εἰκότως* stands for *ὡς εἰκὸς*, meaning, 'it was likely they should,' or, 'with reason;' as infra iii. 2. And so *οἷον εἰκὸς* elsewhere. With the phrase following, *πρὸς ἃ ἔπασχον τὴν μνήμην ἐποιοῦντο*, 'made their recollections in conformity to, or to square with,' comp. supra i. 140, *πρὸς δὲ τὰς ξυμφορὰς καὶ γνώμας τρεπομένους*.

5. *ὁμοῖα εἶναι*] 'to be suitable thereto.'

ἤρξατο εὐθύς. 6. καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ τι ἄξιον καὶ εἰπεῖν· ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα. 7. ταῦτα μὲν τὰ κατὰ τὴν νόσον γενόμενα.

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδίον, παρῆλθον ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου, οὗ τὰ ἀργύρεια μέταλλά ἐστιν Ἀθηναίοις. 2. καὶ πρῶτον μὲν ἔτεμον ταύτην ᾗ πρὸς Πελοπόννησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς Εὔβοιάν τε καὶ Ἄνδρον τετραμμένην. 3. Περικλῆς δὲ, στρατηγὸς ὢν καὶ τότε, περὶ μὲν τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν αὐτὴν γνώμην εἶχεν, ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ. LVI. Ἔτι δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν ἐς τὴν Παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοποννήσῳ παρεσκευάζετο, καὶ ἐπειδὴ ἑτοῖμα ἦν, ἀνήγετο. 2. ἦγε δ' ἐπὶ τῶν νεῶν ὁπλίτας Ἀθηναίων τετρακισχιλίους καὶ ἱππέας τριακοσίους ἐν ναυσὶν ἱππαγωγοῖς, πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις· ξυνεστρατεύοντο δὲ καὶ Χῖοι καὶ Λέσβιοι πεντήκοντα ναυσίν. 3. ὅτε δὲ ἀνήγετο ἡ στρατιὰ αὕτη Ἀθηναίων, Πελοποννησίους κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ Παραλίᾳ. 4. ἀφικόμενοι δὲ ἐς Ἐπίδαυρον τῆς Πελοποννήσου, ἔτεμον τῆς γῆς τὴν πολλὴν, καὶ πρὸς τὴν πόλιν προσβαλόντες, ἐς ἐλπίδα μὲν ἦλθον τοῦ ἑλεῖν· οὐ μέντοι προεχώρησέ γε. 5. ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμον τήν τε Τροιζηνίδα γῆν καὶ τὴν Ἁλιάδα καὶ τὴν Ἑρμιονίδα· ἔστι δὲ πάντα ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. 6. ἄραντες δὲ ἀπ' αὐτῶν ἀφίκοντο ἐς Πρασιὰς, τῆς Λακωνικῆς πόλισμα ἐπιθαλάσσιον, καὶ τῆς τε γῆς ἔτεμον, καὶ αὐτὸ τὸ πόλισμα εἷλον καὶ ἐπόρθησαν. ταῦτα δὲ ποιήσαντες ἐπ' οἴκου ἀνεχώρησαν. 7. τοὺς δὲ Πελοποννησίους οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ ὄντας, ἀλλ' ἀνακεχωρηκότας. LVII. Ὅσον δὲ χρόνον οἱ

6. ὅ τι ἄξιον καὶ εἰπεῖν] 'in any considerable degree,' lit. 'any thing worth mentioning.' Ἐπενείματο, 'devastated,' lit. *eat up*. The word is used of any sudden and wide-spread devastation.

Ch. LV. 1. τὴν Πάραλον γῆν καλουμένην] A tract of country which comprehended the narrow part of that triangle, or horn, of which Attica consists (the apex of which is the promontory of Sunium): see more in Col. Leake's Attica, i. 412. ii. 12. 16. 24, 25. On Mount *Laurium* and its silver mines, see Leake's Attica, i. 471. ii. 3. 65. 274.

2. I have here followed Poppo, Bekk., and Goell., in editing ᾗ, for ἣ, though on the authority of only a few MSS., and that because it is required by the sense, which is 'eam partem hujus terræ quâ.'

Ch. LVI. 1. ἐπειδὴ ἑτοῖμα ἦν] scil. τὰ παρεσκευασμένα, 'when the things prepared were ready.' Comp. ii. 98.

4. προεχώρησε] 'processit,' 'succeeded.' Supp. from the context, ἡ πεῖρα, or τὸ ἑλεῖν from the preceding; as infra ch. 58 ἡ αἵρεσις τῆς πόλεως is *expressed* in a similar phrase.

6. ἐς Πρασιὰς] On this place see my note in Transl., and Leake's Morea, vol. ii. 484. This unfortunate city was not only taken and sacked on the present occasion, but twice afterwards in the Peloponnesian war; in allusion to which, Aristoph. Pac. 241, Ἰὼ Πρασιαὶ τρισάθλιαι.

τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων, καὶ οἱ Ἀθηναῖοι ἐστράτευον ἐπὶ τῶν νεῶν, ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους ἔφθειρε καὶ ἐν τῇ πόλει· ὥστε καὶ ἐλέχθη τοὺς Πελοποννησίους δείσαντας τὸ νόσημα,—ὡς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει εἴη, καὶ θάπτοντας ἅμα ᾐσθάνοντο,—θᾶσσον ἐκ τῆς γῆς ἐξελθεῖν. 2. τῇ δὲ ἐσβολῇ ταύτῃ πλεῖστόν τε χρόνον ἐνέμειναν καὶ τὴν γὴν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

LVIII. Τοῦ δ' αὐτοῦ θέρους Ἄγνων ὁ Νικίου καὶ Κλεόπομπος ὁ Κλεινίου, ξυστράτηγοι ὄντες Περικλέους, λαβόντες τὴν στρατιὰν ἣπερ ἐκεῖνος ἐχρήσατο, ἐστράτευσαν εὐθὺς ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Ποτίδαιαν ἔτι πολιορκουμένην· ἀφικόμενοι δὲ, μηχανάς τε τῇ Ποτιδαίᾳ προσέφερον, καὶ παντὶ τρόπῳ ἐπειρῶντο ἑλεῖν. 2. προὐχώρει δὲ αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε τἆλλα τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος, ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιὰν, ὥστε καὶ τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ τῆς ξὺν Ἄγνωνι στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας. (Φορμίων δὲ καὶ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ Χαλκιδέας.) 3. ὁ μὲν οὖν Ἄγνων ταῖς ναυσὶν ἀνεχώρησεν ἐς τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὁπλιτῶν χιλίους καὶ πεντήκοντα τῇ νόσῳ ἀπολέσας ἐν τεσσαράκοντα μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων οἱ Ἀθηναῖοι, ὡς ἥ τε γῆ αὐτῶν ἐτέτμητο τὸ δεύτερον, καὶ ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἠλλοίωντο τὰς γνώμας, καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ εἶχον, ὡς πείσαντα σφᾶς πολεμεῖν, καὶ δι' ἐκεῖνον ταῖς ξυμφοραῖς περιπεπτωκότες· πρὸς δὲ τοὺς Λακεδαιμονίους ὥρμηντο ξυγχωρεῖν. 2. καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς, ἄπρακτοι ἐγένοντο. 3. πανταχόθεν τε τῇ γνώμῃ ἄποροι καθεστῶ-

Ch. LVII. 1. θάπτοντας—ᾐσθάνοντο] Matth., Goell., and Arnold understand this, of their perceiving the flames and smoke of the funeral pyres. Yet, besides this, it may be understood of *interring* without the walls in the Ceramicus exterior: see ch. 34, 5. Indeed, θάπτειν was, as Arnold observes, 'applied generally to any manner of performing the funeral rites, whether by interment or by burning; as appears from Herodot. v. 8, ἔπειτα δὲ θάπτουσι, κατακαύσαντες, ἢ ἄλλως γῇ κρύψαντες, where Wess. annotates, "Igne sepeliunt, θάπτουσι πυρὶ, ut in Æl. H. An. x. 22."'

Ch. LIX. 1. ἠλλοίωντο τὰς γνώμας] 'changed their sentiments.' Of this rare signification of the verb, an example occurs also in Dio Cass. p. 344, 22, ἠλλοιώθη.

ἐν αἰτίᾳ εἶχον] So at i. 35. v. 6. Dion. Hal. 491 and 548, ἐν αἰτίᾳ εἶχον τοὺς δ. Herodian vi. 7, 8.

2. ἄπρακτοι ἐγένοντο] scil. οἱ πρεσβεῖς.

3. πανταχόθεν—καθεστῶτες] A phrase this, signifying, 'to be encircled and hemmed in with such difficulties on all sides (πανταχόθεν) as to be utterly at a loss to know which way to turn, or what course to take.' So, in a passage of St. Paul, 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι,

τες, ἐνέκειντο τῷ Περικλεῖ. 4. ὁ δὲ, ὁρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαίνοντας, καὶ πάντα ποιοῦντας ἅπερ αὐτὸς ἤλπιζε, ξύλλογον ποιήσας, (ἔτι δ' ἐστρατήγει) ἐβούλετο θαρσῦναί τε καὶ, ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης, πρὸς τὸ ἠπιώτερον καὶ ἀδεέστερον καταστῆσαι· παρελθὼν δὲ ἔλεξε τοιάδε.

LX. "Καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται, (αἰσθάνομαι γὰρ τὰς αἰτίας,) καὶ ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον, ὅπως ὑπομνήσω καὶ ‡ μέμψωμαι, εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλεπαίνετε, ἢ ταῖς ξυμφοραῖς εἴκετε. 2. ἐγὼ γὰρ ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην ὠφελεῖν τοὺς ἰδιώτας, ἢ καθ' ἕκαστον

ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι.

4. ἐβούλετο θαρσῦναι — καταστῆσαι] 'he wished both to hearten them, and, by drawing off the irritation of their feelings, to bring them to a calmer and less dispirited state of mind.' So infra ch. 65, ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. Of the same nature with the phrase πρὸς τὸ ἠπιώτερον is another, ἐπὶ τὸ βέλτιον; the article in such cases being always used with reference to some subst. understood.

CH. LX. The present speech commences with somewhat of abruptness, (like that of Alcibiades, vi. 16,) agreeably to the *indignant* character it breathes, and the *air of authority*, which became one who, as it is said infra ch. 65, οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ (τοῦ πλήθους) ἢ αὐτὸς ἦγε,—ἔχων ἐπ' ἀξιώσει καὶ πρὸς ὀργήν τι ἀντειπεῖν.

1. καὶ προσδεχομένῳ, &c.] The καὶ before προσδεχ. has corresponding to it the καὶ before ἐκκλησίαν. Pericles ably prefaces what he is going to say, with telling them *why*, and for what purpose, he had convened the assembly. He then proceeds to expostulate with his hearers on the injustice of the displeasure they evinced towards him, and appeals to their own equitable unbiassed sense of his ability, patriotism, and integrity.

Similar to the construction here, γεγένηταί μοι προσδεχομένῳ, (on which see Matth. Gr. Gr. § 388, ε.) is that of γίγνεσθαι, or εἶναι βουλομένῳ or βουλομένοις, supra ch. 3. Of this phrase with προσδέχεσθαι, the only examples known to me are infra vi. 46, τῷ N. προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγ., and Arrian, E. A. i. 22, 1, οὐδὲ προσδεχομένοις Μακεδόσιν ἦν. In fact the rule comprehends all verbs of *willing* or *wishing;* and also, as included in the latter, those of *expecting*. The words following, τὰ τῆς ὀργῆς, may be rendered, 'these manifestations of your anger:' or we may regard them as falling under the rule by which 'a substantive in the genit. is put with the art. in the nomin. for the nomin. of the subst.;' an idiom frequently occurring in our author, as iv. 54. viii. 77, and on which see Matth. Gr. Gr. § 284, 285. The expression is evidently imitated by Plut. Brut. 21, ὅταν παρακμάσῃ καὶ μαρανθῇ τὸ τῆς ὀργῆς, where the true reading is probably τὰ τῆς ὀργῆς. By an evident imitation of the present passage, an oration in Aristid. iii. 650, similarly commences with, καὶ προσεδόκων ταῦτα, ὦ Ἀθηναῖοι, καὶ ἀδικεῖτε ὅτι ὀργίζεσθε.

μέμψωμαι] For this Bekk. edits, from two MSS., μέμψομαι: but I have thought proper, with Poppo and Goell., to retain the common reading. Poppo here censures the temerity of Bekk. in altering, in various passages, the aor. subjunct. into the fut. indic., on such slender authority of MSS.—yet, as MSS. in such minute variations as the present, have but little authority, I should not object to the change where decided propriety of language might require it: and I fully agree with Arnold, that 'wherever ὅπως can be brought to bear the sense of *how*, (as after ὁρᾶν, πράσσειν, σκοπεῖν, παρασκευάζεσθαι, or any similar verbs,) we may without scruple introduce the fut. indic. instead of the aor. subjunct.:' but where the sense is simply 'in order that,' 'with a view to,' the condemnation of the aor. form should be qualified. Besides, as Arnold observes, 'considering that Bekk. himself reads at viii. 109, πορεύεσθαι διενοεῖτο — ὅπως μέμψηταί τε καὶ ἀπολογήσηται, if the aor. subj. is right in one of these cases, it must be surely so in the other.'

2. ἡγοῦμαι πόλιν, &c.] Render, 'I am of opinion, that a state which enjoys public prosperity is more promotive of the welfare of private persons, than one in prosperity

τῶν πολιτῶν εὐπραγοῦσαν, ἀθρόαν δὲ σφαλλομένην. 3. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτὸν, διαφθειρομένης τῆς πατρίδος, οὐδὲν ἧσσον ξυναπόλλυται, κακοτυχῶν δὲ ἐν εὐτυχούσῃ πολλῷ μᾶλλον διασώζεται. 4. ὁπότε οὖν πόλις μὲν τὰς ἰδίας ξυμφορὰς οἷά τε φέρειν, εἷς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ, καὶ μὴ ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ' οἶκον κακοπραγίαις ἐκπεπληγμένοι, τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, καὶ ἐμέ τε τὸν παραινέσαντα πολεμεῖν, καὶ ὑμᾶς αὐτοὺς οἳ ξυνέγνωτε δι' αἰτίας ἔχετε. 5. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἴομαι ἧσσον εἶναι γνῶναί τε τὰ δέοντα καὶ ἑρμηνεῦσαι ταῦτα, φιλόπολίς τε καὶ χρημάτων κρείσσων. 6. ὅ τε γὰρ γνοὺς καὶ μὴ

indeed, *individually*, but *collectively* brought to ruin.' So Livy, xxvi. 36, 'Respublica incolumis et privatas res facile salvas præstat; publica prodendo, tua nequidquam serves.' Ὀρθουμένην, lit. 'what goes right,' as a vessel well steered and ably managed; for I apprehend there is here a *nautical* metaphor, as in Dionys. Hal. Ant. p. 1833, 12, ἐν ὀρθῇ πλεῖν παρέχουσα ὑμῖν τῇ πόλει: and so a little before, in the same writer, τόδε τὸ σκάφος ἀνετράπη, as said of the vessel of the state. Compare also Hor. Carm. i. 14, 1, O Navis, &c. As respects the *sentiment*, well is it observed by Bp. Sanderson, Serm. on Job xxix. 14, 'We much deceive ourselves if we think our own private good to be severed from the public; and so neglect the public employment, to follow our own private affairs. For the *private* is not distinguished from the *public*, but *included* in it; and no man knoweth what mischiefs unawares he prepareth for his private estate in the end, whilst thinking to provide well enough for himself, he cherisheth, in the mean time, or suffereth abuses in the public.'

ἀθρόαν] This use of ἀθρόος is found at i. 141, τὸ κοινὸν ἀθρόον φθειρόμενον: and Eurip. And. 481, σοφῶν τε πλῆθος ἀθρόον ἀσθενέστερον φαυλοτέρας φρενὸς αὐτοκρατοῦς.

σφαλλομένην] 'ruined.' So iii. 37, σφάλλουσι τὰς πόλεις: an agonistic metaphor.

3. καλῶς φερόμενος] for καλ. πράσσων. So φέρεσθαι is used in the best writers, with εὖ, or πλέον, or καλῶς, and κακῶς, or χεῖρον.

κακοτυχῶν] A very rare word, which I have only found elsewhere in Procop. 202 and 275.

4. τὰς ἰδίας ξυμφορὰς] Meaning, the Schol. remarks, not ἑαυτῆς, but τὰς τῶν καθ' ἕκαστον ἀνθρώπων καὶ μερικὰς δυστυχίας. The words following, καὶ μὴ ὃ νῦν ὑμεῖς δρᾶτε, are for καὶ μὴ δρᾶν, ὃ νῦν ὑμεῖς δρᾶτε. So it is remarked by Herm. on Vig. p. 761, 'Res per verbum δρᾶν universe designata, deinde, non addito pronomine οἵ, pluribus explicatur.'

ἐκπεπληγμένοι] 'struck with consternation.' So Plut., ἐκπεπληγμένος ὑπὸ τῆς ξυμφορᾶς. Æschyl. Pers. 295, ἐκπεπληγμένη κακοῖς.

ἀφίεσθε] 'let go;' for ἀφίεσθαι: by a sort of abandonment of the construction, with accommodation to ὑμεῖς. Ἀφίεσθαι properly signifies to 'let go one's hold of,' but is found in the sense *relinquere, desrere*, &c. in Xen. Cyr. ii. 1, 8, and elsewhere.

οἳ ξυνέγνωτε] 'who jointly determined on.'

5. οὐδενὸς ἧσσον] An elegant use. So οὐδενὸς ὕστερος, ἐλάσσων, χείρων, μείων, &c.

In the words following, γνῶναι—ταῦτα, we have a sort of definition of the qualifications proper to a statesman and orator, which has been (as I have shown in my note in Transl.) very extensively imitated. In χρημάτων κρείσσων, 'superior to base lucre,' we have an elegant phrase, which occurs also in Plut. Pericl. ch. 26. Aristid. iii. 197. Eurip. Dan. fragm. 3. Liban. Epist. 1450, and is akin to the more usual χρημάτων ἧσσων, which occurs in Aristoph. Plut. 362, and elsewhere.

In thus speaking, Pericles, according to a writer quoted in Fabr. Bibl. t. viii. 848, arrogates to himself every virtue: and in this view Aristides, iii. 650, observes that his words are equiv. to εἰμὶ ὑμῶν πάντα ἄριστος—ὥσπερ Ζεύς τις Ὁμηρικός. This, however, surely proceeds upon mere misrepresentation. The speaker does but claim to himself the qualifications of an accomplished orator, and the virtue of a disinterested patriot: and these qualities his very enemies did not deny him.

σαφῶς διδάξας, ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη· ὅ τ' ἔχων ἀμφότερα, τῇ δὲ πόλει δύσνους, οὐκ ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε, χρήμασι δὲ νικωμένου, τὰ ξύμπαντα τούτου ἑνὸς ἂν πωλοῖτο. 7. ὥστ', εἴ μοι, καὶ μέσως ἡγούμενοι μᾶλλον ἑτέρων προσεῖναι αὐτά, πολεμεῖν ἐπείσθητε, οὐκ ἂν εἰκότως νῦν τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. LXI. Καὶ γάρ, οἷς μὲν αἵρεσις γεγένηται τἆλλα εὐτυχοῦσι, πολλὴ ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν ἢ εἴξαντας εὐθὺς τοῖς πέλας ὑπακοῦσαι, ἢ κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπτότερος. 2. καὶ ἐγὼ μὲν ὁ αὐτός εἰμι, καὶ οὐκ ἐξίσταμαι· ὑμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη

6. ἐν ἴσῳ—ἐνεθυμήθη] 'is in the same state as if he never had the conceptions.' Καὶ εἰ μὴ is rightly edited by Bekk., Goell., and Poppo, for εἰ καὶ μή. For (as Goell. observes) *perinde ac si* is the sense required; whereas εἰ καὶ can only signify *etsi*. I could adduce many instances of a similar confusion of εἰ καὶ and καὶ εἰ. Ἐν ἴσῳ is for ἴσως, as vii. 76, ὁμοίως καὶ εἰ.

At οὐκ ἂν ὁμοίως supply from the context ὥσπερ ἂν λέγοι, εἰ φιλόπολις εἴη. It is meant (as Poppo points out) that the four virtues of the statesman just spoken of, cannot be separated, but that each one needs the rest. Οἰκείως here signifies *convenienter*, 'suitably to,' *è re civitatis*, as in various passages of Xen., Polyb., Diod. Sic., and other writers. Of the term προσεῖναι, as thus used in the sense *insuper esse*, *inesse*, examples are found in Xen. Mem. iii. 10, 12, and various passages of Dionys. Hal. By τοῦδε is meant (as Goell. observes) τοῦ εὖνου τῇ πόλει, to be fetched from the foregoing τῇ πόλει δύσνου.

At χρήμασι νικώμενου supply αὐτοῦ; the sense being, 'but he be enslaved to lucre,' as Æschyl. Ag. 333, κέρδεσιν νικωμένου. With the expression following, τὰ ξύμπαντα—πωλοῖτο, 'all would be sold [by him] for this one thing,' compare Xen. Ages. i. 18, ἀντιπροῖκα τὰ πάντα ἐπωλεῖτο.

7. καὶ μέσως] 'even in a moderate degree,' for μετρίως, as in Eurip. Herc. Fur. 58, καὶ μέσως εὔνους. Μᾶλλον ἑτέρων is equiv. to μᾶλλον ἢ ἑτέροις. See Matth. Gr. Gr. § 524, 2. Τοῦ γε ἀδικεῖν, 'of having injured you,' namely, by proposing wrong measures: meaning to say, that if any thing be wrong in the measures, *they* must *partake* in the blame.

CH. LXI. The speaker now enters into a defence of the counsel he had given.

1. καὶ γάρ, &c.] 'now as for those who, in other respects fortunately circumstanced, have a free choice of action, (namely, to go to war, or not,) it were arrant folly in them to go to war.' Of the words following, εἰ δ' ἀναγκαῖον ἦν—μεμπτότερος, the general sense is well expressed by Poppo as follows: 'Si cum, qui, sicut nos Athenienses, bellum contra alios inceperit, eo tempore, quo id incepit, necesse erat aut, si cessisset, aliis statim parere, aut, si periculum subisset, servari, is, qui isto tempore periculum subterfugerit, majorem reprehensionem meretur, quam ille, qui hoc fortiter susceperit.' Τἆλλα εὐτυχοῦσι is well rendered by Goell. 'dum ceterum liberi manentes de suo jure nihil cedunt:' and he observes that εὐτυχεῖν or εὐδαίμων εἶναι in our author signifies 'to be free,' 'to enjoy civil freedom.' See supra ch. 43 and 45. Μεμπτότερος, 'is rather blameable.' Poppo remarks that 'the imperf. is here very properly used, since the speaker has reference to the time when the Lacedæmonians had sent the last ambassadors to Athens, i. 139; and he, in allusion to their demands, said to the citizens, ch. 141, αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν πρίν τι βλαβῆναι.'

2. The speaker now proceeds to say, that 'nothing has yet happened to change his own opinion as to the necessity and expediency of the war, nor ought *they* to let their sober convictions be unsettled by their private misfortunes, or by an unforeseen disaster.'

ὁ αὐτός εἰμι] scil. τῇ γνώμῃ, as infra iii. 38. Of the phrase ὁ αὐτός εἰμι, rare in this sense, examples occur in Plut. Arat. 30. Theogn. Sent. 324, and Eurip. Phœn. 935. The *contrary* phrase is οὐκ ἐξίσταμαι, scil. τῆς γνώμης: as Aristid. ii. p. 138, where it is said, with allusion to the present case, [Περικλῆς] οὐδ' ἐξέστη τῆς ἀρχαίας γνώμης. Soph. Antig. 1105, καρδίας (for γνώμης) ἐξίσταμαι. Comp. with the present a very similar passage of Demosth. Olynth. ii. p. 24, 10.

ὑμῖν πεισθῆναι μὲν ἀκεραίοις, μεταμέλειν δὲ κακουμένοις, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ, τῆς δὲ ὠφελείας ἄπεστιν ἔτι ἡ δήλωσις ἅπασι· καὶ μεταβολῆς μεγάλης, καὶ ταύτης ἐξ ὀλίγου ἐμπεσούσης, ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἃ ἔγνωτε. 3. δουλοῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδόκητον, καὶ τὸ πλείστῳ παραλόγῳ ξυμβαῖνον· ὃ ὑμῖν, πρὸς τοῖς ἄλλοις, οὐχ ἥκιστα καὶ κατὰ τὴν νόσον γεγένηται. 4. ὅμως δὲ πόλιν μεγάλην οἰκοῦντας, καὶ ἐν ἤθεσιν ἀντιπάλοις αὐτῇ τεθραμμένους, χρεὼν καὶ ‡ ξυμφοραῖς ‡ ταῖς μεγίσταις ἐθέλειν ὑφίστασθαι,

καὶ τὸν ἐμὸν λόγον, &c.] Repeat ἐπειδὴ ξυνέβη, 'and since it has happened that my counsel does not seem right.' By the words ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης it is intimated *why* the thing so appeared, namely, from the weakness of their own judgment, whereby they could not measure the rectitude of his counsels: and the reason of the change in their views is indicated by the words following, διότι τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ—ἅπασι, 'because the ills or pains it brings with it, now occupy the feelings of each of you, while the advantages hereafter resulting are as yet to all unseen.' Τὸ λυποῦν stands for ἡ λύπη, as often in the Attic writers; and ἔχει for κατέχει. Similarly in Eurip. Hippol. 693, we have, τὸ γὰρ δάκνον, σου τὴν διάγνωσιν κρατεῖ, *tuum rectum judicium superat*, 'masters the faculty of discernment.' Τῆς ὠφελείας ἡ δήλωσις, 'the manifestation of the advantage.' This change in their judgment is further indicated by the words following, which declare it to be occasioned by the great *change of circumstances*; the *reverse* being so great, and that taking place unexpectedly,—as it is said elsewhere, μέγας ὁ παράλογος—καὶ ἐξ ὀλίγου, scil. χρόνου: and so Eurip. Herc. Fur. 1290, κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ Αἱ μεταβολαὶ λυπηρόν. In ταπεινὴ—ἐγκαρτερεῖν, &c., 'is too weak to,' &c., we have the use of positive for compar., as in Jos. Ant. xiii. 16, 1, ἀσθενὴς πράγματα διοικεῖν. See Matth. Gr. Gr. § 448, obs. 6. The word ὥστε is here to be understood, which is *expressed* in Xen. Cyr. iv. 5, 15, ὀλίγοι ἐσμὲν, ὥστε ἐγκρατεῖς εἶναι: and Mem. ii. 6, 22, ἐγκαρτερεῖν ὥστε μὴ λυπεῖν. In ἐγκαρτερεῖν ἃ ἔγνωτε, 'to persevere in your resolves,' the ἃ stands, by a common Atticism, for οἷς: as in Xen. Hippag. viii. 22, δυνήσονται ἃ ἂν γνῶσιν ἐγκαρτερεῖν. Procop. p. 337, γενναῖος δὲ ὃς ἂν ἐγκαρτερῇ τὰ δυνατώτατα. Διάνοια here signifies, not *intention* or *purpose*, but *determination* or the power by which the will is determined: it being meant, that 'not only was the judgment too weak to discover the right course, but the will was too weak to carry into effect its resolves.'

3. Here the speaker enlarges on the idea just before suggested in ἐξ ὀλίγου ἐμπ. In δουλοῖ φρόνημα there is an elegant use of δουλ., as in Eurip. Hipp. 426, δουλοῖ γὰρ ἄνδρα κἂν θρασύσπλαγχνος ᾖ: and Menal. frag. ix. 4. Plut. Demetr. 29. And so our poet Gray, in his Ode to Adversity: 'Relentless power, Thou tamer of the human breast, *Bound in thy adamantine chain.*' On the term παραλόγῳ, see note at i. 78. Πρὸς τοῖς ἄλλοις, 'besides other matters of grief.' Evidently imitated from this passage of our author, is one of Dio Cass. 305, 32, and another of Procop. 123, 10.

4. Pericles now exhorts them to show themselves worthy of the greatness of their country, by forgetting their private sufferings in their anxiety for its general honour and welfare.

ἐν ἤθεσιν ἀντιπάλοις αὐτῇ τεθραμμένους] 'trained up in manners and habits of life correspondent to [that greatness],' lit. *like-matched*. In ξυμφοραῖς—ὑφίστασθαι the construction with the dat. is very rare, yet found in the common text of Eurip. Herc. Fur. 1320, Ταῖς συμφοραῖς γὰρ ὅστις οὐκ ἐπίσταται, Θνητὸς πεφυκὼς, ὃν τρόπον χρεὼν φέρειν, Οὐδ' ἀνδρὸς ἂν δύναιθ' ὑποστῆναι βέλος: with which we might compare the similar expression in Shakspeare, 'to bear the *arrows* of outrageous fortune:' and though there Hermann and Matthiæ have edited, from several MSS.,—supported by the usage of that author elsewhere,—τὰς συμφορὰς, yet the dat. is sufficiently confirmed by that use of ὑφιστ. by which it signifies 'to *await* an enemy,' 'to *meet* him,' *excipere, subsistere alicui*. And indeed as the sense here is

καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν· (ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρχούσης δόξης αἰτιᾶσθαι ὅστις μαλακίᾳ ἐλλείπει, καὶ τῆς μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμενον·) ἀπαλγήσαντας δὲ τὰ ἴδια, τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι. LXII. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηταί τε πολὺς, καὶ οὐδὲν μᾶλλον περιγενώμεθα, ἀρκείτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον· δηλώσω δὲ καὶ τόδε, ὅ μοι δοκεῖτε οὔτ' αὐτοὶ πώποτε ἐνθυμηθῆναι, ὑπάρχον ὑμῖν, μεγέθους πέρι ἐς τὴν ἀρχὴν, οὔτ' ἐγὼ ἐν τοῖς πρὶν λόγοις,—οὐδ' ἂν νῦν ἐχρησάμην, κομπωδεστέραν ἔχοντι τὴν προσποίησιν, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ τὸ εἰκὸς ἑώρων. 2. οἴεσθε μὲν γὰρ τῶν ξυμμάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίνω δύο μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ θαλάσσης,

'to *endure*,' literally, 'to bear up under,' the accus., found in two MSS. and in Dionysius, was probably written by our author, especially as the accus. is found at iv. 59 and 127.

In the words following, ἐν ἴσῳ γὰρ, &c., we have a parenthetical remark, intended to work on the *pride* of those addressed. Render, 'for men think themselves alike in censuring him who through pusillanimity falls short of the glory already his own, as they do in hating him who daringly stretches or strives after, aims at, what does not belong to him.' Μισεῖν here, as occasionally elsewhere, both in the classical and scriptural writers, expresses the idea of *strong reprobation*. With the phrase τῆς ὑπαρχούσης δόξης—ἐλλείπει, compare Lesbon. 171, 12, ἐλλιπόντων δὲ ἡμῶν τὴν προθυμίαν, where, for τὴν προθυμίαν, I conj. τῆς προθυμίας. And so in another passage of Lesbon. 171, 38, we have, δίκαιον δὲ τούτων τινὰ μὴ ἐλλείπειν: and in Æschin. p. 43, 41, ὁ μηδὲν, ὧν ἦν δυνατὸς, ἐλλείπων.

ἀπαλγήσαντας τὰ ἴδια] 'having ceased to grieve for, having become callous to our private calamities.' Of this rare use of ἀπαλγ. (as of *dedolere* in Latin) examples are found in Plut. Cleom. 22, ἀπαλγήσας τὸ πένθος: and Aristid. ii. 356, B, ἃ γὰρ οὐκ ἔστι κατ' ἀξίαν δδύρασθαι πῶς οὐκ ἀπαλγήσαντας ἐᾷν: and ii. 371, A, ἀπαλγήσαντας ἐᾷν: on which sense of ἀπο see my note at Ephes. iv. 19. Of ἀντιλαμβάνεσθαι, just after, the sense is, 'apply yourselves to promote,' lit. 'lay hold of, in order to keep up.' See my note on a passage of St. Luke, i. 54.

Ch. LXII. 1. τὸν πόνον, &c.] Render, 'as to the *labour* [of the war];' for the αὐτὸν, which follows, is pleonastic: on which see Matth. Gr. Gr. § 472. The construction is, ἀρκείτω — ἐκεῖνα, ἐν οἷς ἄλλοτε — ἀπέδειξα οὐκ ὀρθῶς ὑποπτεύεσθαι, μὴ ὁ πόνος γένηταί τε πολὺς καὶ οὐδὲν μᾶλλον περιγενώμεθα.

οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον] 'that to be a vain notion,' 'a groundless suspicion.' The particip. is here put in the masculine, and not—as one might have expected—the neuter, because πόνον, a little before, though of the masc. *gender*, has a neuter *sense*, denoting 'the idea concerning the labour and sufferings of the war.'

δηλώσω δὲ καὶ τόδε—ἀρχὴν] Meaning to say, that 'so far from retracting the assurances of success, with which he had encouraged them to enter upon the war, he had in one respect underrated their resources.' The construction is, ὅ μοι δοκεῖτε οὔτ' αὐτοὶ πώποτε ἐνθυμηθῆναι μεγέθους πέρι ἐς τὴν ἀρχὴν ('as to empire') ὑπάρχον ὑμῖν, 'though the means for attaining it are in your power.' At οὔτ' ἐγὼ we may best supply ἐχρησάμην, rendering, 'which neither yourselves seem to have reflected on, nor have I mentioned in my former addresses; nor would I even now,' &c.

κομπωδεστέραν ἔχοντι τὴν προσποίησιν] 'as having a somewhat boastful claim,' *vendicationem*. Not so much *erroneous* as *corrupt* is the explanation here of the Schol. τὴν ἀπαγγελίαν, where for ἀπαγγ. should be read ἐπαγγελίαν, a use this, of the noun derived from that sense of the verb ἐπαγγέλλεσθαι, by which it signifies 'to profess or give oneself out' as being this or that,—'to *vaunt oneself*.'

2. ἀποφαίνω] 'I aver,' 'affirm,' as at

τοῦ ἑτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας, ἐφ' ὅσον τε νῦν νέμεσθε καὶ ἢν ἐπὶ πλέον βουληθῆτε· καὶ οὐκ ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ πλέοντας ὑμᾶς οὔτε βασιλεὺς κωλύσει, οὔτε ἄλλο οὐδὲν ἔθνος τῶν ἐν τῷ παρόντι. 3. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρείαν, (ὧν μεγάλων νομίζετε ἐστερῆσθαι,) αὕτη ἡ δύναμις φαίνεται· οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν, μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι· καὶ γνῶναι ἐλευθερίαν μὲν, ἣν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ῥᾳδίως ταῦτα ἀναληψομένην, ἄλλων δ' ὑπακούσασι καὶ τὰ † προσκεκτημένα φιλεῖν ἐλασσοῦσθαι· τῶν τε πατέρων μὴ χείρους

ii. 13. The mid. form, however, is more usual in this sense. Δύο μερῶν τῶν ἐς χρῆσιν φανερῶν we *may* render, with Arnold, 'ad usum patentium,' 'visible and obvious for man's use:' yet that version serves but to retain all the obscurity of the original. The intelligible meaning can only be expressed in a free version, as follows: 'Of the two parts into which the world is distributed for man's use—sea and land.' It is not of the four *elements*, but simply, in a geographical sense, of the *parts* of the terraqueous globe, that Pericles is speaking.

καὶ ἢν ἐπὶ πλέον βουληθῆτε] An elliptical mode of expression, for καὶ οὐκ ἔστιν οὔτε βασιλεὺς οὔτε ἄλλο οὐδὲν ἔθνος τῶν ἐν τῷ παρόντι ὅστις κωλύσει ὑμᾶς πλέοντας [σὺν] τῇ ὑπαρχ. π. τ. ν. The phrase παρασκευῇ τοῦ ναυτικοῦ, 'an armament, or force, of a navy,' 'a naval force,' is like παρασκ. τριηρῶν at iii. 39, and παρασκ. ταῖς ναυσὶ (for τῶν νεῶν) vi. 8. The fut. κωλύσει has the sense of *power*; 'can hinder.'

3. ὥστε οὐ κατὰ τὴν—χρείαν] Render, 'So that this power is manifestly not to be put on a footing of comparison with the benefit you derive from your houses and landed property.' In the words following, ὧν μεγάλων νομίζετε ἐστερῆσθαι, there is a commixture of two modes of expression. Render, 'of which being deprived, you think you are deprived of great things.' In χαλεπῶς φέρειν αὐτῶν the genit. is a genit. of *cause*, to denote 'on account of' (in which case ὑπὲρ or ἕνεκα might be employed); of which use examples are adduced in Matth. Gr. Gr. § 368, 5, *a*, from Xen. Cyr. v. 2, 7, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ, and other writers. The same syntax occurs also supra i. 77, though it is rare, the *accus.* being in such a case far more usual.

μᾶλλον ἢ οὐ κηπίον—νομίσαντας] In this idiom,—which occurs also at iii. 36, and is found in the best writers, as Hdot. iv. 118. v. 94, 16. Xen. Hist. vi. 3, 15, and elsewhere,—the οὐ is evidently pleonastic; and philologists endeavour, but with little success, to account for its insertion. Different views as to the matter are adopted by Hermann and Matth.; but neither of them satisfactory. It is, I think, best to suppose, with Goell. and Arnold, that 'the construction in question is one which had passed from the language of common life into that of books and writing,' as in the case of other forms of expression not squaring with any grammatical rules: also, that there is here a commixture of two modes of expression, so that either μᾶλλον ἢ without οὐ, or καὶ οὐ without μᾶλλον ἢ, might be put.

In the terms κηπίον and ἐγκαλλώπισμα πλ., 'the trim decorations and gay embellishments of wealth,' some ancient, and most modern, commentators suppose an allusion to the trim pleasure-gardens surrounding Athens: an opinion confirmed by Liban. Orat. p. 797, C, ἡδίων οὗτος ἐμοὶ ὧν ὑμεῖς γεωργεῖτε καταγελάστων κηπίων. Thus also, in enumerating the items of revenue at Rome, Polybius, l. vi. 7, 2, has ποταμῶν, λιμένων, κηπίων, μετάλλων. And in a passage of Polyæn. iv. 6, 18, τὴν καλουμένην Βῶλον, ἀπέχουσαν οὐ πρόσω τῶν τειχῶν, by Βῶλον I would understand 'a plot of suburban ground, probably cultivated as garden-ground.' There may, however, as Duk. and Poppo suppose, be an allusion to those *petty gardens*, decked out with the greatest nicety, which sometimes appertained to even the *houses* in Athens, as appears from the words of Steph. Byz. in v. γῆ: λέγεται καὶ γήπεδον τὸ πρὸς τοῖς οἴκοις ἐν πόλει κηπίον. In ἐγκαλλώπισμα we have a very rare word, which I have not observed elsewhere, except in Menand. Hist. ap. Corp. Hist. Byz. 135. Isidor. Epist. ii. 201. Aristid. ii. 289. Procop. Hist. p. 355, and de Ædif. ii. 6.

προσκεκτημένα] For this Bekk. edits, from several ancient MSS., προσεκτ.: but

κατ' ἀμφότερα φανῆναι, οἳ μετὰ πόνων, καὶ οὐ παρ' ἄλλων δεξάμενοι, κατέσχον τε καὶ προσέτι διασώσαντες παρέδοσαν ἡμῖν αὐτά, (αἴσχιον δὲ ἔχοντας ἀφαιρεθῆναι ἢ κτωμένους ἀτυχῆσαι,) ἰέναι δὲ τοῖς ἐχθροῖς ὁμόσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. 4. αὔχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῷ τινι ἐγγίγνεται, καταφρόνησις δὲ, ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν· ὃ ἡμῖν ὑπάρχει. 5. καὶ τὴν τόλμαν, ἀπὸ τῆς ὁμοίας τύχης, ἡ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται, ἐλπίδι τε ἧσσον πιστεύει, ἧς ἐν τῷ ἀπόρῳ ἡ ἰσχὺς, γνώμῃ δὲ ἀπὸ τῶν

I have thought proper, with Poppo and Goeller, to retain the common reading, because I see no sufficient ground for the change in question. The Ionic *ἔκτημαι* is, indeed, sometimes used by Plato; but not, it appears, by the *old* Attic writers. And though *προσέκτημαι* may seem too uncommon a form to come from the copyists, yet there is every reason to think it a mere error from *προεκτ.*, which is found in one MS. *Προσκεκτημένα* is rightly explained by Poppo as equivalent to *πρὸς ταύτῃ* [*τῇ ἐλευθερίᾳ*] *κεκτ.*, and so signifying 'whatever we are possessed of *in addition* to freedom.' The reading *προκεκτημένα* doubtless originated with those critics who could not see the meaning of *προσκ.*, and therefore conjectured the true reading to be *προκ.*, which yields, indeed, a sense, but one too feeble to be suitable to our author.

κατ' ἀμφότερα] 'in both these respects.' This is, as Haack remarks, for *κατὰ τὸ κατέχειν τε καὶ διασώσαντες παραδιδόναι.*

αἴσχιον δὲ—ἀτυχῆσαι] 'now it is more disgraceful to be deprived of [a thing] after having once possessed it, than to fail of acquiring it.' Similarly in Sallust, Jug. ch. 31, (cited by Poppo,) 'Majus dedecus est parta amittere, quam omnino non paravisse.'

ἰέναι δὲ τοῖς ἐχθροῖς—καταφρονήματι] 'to go forth and encounter one's foes, not with *spirit* only, but with *disdain!*' Of this pointed sentence, in which the paronomasia is remarkable, numerous are the imitations found in ancient writers. See my note in Transl.

4. *αὔχημα—ἐγγίγνεται*] 'for boastful alertness may even spring from lucky ignorance, and have place in a coward.' Ἐγγίγνεται is either to be taken twice, with *ἀπὸ ἀμαθίας εὐτυχοῦς* and with *δειλῷ τινι*, or the construction may be, *αὔχημα ἐγγίγνεται ἀπὸ ἀμαθ. εὐτυχ. καὶ δειλῷ τινι.*

καταφρόνησις δὲ, ὃς, &c.] Construe, *καταφρ. δὲ* (*ἐγγίγνεται ἐκείνῳ*) ὃς, &c. Render, 'but this dignified disdain is found only in him who, as in our case, may feel justly confident that he is superior to his foe in counsel as well as combat.'

5. *καὶ τὴν τόλμαν — ἡ πρόνοια*] Of these words the sense seems to be as follows: 'And prudence (meaning, intelligence, knowledge, and presence of mind) founded on magnanimity,—supposing fortune to be equal,—generates a courage more to be relied on; since it trusts less to *hope* (whose power is chiefly conversant with those in straits and difficulties) than to *judgment* and *counsel*, from a consideration of present and existing circumstances, of which the forecast is surer.' At *ἐκ τοῦ ὑπέρφρονος* (which is for *ὑψηλόφρονος*, found in Soph. Aj. 1236) some participle must be supplied, equivalent to 'arising from.' Here, indeed, we have no other than a *phrase* for an *adverb*, as in Dio Cass. 28, 86, 447, 75. At *ἀπὸ τῆς ὁμοίας τύχης* understand *ὁρμωμένη*, 'setting out from, or with, equal fortune.' Similar to this is the phrase infra iv. 10, *ἐκ τοῦ ὁμοίου μείζων.* Of *παρέχεται* the sense is, *reddit*, *præstat*, as supra i. 32, *ἐχυρὸν παρέχεσθαι*, 'make it surer of its object.' Of the words following, *ἧς ἐν τῷ ἀπόρῳ ἡ ἰσχὺς*, (with which compare the expression *ἰσχὺν ἐλπίδος* at iv. 65,) the best explanation is suggested by the similar sentiment at v. 103 and 111, on the power of *hope*. The sentiment here meant to be expressed is, that 'hope acts peculiarly on those who are in a strait what to do.' 'Hope,' it is meant, 'most predominates in difficulties; for in proportion as men are less supported by reason and prudence, so they place reliance on hope and uncertain events;' in other words, 'in straits, when men are destitute of all other help, they try the power of *hope*, as drowning men catch at twigs.' See Plut. Themist. 13, and Appian, ii. 831.

In the words *γνώμῃ δὲ ἀπὸ τῶν ὑπαρχόντων, ἧς βεβαιοτέρα ἡ πρόνοια*, the words *ἀπὸ τῶν ὑπαρχ.* are emphatical,

ὑπαρχόντων, ἧς βεβαιοτέρα ἡ πρόνοια. LXIII. Τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ ἄρχειν, ᾧπερ ἅπαντες ἀγάλλεσθε, βοηθεῖν, καὶ μὴ φεύγειν τοὺς πόνους, ἢ μηδὲ τὰς τιμὰς διώκειν· μηδὲ νομίσαι περὶ ἑνὸς μόνου, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερήσεως, καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε. 2. ἧς οὐδ' ἐκστῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ τόδε ἐν τῷ παρόντι, δεδιὼς, ἀπραγμοσύνῃ ἀνδραγαθίζεται· ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτὴν, ἣν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἀφεῖναι δὲ ἐπικίνδυνον. 3. τάχιστ' ἄν τε πόλιν οἱ τοιοῦτοι ἑτέρους τε πείσαντες ἀπολέ-

meaning 'things actually existing,' in opposition to those, as in the case of hope, which are yet future and only contingent. Arnold here aptly compares the words at iv. 18, *ἀπὸ τῶν ὑπαρχόντων γνώμῃ σφαλέντες*, 'deceived in the judgment they had formed, not on contingent prospects, but on resources actually existing.' Of *βεβαιοτέρα* the sense is, 'surer of attaining its object.' Compare vi. 72, *τὴν δὲ εὐψυχίαν αὐτὴν ἑαυτῆς μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσαλεωτέραν ἔσεσθαι.*

CH. LXIII. The speaker now proceeds to further unfold the sentiment only touched on at ch. 61, *χρεὼν—τὴν ἀξίωσιν* [*τῆς πόλεως*] *μὴ ἀφανίζειν.*

1. *τῆς τε πόλ.—διώκειν*] Render, 'That dignity, too, of the state accruing to it from empire—of which you are all proud—it is right that you should maintain; and either not decline the toils of empire, or not pursue the honours attached to them;' meaning to say, in other words, that 'the lofty eminence on which their country stood, in which every citizen felt an honest pride, was naturally exposed to envy and hatred, and could not be maintained without great efforts and sacrifices.' *Τῷ τιμωμένῳ* stands for *τῷ τιμᾶσθαι*, as *τὸ τιμᾶσθαι* for *ἡ τιμὴ* at ii. 44. See Matth. Gr. Gr. § 271. Of this passage many imitations (as I have shown in Transl.) are to be found in the later Greek writers. Similar sentiments, too, occur in Xen. Mem. ii. 4, 9, and Pind. Ol. ii. 5, 34. Sallust, Jug. 'Næ illi falsi sunt, qui diversissimas res pariter expectant, *ignaviæ voluptatem* et *præmia virtutis*.' To this purpose it has been well observed by an eminent writer of our own country, that 'there are few less happy than those who are ambitious without industry; who pant for the prize, but will not run the race:' a defect, this, best remedied by frequent reflection on the abundant encouragements held out to virtue and exertion by experience and example.

μηδὲ νομίσαι—ἀπήχθεσθε] 'Nor think that you are contending with the alternative alone of freedom or slavery, but also for what concerns deprivation of rule, and the danger arising from the animosity of those whose odium you incurred in the exercise of rule;' meaning to say, that 'defeat carried with it not merely *degradation*, but imminent danger of *destruction*, from the inexorable vengeance of foes, whose hatred would pursue them to the death.' Compare i. 75 and 76.

2. *ἧς οὐδ' ἐκστῆναι*, &c.] 'recede from, or give up:' a phrase, this, of frequent occurrence in Dio Cass., and sometimes found in Dionys. Hal. The general sense intended to be expressed is, that 'however hard it might be to *keep*, they could not recede from it with safety.'

εἴ τις—ἀνδραγαθίζεται] Render, 'if any of you, at present, through fear and a fondness for quiet, would by this affect the *good sort of men*.' I refer the *τόδε*, with Gottleb., Ha., and Goell., to *ἐκστῆναι τῆς ἀρχῆς*. It must be taken with *ἀνδραγαθ.*, by the subaudition of *κατὰ*, being for *ἐν τῷδε*. *Δεδιὼς* must be taken *absolutely* (as often in Thucyd.) in the sense 'being afraid, from fear.' Ἀπραγμοσύνῃ is for *ὑπὸ ἀπραγμοσύνης*: and *ἀνδραγ.* signifies 'to *act the good easy man*,' 'to affect probity and equity,' as in a kindred passage at iii. 40; as also in Procop. p. 29 and 114, and other writers.

ὡς τυραννίδα—ἐπικίνδυνον] 'for as a kind of tyranny you now hold it, (namely, the dominion in question,) which to have assumed may seem to be unjust, but to part with it were perilous.' Poppo here compares a saying of Phalaris ap. Stob. ii. p. 345, *τοῦ κτήσασθαι τὴν ἀρχὴν ἐπισφαλέστερον τὸ καταθέσθαι*, and another of Sallust, frag. 'Per scelus occupata periculosius dimittuntur.' He might have added another in Diog. Laërt. i. 97.

3. *ἑτέρους πείσαντες*] 'after having persuaded others so to do.'

σειαν, καὶ εἴ που ἐπὶ σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἄπραγμον οὐ σώζεται, μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρει, ἀλλ' ἐν ὑπηκόῳ, ἀσφαλῶς δουλεύειν. LXIV. Ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν παράγεσθε, μήτε ἐμὲ δι' ὀργῆς ἔχετε,—ᾧ καὶ αὐτοὶ ξυνδιέγνωτε πολεμεῖν,—εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν ἅπερ εἰκὸς ἦν μὴ ἐθελησάντων ὑμῶν ὑπακούειν, ἐπιγεγένηταί τε πέρα ὧν προσεδεχόμεθα ἡ νόσος ἥδε, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρεῖσσον γεγενημένον· καὶ δι' αὐτὴν, οἷδ' ὅτι, μέρος τι μᾶλλον ἔτι μισοῦμαι· οὐ δικαίως, εἰ μὴ καὶ, ὅταν παρὰ λόγον τι εὖ πράξητε, ἐμοὶ ἀναθήσετε. 2. φέρειν τε χρὴ τά τε δαιμόνια ἀναγκαίως, τά τε ἀπὸ τῶν πολεμίων ἀνδρείως· ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει πρότερόν τε ἦν, νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. 3. γνῶτε δὲ ὄνομα μέγιστον αὐτὴν ἔχουσαν ἐν πᾶσιν

εἴ που ἐπὶ σφῶν—οἰκήσειαν] 'or if they should go and settle apart from their country, and live in independence, governing themselves by their own laws,' namely, as colonies planted in independence of their mother-country. Ἐπὶ σφῶν αὐτῶν signifies *apart, by themselves.* So Valck. on Herodot. viii. 32, 4, πόλιν κειμένην ἐπ' ἐωϋτῆς, remarks that, in this sense, a city might properly be said ἐπ' ἐωϋτῆς εἶναι or κεῖσθαι, or οἰκεῖσθαι, referring to the present passage. The sense, then, of ἐπὶ σφῶν αὐτῶν being fixed, determines that of αὐτόνομοι οἰκήσειαν. The construction of the whole sentence is, πόλιν ἀπολέσειαν, πείσαντες ἑτέρους τε, καὶ εἴ που—αὐτόνομοι οἰκήσειαν.

τὸ γὰρ ἄπραγμον—δραστηρίου] Render, 'for inactive quietude cannot preserve its tranquillity, unless it be conjoined with bustling activity.' Evidently imitated from the present are two similar passages, in Dio Cass. xxxviii. 16, and Procop. 108, 23, τὸ γὰρ ἀνδρεῖον οὐκ ἂν νικήφη, μὴ μετὰ τοῦ δικαίου ταττόμενον.

οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρει] scil. τὸ ἄπραγμον. The sense is, as Goell. explains, 'quietness is good, not in a governing city, but in a subject one; and that for peacefulness of servitude,' that it may exist in unmolested slavery. Ἀσφαλῶς is well explained by the Schol. on iv. 61, εἰρηναίως, ἀκινδύνως. And the general sense of the words is well expressed by Thirlwall, 'Let them not dream of security in an inglorious, unambitious, unmolested repose.'

Ch. LXIV. 1. ᾧ καὶ αὐτοὶ ξυνδιέγνωτε πολεμεῖν] Here, again, the speaker cursorily touches on the argument, that, 'as they had participated in the affair, he ought not to bear the sole blame who had only *proposed*, while they *decreed* it.

εἰ καὶ ἐπελθόντες—ὑπακούειν] 'if the enemy have even come, and done, what it was likely he would do on your refusal to submit.'

ἀναθήσετε] Ἀνατιθέναι, in this sense, signifies to 'put to any one's account,' 'impute to.' In many of the passages where it occurs, αἰτίαν is to be understood, which is *expressed* in certain passages of Isocr., Appian, and Polyb. Similar to the injustice here spoken of is that animadverted on, as committed towards rulers and governors, in Æschyl. Theb. 4, Εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία Θεοῦ· (subaud ἐκ) Εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι, Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν, Ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυῤῥόθοις, Οἰμώγμασίν θ', where Blomfield aptly cites Tacit. Agric. 27, 'Iniquissima hæc bellorum conditio est: prospera omnes sibi vindicant, adversa uni imputantur.'

2. φέρειν χρὴ τὰ δαιμ. ἀναγκ.] Ἀναγκ. denotes what is unavoidable, and therefore must be borne. So in Eurip. Phœn. 393, we have, δεῖ φέρειν τὰ τῶν θεῶν: and in Demosth. de Corona, δεῖ δὲ τοὺς ἀγαθοὺς ἄνδρας ἐγχειρεῖν μὲν ἅπασι ἀεὶ τοῖς καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δ' ὅ,τι ἂν ὁ Θεὸς διδῷ γενναίως. Soph. Philoct. 1316, ἀνθρώποισι τὰς μὲν ἐκ θεῶν Τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν. Evidently imitated from the present is the expression of Dionys. Hal. Ant. vi. 47, p. 1147, 16, τὰς ἀναγκαίας συμφορὰς γενναίως φέρειν.

ἐν ἔθει—ἦν] 'has been the custom;' as Dion. Hal. 659, 33. 677, 32. Μὴ—κωλυθῇ, *ne impedientur*, 'let them not be hindered through you, or in your case.'

ἀνθρώποις διὰ τὸ ταῖς ξυμφοραῖς μὴ εἴκειν, πλεῖστα δὲ σώματα καὶ πόνους ἀναλωκέναι πολέμῳ· καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε κεκτημένην, ἧς ἐς ἀΐδιον τοῖς ἐπιγιγνομένοις, ἢν καὶ νῦν ὑπενδῶμέν ποτε, (πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι) μνήμη καταλελείψεται, Ἑλλήνων τε ὅτι Ἕλληνες πλείστων δὴ ἤρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν πρός τε ξύμπαντας καὶ καθ' ἑκάστους, πόλιν τε τοῖς πᾶσιν εὐπορωτάτην καὶ μεγίστην ᾠκήσαμεν. 4. καίτοι ταῦτα ὁ μὲν ἀπράγμων μέμψαιτ' ἄν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς ζηλώσει· εἰ δέ τις μὴ κέκτηται, φθονήσει. 5. τὸ δὲ μισεῖσθαι καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ ὅσοι ἕτεροι ἑτέρων ἠξίωσαν ἄρχειν· ὅστις δ' ἐπὶ μεγίστοις τὸ

3. σώματα καὶ πόν. ἀναλωκέναι] So Demosth. p. 247, 6, σώματα ἀναλ., and Plato de Rep. ii. (ap. Steph. Thes.) ἀναλίσκειν χρόνον τε καὶ πόνον ἐπί σιτου παρασκευῇ.

πλεῖστα — κεκτημένην] Poppo rightly remarks that ἀναλωκέναι belongs to διὰ τὸ, and κεκτημένην to γνῶτε.

Ἐς ἀΐδιον sub. χρόνον. Ἀΐδιος, from ἀΐ, one of the *thirteen* forms of ἀεί. It is equivalent to ἐς ἀεί, and is of very rare occurrence. Indeed I know of no other example than the present and Epigr. Adesp. 491, referred to in Steph. Thes.

ὑπενδῶμεν] The ὑπὸ does not denote *clam*, but *nonnihil*, as in Aristoph. Ran. 735-7. Νῦν may denote any time, past, present, or future, according to the tense of the verb with which it is conjoined. So also πότε may be joined with adverbs of all times, as πάλαι, ἤδη, ἀεὶ: and, with future adjuncts, has the faint sense of *tandem, ever.*

πέφυκε] *naturâ comparata sunt.* Simil. Theodectes ap. Stob. p. 139, ἅπαντ' ἐν ἀνθρώποισι γηρασκεῖν ἔφυ. Pausan. iv. 29, 3, πέφυκε δὲ ἄρα ὡς ἐπίπαν μεταπίπτειν τὰ ἀνθρώπινα. Soph. Phil. 80 and 88. Vell. Paterc. ii. 11. Hence this verb carries with it an adjunct notion of what *is fated* to be done. So Eurip. Phœn. 930, ἅπερ πέφυκε ταῦτα κἀνάγκη σε δρᾶν.

Ἕλληνες—ἤρξαμεν] The words Ἑλλήνων, Ἕλληνες, are limitative and exegetical, i. e. 'we have ruled over the greatest number, as Greeks over Greeks;' confining the comparison to *Greeks;* for in the great empires of Persia, Egypt, &c. others had ruled over far more. Δὴ, when thus used with superlatives, is intensive.

4. καίτοι ταῦτα ὁ μὲν ἀπράγμων—φθονήσει] Καίτοι hic non est *quanquam*, sed *atqui*, quam vim particulæ negat quidem Herm. ad Vig. p. 840, sed ex notione *ad profecto*, ut in similibus particulis καὶ μήν, facile illa significatio procedit. Et ita Xen. Cyr. iii. 3, 19. (Poppo.) The above commentator here adduces the annotation of Dukas, Τρεῖς κριτὰς ἐνταῦθα ἐκτίθησι τῶν λεγομένων, τὸν ἀπράγμονα, τὸν ζηλωτὴν. τὸν φθονερόν. It would rather seem, however, that there are but *two* genera of persons here spoken of, ὁ ἀπράγμων and ὁ δραστήριος, which latter we have again distributed into two species, namely, those who are in possession of the means for accomplishing the purposes of their ambition, and those who are destitute of them. The latter being excluded from imitating, can only *envy*, as they will be sure to do, that which is out of their reach. By τι is meant μέγα τι, as in Aristoph. Ran. 568, ἀλλ' ἐχρῆν τι δρᾶν.

5. Against this uncomfortable consideration, as to the hatred and malignity which they must incur, the speaker urges for consolation the weighty truth, that 'such has ever been, and must be, the fate of those who claim to rise above their fellows.' Compare a parallel sentiment infra vi. 16, 5, where similar is the use of the phrase λυπηρὸς εἶναι, '*to be obnoxious* to any one,' 'to be the object of hatred.' To the above is then a little after subjoined another very pithy gnome,—ὅστις δ' ἐπὶ μεγίστοις—βουλεύεται, 'but he who, since he must incur odium, incurs it for the best objects, counsels wisely.' With which compare a similar one in Eurip. Phœn. frag. 2, φθόνον οὐ σέβω, φθονεῖσθαι δὲ ἐθέλοιμ' ἐπὶ μεγίστοις, and another of Pind. Pyth. i. 163, κρείσσων—οἰκτιρμῶν φθόνος, 'it is better to be envied than pitied.' Whence is illustrated a passage of Æschyl. Ag. 912, ὃδ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.

ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται. 6. μῖσος μὲν γὰρ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραυτίκα τε λαμπρότης καὶ ἐς τὸ ἔπειτα δόξα ἀείμνηστος καταλείπεται. 7. ὑμεῖς δὲ ἔς τε τὸ μέλλον καλὸν προγνόντες, ἔς τε τὸ αὐτίκα μὴ αἰσχρὸν, τῷ ἤδη προθύμῳ ἀμφότερα κτήσασθε· καὶ Λακεδαιμονίοις μήτε ἐπικηρυκεύεσθε, μήτε ἔνδηλοι ἔστε τοῖς παροῦσι πόνοις βαρυνόμενοι· ὡς οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν."

LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτὸν ὀργῆς παραλύειν, καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. 2. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἀνεπείθοντο, καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον, ἔς τε τὸν πόλεμον μᾶλλον ὥρμηντο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο· ὁ μὲν δῆμος, ὅτι ἀπ' ἐλασσόνων ὁρμώμενος ἐστέρητο καὶ τούτων, οἱ δὲ δυνατοὶ, καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τε καὶ πολυτελέσι κατα-

6. *μῖσος μὲν γὰρ—καταλείπεται*] To the above the speaker now subjoins other arguments of comfort; e. g. that 'the envy or malignity thus excited is not of any long continuance.' A parallel occurs in a passage of Theophr. ap. Stob. Serm. p. 149, *ἐκ διαβολῆς καὶ φθόνου ψεῦδος ἐπ' ὀλίγον ἴσχυον ἀπεμαράνθη*, Never does the envy last longer than the *life* of the person maligned, (or, in the words of Hor. Epist. ii. 1, init. Comperit invidiam *supremo fine* domari: Urit enim fulgore suo, qui prægravat artes Infra se positas; *extinctus* amabitur idem,) and sometimes dies *before* its object. So Plut. Num. 22, *τοῦ φθόνου πολὺν χρόνον οὐκ ἐπιζῶντος, ἐνίων* (I conj. *ἐνίοτε*) *καὶ προαποθάνοντος*.

7. *ἔς τε τὸ μέλλον καλὸν προγνόντες*] The term *προγ.*, in the two clauses to which it belongs, bears two somewhat different senses;—in the first, signifying, to *forecast*; in the second, to *decide*, *decree*, *resolve*, with a conjoint notion of action, as consequent on counsel.

κτήσασθε] 'seek to acquire.' In the words following, *ἔνδηλοι ἔστε τοῖς παρ. πόν. βαρυνόμενοι*, we have the use of particip. for infin., on which see Matth. Gr. Gr. § 296, who, however, should not have confined the rule to *δῆλος εἶναι*, but extended it to words of a similar signification, as *φανερὸς εἶναι*, or *δείκνυσθαι*, on which see Valck. on Herodot. iii. 72. Ἔνδηλος is more significant than *δῆλος*, and is used by the dramatic writers, as also Plato, Plutarch, and Xenoph., and many of the historians. Like *δῆλος*, it has often a participle after it, as here and in Arrian, E. A. iii. 24, 10. Xenoph. Anab. ii. 4, 1, and ii. 6, 12. Dio Cass. p. 17, 47. Agath. p. 15. At *τοῖς παροῦσι πόνοις* must (as in Soph. Phil. 970, *τοῖς παροῦσι πόνοις ἄχθομαι*) be supplied *ἐπὶ*, which is *expressed* in similar phrases, ex. gr. Soph. Elect. 325, *ἀλγῶ 'πὶ τοῖς παροῦσι*.

ἀντέχουσιν] 'they hold out,' 'bear up,' under trouble or exertion. So Aristoph. Ach. 1121, *ἔχ', ἀντέχου, παῖ*.

Ch. LXV. 1. *τοὺς Ἀθηναίους—παραλύειν*] 'to appease the anger of the Athenians.' A remarkable form of expression, with which compare Dio Cass. p. 17, 47, and 77, 25, *τῆς ὀργῆς σφᾶς παρέλυσε*. Παραλύω is used for *παραπαύω*, or *καταπαύω*, or *παραλύω*. So Xen. Cyr. viii. 5, 12, *καταλύειν τοῦτον τῆς ἀρχῆς*, where one should have expected *καταπαύειν*.

2. *ἀνεπείθοντο*] for *μετεπείθοντο*, meaning, as appears from the words a little after, *ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο*, that (as Thirlwall expresses it) 'they were convinced, but not satisfied.'

ὁ δῆμος] Meaning, the *plebs*, or *vulgus*, as opposed to the nobles and rulers; as in Hom. Il. ii. 188 and 198. And so in Soph. Aj. 1090, we have *ἄνδρα δημότην* opposed to *τοῖς ἐφεστῶσι, imperantibus*. (Duker.) In *ἀπ' ἐλασσόνων ὁρμώμενος*, we have the same use of the verb as at i. 141, and in either case *ὁρμᾶσθαι* signifies, 'to go, or proceed upon any thing, as the *means* for an end,'—*resources, support*. There is here an ellipsis of *χρημάτων, è subsidiis, facultatibus*. So Polyb. i. 3, 7, *ἀπὸ μικρᾶς*

σκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες. 3. *οὐ μέντοι πρότερόν γε οἱ ξύμπαντες ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν, πρὶν ἐζημίωσαν χρήμασιν.* 4. *ὕστερον δ' αὖθις οὐ πολλῷ, (ὅπερ φιλεῖ ὅμιλος ποιεῖν,) στρατηγὸν εἵλοντο, καὶ πάντα τὰ πράγματα ἐπέτρεψαν· ὧν μὲν περὶ τὰ οἰκεῖα ἕκαστος ἤλγει, ἀμβλύτεροι ἤδη ὄντες, ὧν δὲ ἡ ξύμπασα πόλις προσεδεῖτο, πλείστου ἄξιον νομίζοντες εἶναι.* 5. *ὅσον τε γὰρ χρόνον προῦστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγεῖτο, καὶ ἀσφαλῶς διεφύλαξεν αὐτὴν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη· ἐπεί τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνοὺς τὴν δύναμιν.* 6. *ἐπεβίω δὲ δύο ἔτη καὶ μῆνας ἕξ· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλέον ἔτι ἐγνώσθη ἡ πρόνοια αὐτοῦ ἡ ἐς τὸν πόλεμον.* 7. *ὁ μὲν γὰρ ἡσυχάζοντάς τε, καὶ τὸ ναυτικὸν θεραπεύοντας, καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ*

ὁρμώμενοι δυνάμεως, and Lucian, i. p. 10, *ἀπὸ τῶν τοιούτων ὁρμώμενος*. In the words a little after, *οἰκοδομίαις—κατασκευαῖς*, the dat. has the use of the Latin ablative, denoting *together with*: see Matth. Gr. Gr. § 397, seqq. By *κατασκευαῖς* is meant, not *furniture* which had been removed to Athens, but the decorations and fitting up, both internal and external, of the houses. So supra ch. 16, *ἄρτι ἀνειληφότες τὰς κατασκευάς*.

3. *ἐζημίωσαν χρήμασιν*] 'fined him in a certain sum of money,' 'imposed a certain fine upon him.' On this construction (which is found in Herodot. vi. 21, and most of the historians,) see Matth. Gr. Gr. § 404, 5, who regards the dat. as expressing *mode* of action. It would seem that *ἐν* is to be supplied, as at 2 Cor. vii. 9. Thus the *accusative* is sometimes found, either with or without *εἰς*. The *fine* in question is by some said to have been 80 talents; by others, 50; and by some, 15. We may suppose 80 to have been the fine *imposed*; 15, the sum finally *received*, after mitigation.

4. *ὅμιλος*] 'the multitude.' One MS. has *ὁ ὅμιλος*, which Wasse seems to have approved, as agreeable to the usage of Philo and Herodot.: but in such matters each writer 'is a law unto himself;' and the usage of *Thucyd.* is, to *omit* the article: see iv. 28, and viii. 1. And that we have the true reading of the author, might be proved from several imitations of the passage in Dio Cass., Appian, Procop., and Josephus.

στρατηγὸν εἵλοντο] By *στρατ.* is (as Krueg. and Seidler have shown) to be understood, not the ordinary *prætor urbis*, (comp. supra ch. 13,) but, as Diod. and Plut. attest, the prætor *αὐτοκράτωρ*, answering to the Roman *dictator*, or supreme governor over the other *στρατηγοί*: see Schoem. de Com. Ath. p. 314, and Ellendt on Arrian, E. A. vi. 14, 1. Xen. Hist. i. 4, 20. Pausan. iv. 15, 2. In the clause following, *ὧν μὲν—νομίζοντες εἶναι*, the genit. *ὧν* depends upon *ἀμβλύτεροι*, not *ἤλγει*, the expression being tantamount to *ἐκείνων ἃ ἤλγει*. Of *ἀμβλ.* the sense is, 'less *keenly sensible*,' as at ii. 40, where see note.

πλείστου ἄξιον] 'a matter of the greatest consequence.' The construction is, *νομίζοντες δὲ (τὰ χρήματα) ὧν ἡ ξύμπασα πόλις προσεδεῖτο εἶναι πλείστου ἄξιον* (*πρᾶγμα*). This use of *ἄξ.* in the predicate is somewhat rare, but there is an example in Xen. Cyr. iv. 4, 2, *οἰκουμένη χώρα πολλοῦ ἄξιον κτῆμα*.

5. *ἐν τῇ εἰρήνῃ*] Notwithstanding what Poppo urges, this must have the sense, (assigned by me in my Transl.) '*the* peace,' meaning, the thirty years truce which followed the reduction of Eubœa up to the present war, (see i. 15,) and which formed the longest period of the administration of Pericles; a view, I find, also adopted by Goell. and Arnold.

μετρίως ἐξηγεῖτο] 'governed the state with moderation.' *Ἀσφαλῶς διεφύλαξεν*, meaning, either that he was a careful or safe guardian of its security. Imitated from these two expressions of our author are the following in Procop. 151, 11, *μετρίως τε ἐξηγεῖτο, καὶ Λιβύην ἀσφαλῶς διεφύλασσε*, and 166, 36, *ἀσφαλῶς τὴν χώραν διεφύλαξε*.

7. *ναυτικὸν θεραπεύοντας*] 'paying strict attention to their navy.' This sense of *θεραπεύεσθαι* is very rare. I have found it only in Arrian, Indic. 38, 9, *τὰς δὲ ἄλλας (τριηρεῖς) ἐθεράπευον*. Diod.

πολέμῳ, μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ δὲ ταὐτά τε πάντα ἐς τοὐναντίον ἔπραξαν, καὶ ἄλλα ἔξω τοῦ πολέμου δοκοῦντα εἶναι, κατὰ τὰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη, κακῶς ἔς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους ἐπολίτευσαν· ἃ κατορθούμενα μὲν, τοῖς ἰδιώταις τιμὴ καὶ ὠφέλεια μᾶλλον ἦν, σφαλέντα δὲ, τῇ πόλει ἐς τὸν πόλεμον βλάβη καθίστατο. 8. αἴτιον δ' ἦν, ὅτι ἐκεῖνος μὲν, δυνατὸς ὢν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ, κτώμενος ἐξ οὐ προσηκόντων τὴν δύναμιν, πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων

Sic. v. 68, *τὰς πεπονηκυίας τριήρεις ἐθεράπευον*. iii. 120. Polyb. x. 20, 2, *θερ. παν-οπλίας*.

ἀρχὴν μὴ ἐπικτωμένους] 'making no acquisitions of empire,' beyond what they had received from their forefathers. So Plato ap. Steph. Thes. *πότερον ὧν κέκτησαι, τὰ πλείω παρέλαβες, ἢ ἐπεκτήσω*: see i. 144.

τῇ πόλει κινδυνεύοντας] 'putting the city to hazard.' So vi. 10 & 47. Hdot. ap. Steph. Thes. *κινδυνεύοντες τῇ πόλει*, and *κινδυνεύειν τοῖς ἑτοίμοις περὶ τῶν ἀφάνων*. Polyb. xxviii. 13, 1, *κιν. τῇ πόλει*.

ἔξω τοῦ πολέμου] 'which had no proper concern with the war,' 'were foreign to its true object.' With the present compare the phrases *ἔξω τῶν προκειμένων*, and *ἔξω τοῦ λόγου*, in Greg.; *ἔξω τοῦ πράγματος*, in Demosth.; and *ἔξω ὑποθέσεως*, in Isocr. There is allusion to such measures as the expedition to Crete, ch. 85, when the fleet ought to have sailed straight to the relief of Phormio; besides others that might be mentioned, and, above all, the unfortunate expedition against Syracuse.

κατορθούμενα μὲν] 'if they indeed proved successful,' as in the case of Cleon and Alcibiades, vi. 12. On which sense of *κατορθ.* see my note on Acts xxiv. 3. *Σφαλέντα*, 'if they miscarried,' as in the case of Cleon in Thrace, and Nicias in Sicily. With the whole passage, compare iii. 38, *ἡ δὲ πόλις—ἀναφέρει*.

It is truly observed by Dr. South, (Serm. on Prov. xvi. 33,) that 'the reason why men fall so short, and are so weak in governing, is, that most things fall out to them accidentally, and come not into any compliance with their preconceived ends, but they are forced to employ them subsequently, and to strike in with such things, as they fall out, by after-applications of them to their purposes, or by framing their purposes to them.'

8. *αἴτιον δ' ἦν*] Sub. *τούτου*. There seems a reference to *ἀσφαλῶς διεφύλαξεν*, and the full sense intended is, 'whereas the reason of this difference (in point of safety of rule, between Pericles and his successors,) was as follows.'

κατεῖχε—ἐλευθέρως] 'held the multitude in a liberal control,' i. e. in a manner worthy of freemen. So Eurip. Cycl. 286, *ἱκετεύομεν τε καὶ λέγομεν ἐλευθέρως*. So in Aristid. iii. 212, it is said of Pericles, *ἐλευθέρως ὡμίλει τῷ δήμῳ*. On the incorruptibility of Pericles, just spoken of, see Aristoph. Eq. 383, and Schol. there.

οὐκ ἤγετο—ἦγε] Evidently imitated from these are the words of Dionys. Hal. p. 982, *ἄγεται μᾶλλον ὑπ' αὐτῆς, ἢ ἄγει*.

διὰ τὸ μὴ—ἀντειπεῖν] Render, 'and that because, not having acquired his power by unworthy means, he was not obliged to soothe their humours in his speeches, but could venture, by his authority, somewhat warmly to contradict them.' With respect to the construction and phraseology, *κτώμενος* is to be taken for *κτᾶσθαι*, as is required by *ἔχων* in the following clause, which is for *δυνάμενος*. *Ἐπ' ἀξίωσει* signifies *præ dignitate*, or *propter dignitatem*. The two antithetical phrases,—*πρὸς ἡδονὴν λέγειν*, and *πρὸς ὀργὴν ἀντειπεῖν*,—deserve attention, especially as *πρὸς* has *not* (as might be expected) the same sense in both. In the former it denotes (like *ad* in Latin) *purpose, view*, i. e. 'for pleasure,' 'to please,' and is often used with verbs of speaking. The other phrase is also used with verbs of speaking or answering, but never, in any good writer, has the force of *purpose* or *intention*, (as the translators make it,) but, with *ὀργὴν*, signifies *cum irâ*, and forms an adverbial phrase, equivalent to an adverb formed from an adjective cognate with *ὀργὴ*, on which see Matth. Gr. Gr. § 591, *e*. So Aristoph. Ran. 844, *καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς*

ἐπ' ἀξιώσει καὶ πρὸς ὀργήν τι ἀντειπεῖν. 9. ὁπότε γοῦν αἴσθοιτό τι αὐτοὺς παρὰ καιρὸν ὕβρει θαρσοῦντας, λέγων κατέπλησσεν ἐπὶ τὸ φοβεῖσθαι, καὶ δεδιότας αὖ ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. 10. ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. 11. οἱ δὲ ὕστερον, ἴσοι αὐτοὶ μᾶλλον πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρῶτος ἕκαστος γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα ἐνδιδόναι. 12. ἐξ ὧν ἄλλα τε πολλὰ,—ὡς ἐν μεγάλῃ πόλει καὶ ἀρχὴν ἐχούσῃ,—ἡμαρτήθη, καὶ ὁ ἐς Σικελίαν πλοῦς· ὃς οὐ τοσοῦτον γνώμης

κότῳ, and 856, *μὴ πρὸς ὀργὴν*, Λ., *ἀλλὰ πράονως Ἔλεγχ', ἐλέγχου*. Joseph. Bell. ii. 1, 3, *πρὸς ὀργὴν ἀπεκρίναντο*, et sæpe al. Liban. Orat. 772, *πρὸς ὀργὴν ἐπιπλήξεις*. Appian, ii. 496, *πρὸς ὀργὴν ἀποκρίνασθαι*: see also Arrian, E. A. iv. 13, 5. Ind. xiv. 4. Lucian, ii. 62, 9. iii. 4, 21. Dionys. Hal. p. 153, 395, and 735. Lucian, Pisc. 8, *πρὸς ὀργὴν ἀκούετε, καὶ οὐδὲν τῶν δικαίων προσίεσθε*.

Arnold, indeed, says, that *πρὸς* has here the same sense in both phrases; and he explains *πρὸς ὀργὴν* to mean, 'so as to excite their anger:' but all that he *proves* is, that the expression *might* have that sense, not that it *must*; which, indeed, is here forbidden by the context, and yields a sense not a little jejune, whereas the sense I maintain (which has been adopted by Poppo and Goell.) is at once agreeable to the context, and established on the strongest authority.

9. *ὁπότε γοῦν—φοβεῖσθαι*] 'Whenever, for instance, he perceived them, in aught, unreasonably and petulantly confident, he used, in addressing them, to strike them with alarm.' *Θαρσ.* is here, as often, used *in malam partem*; and *ὕβρις* has here the same sense as at iii. 45, *ἡ δ' ἐξουσία ὕβρει*. And so *ἐφ' ὕβρει* infra vi. 21, *præ petulantiâ*. Of *κατέπλησσεν ἐπὶ τὸ φοβεῖσθαι*, the sense is, lit. 'he beat them (meaning, their confidence) down to the level of fear.' So in Prov. xxi. 12, we have, 'and casteth down the strength of their confidence.' A similar construction to the present is found in Xen. Laced. viii. 3, *ὅσῳ μείζω δύναμιν ἔχει ἡ ἀρχὴ, τοσούτῳ μᾶλλον ἂν αὐτὴν καὶ καταπλήξειν τοὺς πολίτας τοῦ ὑπακούειν*· where the gen., dependent on *ἕνεκα*, understood, is equiv. to *ἐπὶ τὸ* in the present passage.

καὶ δεδιότας—θαρσεῖν] 'And when, on the contrary, [he saw them] unreasonably fearful, he reanimated their courage,' lit. 'he established them back again to a courageous frame of mind.' Evidently imitated from this passage is the similar one in Dio Cass. p. 86, 100, *ἐς φόβον—ἀντικατέστησαν*, and Procop. p. 200, 9, *ἐπὶ τῷ* (I conj. *τὸ*) *θαρσεῖν ἀντικαθίστη*, also 293, 15. 336, 43.

10. *ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχὴ*] Compare the words at ch. 37, *ὄνομα μὲν—κεκώλυται*. 'It is not meant,' as observes Hand., cited by Poppo, 'that the government of Athens, in the time of Pericles, was an aristocracy;' it is merely said, 'that the power of the state was *τὸ τοῦ ἀρίστου*,' i. e. ingenii et virtutibus præstantissimi: see Aristid. i. 373. Plut. ii. 802. Philostr. Vit. Ap. v. 35. Aristot. passim.

11. *ἐτράποντο—ἐνδιδόναι*] The *sense* is sufficiently clear, but there is some difficulty in determining the *construction*. Many commentators refer *καθ' ἡδον.* to *ἐνδιδόναι*,—itself dependent on *ἐτράποντο*, and from *τῷ δήμῳ* they supply *αὐτοῦ*. This, however, does violence to the construction, and is not permitted by the *καὶ*, which makes the sentence *bimembris*. *Ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ* (for *δήμῳ* is to be taken with *ἐτράπ.*) must be construed thus: *ἐτράπ. τῷ δήμῳ καθ' ἡδον.* where *ἐτράπ.* has the sense, 'sese *convertebant*, or *conferebant*,' as in Plato, ap. Steph. Thes. in v. *τραπέσθαι πρὸς διδασκάλους*· and *καθ' ἡδον.* means, 'in order to gratify them,' 'for their gratification,' as in Dionys. Hal. Ant. p. 696, 22, *καθ' ἡδονὰς τὰς ὑμετέρας λέγω*. So also Thucyd. vi. 16, *καθ' ἡδον. λέγειν*, and ii. 53, *καθ' ἡδον. ποιεῖν*. The phrase *καθ' ἡδον. τραπέσθαι* I have not met with any where except in Eurip. Suppl. 883, and there not in exactly the same sense. At *ἐνδιδόναι*, sub. *αὐτῷ*, from *δήμῳ*. By *τὰ πράγματα*, understand 'public affairs,' meaning, their administration, as at v. 65, and vii. 48.

12. At *πλοῦς* is to be repeated *ἡμαρτήθη*, *per zeugma*, on which see Matth. Gr. Gr. § 634, 3, whereby a verb employed

ἁμάρτημα ἦν πρὸς οὓς ἐπῆεσαν, ὅσον οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου προστασίας, τά τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποίουν, καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. 13. σφαλέντες δ' ἐν Σικελίᾳ ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ἤδη ἐν στάσει ὄντες, ὅμως ‡ τρία μὲν ἔτη ἀντεῖχον τοῖς τε πρότερον ὑπάρχουσι πολεμίοις, καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύρῳ τε ὕστερον βασιλέως παιδὶ προσγενομένῳ, ὃς παρεῖχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐνέδυσαν, ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας διαφορὰς περιπεσόντες

with two nouns must, in the second, be taken with some modification of sense,—namely, in the present case, *to be wrongly managed:* and so an expedition may be said to be mismanaged. Such is the use of the term in a passage of Plut. on Self-praise, 17, where we have *ἡμαρτημένος ἔπαινος*, 'mismanaged, misdirected, panegyric.'

ὃς οὐ τοσοῦτον—ἐταράχθησαν] 'which was not so much an error of judgment respecting those against whom it proceeded, as that they who sent it out (i. e. the rulers) knew not what were the proper requisites for the armament; but, —occupied about their private cabals and quarrels for political pre-eminence,—caused the affairs of the expedition to proceed with so much the more remissness; and as to the business of the state, they were then, first, embroiled in mutual dissensions.' At *πρὸς οὓς*, sub. *περὶ ἐκείνων*, as ch. 40. Goell. remarks the peculiar use of *ἀλλὰ* after *γιγνώσκοντες*, as if *ἐπιγίγνωσκον* had preceded, and compares i. 67, *Αἰγινῆται φανερῶς μὲν οὐ προσβεύομενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον.* Of *τὰ πρόσφορα* the sense is, *supplementa, subsidia, requisita.* *Οἰχομένοις* is well rendered by Port. *profectis:* see Matth. Gr. § 504, obs. 2. In *ἐπιγιγνώσκειν* the prep. *ἐπὶ* (as Abr. notices) stands for *μετὰ, postea.* The construction is well laid down by Poppo, thus, *ὅσον οἱ ἐκπέμψαντες τὰ ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποίουν, οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες, ἀλλὰ (ἐπιγ.) κατὰ—προστασίας.*

For *διαφορὰς*, I have, with Bekk., Goell., and Poppo, edited *διαβολὰς*, such being the more difficult reading, the other a gloss: the sense is *simultates, querelas, cabals.* The words *τά τε ἐν τῷ στρατ. ἀμβλύτερα ἐποίουν* advert to the little care taken by the government at home to send out timely reinforcements, supplies, &c. (see vii. 9—15.) by which the *wheels* of affairs, as it were, moved heavily—the fault of the state-ministers at home, *οἱ ἐποίουν τὰ ἐν τῷ στρατ. ἀμβλ. εἶναι,* 'to be carried on with inertness.' So Poppo renders, 'tardiora reddebant, hebetabant,' caused them *ἀμβλύνεσθαι*: see ch. 87, 2.

The chief difficulty, however, is centered in *καὶ τὰ περὶ—ἐταράχθησαν*, which I am *now* of opinion must be referred to the same persons as those of the former clause, *οἱ ἐκπεμψ.*, and at *τὰ* supply *κατά*. *Ἐταράχθ.* means, 'they were embroiled,' as in Xen. Ages. i. 33, *ταράττεσθαι διὰ τὸ αἰτιᾶσθαι ἀλλήλους τοῦ γεγενημένου*: yet the sense seems not complete. What Thucyd. meant to express was, 'and as to the home-affairs,—they (i. e. the statesmen) were occupied with their mutual embroilments.'

Of *πρῶτον*, the sense is not '*first*,' namely, (as Arnold explains,) since the time of the expulsion of the Pisistradæ; but the meaning is, rather, that 'they were then first (during the Peloponnesian war) involved in those internal troubles, which (as our historian proceeds to state) subsequently proved their ruin.'

13. *τρία ἔτη ἀντεῖχον*] For *τρία*, Ha. and Goell. would read *δέκα*, but no change is necessary: see my note in Transl.

καὶ οὐ πρότερον—ἐσφάλησαν] Construe, *καὶ οὐ πρότερον ἐνέδοσαν, ἢ αὐτοὶ περιπεσόντες, ἐν σφίσι, κατὰ τὰς ἰδίας διαφορὰς ἐσφάλησαν.* We have here a blending of two phrases, *περιπίπτειν σφίσι*, and *σφάλλεσθαι ἐν σφίσι.* So in Aristid. ii. 111, it is said, Athens might have been saved, *εἰ μὴ αὐτὴ περὶ αὐτὴν ἡ πόλις ἔπταισε.* Comp. the similar phrase at i. 69, *περὶ αὐτῷ σφαλῆναι.*

ἐσφάλησαν. 14. *τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε, ἀφ' ὧν αὐτὸς προέγνω καὶ πάνυ ἂν ῥᾳδίως περιγενέσθαι τῶν Πελοποννησίων αὐτῶν τῷ πολέμῳ.*

LXVI. *Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον, ἣ κεῖται ἀντιπέρας Ἤλιδος· εἰσὶ δὲ Ἀχαιῶν τῶν ἐκ Πελοποννήσου ἄποικοι, καὶ Ἀθηναίοις ξυνεμάχουν. 2. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι ὁπλῖται καὶ Κνῆμος Σπαρτιάτης ναύαρχος. 3. ἀποβάντες δὲ ἐς τὴν γῆν ἐδήωσαν τὰ πολλά· καὶ ἐπειδὴ οὐ ξυνεχώρουν, ἀπέπλευσαν ἐπ' οἴκου.*

LXVII. *Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστος καὶ Νικόλαος καὶ Στρατόδημος, καὶ Τεγεάτης Τιμαγόρας, καὶ Ἀργεῖος ἰδίᾳ Πόλλις, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνοῦνται ὡς Σιτάλκην πρῶτον τὸν Τήρεω ἐς Θρᾴκην, βουλόμενοι πεῖσαί τε αὐτόν, εἰ δύναιντο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεῦσαι ἐπὶ τὴν Ποτίδαιαν, οὖ ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ,—ᾗπερ ὥρμηντο,—δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς βασιλέα ἀναπέμψειν. 2. παρα-*

14. *τοσοῦτον — προέγνω*, &c.] This sentence is obscure, from the elliptical nature of the sentence, where at *τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε*, may be supplied *φρονήσεως περὶ τὰ πράγματα*, i. e. lit. 'such was the superabundant sagacity of Pericles respecting those measures by which,' &c.: so in a passage of Liv. lib. ii. (cited by Bauer,) we have, 'Tantum superabat animi ad sustinendam invidiam;' and in Sall. Jug. ch. 68, 'cui virtus, gloria, atque alia optanda bonis *superabant.*' Of *περισσεύω*, used in this sense, (which is rare,) examples occur in Dionys. Hal. Ant. p. 149, l. Sylb. *τό τε ἀνδρεῖον ἐπερίττευεν αὐτῷ καὶ τὸ φρόνιμον.* Ecclus. xix. 20, *περισσ. ἐν φρονήσει.* Jos. Ant. xix. i. 18, *τοσόνδε ἐπερίσσευσεν αὐτοῖς εὐνοίας τῆς πρὸς αὐτόν.* The idiom, indeed, has place chiefly in the case of *περίειμι*, and in certain instances is found ushered in by *τοσοῦτον*, as in Dionys. Hal. 327, 45. Aristid. iii. 244. Ælian, V. H. ii. 13. Philostr. Vit. Ap. viii. 1, 8. If, however, the above ellipse be thought, as it may, harsh, we *may*, with Poppo, join the words *ἀφ' ὧν* with *περιγενέσθαι*, so as to stand thus, *περιγενέσθαι ἀπὸ τούτων ἃ*, &c., and, supposing the subject of the verb *ἐπερίσσευσε* to be *περιγενέσθαι*, render, 'tantum superabat [virium] Pericli ad Peloponnesios solos iis, quæ ipse præviderat, atque facillime quidem in hoc bello devincendos.' But, preferable to this, (which involves no little harshness,) is the method proposed by Gail, Goell., and Arnold, namely, before *ἀφ' ὧν* to supply *ἐκείνων*, understanding thereby *vires*, or rather, 'means' for the contest. So Arnold renders, 'Such a superabundance of means did Pericles then possess, from which he of himself foresaw that he could easily triumph over the unaided force of the Peloponnesians.' Similarly in Liv. ii. 42, we have, 'ad bella externa prope *superarant* vires,' 'they had more strength than they wanted,' had enough, and to spare.

CH. LXVI. 3. *οὐ ξυνεχώρουν*] 'agreed not to terms of surrender.' This signification is frequent in Thucyd., but somewhat rare in other writers. The *subject* of the verb is *Ζακύνθιοι*, taken from *Ζάκυνθον* preceding.

CH. LXVII. 1. *ἰδίᾳ*] 'in his private capacity,' without any authority from the state. *Στρατεῦσαι ἐπὶ τὴν Ποτίδ.* 'to send an expedition to the relief of Potidæa.' *Ἧ,περ ὥρμηντο*, 'whither they were desirous of going,' or had determined to go.

τυχόντες δὲ Ἀθηναίων πρέσβεις, Λέαρχος Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος, παρὰ τῷ Σιτάλκῃ, πείθουσι τὸν Σάδοκον, τὸν γεγενημένον Ἀθηναῖον, Σιτάλκου υἱόν, τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ, διαβάντες ὡς βασιλέα, τὴν ἐκείνου πόλιν, τὸ μέρος, βλάψωσιν. 3. ὁ δὲ, πεισθεὶς, πορευομένους αὐτοὺς διὰ τῆς Θρᾴκης ἐπὶ τὸ πλοῖον ᾧ ἔμελλον τὸν Ἑλλήσποντον περαιώσειν, πρὶν ἐσβαίνειν, ξυλλαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου καὶ Ἀμεινιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ λαβόντες ἐκόμισαν ἐς τὰς Ἀθήνας. 4. ἀφικομένων δὲ αὐτῶν, δείσαντες οἱ Ἀθηναῖοι τὸν Ἀριστέα, μὴ αὖθις σφᾶς ἔτι πλείω κακουργῇ διαφυγών,—ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας καὶ τῶν ἐπὶ Θρᾴκης πάντ' ἐφαίνετο πράξας,—ἀκρίτους, καὶ βουλομένους ἔστιν ἃ εἰπεῖν, αὐθημερὸν ἀπέκτειναν πάντας, καὶ ἐς φάραγγας ἐσέβαλον, δικαιοῦντες τοῖς αὐτοῖς ἀμύνεσθαι οἵσπερ καὶ οἱ Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων καὶ τῶν ξυμμάχων ἐν ὁλκάσι περὶ Πελοπόννησον πλέοντας ἀποκτείναντες, καὶ ἐς φάραγγας ἐσβαλόντες. 5. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, ὡς πολεμίους διέφθειρον, καὶ τοὺς μετὰ Ἀθηναίων ξυμπολεμοῦντας, καὶ τοὺς μηδὲ μεθ' ἑτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους τελευτῶντος, καὶ Ἀμπρακιῶται, αὐτοί τε καὶ τῶν βαρβάρων πολλοὺς ἀναστήσαντες, ἐστράτευσαν ἐπ' Ἄργος τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν. 2. ἔχθρα δὲ πρὸς τοὺς Ἀργείους ἀπὸ τοῦδε αὐτοῖς ἤρξατο πρῶτον γενέσθαι. 3. Ἄργος τὸ Ἀμφιλοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε, μετὰ τὰ Τρωϊκὰ οἰκαδε ἀναχωρήσας καὶ οὐκ ἀρεσκόμενος τῇ ἐν Ἄργει καταστάσει, Ἀμφίλοχος ὁ Ἀμφιάρεω, ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὁμώνυμον τῇ ἑαυτοῦ πατρίδι Ἄργος ὀνομάσας. 4. καὶ ἦν ἡ πόλις αὕτη μεγίστη τῆς Ἀμφιλοχίας, καὶ τοὺς δυνατωτάτους εἶχεν οἰκήτορας. 5. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι, Ἀμπρακιώτας, ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ, ξυνοίκους ἐπηγάγοντο, καὶ ἐλληνίσθησαν τὴν νῦν γλῶσσαν τότε πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι Ἀμφίλοχοι βάρβαροί εἰσιν. 6. ἐκβάλλουσιν οὖν τοὺς Ἀργείους οἱ Ἀμπρακιῶται χρόνῳ, καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. 7. οἱ δ' Ἀμφίλοχοι, γενομένου τούτου, διδόασιν ἑαυτοὺς Ἀκαρνᾶσι, καὶ προσπαρακαλέσαντες ἀμφότεροι Ἀθηναίους, οἳ αὐτοῖς Φορμίωνά τε στρατηγὸν ἔπεμψαν καὶ ναῦς τριάκοντα, ἀφικομένου δὲ τοῦ Φορμίωνος, αἱροῦσι κατὰ κράτος Ἄργος, καὶ τοὺς Ἀμπρακιώτας ἠνδραπόδισαν· κοινῇ τε ᾤκησαν αὐτὸ Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. 8. μετὰ δὲ τοῦτο ἡ ξυμμαχία ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. 9. οἱ δὲ Ἀμπρακιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργείους ἀπὸ τοῦ ἀνδραποδισμοῦ

2. *τὸ μέρος*] scil. *οὖσαν*, 'in some measure,' *ex parte*. So Arnold expresses the sense, 'that they might not bear their part, whatever it might be, in injuring his country;' Athens being his adopted country. So in Aristoph. Ach. 145, we have, *πατέρ' ἠντιβόλει βοηθεῖν τῇ πάτρᾳ*. Indeed, that the word *μέρος* belongs to *βλάψωσιν*, and not to *πόλιν*, seems evident from the almost unqualified terms in which Athens is here spoken of as the young prince's country. And in addition to the examples adduced by Arnold, may be noted the following in Herodot. i. 120, *καὶ ἄρχομεν τὸ μέρος*. To this purpose, too, is the remark of Mitch. on Aristoph. Ach. 133, *ὁ δὲ υἱὸς, ὃν Ἀθηναῖον ἐπεποιήμεθα*. This word, coupled with what follows a little after, seems to imply, that the prince had been admitted to all the privileges of citizenship, and not, as was usual, to a part only.

3. *περαιώσειν*] Περαιόω properly signifies 'to ferry any one over:' but it is here used in the neuter sense, 'to pass over,' which is frequent in the primitive *περάω*, whence our verb 'to ferry.' This is the more remarkable, as Thucyd. has always elsewhere used the *middle* voice. See Poppo, Proleg. i. 185, who adduces this among other examples of act. for mid., as *πειρᾶν* for *πειρᾶσθαι* iv. 132. *ξυγκλήσαντες* iv. 35. *στηρίζειν* ii. 49, &c.

4. *αὐθημερὸν*] Namely, lest there should be any delay, and lest the public commiseration should, as in the case of the Mitylenæans, bk. iii., be interested in their favour, and they be saved from destruction. Ἐς *φάραγγας ἐσέβαλον* Dukas takes to mean simply, that 'they were thrown out as food for the dogs and birds of prey.' See Hom. Il. i. 4. Nevertheless, I must still adhere to the opinion I have before expressed, that a calamity far greater than that of *ῥίπτειν ἀτάφους* was intended: a view, I find, which has been adopted by Poppo and Goell. The place where their bodies were tossed was probably some particular spot, abounding in pits, employed like the Ceadas at Sparta (spoken of i. 134), of which use was made for that purpose: the *plural* being here employed as in a similar passage of Eurip. Phaëth. frag. 9, *φίλος δέ μοι Ἀλλ' οὗτος* (where read, with Musgr., Ἄλουτος) *φάραξι σήπεται νέκυς*. Goell. conjectures the place to have been that *barathrum ἐν Κεραΐδων δήμῳ τῆς Οἰνηΐδος φυλῆς, εἰς ὃ τοὺς ἐπὶ θανάτῳ καταγνωσθέντας ἐνέβαλον*.

δικαιοῦντες τοῖς αὐτοῖς ἀμύνεσθαι] 'thinking it but just to retaliate on the Lacedæmonians, by using the same cruelties that they had begun the use of.' See Herodot. viii. 137, where we have the fate of the above individuals ascribed to a judgment visited on their heads for the crime of their forefathers. On this use of *ὑπάρχω*, see Valck. on the passage, and Hesych. in vv. *ὑπάρξας* and *ὑπάρχει*.

CH. LXVIII. Our historian now proceeds to narrate an attack made by the Ambraciots on Argos Amphilochicum; which he prefaces with an account of the origin and early history of that state, so as to account for the present attack, by relating the circumstances of its alliance with the Acarnanians, and consequently the Athenians. On the origin of the connexion of Acarnania with Athens, and of the quarrel of Ambracia with Argos Amphilochicum, see Thirlwall's History of Greece, vol. iii. p. 148.

3. *οὐκ ἀρεσκόμενος—καταστάσει*] 'dissatisfied with the state of affairs in A.:' a sort of *meiosis*, found at viii. 84.

ὁμώνυμον—ὀνομάσας] So Isocr. Evag. *Τεῦκρος Σαλαμῖνα κατῴκισεν, ὁμώνυμον ποιήσας τῆς πρότερον αὐτῷ πατρίδος οὔσης*. These passages are examples of the *two* constructions which *ὁμώνυμος* admits, with the dative and with the genit.; the former of which is more agreeable to propriety of language, (for nouns compounded with *ὁμοῦ* regularly carry a dat.) the latter is found only in the later writers.

5. *ἐλληνίσθησαν*, &c.] 'were taught, or learnt Greek, the language they now speak;' probably the old Pelasgic. There is here a blending of two phrases. The above signification of *ἑλληνίζεσθαι* is rare, but occurs also in Liban. ap. T. Mag.

βάρβαροί εἰσιν] 'use the barbarian tongue.' This sense is demanded by the context, and found in 1 Cor. xiv. 11, *ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος*.

7. *καὶ προσπαρακαλέσαντες*] This reading (for vulg. *προσκαλ.*) is required by the authority of MSS. and one of the most certain of critical canons; accordingly it is received by all the recent editors. In the punctuation of the passage I have now thought proper to follow Poppo, Goeller, and Arnold, who make *αἱροῦσι* the verb to *προσπαρακαλ. ἀμφ.*: regarding the clause *οἳ αὐτοῖς—ἔπεμψαν* as equiv. to *πεμψάντων τε τούτων αὐτοῖς Φορμίωνα*.

σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὕστερον δὲ ἐν τῷ πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν ὡς οὐκ ἐδύναντο ἑλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ᾽ οἴκου καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει ἐγένετο.

LXIX. Τοῦ δ᾽ ἐπιγιγνομένου χειμῶνος, Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ὁρμώμενος ἐκ Ναυπάκτου φυλακὴν εἶχε μήτ᾽ ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρισαίου κόλπου μηδένα μήτ᾽ ἐσπλεῖν, ἑτέρας δ᾽ ἓξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελήσανδρον στρατηγόν, ὅπως ταῦτά τε ἀργυρολογῶσι, καὶ τὸ λῃστικὸν τῶν Πελοποννησίων μὴ ἐῶσιν αὐτόθεν ὁρμώμενον βλάπτειν τὸν πλοῦν τῶν ὁλκάδων τῶν ἀπὸ Φασήλιδος καὶ Φοινίκης καὶ τῆς ἐκεῖθεν ἠπείρου. 2. ἀναβὰς δὲ στρατιᾷ Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν Λυκίαν ὁ Μελήσανδρος, ἀποθνήσκει, καὶ τῆς στρατιᾶς μέρος τι διέφθειρε νικηθεὶς μάχῃ.

LXX. Τοῦ δ᾽ αὐτοῦ χειμῶνος οἱ Ποτιδαιᾶται, ἐπειδὴ οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ᾽ αἵ τε ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους, ὅ τε σῖτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο αὐτόθι ἤδη βρώσεως πέρι ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγέγευντο, οὕτω δὴ λόγους προσφέρουσι περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀθη-

Ch. LXIX. 1. *ὅπ. ταῦτα ἀργυρολογῶσι*] Sub. *μέρη*, 'in order to collect the tribute in those parts.' The same construction (an *accus.* of *thing*) occurs at iii. 19, and viii. 3. The general use of this verb is with an accus. of *person*. The only other example known to me of *thing* is in Synes. Epist. *ἀργ. τὰς πόλεις*, and there the thing is for pers.

Ch. LXX. 1. *οὐκέτι ἐδύν. πολιορκ. ἀντέχειν*] 'could no longer hold out being besieged.' So Herodot. ii. 157, A, *ἐπὶ πλεῖστον χρόνον πολιορκευμένη ἀντέσχε*. Hence may be emended Zosim. i. 55, 1, *ἐπεὶ δὲ ἀντέσχοντο πολιορκούμενοι*: read *ἀντέσχον*.

ἀπανίστασαν τοὺς Ἀθηναίους] 'drew off the Athenians [from the siege].' So Herodot. vi. 133, *οὐκ ἀπαναστήσειν τὴν στρατιήν*. Appian, i. 45, *ἀπανέστησαν αὐτοὺς ἀπὸ Φ.* Dionys. Hal. 318, 47, *ἀπανιστάναι τὸν στρατόν*.

βρώσεως πέρι ἀναγκαίας] 'as to the means of obtaining necessary food.' So *ἀναγκαίου τροφῆς*, supra i. 2; and Plato, p. 848, A, *τροφῆς ἀναγκαίου δεόμενον*, where, as here, *ἀναγκαῖος* signifies 'barely necessary:' and so vii. 69, *οὐχ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα*. In this use of *περὶ*, 'in respect to,' with a genitive after *ἐπιγίνεσθαι*, (which has here the sense of *συμβαίνειν*,) we have a very rare construction, to which something similar is found in Acts xx. 19, *πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰ.*

ἀλλήλων ἐγέγευντο] 'had even fed upon each other:' a familiar mode of expression (found also in Procop., Liban., and Dio Cass.) to denote the feeding on human flesh; the direst extremity of famine, of which the earliest instance on record is in Herodot. iii. 25, where it is related as taking place on the expedition of Cambyses to Æthiopia, and is there denominated *ἀλληλοφαγία*. Yet Strabo, iv. p. 282, says, that the eating of human flesh was a Scythian custom. There is, indeed, little doubt that cannibalism has ever been conjoined with extreme barbarism.

λόγους προσφέρουσι—στρατηγοῖς] 'they prefer proposals respecting capitulation to the Athenian generals.' So at iii. 109, *προσφέρει λόγον περὶ σπονδῶν*, and i. 57.

ναίων τοῖς ἐπὶ σφίσι τεταγμένοις, Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἑστιοδώρῳ τῷ Ἀριστοκλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. 2. οἱ δὲ προσεδέξαντο, ὁρῶντες μὲν τῆς στρατιᾶς τὴν ταλαιπωρίαν ἐν χωρίῳ χειμερινῷ, ἀναλωκυίας τε ἤδη τῆς πόλεως δισχίλια τάλαντα ἐς [τὴν] πολιορκίαν. 3. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἑνὶ ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριόν τι ῥητὸν ἔχοντας ἐφόδιον. 4. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Χαλκιδικήν, καὶ ἕκαστος ᾗ ἐδύνατο· Ἀθηναῖοι δὲ τούς τε στρατηγοὺς ἐπητιάσαντο, ὅτι ἄνευ αὐτῶν ξυνέβησαν, ἐνόμιζον γὰρ ἂν κρατῆσαι τῆς πόλεως ᾗ ἐβούλοντο, καὶ ὕστερον ἐποίκους ἑαυτῶν ἔπεμψαν ἐς τὴν Ποτίδαιαν, καὶ κατῴκισαν. 5. ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

LXXI. Τοῦ δ᾽ ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστράτευσαν δ᾽ ἐπὶ Πλάταιαν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου, Λακεδαιμονίων βασιλεύς. καὶ καθίσας τὸν στρατὸν ἔμελλε δῃώσειν τὴν γῆν· οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες πρὸς αὐτὸν ἔλεγον τοιάδε. 2. "Ἀρχίδαμε καὶ Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε, οὐδ᾽ ἄξια οὔτε ὑμῶν οὔτε πατέρων ὧν ἐστὲ, ἐς γῆν τὴν Πλαταιῶν στρατεύοντες. Παυσανίας γὰρ ὁ Κλεομβρότου, Λακεδαιμόνιος, ἐλευθερώσας τὴν

By *τοῖς ἐπὶ σφίσι τεταγμένοις* understand 'those who were charged with the office of directing the operations of the siege.'

2. *ἐν χωρίῳ χειμερινῷ*] Meaning, 'in a bleak situation,' where they would be exposed to the rigour of winter.

3. *ξὺν ἑνὶ ἱματίῳ*] Such treaties generally included some condition as to the quantity of apparel to be taken. So Polyæn. vii. 48, *συγχωρῆσαι αὐτοῖς ἑνὶ ἱματίῳ ἐξελθεῖν*. Pausan. ix. 1, 9, *ἀπελθεῖν σφᾶς πρὸ ἡλίου δύντος, ἀνδρας μὲν σὺν ἑνὶ, γυναῖκας δὲ δύο ἱμάτια ἑκάστην ἔχουσαν*. Appian, i. 400, 19, *διεξελθεῖν διὰ χιτωνίσκου μόνου*. The women were allowed to take two garments, because they always *wore* two, as appears from Herodot. ii. 36, where, mentioning the points of *opposition* between the Egyptians and other nations, he says, *εἵματα τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο, τῶν δὲ γυναικῶν ἓν ἑκάστη*. Thus, upon the whole, it was only permitted them to take one *suit* of clothes, the *χιτὼν*, &c., being included. It was rare that *two* suits were allowed. The only instance I have remarked is in Appian, i. 383, 23, *ὁμόσαντες σὺν δύο ἱματίοις ἕκαστον ἀπολύσειν*.

ἐφόδιον] for *ὡς ἐφ.* 'as a provision for the journey.' So *ἐπισιτισμὸς εἰς τὴν ὁδὸν* in Gen. xlii. 25. This condition was very rarely granted; and the only example elsewhere known to me is in Zosim. iii. 18, 9, *ῥητὸν ἀργύριον καὶ ἱμάτιον ἔχοντα*.

4. *καὶ ἕκαστος ᾗ ἐδύνατο*] 'and whoever else was able [to go],' i. e. each going to whatever quarter he could find a refuge in. *Ἐπητιάσαντο, in jus vocabant*, 'called them to account.' So Herodot. vi. 30, *ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας*. On *ἐποίκους* see note supra ch. 27.

Ch. LXXI. From this chapter to the end of the book we have recorded the occurrences of the *third* year of the war; of which ch. 71—78 contain an account of the expedition against Platæa; ch. 71—74 treating of the ineffectual attempts to adjust matters between the Peloponnesians and the Platæans, without resorting to hostilities. In ch. 74—78 we have related, the attempt to take the city by storm.

1. *καθίσας τὸν στρατὸν*] 'having encamped the army.' So vi. 66, *καθ. τὸ στράτευμα*, and iv. 93, and elsewhere. This use is rare except in our author, though I have noted it in Eurip. Heracl.

Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ Ἑλλήνων τῶν ἐθελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς μάχης ἢ παρ' ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ Διὶ ἐλευθερίῳ ἱερά, καὶ ξυγκαλέσας πάντας τοὺς ξυμμάχους, ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ ἀδίκως ἐπ' αὐτούς, μηδ' ἐπὶ δουλείᾳ· εἰ δὲ μή, ἀμύνειν τοὺς παρόντας ξυμμάχους κατὰ δύναμιν. 3. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δέ τἀναντία δρᾶτε· μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ ἡμετέρᾳ ἥκετε. 4. μάρτυρας δὲ θεοὺς τούς τε ὁρκίους τότε γενομένους ποιούμενοι, καὶ τοὺς ὑμετέρους πατρῴους καὶ ἡμετέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὅρκους, ἐὰν δὲ οἰκεῖν αὐτονόμους,

664, *στρατὸν καθίζει*: and Polyb. ix. 26, 4, *καθίσας εἰς ἕνα τόπον*.

2. *ξυνάρασθαι—μάχης*] 'to take part in the peril of the battle.' The proper syntax of *ξυνάρασθαι* is a dat. of person and genit. of thing, with or without *περί*. But here we have an *accusative* of thing dependent on *κατά*, as in Eurip. Orest. 757, *συμφράμην φόνον σοι ματρὸς*, and Rhes. 495. Demosth. Olynth. i. *συν. τὰ πράγματα*. Dionys. Hal. v. 62, *μέγαν πόλεμον συναιρουμένους*, where for *συναιρουμένους* read *συναραμένους*.

Διὶ ἐλευθερίῳ] On the origin of this name, see Harpocr. p. 145, and on the solemnity of the worship paid to Jupiter Ἐλευθέριος, see Bach on Zenoph. Œcon. p. 34. In the words, a little after, *ἔχοντας αὐτονόμους οἰκεῖν*, we have not—what it might seem—an unnecessary epexegesis, but a circumstance not unimportant, as serving to secure that independence which was called in question by the Bœotians, who claimed a sovereignty over Platæa. The complete construction here is, [*ὥστε αὐτοὺς*] *ἔχοντας αὐτονόμους οἰκεῖν*, answering to a similar expression in our law-writings, 'to have and to hold.' Of *ἀπεδίδου* the sense I believe to be, as Haack, Goeller, and Arnold explain, 'he granted,' (lit. 'gave it over;' implying the assumption on the part of Pausanias to dispose of the territory of Platæa as the assembled thought proper,) rather than 'he gave back or restored it after its occupation by the Persians:' two examples of which use Arnold adduces from Demosth. Olynth. ii. p. 27 (Reiske), *εἰ τοῖς μὲν ἐπιτάττειν ἀποδώσετε· τοῖς δ' ἀναγκάζεσθαι τριηραρχεῖν*, &c.; and Xen. Hier. ix. 3, *τὸ τὰ ἆθλα ἀποδιδόναι*. And he truly observes, that the sense, alike in the passage of Demosthenes and this of Thucydides, is *assignare, mandare, adjudicare*.

3. *ἀρετῆς ἕνεκα καὶ προθυμίας*] 'for your merit and zeal in the cause of Greece:' alluding perhaps (as Wasse supposes) to the words of Herodot. viii. 1, respecting the Platæans, *ὑπὸ δὲ ἀρετῆς τε καὶ προθυμίας*.

4. *θεοὺς τούς τε ὁρκίους*, &c.] 'adjuring you by the gods who were invoked as witnesses when the oath was sworn.' So Æschines, p. 16, *ἐπομόσας τοὺς ὁρκίους θεούς*.

τοὺς ὑμετέρους πατρῴους καὶ ἡμετέρους ἐγχωρίους] 'Deos patrios et indigetes.' These were each *tutelary* deities: but the former were the gods of a whole country; the latter, those of a district. In the present instance, the *θεοὶ πατρῷοι* of the Lacedæmonians, the gods of their race, are (as Arnold explains) Hercules, and also the spirits of the later kings or chiefs of the race of Hercules, who would take it ill that the graves of their countrymen slain at Platæa should be abandoned to the power of the hostile Thebans. By the *θεοὶ ἐγχώριοι* of Platæa are to be understood (as Arnold explains) 'the *local deities* to whom Platæa was a home, and who would be dispossessed if the country were occupied by strangers.' Of the phrase *θεοὶ ἐγχώριοι* examples occur in Æschyl. Sept. 14, and Ag. 784. Suppl. 515, 1629. Nearly the same with these words of our author are those of Jos. Ant. xviii. 6, 7, *θεοὺς τοὺς ἐμοὺς πατρῴους, καὶ τοὺς τῇδε ἐγχωρίους ἐπομνύμενος*.

Of *λέγομεν ὑμῖν* the sense is, 'we charge or enjoin on you.'

καθάπερ Παυσανίας ἐδικαίωσεν." LXXII. Τοσαῦτα εἰπόντων Πλαταιῶν, Ἀρχίδαμος ὑπολαβὼν εἶπε· "Δίκαια λέγετε, ὦ ἄνδρες Πλαταιῆς, ἢν ποιῆτε ὁμοῖα τοῖς λόγοις· καθάπερ γὰρ Παυσανίας ὑμῖν παρέδωκεν, αὐτοί τε αὐτονομεῖσθε, καὶ τοὺς ἄλλους ξυνελευθεροῦτε ὅσοι, μετασχόντες τῶν τότε κινδύνων, ὑμῖν τε ξυνώμοσαν καὶ εἰσὶ νῦν ὑπ' Ἀθηναίοις· παρασκευή τε τοσήδε καὶ πόλεμος γεγένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευθερώσεως. 2. ἧς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμείνατε τοῖς ὅρκοις· εἰ δὲ μή,—ἅπερ καὶ τὸ πρότερον ἤδη προὐκαλεσάμεθα,—ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα αὐτῶν, καὶ ἔστε μηδὲ μεθ' ἑτέρων, δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πολέμῳ δὲ μηδ' ἑτέρους. καὶ τάδε ἡμῖν ἀρκέσει." 3. ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλαταιῶν πρέσβεις ἀκούσαντες ταῦτα, ἐσῆλθον ἐς τὴν πόλιν, καὶ τῷ πλήθει τὰ ῥηθέντα κοινώσαντες,

CH. LXXII. 1. *ὑπολαβὼν εἶπε*] At ὑπολ. supply *τὸν λόγον*, which is *expressed* in Herodot. iii. 146, and so *suscipere* in Latin. See more in my note on Luke x. 30.

δίκαια λέγετε—ἢν ποιῆτε, &c.] 'ye say what is right and just, if ye do [actions] like your words,' i. e. if your deeds correspond to your words. There is an ellipsis of the word ἔργῳ, which is *expressed* in Dionys. Hal. Ant. 383, 41, Sylb. *οὐκ ἔστιν ὅμοια τοῖς λόγοις αὐτοῦ τὰ ἔργα*. Here, then, (as Thirlw. observes,) 'Archidamus admits their claims, but bids them reflect that the rights on which they insisted implied some corresponding duties; that if the Spartans were pledged to protect their independence, they were themselves bound to assist the Spartans in delivering those who had ever been their allies from the tyranny of Athens.'

In the words following, *καθάπερ γὰρ*, &c., the *γὰρ* has not a *causal force*, but may be rendered *nimirum:* on which force of the particle see Hoog. de Part. p. 100. The expression *αὐτονομεῖσθε* is well explained by the Schol. *τοῖς οἰκείοις νόμοις ἀκωλύτως χρῆσθε*.

παρασκευή τε, &c.] The *τε* is *not*, as Poppo imagines, *copulative*, but rather has the force,—treated of by Hoogev. de Part. 562,—namely, *ἐπίδοσις* cum emphasi (what in Latin is expressed by *et quidem*), as in Aristoph. Ach. 598. The *αὐτῶν*, a little after, is, as Goell. observes, to be referred to *ὅσοι—ξυνώμοσαν*, 'and who yet themselves, too, obey the rule of the Athenians.'

2. *μάλιστα μὲν—εἰ δὲ μή*] A frequent formula, though here used (as at ch. 40) in a somewhat peculiar manner, by which the *μάλιστα μὲν* serves to denote what is thought the *best* to be done; the *εἰ δὲ μή*, what may, however, be *acquiesced in*. Of *ἅπερ — προὐκαλεσάμεθα*, just after, the sense is, 'which we proposed to you [for you to do].' So infra v. 37, *τὰ εἰρημένα προκαλούμενοι*, and ii. 73, *ἃ προκαλεῖται*, and iv. 22. The same expression, too, occurs in other writers, as Aristoph. Eq. 792. Pausan. ii. 13, 11; and it should be restored in a passage of Dionys. Hal. Ant. 742, 37: in which case, according to Matth. Gr. Gr. § 413, there is an ellipsis of ἐς, which word is *expressed* in two other passages, v. 43, *ὑμᾶς προκαλοῦνται ἐς σπονδάς*, and iv. 19.

νεμόμενοι τὰ ὑμέτερα αὐτῶν] *sua possidentes, suis fruentes*. So Poppo explains; aptly comparing Demosth. c. Neær. § 102, where it is similarly said that the Lacedæmonians proposed to the Platæans *τὴν χώραν ἔχειν, καὶ καρποῦσθαι τὰ αὐτῶν*. Possibly our author had in mind the words of Hesiod, Ἔργ. i. 119, *ἥσυχοι ἔργα νέμονται*, 'enjoy the fruit of the works.' In the phrase *ἔστε μηδὲ μεθ' ἑτέρων*, 'are neutrals,' the somewhat rare expression *μηδὲ μεθ' ἑτέρων* is nearly equiv. to *μετὰ μηδετέρων*: though generally (as Goell. observes) it has a somewhat stronger force, as *οὐδὲ καθ' ἕν* is stronger than *κατ' οὐδέν*. The next words are almost *transcribed* by Dio Cass. xli. 19.

τάδε ἡμῖν ἀρκέσει] 'these will suffice,' 'be sufficient for us,' i. e. 'with this we will be satisfied.' For vulg. *ἀρέσκει*, I have, with the recent editors, adopted, from several MSS., *ἀρκέσει*, which reading is supported by a passage of Xen. Cyr. viii. 3, 45, *ἀρέσκει μοι ὅτι καὶ σὺ ἔχῃς, τούτων μετέχειν*. That *ἀρκέσει* yields a more suitable sense I have, I think, fully shown in my note in Transl.

Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ Ἑλλήνων τῶν ἐθελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς μάχης ἢ παρ' ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ Διὶ ἐλευθερίῳ ἱερά, καὶ ξυγκαλέσας πάντας τοὺς ξυμμάχους, ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ ἀδίκως ἐπ' αὐτούς, μηδ' ἐπὶ δουλείᾳ· εἰ δὲ μή, ἀμύνειν τοὺς παρόντας ξυμμάχους κατὰ δύναμιν. 3. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δὲ τἀναντία δρᾶτε· μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ ἡμετέρᾳ ἥκετε. 4. μάρτυρας δὲ θεοὺς τούς τε ὁρκίους τότε γενομένους ποιούμενοι, καὶ τοὺς ὑμετέρους πατρῴους καὶ ἡμετέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιΐδα μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὅρκους, ἐὰν δὲ οἰκεῖν αὐτονόμους,

664, *στρατὸν καθίζει*: and Polyb. ix. 26, 4, *καθίσας εἰς ἕνα τόπον*.

2. *ξυνάρασθαι—μάχης*] 'to take part in the peril of the battle.' The proper syntax of *ξυνάρασθαι* is a dat. of person and genit. of thing, with or without *περί*. But here we have an *accusative* of thing dependent on *κατά*, as in Eurip. Orest. 757, *συνῳράμην φόνον σοι ματρὸς*, and Rhes. 495. Demosth. Olynth. i. *συν. τὰ πράγματα*. Dionys. Hal. v. 62, *μέγαν πόλεμον συναιρουμένους*, where for *συναιρουμένους* read *συναραμένους*.

Διῒ ἐλευθερίῳ] On the origin of this name, see Harpocr. p. 145, and on the solemnity of the worship paid to Jupiter Ἐλευθέριος, see Bach on Zenoph. Œcon. p. 34. In the words, a little after, *ἔχοντας αὐτονόμους οἰκεῖν*, we have not—what it might seem—an unnecessary epexegesis, but a circumstance not unimportant, as serving to secure that independence which was called in question by the Bœotians, who claimed a sovereignty over Platæa. The complete construction here is, [*ὥστε αὐτοὺς*] *ἔχοντας αὐτονόμους οἰκεῖν*, answering to a similar expression in our law-writings, 'to have and to hold.' Of *ἀπιδίδου* the sense I believe to be, as Haack, Goeller, and Arnold explain, 'he granted,' (lit. 'gave it over;' implying the assumption on the part of Pausanias to dispose of the territory of Platæa as the assembled thought proper,) rather than 'he gave back or restored it after its occupation by the Persians:' two examples of which use Arnold adduces from Demosth. Olynth. ii. p. 27 (Reiske), *εἰ τοῖς μὲν ἐπιτάττειν ἀποδώσετε· τοῖς δ' ἀναγκάζεσθαι τριηραρχεῖν*, &c.; and Xen. Hier. ix. 3, *τὸ τὰ ἆθλα ἀποδιδόναι*. And he truly observes, that the sense, alike in the passage of Demosthenes and this of Thucydides, is *assignare, mandare, adjudicare*.

3. *ἀρετῆς ἕνεκα καὶ προθυμίας*] 'for your merit and zeal in the cause of Greece:' alluding perhaps (as Wasse supposes) to the words of Herodot. viii. 1, respecting the Platæans, *ὑπὸ δὲ ἀρετῆς τε καὶ προθυμίας*.

4. *θεοὺς τούς τε ὁρκίους*, &c.] 'adjuring you by the gods who were invoked as witnesses when the oath was sworn.' So Æschines, p. 16, *ἐπομόσας τοὺς ὁρκίους θεούς*.

τοὺς ὑμετέρους πατρῴους καὶ ἡμετέρους ἐγχωρίους] 'Deos patrios et indigetes.' These were each *tutelary* deities: but the former were the gods of a whole country; the latter, those of a district. In the present instance, the *θεοὶ πατρῷοι* of the Lacedæmonians, the gods of their race, are (as Arnold explains) Hercules, and also the spirits of the later kings or chiefs of the race of Hercules, who would take it ill that the graves of their countrymen slain at Platæa should be abandoned to the power of the hostile Thebans. By the *θεοὶ ἐγχώριοι* of Platæa are to be understood (as Arnold explains) 'the *local deities* to whom Platæa was a home, and who would be dispossessed if the country were occupied by strangers.' Of the phrase *θεοὶ ἐγχώριοι* examples occur in Æschyl. Sept. 14, and Ag. 784. Suppl. 515, 1629. Nearly the same with these words of our author are those of Jos. Ant. xviii. 6, 7, *θεοὺς τοὺς ἐμοὺς πατρῴους, καὶ τοὺς τῇδε ἐγχωρίους ἐπομνύμενος*.

Of *λέγομεν ὑμῖν* the sense is, 'we charge or enjoin on you.'

καθάπερ Παυσανίας ἐδικαίωσεν." LXXII. Τοσαῦτα εἰπόντων Πλαταιῶν, Ἀρχίδαμος ὑπολαβὼν εἶπε· "Δίκαια λέγετε, ὦ ἄνδρες Πλαταιῆς, ἢν ποιῆτε ὁμοῖα τοῖς λόγοις· καθάπερ γὰρ Παυσανίας ὑμῖν παρέδωκεν, αὐτοί τε αὐτονομεῖσθε, καὶ τοὺς ἄλλους ξυνελευθεροῦτε ὅσοι, μετασχόντες τῶν τότε κινδύνων, ὑμῖν τε ξυνώμοσαν καὶ εἰσὶ νῦν ὑπ' Ἀθηναίοις· παρασκευή τε τοσήδε καὶ πόλεμος γεγένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευθερώσεως. 2. ἧς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμείνατε τοῖς ὅρκοις· εἰ δὲ μή,—ἅπερ καὶ τὸ πρότερον ἤδη προὐκαλεσάμεθα,—ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα αὐτῶν, καὶ ἔστε μηδὲ μεθ' ἑτέρων, δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πολέμῳ δὲ μηδ' ἑτέρους. καὶ τάδε ἡμῖν ἀρκέσει." 3. ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλαταιῶν πρέσβεις ἀκούσαντες ταῦτα, ἐσῆλθον ἐς τὴν πόλιν, καὶ τῷ πλήθει τὰ ῥηθέντα κοινώσαντες,

CH. LXXII. 1. *ὑπολαβὼν εἶπε*] At ὑπολ. supply *τὸν λόγον*, which is *expressed* in Herodot. iii. 146, and so *suscipere* in Latin. See more in my note on Luke x. 30.

δίκαια λέγετε—ἢν ποιῆτε, &c.] 'ye say what is right and just, if ye do [actions] like your words,' i. e. if your deeds correspond to your words. There is an ellipsis of the word *ἔργῳ*, which is *expressed* in Dionys. Hal. Ant. 383, 41, Sylb. *οὐκ ἔστιν ὅμοια τοῖς λόγοις αὐτοῦ τὰ ἔργα*. Here, then, (as Thirlw. observes,) 'Archidamus admits their claims, but bids them reflect that the rights on which they insisted implied some corresponding duties; that if the Spartans were pledged to protect their independence, they were themselves bound to assist the Spartans in delivering those who had ever been their allies from the tyranny of Athens.'

In the words following, *καθάπερ γὰρ*, &c., the *γὰρ* has not a *causal force*, but may be rendered *nimirum:* on which force of the particle see Hoog. de Part. p. 100. The expression *αὐτονομεῖσθε* is well explained by the Schol. *τοῖς οἰκείοις νόμοις ἀκωλύτως χρῆσθε*.

παρασκευή τε, &c.] The *τε* is *not*, as Poppo imagines, *copulative*, but rather has the force,—treated of by Hoogev. de Part. 562,—namely, *ἐπίδοσις* cum emphasi (what in Latin is expressed by *et quidem*), as in Aristoph. Ach. 598. The *αὐτῶν*, a little after, is, as Goell. observes, to be referred to *ὅσοι—ξυνώμοσαν*, 'and who yet themselves, too, obey the rule of the Athenians.'

2. *μάλιστα μὲν—εἰ δὲ μή*] A frequent formula, though here used (as at ch. 40) in a somewhat peculiar manner, by which the *μάλιστα μὲν* serves to denote what is thought the *best* to be done; the *εἰ δὲ μή*, what may, however, be *acquiesced in*. Of *ἅπερ — προὐκαλεσάμεθα*, just after, the sense is, 'which we proposed to you [for you to do].' So infra v. 37, *τὰ εἰρημένα προκαλούμενοι*, and ii. 73, *ἃ προκαλεῖται*, and iv. 22. The same expression, too, occurs in other writers, as Aristoph. Eq. 792. Pausan. ii. 13, 11; and it should be restored in a passage of Dionys. Hal. Ant. 742, 37: in which case, according to Matth. Gr. Gr. § 413, there is an ellipsis of *ἐς*, which word is *expressed* in two other passages, v. 43, *ὑμᾶς προκαλοῦνται ἐς σπονδάς*, and iv. 19.

νεμόμενοι τὰ ὑμέτερα αὐτῶν] *sua possidentes, suis fruentes*. So Poppo explains; aptly comparing Demosth. c. Neær. § 102, where it is similarly said that the Lacedæmonians proposed to the Platæans *τὴν χώραν ἔχειν, καὶ καρποῦσθαι τὰ αὐτῶν*. Possibly our author had in mind the words of Hesiod, Ἔργ. i. 119, *ἡσυχοι ἔργα νέμονται*, 'enjoy the fruit of the works.' In the phrase *ἔστε μηδὲ μεθ' ἑτέρων*, 'are neutrals,' the somewhat rare expression *μηδὲ μεθ' ἑτέρων* is nearly equiv. to *μετὰ μηδετέρων*: though generally (as Goell. observes) it has a somewhat stronger force, as *οὐδὲ καθ' ἕν* is stronger than *κατ' οὐδέν*. The next words are almost *transcribed* by Dio Cass. xli. 19.

τάδε ἡμῖν ἀρκέσει] 'these will suffice,' 'be sufficient for us,' i. e. 'with this we will be satisfied.' For vulg. *ἀρέσκει*, I have, with the recent editors, adopted, from several MSS., *ἀρκέσει*, which reading is supported by a passage of Xen. Cyr. viii. 3, 45, *ἀρέσκει μοι ὅ,τι καὶ σὺ ἔχῃς, τούτων μετέχειν*. That *ἀρκέσει* yields a more suitable sense I have, I think, fully shown in my note in Transl.

ἀπεκρίναντο αὐτῷ, ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴησαν· δεδιέναι δὲ καὶ περὶ τῇ πάσῃ πόλει, μὴ, ἐκείνων ἀποχωρησάντων, Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θηβαῖοι, ὡς ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι, αὖθις σφῶν τὴν πόλιν πειράσωσι καταλαβεῖν. 4. ὁ δὲ, θαρσύνων αὐτοὺς πρὸς ταῦτα, ἔφη· "Ὑμεῖς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παράδοτε τοῖς Λακεδαιμονίοις, καὶ γῆς ὅρους ἀποδείξατε, καὶ δένδρα ἀριθμῷ τὰ ὑμέτερα, καὶ ἄλλο εἴ τι δυνατὸν ἐς ἀριθμὸν ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, ἕως ἂν ὁ πόλεμος ᾖ. ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν ὑμῖν ἃ ἂν παραλάβωμεν. 5. μέχρι δὲ τοῦδε ἔξομεν παρακαταθήκην, ἐργαζόμενοι, καὶ φορὰν φέροντες ἣ ἂν ὑμῖν μέλλῃ ἱκανὴ ἔσεσθαι." LXXIII. Οἱ δ' ἀκούσαντες ἐσῆλθον αὖθις ἐς τὴν πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλήθους, ἔλεξαν ὅτι βούλονται, ἃ προκαλεῖται, Ἀθηναίοις κοινῶσαι πρῶτον, καὶ ἢν πείθωσιν αὐτοὺς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπείσασθαι σφίσιν ἐκέλευον, καὶ τὴν γῆν μὴ δῃοῦν. ὁ δὲ ἡμέρας τε ἐσπείσατο ἐν αἷς εἰκὸς ἦν κομισθῆναι, καὶ τὴν γῆν οὐκ ἔτεμνεν. 2. ἐλθόντες δὲ οἱ Πλαταιῆς πρέσβεις ὡς τοὺς Ἀθηναίους καὶ βουλευσάμενοι μετ' αὐτῶν πάλιν ἦλθον ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιάδε· 3. "Οὔτ' ἐν τῷ πρὸ τοῦ χρόνῳ, ὦ ἄνδρες Πλαταιῆς, ἀφ' οὗ ξύμμαχοι ἐγενόμεθα Ἀθηναῖοί φασιν ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους οὔτε νῦν περιὄψεσθαι, βοηθήσειν δὲ κατὰ δύναμιν. 4. ἐπισκήπτουσί τε ὑμῖν, πρὸς τῶν ὅρκων οὓς οἱ πατέρες ὤμοσαν, μηδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν." LXXIV. Τοιαῦτα τῶν πρέσβεων ἀπαγγειλάντων, οἱ Πλαταιῆς ἐβουλεύσαντο Ἀθηναίους μὴ προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνομένην, εἰ δεῖ, ὁρῶντας, καὶ ἄλλο πάσχοντας ὅ τι ἂν ξυμβαίνῃ·

3. *ὡς ἔνορκοι—δέχεσθαι*] i. e. as being comprehended in the terms of the oath according to which they swore to receive both parties. Thus *ἔνορκοι* is, as Poppo, Goeller, and Arnold are agreed, put for *ἔνσπονδοι, fœdere recepti*. And so indeed the word is used in Dio Cass. 335, 9, *τῶν τε Ῥωμαίων καὶ τῶν ἐνόρκων σφίσι*, and Æschin. p. 63, 6, and 66.

4. *ἄλλο εἴ τι*] 'whatever.' *Δυνατὸν ἐς ἀριθμὸν ἐλθεῖν*, 'capable of coming into number,' 'of being numbered.' So Plut. Pericl. 16, *δι' ἀριθμοῦ βαδίζειν*.

Ch. LXXIII. 1. *εἰκὸς ἦν κομισθῆναι*] scil. *αὐτοὺς*, 'it was likely they (i. e. the ambassadors) would get back.' *Κομισθῆναι*, for *ἀνακομ.*, as vi. 29 and 37.

4. *ἐπισκήπτουσί τε ὑμῖν, πρὸς τῶν ὅρκων*] In *ἐπισκήπτω* here there is an union of the usual sense, *to enjoin* on any one (mandare) the doing of any thing, and that of *conjure* (i. e. to summon in a sacred name), *adjure* to do it. The latter sense is suggested by the added words *πρὸς τῶν ὅρκων*. So in a passage of Basil, cited by Steph. Thes. in v., we have, *ἐπισκήπτω ὑμῖν πρὸς τῶν πατέρων*: and in Herodot. iii. 65, *ὑμῖν τάδε ἐπισκήπτω θεοὺς τοὺς βασ. ἐπικαλέων*. The same pregnancy of sense is found in the term elsewhere in Herodot. iii. 73.

Ch. LXXIV. 1. *ἀνέχεσθαι—ὁρῶντας*] 'to bear, if so it must be, even to see their lands ravaged.' For *ἀνέχ.* some good MSS. have *ἀντέχεσθαι*, which Haack and Poppo were inclined to adopt. But the *active* form would, in this case, be required, and the sense thus arising would not be so suitable. Instead of *ὁρῶντας* and *πάσχοντας* we should rather have expected *ὁρῶντες* and *πάσχοντες*, as in a passage of Dionys. Hal. Ant. 1918, *ἠνείχοντο σῖτον συγκομιζόμενον ὑπὸ τῶν πολεμίων ὁρῶντες*. But, as Goell. observes, here and in another passage infra vi. 16, *ἀνεχέσθω ὑπερφρονούμενος*, the construction changes to the accusative cases *ὁρῶντας* and *πάσχοντας*, on account of the interposed words *εἰ δεῖ*, to which the structure of the remaining part of the sentence is accommodated; not a few examples of which are adduced by Lobeck on Phryn. p. 755. The *contrary* transition, from the accus. to the nomin., occurs, as Arn. observes, in Hdot. i. 27: and he compares other passages of our author, v. 41 and 50. vii. 74.

ἐξελθεῖν τε μηδένα ἔτι, ἀλλ' ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὅτι ἀδύνατα σφίσι ποιεῖν ἐστιν ἃ Λακεδαιμόνιοι προκαλοῦνται. 2. ὡς δὲ ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς κατέστη, λέγων ὧδε· "Θεοὶ ὅσοι γῆν τὴν Πλαταιΐδα ἔχετε καὶ ἥρωες, ξυνίστορες ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως, ἐκλιπόντων τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν τήνδε ἤλθομεν,—ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῆ ἐναγωνίσασθαι τοῖς Ἕλλησιν,—οὔτε νῦν, ἢν τι ποιῶμεν, ἀδικήσομεν· προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα, οὐ τυγχάνομεν. 3. ξυγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπιφέρουσι νομίμως."

ξυνίστορες ἔστε] 'be witnesses,' 'bear witness.' The word occurs also in Eurip. Suppl. 1173. Soph. Aj. 542, and Phil. 1293. Dionys. Hal. 227 and 160. Joseph. Bell. i. 30, 1033. Polyb. xxviii. 17, 13. xxx. 8, 1.

ἐκλιπόντων — τὸ ξυνώμοτον] 'having first abandoned their sworn compact.' I know of no other example of this expression *τὸ ξυνώμ.* than Dio Cass. p. 136, 40.

παρέσχετε αὐτὴν εὐμενῆ ἐναγων.] *Καὶ αὐτὴν* is for *ἣν*: and *εὐμενῆ*, which properly belongs to the gods protecting, is here, *per hypallagem*, applied to the country protected. *Ἐναγων.* stands for *ἀγων. ἐν αὐτῇ*: on which use of verbs compounded with *ἐν*, see note supra ch. 20 and 44. The sense of the words is either 'a field propitious to fight in,' or, as Poppo explains, 'favourable to fight in.' Compare Xen. Anab. iv. 6, 12, and Plutarch ap. Steph. Thes. *τόπος εὐφυέστατος ἐναγωνίζεσθαι*.

προκαλ. πολλὰ καὶ εἰκότα] 'though we have made many and fair proposals.' See supra ch. 72.

οὐ τυγχάνομεν] 'we cannot obtain our purpose.' This signification is founded on the idiom *τυγχάνειν σκόπου*. And Steph. Thes. furnishes two examples of this elliptical sense, Hesiod, Theog. 973, and Plut. Lyc. 25.

3. *ξυγγνώμονες — νομίμως*] No little difficulty attaches to this sentence; and that chiefly arising from the unusual acceptation in which Thucyd. has employed the phrase *ξυγγνώμονες ἔστε*, which Valla, Dukas, Poppo, and Arnold are agreed must mean *grant, allow, assent* that, &c.; lit. 'be consenting to us in this.' Thus Arnold explains the sense to be, 'assent

LXXV. Τοσαῦτα ἐπιθειάσας, καθίστη ἐς πόλεμον τὸν στρατόν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δένδρεσιν ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξιέναι· ἔπειτα χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες ταχίστην αἵρεσιν ἔσεσθαι αὐτῶν, στρατεύματος τοσούτου ἐργαζομένου. 2. ξύλα μὲν οὖν τέμνοντες ἐκ τοῦ Κιθαιρῶνος, παρῳκοδόμουν ἑκατέρωθεν, φορμηδὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα· ἐφόρουν δὲ ὕλην ἐς αὐτό, καὶ λίθους καὶ

to the first aggressors being punished for their iniquity, and that those who are lawfully seeking [rather, taking] vengeance [for injury], may not fail to obtain it.' It is well remarked by Poppo, that the genit. *τῆς ἀδικίας* is here placed first because it belongs not only to *ὑπάρχουσι*, but also to *κολάζεσθαι*. Of this kind of construction I know no example elsewhere except in a passage of Plut. cited in Steph. Thes. Ὑπάρχω is not unfrequently used, as here, with *ἀδικίας*, *βίας*, and other terms denoting *injury*. Suffice it to advert to ii. 67, and a passage of Demosth. ap. Steph. Thes. in v., where it is, as here, united with the term *πρότερος*, which serves to strengthen the sense.

Ch. LXXV. 1. Τοσαῦτα ἐπιθειάσας] 'having made these solemn invocations.' Ἐπιθειάζω signifies, 'to address supplications, invocations, &c. to the gods.' The word, which occurs at viii. 53, is used, as also the phrase *ταῦτ'* or *πολλὰ ἐπιθειάσαι*, in the later historians and later writers generally, as Philostrat. and Achill. Tat. Καθίστη ἐς πόλεμον τὸν στρατὸν, 'put the army in order for war.'

περιεσταύρωσεν αὐτοὺς] 'palisadoed them round.' Meaning, the *place*; for the word is elsewhere only used with an accus. of place, as Xen. Hist. viii. 4, 14 and 21, *περιεσταύρωσαν τὸν* K. *διπλῷ σταυρώματι*. By *δένδρεσιν* understand the trees of the plain around Platæa, comparatively of a light kind, and chiefly *fruit-trees*, with which the plains in the south of Europe are principally occupied. Indeed previous to a siege it was always the custom to *clear* the ground around the place to be besieged. So Joseph. 1219, 32, *καταβληθέντος δὲ παντὸς ἕρκους καὶ περιφράγματος, ὅσα κήπων προανεστήσαντο καὶ δένδρων οἱ οἰκήτορες, ὕλης τε ἡμέρου τῆς μεταξὺ πάσης ἐκκοπείσης*. When heavy timber was required for beams (*ξύλα*), it had to be felled on the mountains, (where alone forest-trees are commonly found in those countries,) as, in the present instance, on Cithæron.

χῶμα ἔχουν] 'raised a mound.' So Herodot. i. 162, *χώματα χῶν πρὸς τὰ τείχεα*, and ii. 137. iv. 76. Appian, i. 476, 49, *χῶμα ἔχου*, and i. 752. Joseph. Bell. v. 3, 2. Though this be the first detailed account of the operations of a siege, yet the above, and some of the other methods here recorded, are such as would readily suggest themselves, and, indeed, had been employed nearly 600 years before: see 2 Sam. xx. 15. 2 Kings xix. 32. Jer. vi. 6. The one in question, Arnold observes, 'simply consisted in the carrying of a mound, with an inclined plane, to the level of the top of the walls, so that the besiegers might march up as by a regular road.' Yet here the mound was *not* intended to form an inclined plane, but was merely formed to drive the garrison from the nearest point of the walls, and thence to afford a facility for carrying the place by an escalade, (whence the anxiety felt to raise it as high as possible,) or, at least, to leave only a small interval.

2. *ξύλα*] Meaning, such large beams as are formed on simply squaring the trunks of trees by the use of the axe. Μὲν οὖν, *porro*, 'hereupon:' see Hoogev. de Part. p. 358. Παρῳκοδόμουν ἑκατέρωθεν, 'they built them upon each side [of the mound].' Φορμηδὸν, 'cross-wise;' from *φορμὸς*, a coarse-plaited mat, or piece of wicker-work. In a passage of Dio Cass. 227, 29, (evidently imitated from the present,) we have the term *στοιχηδόν*. This work, from the derivation of the word in question, and from the description of it in Æneas Poliorc. p. 574, (whose words are, *ἐξ ὀρθίων καὶ πλαγίων συντιθεμένων*,) appears to have been of the following form, ##.

ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα] 'to prevent the mound from falling away, or being dilapidated,' as its base would, if not confined by the beam-work. So Jos. Bell. Jud. vii. 8, 5, *ὅπως δὲ μὴ ὑφουμένου τοῦ χώματος, ἡ γῆ διαχέοιτο*.

ὕλην] The word here and at ch. 77, 3, denotes what we call *brushwood*, as opp. to *timber*. Ἀνύτειν stands for τελεσουργεῖν.

γῆν, καὶ εἴ τι ἄλλο ἀνύτειν μέλλοι ἐπιβαλλόμενον. 3. ἡμέρας δὲ ἔχουν ἑβδομήκοντα καὶ νύκτας ξυνεχῶς, διῃρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν φέρειν, τοὺς δὲ ὕπνον τε καὶ σῖτον αἱρεῖσθαι· Λακεδαιμονίων τε οἱ ξεναγοὶ ἑκάστης πόλεως ξυνεφεστῶτες ἠνάγκαζον ἐς τὸ ἔργον. 4. οἱ δὲ Πλαταιῆς, ὁρῶντες τὸ χῶμα αἰρόμενον, ξύλινον τεῖχος ξυνθέντες, καὶ ἐπιστήσαντες τῷ ἑαυτῶν τείχει ᾗ προσεχοῦτο, ἐσῳκοδόμουν ἐς αὐτὸ πλίνθους ἐκ τῶν ἐγγὺς οἰκιῶν, καθαιροῦντες. 5. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα, τοῦ μὴ ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα· καὶ προκαλύμματα εἶχε δέῤῥεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις ὀϊστοῖς βάλλεσθαι ἐν ἀσφαλείᾳ τε εἶναι. 6. ᾔρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ τὸ χῶμα οὐ σχολαίτερον ἀντανήει αὐτῷ. 7. καὶ οἱ Πλαταιῆς τοιόνδε τι ἐπινοοῦσι· διελόντες τοῦ τείχους ᾗ προσέπιπτε τὸ χῶμα, ἐσεφόρουν τὴν γῆν. LXXVI. Οἱ δὲ Πελοποννήσιοι, αἰσθόμενοι, ἐν ταρσοῖς καλάμου πηλὸν ἐνείλλοντες,

3. *διῃρημένοι κατ' ἀναπαύλας*] A blending of two phrases, i. e. 'divided into parties for relief,' as we say, 'into *reliefs*.'

οἱ ξεναγοὶ] Meaning, I apprehend, 'the commanders' of the quotas furnished by the allies of the Lacedæmonian confederation, who are called *ξένοι*, in contradistinction to the Spartans; answering to the *præfecti sociorum* of the Romans. So Xen. Hist. iii. 5, 7. v. 2, 7, *Λακεδαιμόνιοι ἐξέπεμπον αὐτοῖς κατὰ κώμην ἑκάστην ξεναγὸν*, and v. 1, 35, *διέπεμπε καὶ ξεναγοὺς ἐς τὰς πόλεις*, and iv. 2. 19, the second of which passages will show that the name was applied even to the commanders of the *Periœci* of the Lacedæmonians. Of *ξυνεφεστῶτες*, the sense is, as Kistem. explains, 'unà præpositi,' 'unà cum propriis ducibus præpositi.'

4. *ξύλινον τεῖχος ξυνθέντες*] Like that described in Jos. Bell. vii. 8, 5, *οἰκοδομησάμενοι τεῖχος ἕτερον — τοιῷδε τρόπῳ κατεσκεύασαν. δοκοὺς μεγάλας ἐπὶ μῆκος προσεχεῖς ἀλλήλαις κατὰ τὴν τομὴν συνέθεσαν. δύο δ' ἦσαν στίχοι παράλληλοι τοσοῦτον διεστῶτες, ὅσον εἶναι πλάτος τείχους, καὶ μέσον ἀμφοῖν τὸν χοῦν ἐνεφόρουν*: see also Jos. Bell. iii. 7, 10.

ᾗ προσεχοῦτο] 'ab illâ parte, quâ agger adversum urbem excitabatur.' (Port.) So a little after, § 6, *ᾗ προσέπιπτε τὸ χῶμα*. Of the words following, *ἐσῳκοδόμουν ἐς αὐτὸ πλίνθους*, the sense is, lit. 'they built up into it (in the interstices of the wood-work) bricks.' Ἐκ *τῶν ἐγγὺς οἰκιῶν, καθαιροῦντες*, lit. 'having taken them down from the adjacent houses.' So *καθ.* is used at ch. 14.

5. *ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα*] 'the beams served to bind all together.' Evidently imitated from which are the words of Procop. 83, 12, *καὶ ξύλα μακρὰ ἔνδεσμον* (I conj. *σύνδ.*) *ἐποιεῖτο τοῦ ἔργου, ὅπως μὴ, ὑψηλὸν γινόμενον, ἀσθενὲς εἴη*· and Arrian, E. A. ii. 18, 7, *καὶ αὐτὸς ὁ πηλὸς ξύνδεσμος τοῖς λίθοις ἐς τὸ ἐπιμένειν ἐγίγνετο*.

προκαλύμματα] 'fore-coverings,' to defend the workmen. Of the word in this rare sense,—which is the primitive one,—examples occur in Procop. 83, 32. Polyæn. v. 17, and Agath. p. 73, 11. With respect to the two terms, *δέῤῥεις* and *διφθέρας*, (which are also found in the above writers,) I am now inclined to think, with Gail and Arnold, that the former denotes skins, or raw hides; the latter, such as are artificially prepared for use, by tanning: a view strongly confirmed by a passage of Procop. 68, 24, where we have *δέῤῥεις δὲ καὶ βύρσας*, as also by Schneider's derivation of the word *διφθέρα*, from *δέφω*, *to tan*, or *curry*. The phrase *ἐν ἀσφαλείᾳ εἶναι* is rare; *ἐν ἀσφαλεῖ* being far more usual: yet *ἐν ἀσφαλείᾳ* was probably the plainer and more ordinary phrase, and is defended by Xen. Hier. ii. 10, *ἐν ἀσφαλείᾳ καθεστάναι*.

6. *ἀντανήει*] 'was raised opposite to it.' So Dio Cass. 333, 44, in a kindred passage uses *ἀντανίστατο*.

7. *τοῦ τείχους ᾗ*] The genit. is here to be taken *partitivè*, with a subaudition of *μέρος*. See Matth. Gr. Gr. § 354, 5.

Ch. LXXVI. 1. *ἐν ταρσοῖς καλάμου πηλὸν ἐνείλλοντες*] No easy matter is it

ἐσέβαλλον ἐς τὸ διῃρημένον, ὅπως μὴ διαχεόμενον, ὥσπερ ἡ γῆ, φοροῖτο. 2. οἱ δὲ, ταύτῃ ἀποκληόμενοι, τοῦτο μὲν ἐπέσχον, ὑπόνομον δ' ἐκ τῆς πόλεως ὀρύξαντες, καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα, ὑφεῖλκον αὖθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἧσσον ἀνύτειν, ὑπαγομένου

to determine the sense of these words,—obscure from our imperfect acquaintance with the manners and customs of antiquity,—one thing is certain, that it cannot be what some commentators make it, 'daubing hurdles of reed over with clay,' what the Schol. expresses by *ἐμπλέκοντας*. Ἐνείλλοντας must mean *ramming*, or *squeezing*. Far from easy, however, is it to fix the import of *ταρσοί*. Now this might mean *baskets*, or (as I formerly explained in my smaller edition) *hampers*. Arnold, in his first edition, (after Casaub. on Æn. Tact. 32,) assigned to it the sense *weavements*, layers of wattled reeds. And this is (I find) adopted by Thirlwall, who describes it by 'layers of stiff clay pressed down close on wattles of reeds.' But surely *ἐνείλλοντες* cannot possibly mean 'pressing down.' The term can only denote 'thrusting or squeezing into;' an idea which necessarily implies that the *ταρσοὶ* were a certain kind of vessel capable of *holding* the clay. Hence it may bear the sense *baskets*, or *hampers*; which is the view of its meaning adopted by Mitford, and long ago by Zonaras, Lex. col. 64, where the word is explained by *καλαθισμοῖς* or *κοφινίοις*. In his second edition, Arnold expresses it as his opinion, that 'the vessels in question were large wattled cases, or crates made of reed;' by crates, of course, meaning those vessels of wicker-work in which articles of coarse earthenware are conveyed: a view nearly the same with that by which the word was by me interpreted *hampers*, *canistra*. A use, this, nearly allied to the earliest one of this word, found in Homer and Theocr., where it denotes a *cheese-vat*, in which cheeses were placed and turned, doubtless formed of wicker-work, thus ###.

By *καλάμου*, (which is sing. for plur., as in our *reed*,) we have denoted, as Arnold observes, the *arundo donax*, called by the modern Greeks *κάλαμο*, and which is, by Dr. Sibthorp, on the plants of Greece, said to be at this day employed for wicker-work; being, we may presume, of a much tougher nature than our *reed*, and something like our *osiers*.

This passage of our author was evidently had in view by Abydenus, ap. Euseb. Præp. Evang. x. 12, *ἀπίκατο γὰρ δὴ πηλοῦ κατάπλεοι τοὺς ταρσούς*.

ἐς τὸ διῃρημένον] 'into the perforated orifice,' namely, of the wall or mound. *Διαχεόμενον* must, as Goell. and Arnold are agreed, be referred to *χῶμα*, denoting, 'the matter heaped on the mound,' and accordingly equiv., as Goell. observes, to *μὴ τὸ χῶμα, πηλὸς ὢν, διαχεόμενον, ὥσπερ τὸ χῶμα, γῆ ὂν, φοροῖτο*.

2. *τοῦτο μὲν ἐπέσχον*] Steph. would read *τούτου*, and this Dio Cass. had possibly in his copy, since at 625, 87, he has, *τούτου μὲν ἐπέσχε*. Probably, however, he had in mind the words of our author, viii. 31, *τούτου μὲν ἐπέσχεν*. And, moreover, (as Arnold observes,) 'while, with the *middle* voice the genit. is necessary, (since we say, to withhold or forbear oneself *from* a thing,) with the *active* the accus. is equally correct, and, as being far less usual, is more likely to be the genuine reading.' It is, however, not so unusual, but that it is found at v. 46 and 63. Dio Cass. 625, 87. 1072, 42. 1182, 82, and Plut. Alex. 62.

ξυντεκμηράμενοι ὑπὸ τὸ χῶμα] A condensed form of expression, in which *ξυντ.* is considered as a *vox prægnans*, comprehending, together with the sense of *conjecturing* or guessing, that of *motion to a place*, i. e. 'making their way by conjecture to the part under the mound.' And this view is confirmed by a similar expression in Herodot. ii. 150, *ἐκ τῶν σφετέρων οἰκιῶν—ὑπὸ γῆν σταθμεώμενοι, ἐς τὰ βασ. οἰκία ὤρυσσον*. A use this of *σταθμ.* evidently imitated by Procop. p. 227, and Pausan. vii. 21, 5, as the passage of our author is by Appian, i. 691, *τὴν γῆν ἐς τὰ τείχη τεκμαιρομένους διορύττειν*. Finally, the word *ξυντεκμ.* in the sense 'to guess in what direction to carry any course of action,' is found in Xen. Sympos. ii. 8.

ὑφεῖλκον—τὸν χοῦν] 'privily drew the heaped-up earth to themselves, or within the place.' Imitated by Dio Cass. 1080, 9.

ἐπιβάλλοντας] scil. *τὸν χοῦν*, 'heaping on fresh earth.' Similarly in Xen. Anab. iii. 5, 10, we have *ἐπιβαλῶ ὕλην, καὶ γῆν ἐπιφορήσω*, and Ezek. xxiv. 10, 'heap on wood.' Of the words following, *ὑπαγομένου—τοῦ χώματος*, the

αὐτοῖς κάτωθεν τοῦ χώματος καὶ ἰζάνοντος ἀεὶ ἐπὶ τὸ κενούμενον. 3. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται, ὀλίγοι πρὸς πολλοὺς, ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδόμημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ ἀρξάμενοι, ἀπὸ τοῦ βραχέος τείχους ἐκ τοῦ ἐντὸς μηνοειδὲς ἐς τὴν πόλιν προσῳκοδόμουν, ὅπως εἰ τὸ μέγα τεῖχος ἁλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὖθις πρὸς αὐτὸ χοῦν, καὶ προχωροῦντας εἴσω διπλάσιόν τε πόνον ἔχειν, καὶ ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι. 4. ἅμα δὲ τῇ χώσει καὶ μηχανὰς προσῆγον τῇ πόλει οἱ Πελοποννήσιοι· μίαν μὲν, ἣ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα, ἐπὶ μέγα τε κατέσεισε καὶ τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλῃ τοῦ τείχους· ἃς, βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶ δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεσι μακραῖς σιδηραῖς ἀπὸ τῆς τομῆς

full sense is, 'having the earth privily withdrawn from below.' So in Arrian, E. A. ii. 27, 6, we have, *τοῦ χοῦ ἀφανῶς ἐκφερομένου*.

καὶ ἰζάνοντος ἀεὶ ἐπὶ τὸ κενούμενον] 'and continually settling down upon the emptied, or vacant, space.' Imitated by Arrian, ii. 27, 6, *ὑφίζανον κατὰ τὸ κενούμενον*, and Appian, i. 69, *τὸ χῶμα ὑφίζανον*. Jos. 142, 19. Procop. 84, 28. Hence may be emended a passage of Plut. Alex. 75, *δεινὴ δ' ἡ δεισιδαιμονία, δίκην ὕδατος ἀεὶ πρὸς τὸ ταπεινούμενον*· where after *ὕδατος*, I suspect *ἰζάνοντος* formerly had place, which might very well be omitted by the copyist, *propter homœoteleuton*. So in another passage of the same writer we have, *τὰ δ' εὐθὺς ἐπίμπλατο ῥευμάτων καθαρῶν ἐπισυνδιδόντων, ὁλκῇ καὶ φορᾷ τοῦ θλιβομένου πρὸς τὸ κενούμενον*.

3. *δεδιότες — ἀντέχειν*] Namely, because the Platæans, as few in number, could not withdraw the soil so quickly as the Peloponnesians could heap it up.

ἔνθεν δὲ καὶ—προσῳκοδόμουν] Of *ἔνθεν καὶ ἔνθεν*, the sense is, 'on either end,' as in Herodot. iv. 71, *ἔνθεν καὶ ἔνθεν τοῦ νεκροῦ*, and various other authors. By *αὐτοῦ*, understand the *μέγα οἰκοδόμημα* just before mentioned. The sense here is well expressed by Arnold, 'beginning at the two extremities of the raised [rather, high] wall, from the points where the wall returned again to its original lower elevation.' The beginnings of the half-moon wall commenced each of them at the end of the *higher*, and the beginning of the *lower part of the wall*. For the expression *τοῦ βραχέος τείχους*, 'the short' or 'low wall,' must have the same sense as *τοῦ δὲ βραχέος ᾠκοδομημένου* at vii. 29, meaning the part of the wall on each side of the *μέγα οἰκοδόμημα*. The words *ἐκ τοῦ ἐντὸς μην. ἐς τὴν πόλιν προσῳκ.* must be construed together. Render, 'built, in addition, a wall in the form of a half-moon, bending inwards towards the city.' In short, to use the words of Thirlwall, 'they built a second wall, in the shape of a half-moon, behind the raised part of the old work, which was the chord of the arc.' That this expedient was one not unfrequently resorted to, appears from several passages occurring in ancient historians. Of *ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι*, the full sense is, 'and be yet more exposed to missiles, namely, on either flank;' the phrase being equivalent to *βαλλόμενοι ἀμφοτέρωθεν* at iv. 32 and 36. The thing itself is well illustrated by Appian, i. 694, *κάμνων δὲ, ὡς ἐν στενῷ, καὶ βαλλόμενος ἄνωθεν ἔκ τε μετώπου καὶ τῶν κεραιῶν, ὡς ἐν μηνοειδέσι χωρίοις*. Comp. Arrian, E. A. i. 21, 12. Herodian, vii. 5, 11.

4. *μίαν μὲν, ἣ—κατέσεισε*] 'one which, being brought up on the mound, shook violently a great part of the high wall;' *ἐπὶ μέγα τοῦ μεγ. οἰκοδομήματος* signifying, lit. 'to a great extent of the high wall.' So infra iv. 100, we have *ἐσεισιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου*. Of *κατέσεισε*, the sense is, lit. 'shook [it] from its foundations,' i. e. violently; as in Ælian, V. H. iii. 16. Dionys. Hal. ix. 68.

βρόχους — ἀνέκλων] 'drew upwards by throwing ropes about them.'

δοκοὺς — τείχους] 'suspending huge beams, by long iron chains, fastened to either end, and hung from two poles, like yard-arms, inclining forwards and stretch-

ἑκατέρωθεν, ἀπὸ κεραιῶν δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνελκύσαντες ἐγκαρσίας, ὁπότε προσπεσεῖσθαί πη μέλλοι ἡ μηχανή, ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἁλύσεσι, καὶ οὐ διὰ χειρὸς ἔχοντες· ἡ δὲ, ῥύμῃ ἐμπίπτουσα, ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αἵ τε μηχαναὶ οὐδὲν ὠφέλουν, καὶ τῷ χώματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν παρόντων δεινῶν ἑλεῖν τὴν πόλιν, πρὸς τὴν

ing over the wall.' Τομὴ is here used in a rare sense; and, as in Hom. Il. A. 235, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπε, it signifies, 'the place whence it was cut,' (compare Isa. li. 1.) so here it denotes 'the place where the beam had been cut off from the tree either way.' The only examples of a similar use known to me are Joseph. Bell. viii. 3, 5, δοκοὺς μεγάλας ἐπὶ μῆκος προσεχεῖς ἀλλήλαις κατὰ τὴν τομὴν συνέθεσαν, (imitated from Thucyd.) and Arrian, Ind. xiii. 12, κατὰ τὴν τομήν. These two methods of preventing the effect of the enemy's battering-engines were such as were commonly resorted to, as appears from the passages cited by Arnold, from Æneas Tact. and Veget., and certain others, which I have noted in the later historians, ex. gr. Appian, i. 751, τοὺς κριοὺς λίθοις ἀπεκαύλιζον, ἢ βρόχοις ἀνέκλων. Dio Cass. 1080, 11, τοὺς μὲν βρόχοις ἀνεῖλκον, τοὺς δὲ ἁρπάγαις ἀνέσπων.

By κεραιῶν are denoted poles protruding like horns, or yard-arms of ships, to which the beams were suspended by *very long* chains, which admitted of being raised and tightened, or lowered and slackened. Of these we elsewhere read. So Plutarch, Marcell. 15, ἀπὸ τῶν τειχῶν ἄφνω ὑπεραιρούμεναι κεραῖαι. Athen. 208, B, κεραῖαι, ἐφ' ὧν κατεσκεύαστο φατνώματα δι' ὧν ἠφίεντο λίθοι, κ. τ. λ. See also Liv. xxiv. 35, and Ariosto, Orl. Fur. cant. xl. v. 122.

ἀνελκύσαντες ἐγκαρσίας] 'having drawn them up obliquely.' Adj. for adv.; for I read, with all the recent editors, instead of ἐγκαρσίως, ἐγκαρσίας, especially as it is confirmed by various passages imitated from the present, in Appian, Jos., Procop., and Polyæn. In χαλαραῖς ταῖς ἁλύσεσι we have a rare expression, though found in Procop. p. 334, and 198, as also ἀγκυραῖς χαλαραῖς in Dio Cass. 563, 97. The prep. ἐν must here be supplied, which is *expressed* in Xen. Hippag. xii. 1, ἐν χαλαρῷ τῷ χαλινῷ, 'at slack-rein.'

Of ῥύμῃ, a little after, the sense is *impetu*, as in Procop. p. 198, ξὺν ῥύμῃ πολλῇ. Philostr. Juv. Icon. i. 11, καταφερομένης σὺν πολλῇ τῇ ῥύμῃ. Polyæn. v. 36, ῥύμῃ φερομένῃ. At ἀπεκαύλιζε there is a metaphor taken from lopping off the heads of plants, as also Eurip. Suppl. 717, κυνέας θερίζων κἀποκαυλίζων ξύλῳ, and Aristoph. ap. Polluc. On. x. 144, λόγχαι δ' ἐκαυλίζοντο, καὶ ξυστὴ κάμαξ. Procop. B. P. i. 18, τὰ βέλη θώρακι ἐντύχοντα, ἀπεκαυλίζετο. Appian, i. 751, (a passage evidently imitated from the present,) ἀπεκαυλ. τοὺς κριοὺς λίθοις. Hence may be perceived the true force of the imagery in a passage of Aristoph. Eq. 804, Mitch. χασμᾷ, καὶ τοὺς καυλοὺς Τῶν εὐθυνῶν ἐκκαυλίζων Καταβροχθίζει, where there is an allusion to a glutton laying hold of a choice cauliflower, who biting off at a mouthful the head, casts aside the stalky part.

By τὸ προέχον τῆς ἐμβολῆς we must understand, not,—as almost all commentators explain,—the beak of the engine, but, with Poppo, the *caput arietis*, 'the *nozle* of the beak;' a word, this, employed by Pope in his Martinus Scriblerus: 'It is only a paltry old sconce, with the nozle broke off.'

Ch. LXXVII. 1. τὸ ἀντιτείχισμα] Meaning, *the inner wall*, of the shape of a half-moon, the counter-mound, which effectually defended the end aimed at by the opposite mound. In ἀπὸ τῶν παρόντων δεινῶν, the ἀπὸ stands for διὰ, 'by means of,' signifying, lit. *that from which any thing proceeds*, as in iii. 11 and 64, ἀπὸ σμικρᾶς δαπάνης, and iv. 130, and other passages of other authors cited in Matth. Gr. Gr. § 396, 2. Of δεινῶν the sense is, *terriculamentorum*; a use of the word also occurring at iii. 45, fin. and Isocr. p. 345. At πρὸς τὴν περιτείχισιν, the article is not without force, the sense being, 'the building a *wall of circumvallation* about the city,' but is not to be confounded with the περισταύρωσις spoken of at ch. 75, 1, that being a rude and hasty work, merely intended to keep their

περιτείχισιν παρεσκευάζοντο. 2. πρότερον δὲ πυρὶ ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιντο,—πνεύματος γενομένου,—ἐπιφλέξαι τὴν πόλιν, οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη. 3. φοροῦντες δὲ ὕλης φακέλλους, παρέβαλλον ἀπὸ τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν, ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ μετεώρου πλεῖστον ἐπισχεῖν. 4. ἐμβαλόντες δὲ πῦρ ξὺν θείῳ καὶ πίσσῃ ἧψαν τὴν ὕλην· καὶ ἐγένετο φλὸξ τοσαύτη, ὅσην οὐδείς πω ἔς γε ἐκεῖνον τὸν χρόνον χειροποίητον εἶδεν· ἤδη γὰρ ἐν ὄρεσιν ὕλη, τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν, ἀπὸ ταὐτομάτου πῦρ καὶ φλόγα

men from deserting, or wandering about the country, to the neglect of the irksome duties of the siege.

2. πειρᾶσαι, εἰ δύναιντο] On this syntax see Matth. Gr. Gr. § 526. Οὖσαν οὐ μεγάλην. Col. Leake, indeed, (North. Greece, vol. ii. p. 36) describes its site as of *considerable size*. But such terms as μέγας are merely comparative; and all that our author means is, that the city was not *so* large, but that, when set on fire, the flames of one part might, by a driving wind, be communicated to the opposite part.

πᾶσαν ἰδέαν ἐπενόουν] 'they turned in mind every device.' So Aristoph. Thesm. 436, πάσας δ' ἰδέας ἐξήτασεν· πάντα δ' ἐβάστασεν φρενί. On the term ἰδ. see supra, ch. 19, 1, and note. In the words following, ἄνευ δαπάνης καὶ πολιορκίας, there is an hendiadys; the sense being, 'without the expense which must be incurred during a long siege.' Προσαχθείη, 'would be brought over [to a surrender].'

3. ὕλης φακέλλους] 'fagots of brushwood.' The word φάκ. is derived from φακὸς, cognate with φασκὸς, *fascis, fasciculus, a bundle*. It is not unfrequently used of fire-wood. So Plut. Fab. Max. 6, φρυγάνων φακ. Eurip. Cycl. 241, φακ. ξύλων. Appian, ii. 169, φακ. ξύλων ἐς τὴν τάφρον ἐμβάλλων. Joseph. 208, φακ. ὕλης ξηρᾶς. Herodot. iv. 62, φρυγάνων φακ. Ὕλην is here, as at ch. 75, 2, equiv. to φρύγανα. Of παρέβαλλον the sense is, 'cast them one beside another.' Διὰ πολυχειρίαν, 'by the multitude of hands [employed]:' a phrase occurring also in Dionys. Hal. 1648. Dio Cass. 229, 19. Arrian, E. A. i. 21, 8. Polyb. viii. 5, 2, though διὰ πολυχειρίας is more usual. In προσχώσεως, *mound*, we have a rare word, though I have noted it in Joseph., as also πρόσχωμα in Æschyl. Prom. 872.

ἐπιπαρένησαν] 'heaped them side by side into,' &c. The word is peculiar to our author. The construction here is, as Goell. observes, ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον πλεῖστον ἐδύναντο ἐπισχεῖν (reach) ἀπὸ τοῦ μετεώρου. He adds, that 'instead of the words as they now stand, we should rather have expected, ἐπιπαρένησαν φακέλλους καὶ ἐν τῇ ἄλλῃ πόλει ἐφ' ὅσον πλεῖστον ἐδύναντο ἐπισχεῖν, &c.' A similar mode of attack on a besieged city is mentioned in Bede, Hist. iii. 16; and such is said by Southey, Nav. Hist. of England, i. p. 111, to have been by no means unfrequent in the middle ages.

4. ἐμβαλόντες δὲ πῦρ, &c.] Compare similar passages in Dionys. Hal. Ant. p. 2028. Herodian, viii. 4, 26, and Polyæn. iv. 7, 4.

φλὸξ τοσαύτη, ὅσην — χειροποίητον] 'such a fire as had never yet been kindled by human hands.' Closely imitated from which are the words of Jos. Bell. Jud. iv. 3, 4, ἐξέλαμψε δὲ πῦρ τοσοῦτον, ὅσον οὐδὲ χειροποίητον ἱστόρησέ τις, οὔτε κατὰ βίαν πνευμάτων ὕλης πρὸς αὐτὸ (read αὐτὴν) παρατριβείσης αὐτομάτως ἐξεκρούσθη.

ἤδη γὰρ—ἀνῆκε] Render, 'For already (or heretofore) mountain-forests have taken fire, by the mutual attrition of dry branches agitated by winds, and have sent forth fire and flames *of their own accord*;' meaning, as Arnold observes, that 'such a fire produced by the power of man had never yet been witnessed; for, if we speak of *natural conflagrations*, such as of a mountain-forest catching fire, from the attrition of its boughs, owing to high winds, and bursting into a blaze, that has been known to happen.' Of the term αὐτόματος thus used, examples occur in Athen. p. 19, ὃς πῦρ τε αὐτόματον ἐποίει

ἀπ' αὐτοῦ ἀνῆκε. 5. τοῦτο δὲ μέγα τε ἦν, καὶ τοὺς Πλαταιέας, τἆλλα διαφυγόντας, ἐλαχίστου ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ ἦν πελάσαι, πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ ἤλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. 6. νῦν δὲ καὶ τόδε λέγεται ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας σβέσαι τὴν φλόγα, καὶ οὕτω παυθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ καὶ τούτου διήμαρτον, μέρος μέν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ δὲ λοιπὸν ἀφέντες,] περιετείχιζον τὴν πόλιν κύκλῳ, διελόμενοι κατὰ πόλεις τὸ χωρίον· τάφρος δὲ ἐντός τε ἦν καὶ ἔξωθεν, ἐξ ἧς ἐπλινθεύσαντο. 2. καὶ, ἐπειδὴ πᾶν ἐξείργαστο περὶ ἀρκτούρου ἐπιτολάς, καταλιπόντες φύλακας τοῦ ἡμίσεος τείχους, (τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλασσον,) ἀνεχώρησαν τῷ στρατῷ, καὶ διελύθησαν κατὰ πόλεις. 3. Πλαταιῆς δὲ παῖδας μὲν καὶ γυναῖκας, καὶ τοὺς πρεσβυτάτους τε καὶ πλῆθος

ἀναφύεσθαι, and 233, E, *αὐτομάτως ὕλην ἐμπρησθείσης*. Plut. Alex. 35, *ἀπὸ ταὐτομάτου λάμψαι τι πῦρ*. Animated is the description of Lucret. i. 896, in his versification of the present passage: 'At sæpe in magnis fit montibus, inquis, ut altis Arboribus vicina cacumina summa terantur Inter se, validis facere id cogentibus austris, Donec fulserunt flammæ fulgore coorto.'

5. *ἐντὸς γὰρ — πελάσαι*] With this Poppo compares a similar construction in Plat. Symp. 18, *οὐδ' ἐντὸς πολλοῦ πλησιάζειν*, and Dobree renders literally, 'there was no approaching the fire within a distance, which extended to a considerable part of the town.' Ἐπίφορον, just after, signifies *driving*, answering to *vento ferente* in Latin, and equiv. to ἐπιφερόμενον, 'borne strongly towards a certain object,' here meaning the *city*. So iii. 74, *εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν*. The expression occurs also in Dionys. Hal., Appian, Plut., Pausan., and Lucian; though chiefly used absolutely in the sense *favourable*. Hence may be understood a most obscurely expressed passage of Æschyl. Choëph. 799, *ξυλλάβοι δ' ἐνδίκως Παῖς ὁ Μαίας ἐπιφορώτατος Πρᾶξιν οὐρίαν θέλων*, where read, with Burney, *οὐ 'πιφορώτατος*, and, for *θέλων*, read *τ' ἐλῶν*, 'and driving on the affair to a prosperous issue;' a naval metaphor taken from *ναῦν ἐλαύνειν*, adapted to the nautical one in ἐπιφ., which signifies *propitious*. I suspect, however, the true reading to be ἐπιφορώτατον. Point Μαίας, ἐπιφορώτατον πρᾶξιν οὐρίαν τ' ἐλῶν.

Ch. LXXVIII. 1. *τὸ δὲ λοιπὸν ἀφέντες*] These words are cancelled by Poppo, and bracketed by Goell. and Bekk. in his 1st edition. In his 2nd, for λοιπὸν, he edits, from three MSS., πλέον, which is adopted by Arnold: and certainly πλέον is far less objectionable than λοιπὸν, yet it savours of *correction*, and the clause itself is probably insititious. Neither can any good reason be given why it should have no place in so many of the best MSS.; probably it proceeded from some marginal Scholium.

διελόμενοι κατὰ πόλεις τὸ χωρίον] 'having divided the space [to be circumvallated] in proportion to [the size of] each state.' So infra vii. 19, 1, we have, *Δεκ. ἐτείχιζον, κατὰ πόλεις διελόμενοι τὸ ἔργον*. Xen. Hist. iii. 2, 10, *ἐτείχιζε, κατὰ μέρη διελὼν τοῖς στρατιώταις τὸ χωρίον*.

2. *περὶ ἀρκτούρου ἐπιτολάς*] Meaning, the *ἐπιτολὴ ἑῴα*, when it rises a little before sunrise, and so first becomes visible, after a period of forty days, during which it had been invisible, because it did not rise till after the sun. The first morning-rising of Arcturus fell nearly on the autumnal equinox, about Sept. 19th.

3. *πλῆθος τὸ ἀχρεῖον*] 'the useless population,' *turba inutilis*, i. e. ad bellum; what Diod. Sic. t. vi. 64, calls *τὸν ἀχρεῖον ὄχλον*, as also Xen. Anab. vi. 17. Hist. vii. 2, 18. Herodot. i. 194, and iii. 81, *σὺν τῷ ἀχρηίῳ τοῦ στρατοῦ*· and so Arrian, E. A. ii. 7, 6, and often. I have retained the common reading, *ἀχρεῖον*, (notwithstanding that Ha., Bekk., and Poppo, edit, from most of the MSS., *ἄχρηστον*,) such being defended by Herodot. i. 191 and 211. iii. 81, *ὁμίλου ἀ.*, and several passages of our author, ii. 6, 40,

τὸ ‡ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκοῦντο ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα, γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. 4. τοσοῦτοι ἦσαν οἱ ξύμπαντες ὅτε ἐς τὴν πολιορκίαν καθίσταντο· καὶ ἄλλος οὐδεὶς ἦν ἐν τῷ τείχει οὔτε δοῦλος οὔτε ἐλεύθερος. 5. τοιαύτη μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ, Ἀθηναῖοι δισχιλίοις ὁπλίταις ἑαυτῶν καὶ ἱππεῦσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Βοττιαίους ἀκμάζοντος τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐριπίδου τρίτος αὐτός. 2. ἐλθόντες δὲ ὑπὸ Σπάρτωλον τὴν Βοττικὴν, τὸν σῖτον

and 44. i. 74, 84, 93, and being probably read by Dio Cass., as appears by a passage evidently imitated from the present, p. 248, 77, *τοὺς τε παῖδας, καὶ τὰς γυναῖκας, τῶν τε ἄλλων τοὺς ἀχρειοτάτους ἐξέβαλε*. Considering, too, that it is used solely by Hom. and Herodot., and almost solely by the tragedians, there can be no doubt that it was the earlier Attic term, though *ἄχρηστος* soon came into use; yet not so as to supersede *ἀχρεῖος*. In restoring the old reading I have been followed by Goell. in his 2nd edition, and Bekk. in his 2nd. Utterly insufficient is the reason for still retaining *ἄχρηστος*, urged by Poppo, namely, that '*ἄχρηστος* is equally good Greek;' for that will not prove that it was not of *later* Grecism, and the evidence that I have adduced serves to show that it *was*.

ἐκκεκομισμένοι] On this active sense of the part. pass., see Matth. Gr. Gr. § 493, and Blomf. on Æschyl. Ag. 252. In *γυναῖκες — σιτοποιοὶ* we have one of those expressions by which a part is used for the whole; these women discharging, we may suppose, other domestic duties; in short, (as appears from Diod. Sic. i. 584, and Polyæn. viii. 70,) employing themselves in carrying the food, arms, and ammunition to the ramparts, dressing wounds, nursing the sick, and ministering to the wants of both sick and well: see Eurip. Troad. 494. Hec. 366, and Herodot. vii. 187. In fixing the *number* of the women, the usual proportion, it seems, was one woman to four men; though in Herodot. iii. 150, it is related, that, at the siege of Babylon, *one* woman was assigned to each man. Their duties, even as bread-makers, were not a little laborious; for they had to grind the corn into flour before they made the bread, and that by a very rude and toilsome process,—namely, by hand-mills, composed of two huge stones: see my note on Matt. xxiv. 41. Hence it was sometimes a sole occupation. So in Hom. Od. xx. 105, *γυνὴ ἀλετρὶς*, and Pollux, vii. 180, *μυλακρίδα τὴν ἀλῶσαν γυναῖκα ἔλεγον*.

Ch. LXXIX. While the siege is in progress, the Athenians undertake an expedition, detailed in this chapter, against the revolted Chalcidians of Thrace.

1. *τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ*] 'the expedition against the Platæans.' Of the term ἐπιστρ., which is rare, other examples are found in Herodot. ix. 3, and Jos. Ant. xvi. 10, 8. On this use of the genit. see Matth. Gr. Gr. § 367. Ἑαυτῶν, 'of their own people.' The word is not *pleonastic*, but has reference to certain forces *not* their own, probably the *light troops* of which we afterwards have mention.

ἀκμάζοντος τοῦ σίτου] Such expressions as this are relics of the phraseology of the very early ages, when certain times were rudely expressed by the great operations of nature, or by some agricultural work to be done at those times: insomuch that these formed a sort of rude *shepherds' calendar*, such as that so beautifully imagined in Shakspeare's Henry the Sixth. This method of speaking had, however, in our own language, grown so obsolete even in Shakspeare's time, that he puts it into the mouths of his low or rustic characters, such as *Master Shallow*.

2. *ἐλθόντες ὑπὸ Σπάρτωλον*] Not meaning 'to Spartolus,' but 'very near to it,' 'close by it,' 'under the walls.' So in Polyæn. iv. 6, we have, *ὑπὸ τὴν* B., and Pausan. iv. 34, 1, *ὑπὸ τοῦ* Π. *τὸ στόμα*. The expression is one derived from the Homeric *ὑπὸ Ἴλιον*, or *ὑπὸ Τροίην*, or *πόλιν ἴέναι*. On the situation of the plain in question, see my note in Transl.

‡ διέφθειραν. 3. ἐδόκει δὲ καὶ προσχωρήσειν ἡ πόλις ὑπό τινων ἔνδοθεν πρασσόντων. 4. προσπεμψάντων δὲ ἐς Ὄλυνθον τῶν οὐ ταῦτα βουλομένων, ὁπλῖταί τε ἦλθον καὶ στρατιὰ ἐς φυλακήν· ἧς ἐπεξελθούσης ἐκ τῆς Σπαρτώλου, ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. 5. καὶ οἱ μὲν ὁπλῖται τῶν Χαλκιδέων καὶ ἐπίκουροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων, καὶ ἀναχωροῦσιν ἐς τὴν Σπάρτωλον· οἱ δὲ ἱππῆς τῶν Χαλκιδέων καὶ ψιλοὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππέας καὶ ψιλούς. 6. εἶχον δέ τινας οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσίδος γῆς καλουμένης· ἄρτι δὲ τῆς μάχης γεγενημένης, ἐπιβοηθοῦσιν ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. 7. καὶ οἱ ἐκ τῆς Σπαρτώλου ψιλοὶ ὡς εἶδον, θαρσήσαντες τοῖς τε προσγιγνομένοις καὶ ὅτι πρότερον οὐχ ἡσσῶντο, ἐπιτίθενται αὖθις, μετὰ τῶν Χαλκιδέων ἱππέων καὶ τῶν προσβοηθησάντων, τοῖς Ἀθηναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἃς κατέλιπον παρὰ τοῖς σκευοφόροις. 8. καὶ ὁπότε μὲν ἐπίοιεν οἱ

For διέφθειραν six good MSS. have διέφθειρον, more agreeable to the sense intended to be expressed by the verb; which must (as another, supra ii. 5, ἐπεβούλευον τοῖς ἔξω) denote action commenced, but not completed; for the work of destruction would soon be interrupted by the arrival of the troops from Olynthus; Spartolus being but a little way from thence to the north, as we are informed by Col. Leake, North. Gr. vol. iii. p. 456. Hence I would observe, that in Isæus, p. 55, 18, φυλαρχῶν τῆς Ὀλυσίας ἐν Σπαρτώλῳ, for Ὀλυσίας ought doubtless to be read Ὀλυνθίας: a passage thus serving to attest the near vicinity of Spartolus to Olynthus.

3. ὑπό τινων ἔνδοθεν πρασσόντων] 'by means of certain persons within the place who practised (i. e. held negociations) with the enemy.' Comp. iv. 89 & 132. viii. 49.

4. προσπεμψάντων] 'would come over to terms of surrender:' a signification frequent in our author. With the words following, τῶν οὐ ταῦτα βουλ., 'those who were not of that mind,' lit. 'did not wish those things [to be],' compare vi. 80, τὰ Σ. βουλόμενοι. Of nearly the same kind is that expression at viii. 92, πλὴν ὅσοις μὴ βουλομένοις ταῦτα ἦν: which passage confirms the emendation here of the recent editors, οὐ for μὴ, from most of the MSS.; the μὴ being only suitable to what is *conditional*, as there; the οὐ, to what is *positive* and *actual*, as in the present case.

καὶ στρατιὰ] This must mean *other* forces, namely, light-armed, or rather, targeteers; for it is, a little after, (§ 6,) said that *other* targeteers came to their assistance from Olynthus.

6. εἶχον δέ] It is not agreed what is the subject of this verb, whether *the Athenians*, (as Dukas, Haack, and Goell. suppose,) or, as Port., Poppo, and Goell. in his 2nd edit. make it, *the Chalcideans* and their allies. The latter is the more probable; for, not to mention that Crusis was a territory hostile to the Athenians, and therefore not likely to furnish them with targeteers, no other than οἱ Χαλκιδεῖς can well be the subject; since, as Poppo justly argues, 'mox verba ἄλλοι πελτασταὶ superioribus οὐ πολλοὺς πελταστὰς respondere clarissime apparet, ἄλλους πελταστὰς autem Olynthiorum ideoque Chalcidensium esse dubitatione caret; ergo ad eosdem οὐ πολλοὺς πελταστὰς referendum esse intelligitur.'

7. τοῖς προσγιγνομένοις] 'the accession of new forces.'

πρότερον οὐχ ἡσσῶντο] Nothing seems to have been before said of these light-armed troops from Spartolus; yet, however obscurely he has expressed himself, our author must certainly mean the τῶν Χαλκιδέων ψιλοὶ mentioned at § 5, who are here called ἐκ τῆς Σπαρτώλου, because they had made their *sally from thence*: a view, this, perfectly consistent with the words οὐχ ἡσσῶντο, which may very well mean, by a frequent meiosis, 'came off rather victors,' as it is said at § 5. In οἱ ψιλοὶ we have, as Arnold observes, a general term including all foot-soldiers *not* ὁπλῖται, whether πελτασταὶ, τοξόται, ἀκοντισταὶ, or only λιθοβόλοι. At ἀναχωροῦσι, a little after, οἱ Ἀθηναῖοι must certainly be the subject; though perspicuity would rather have required οἳ ἀναχ.

Ἀθηναῖοι, ἐνεδίδοσαν· ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον. 9. οἵ τε ἱππῆς τῶν Χαλκιδέων προσιππεύοντες, ᾗ δοκοῖ προσέβαλλον, καὶ οὐχ ἥκιστα φοβήσαντες, ἔτρεψαν τοὺς Ἀθηναίους, καὶ ἐπεδίωξαν ἐπὶ πολύ. 10. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομισάμενοι, ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρατοῦ· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι, καὶ οἱ στρατηγοὶ πάντες. 11. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖόν τε ἔστησαν, καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι, διελύθησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων, Ἀμπρακιῶται καὶ Χάονες, βουλόμενοι Ἀκαρνανίαν πᾶσαν καταστρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι, πείθουσι Λακεδαιμονίους ναυτικόν τε παρασκευάσασθαι ἐκ τῆς ξυμμαχίδος, καὶ ὁπλίτας χιλίους πέμψαι ἐς Ἀκαρνανίαν· λέγοντες ὅτι, ἢν ναυσὶ καὶ πεζῷ ἅμα μετὰ σφῶν ἔλθωσιν, ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, ῥᾳδίως ἂν Ἀκαρνανίαν σχόντες, καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὁμοίως περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν. 2. οἱ δὲ Λακεδαιμόνιοι, πεισθέντες, Κνῆμον μὲν, ναύαρχον ἔτι ὄντα, καὶ τοὺς ὁπλίτας ἐπὶ ναυσὶν ὀλίγαις εὐθὺς πέμπουσι, τῷ δὲ ναυτικῷ περιήγγειλαν παρασκευασαμένῳ ὡς τάχιστα πλεῖν ἐς Λευκάδα.

9. ᾗ δοκοῖ] A frequent phrase, with which Poppo compares *ubi videretur* in Latin.

CH. LXXX. Our historian now details an expedition sent out, soon after that of the Athenians to Chalcidice, by the Spartans to the western coast of Greece, in order to destroy the Athenian power there, by crushing or annoying her allies, especially the Acarnanians, from their position and power the most influential. This they attempted by the aid of the Ambraciots and some barbarian allies. See supra ch. 68, and notes, whence will appear the origin of the connexion of the Acarnanians with Athens.

1. ξυμβοηθεῖν] 'to muster for defence,' as Xen. Hist. vii. 4, 27. Polyb. iv. 67, 4. Aristoph. Lysist. 247, οὔκουν ἐφ' ἡμᾶς ξυμβοηθήσειν οἴει τοὺς ἄνδρας εὐθύς. Dio Cass. 217, 88.

In τῶν ἀπὸ θαλάσσης the ἀπὸ does not signify 'away from,' but 'of,' or 'belonging to.' Or there may be, as Goell. supposes, a blending of these two senses; the whole, he thinks, standing for τῶν παρὰ θαλάσσῃ Ἀκ. ἀπὸ θαλάσσης ξυμβοηθεῖν ἀδυνάτων ὄντων.

ὁμοῖος] For this Bekk. in his 2nd edit. substitutes, from one MS., ὁμοίως, which yields a plainer, but a less forcible, sense Render, 'like what it had been.' Similar is the use of the word at iii. 40, 4, where Thiersch, as uncritically as Bekk. here, would read ὁμοίως: though, as I have shown, such, while it clears the construction, enervates the strength of the sentence.

2. ναύαρχον ἔτι ὄντα] Though the office of admiral (one of considerable power and dignity) was held only for a year, (see viii. 20 & 85. Xen. Hist. i. 6, 1,) yet that the period was sometimes prolonged, has been shown by Manso, Spart. ii. p. 282. And indeed it would seem that Cnemus and Alcidas each held the office for two years, not so much, as Arnold conjectures, 'because the Spartans wished their admirals to gain more experience than they could acquire within the short space of a year,' but rather, from the extreme inconvenience of having the supreme command so often changed in a maritime war so prolonged, as that which they must have anticipated with Athens.

τῷ δὲ ναυτικῷ περιήγγειλαν παρασκευασαμένῳ] lit. 'they sent round orders to their navy to prepare itself [for action] and sail:' a usual figure of speech, by which the *ships* stand for the *sailors*.

3. ἦσαν δὲ Κορίνθιοι ξυμπροθυμούμενοι μάλιστα τοῖς Ἀμπρακιώταις, ἀποίκοις οὖσι. 4. καὶ τὸ μὲν ναυτικὸν ἔκ τε Κορίνθου καὶ Σικυῶνος καὶ τῶν ταύτῃ χωρίων ἐν παρασκευῇ ἦν· τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου καὶ Ἀμπρακίας, πρότερον ἀφικόμενον, ἐν Λευκάδι περιέμενε. 5. Κνῆμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ὁπλῖται, ἐπειδὴ ἐπεραιώθησαν λαθόντες Φορμίωνα,—ὃς ἦρχε τῶν εἴκοσι νεῶν τῶν Ἀττικῶν αἱ περὶ Ναύπακτον ἐφρούρουν,—εὐθὺς παρεσκευάζοντο τὴν κατὰ γῆν στρατείαν. 6. καὶ αὐτῷ παρῆσαν Ἑλλήνων μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι, καὶ οὓς αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες χίλιοι ἀβασίλευτοι,—ὧν ἡγοῦντο ‡ἐπ' ἐτησίῳ προστασίᾳ ἐκ τοῦ ἀρχικοῦ γένους Φώτιος καὶ Νικάνωρ,—ἐστρατεύοντο δὲ μετὰ Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. 7. Μολοσσοὺς δὲ ἦγε καὶ Ἀτιντᾶνας Σαβύλινθος, ἐπίτροπος

3. *ἦσαν ξυμπροθυμούμενοι*] lit. 'had been zealous or active with them in supporting them,' i. e. their cause. This use is rare; and the only examples of it with the dat. that I have noticed, are Lucian, iii. 251, and Diod. Sic. vi. 111, and even there the dat. is one of *thing*, not of *person*, as here. The full sense of the expression is, 'to be zealous with any one, for the attainment of any object;' 'to enter into his views,' and, by implication, 'to aid him therein; help him to bring it about.' Hence the verb sometimes carries an accus. of thing, as viii. 1, and Xen. Cyr. vi. 1, 19.

6. *οὓς αὐτὸς ἔχων ἦλθε*] lit. 'whom he came, having under his command.'

The position *ἦλθεν ἔχων* (found in some MSS.) is supported by parallel passages at i. 9, and viii. 8. Yet, in an author so studious of variety, the argument thence deduced may be considered rather specious than conclusive: and as to the MSS. in question, they are of no weight.

For vulg. *ἐπ' ἐτησίῳ*, Poppo, from some MSS. and Dio Cass., edits *ἐπετησίῳ*; while Bekk. and Goell. retain the former; very properly; for, supposing each reading to be equally good, more likely was it that *ἐπ' ἐτ.* should pass into *ἐπετ.* than the contrary; and yet the MSS. present almost without exception *ἐπ' ἐτ.* Again, though the sense of *ἐπετησίῳ προστασίᾳ*, 'by or with an annual chieftainship,' be not objectionable, more definite and significant is that yielded by *ἐπ' ἐτησίῳ προστ.*, namely, that Photius and Nicanor being of the reigning family,—that which enjoyed the exclusive possession of authority,—were holding rule on the condition that they should hold it for a year, and then vacate it to others of the family. Similarly as in the case of Eteocles and Polynices, of whom it is said in Eurip. Phœn. 69, *Ξυμβάντ' ἔταξαν, τὸν νεώτερον πάρος Φεύγειν ἑκόντα τήνδε Πολυνείκην χθόνα, Ἐτεοκλέα δὲ σκῆπτρ' ἔχειν μένοντα γῆς Ἐνιαυτὸν ἀλλάσσοντ'.* In either passage *condition* and *interchange* are the prominent ideas. In illustration of the taking of the chief magistrates or rulers from one family, Goell. compares the like privilege once enjoyed by the Alcmæonidæ at Athens, the Bacchiadæ at Corinth, and the Aleuadæ and Scopadæ in Thessaly.

Φώτιος] For this Bekk. and Goell. read, from a few MSS., *Φώτυος*. But there is, as far as I know, no vestige existing of such a name in all antiquity, and indeed it is strongly discountenanced by analogy; the termination *—υος* being, I believe, no where found. Hence I have, with Poppo, retained the common reading.

7. *Ἀτιντᾶνας*] So I read, with the recent editors, for *Ἀτιτᾶνας*, not only because this is supported by respectable MS. authority, but because I find it confirmed by Aristot., Polyb., Appian, Lycophr., Steph. Byz., Polyæn., Livy, and Pliny. On the situation of this tribe, as well as that of the *Παραύαιοι*, the *Μολοσσοί*, and the *Ὀρέσται*, see Cramer's Greece, vol. i. sect. 3. Poppo's Proleg. Niebuhr's Rom. Hist. vol. iii. p. 525, seqq., and Leake's North. Gr. iv. 113, seqq. Suffice it here to say, that the Molossians lived to the east of the Thesprotians, and their territory extended south as far as the Ambracian gulf. The Parauæi were settled, as their name indicates, on the river Aous, near its source, and under the chain of mountains which divide Epirus

ὢν Θάρυπος τοῦ βασιλέως, ἔτι παιδὸς ὄντος, καὶ Παραυαίους Ὀροιδος, βασιλεὺς ὤν. 8. Ὀρέσται δὲ χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος, μετὰ Παραυαίων ξυνεστρατεύοντο Ὀροίδῳ, Ἀντιόχου ἐπιτρέψαντος. 9. ἔπεμψε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων χιλίους Μακεδόνων, οἳ ὕστερον ἦλθον. 10. τούτῳ τῷ στρατῷ ἐπορεύετο Κνῆμος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν· καὶ διὰ τῆς Ἀργείας ἰόντες, Λιμναίαν κώμην ἀτείχιστον ἐπόρθησαν· ἀφικνοῦνταί τε ἐπὶ Στράτον, πόλιν μεγίστην τῆς Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥᾳδίως ἂν σφίσι τἆλλα προσχωρήσειν.

LXXXI. Ἀκαρνᾶνες δὲ, αἰσθόμενοι κατά τε γῆν πολλὴν στρατιὰν ἐσβεβληκυῖαν, ἔκ τε θαλάσσης ναυσὶν ἅμα τοὺς πολεμίους παρεσομένους, οὔ τε ξυνεβοήθουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά τε Φορμίωνα ἔπεμπον, κελεύοντες ἀμύνειν· ὁ δὲ ἀδύνατος ἔφη εἶναι, ναυτικοῦ ἐκ Κορίνθου μέλλοντος ἐκπλεῖν, Ναύπακτον ἐρήμην ἀπολιπεῖν. 2. οἱ δὲ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τρία τέλη ποιήσαντες σφῶν αὐτῶν, ἐχώρουν πρὸς τὴν τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ λόγοις πείθοιεν, ἔργῳ πειρῷντο τοῦ τείχους. 3. καὶ μέσον μὲν ἔχοντες προσῆσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ

from Thessaly. The Orestæ are said by Arnold to have lived along the Ceraunian mountains, the chain which divides Macedonia from Epirus. See more precise information on these several tribes, in Leake's North. Gr. vol. iv. p. 121, seqq.

9. *ὕστερον ἦλθον*] 'arrived too late [to render service].' So *ὕστερον ἦκον* infra vii. 27, (where, as here, it stands for *ὕστεροι ἦκειν.*) Æschyl. Ag. 1656, *ὕστερος ἐλθὴ τοῦ σημείου.* Hom. Il. Σ. *ὕστερος ἐλθών.*

10. *διὰ τῆς Ἀργείας*] Meaning the territory of the Argos Amphilochicum, on which see Kruse's Hellas, vol. iii. 334, and Leake's North. Gr., ubi supra.

Στράτον] So called, I imagine, as being the camp, or place of muster, for the armed population of Acarnania. No wonder is it that this should have been the capital of Acarnania, since it was placed (as Colonel Leake shows, North. Gr. i. 138) in a most commanding situation, a military position of considerable importance. 'Being (says he) situated at the point where the valley of Lepenu meets that of the Achelous, and where they both open into the great Ætolian plain, it commanded two of the principal approaches to that plain from the north, and was not far removed from a third, of little less importance:' which was probably in the mind of our author when he wrote, a little after, *νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥᾳδίως ἂν σφίσι τἆλλα προσχωρήσειν.*

ἂν — προσχωρήσειν] For examples of *ἂν* with the fut., see Matth. Gr. Gr. § 598, *a*, and § 599, *d*.

CH. LXXXI. 2. *τέλη*] 'divisions.' See Valckn. on Herodot. ix. 23, and Wachsmuth's Antiq. Gr. i. 1, p. 327.

3. *μέσον ἔχοντες Χάονες*] As a mode of accounting for the omission here of the article, it is sufficient to say, that the term *μέσος* is so definite, when used in describing a position, as not to need the article. In the words following, *καὶ οἱ μετὰ τούτων*, the *τούτων* is by Haack understood of the Œniadæ, who, he says, joined the expedition, as appears from the following chapter. But it would rather seem that the Œniadæ only joined Cnemus after his repulse at Stratus: 'an opinion,' as Arnold observes, 'supported by the words employed in the above-mentioned portion; as also by the circumstance of no previous mention having been made of them.' 'The words *οἱ μετὰ τούτων* would then (he adds) be equiv. to *οἱ ξύμμοροι αὐτοῖς* (scil. *τοῖς Θηβαίοις*) at iv. 93, and denote the Perioeci of the Leucadian peninsula, who were not Leucadian citizens, and those also of Anactorium.' On the various kinds of the Perioeci, see Wachsm. Antiq. Gr i. 1, p. 160.

οἱ μετὰ τούτων, ἐν ἀριστερᾷ δὲ Κνῆμος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται· διεῖχον δὲ πολὺ ἀπ' ἀλλήλων, καὶ ἔστιν ὅτε οὐδὲ ἐωρῶντο. 4. καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσῄεσαν καὶ διὰ φυλακῆς ἔχοντες ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες, καὶ ἀξιούμενοι ὑπὸ τῶν ἐκείνῃ ἠπειρωτῶν μαχιμώτατοι εἶναι, οὔ τ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν, χωρήσαντές τε ῥύμῃ μετὰ τῶν ἄλλων βαρβάρων, ἐνόμισαν αὐτοβοεὶ ἂν τὴν πόλιν ἑλεῖν, καὶ αὐτῶν τὸ ἔργον γενέσθαι. 5. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι προσιόντας, καὶ ἡγησάμενοι, μεμνωμένων εἰ κρατήσειαν, οὐκ ἂν ἔτι σφίσι τοὺς Ἕλληνας ὁμοίως προσελθεῖν, προλοχίζουσι τὰ περὶ τὴν πόλιν ἐνέδραις, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἔκ τε τῆς πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν, προσπίπτουσι. 6. καὶ ἐς φόβον καταστάντων διαφθείρονταί τε πολλοὶ τῶν Χαόνων, καὶ οἱ ἄλλοι βάρβαροι ὡς εἶδον αὐτοὺς ἐνδόντας, οὐκέτι ὑπέμειναν, ἀλλ' ἐς φυγὴν κατέστησαν. 7. τῶν δὲ Ἑλληνικῶν στρατοπέδων οὐδέτερον ἤσθετο τῆς μάχης, διὰ τὸ πολὺ προελθεῖν αὐτούς, καὶ στρατόπεδον οἰηθῆναι καταληψομένους ἐπείγεσθαι. 8. ἐπεὶ δὲ ἐνέκειντο φεύγοντες οἱ βάρβαροι, ἀνελάμβανόν τε αὐτούς, καὶ ξυναγαγόντες τὰ στρατόπεδα, ἡσύχαζον αὐτοῦ τὴν ἡμέραν, ἐς χεῖρας

4. *διὰ φυλακῆς ἔχοντες*] scil. *ἑαυτοὺς*, 'keeping on their guard;' as vii. 8.

ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ] Both the Greeks and Romans always chose an encampment, even for a night, with singular care. Of the words a little after, *οὔ τ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν*, the sense is, 'did not stay to occupy their encampment,' viz. that which they were expected to occupy.

ῥύμῃ] Though almost every MS. of consideration has *ῥώμῃ*, yet that authority will weigh less in the case of words so perpetually confounded as *ῥώμη* and *ῥύμη*, than suitableness to the context, which here, as at ch. 76, demands *ῥύμῃ*, in the sense *impetu:* a reading supported (besides other passages) by Heliod. iv. 4, *τοῦ δρόμου τὴν ῥύμην*: and Pollux, iv. 90, *ῥύμῃ πολλῇ καὶ δρόμῳ*.

αὐτοβοεί] 'on the first onset,' or, 'by a *coup-de-main*.' So in Livy, i. 11, we have, '*primo impetu* et clamore:' and vi. 4, 'primo clamore atque impetu.'

5. *ὁμοίως*] i. e. 'with equal alacrity.' *Προλοχίζουσι—ἐνέδραις*, 'they beset the ground around the city with ambuscades.' In *προλοχ.* we have a customary and conventional term, as appears from various examples adduced in the note on iii. 111: though in few of these passages have we the accus. of *thing*, as here and in Dio Cass. 228, 83, and Herodot. v. 121. The present expression, *προλοχ. τὰ ἐνέδραις*, (which involves a sort of redundancy. See Matth. Gr. Gr. § 636,) is so rare, that I know of no example elsewhere except in Procop. 80, 43, *προλοχίσας οἰκίσκους τινὰς ἐνέδραις*: and 58, 40, *ἐμοὶ δοκεῖ προλοχίζεσθαι τὰς δυσχωρίας ἐνέδρας* (read *ἐνέδραις*) *τισὶ*, &c.

ὁμόσε χωρήσαντες — προσπίπτ.] 'they closed with and engaged with them.'

7. *στρατοπέδων*] Called *camps* because the columns in question had encamped apart, and were going to occupy separate encampments. Of the words, a little after, *καὶ στρατόπεδον—ἐπείγεσθαι*, the sense is, 'and because they (i. e. the Greeks) thought they (i. e. the Barbarians) had hastened forward to occupy any encampment.'

8. *ἐπεὶ δὲ ἐνέκειντο*] 'but when they (i. e. the Barbarians) came pressing upon them in their flight.' The word is always used elsewhere of the *pursuers*, not the *pursued*.

ἀνελάμβανον] 'received them into protection.' So bk. v. *αὐτοὺς ἀναλαβὼν ἦγε*: and Plutarch ap. Steph. Thes. *ἀναλ. στρατιώτας, colligere dispersos et recipere ad se.* In nearly the same sense the word occurs in Xen. Cyr. i. 4, 19. Hist. iv. 8, 11.

μὲν οὐκ ἰόντων σφίσι τῶν Στρατίων, διὰ τὸ μήπω τοὺς ἄλλους Ἀκαρνᾶνας ξυμβεβοηθηκέναι, ἄποθεν δὲ σφενδονώντων, καὶ ἐς ἀπορίαν καθιστάντων· οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι. δοκοῦσι δ' οἱ Ἀκαρνᾶνες κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. Ἐπειδὴ δὲ νὺξ ἐγένετο, ἀναχωρήσας ὁ Κνῆμος τῇ στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἄναπον ποταμόν,—ὃς ἀπέχει σταδίους ὀγδοήκοντα Στράτου,—τούς τε νεκροὺς κομίζεται τῇ ὑστεραίᾳ ὑποσπόνδους, καὶ Οἰνιαδῶν ξυμπαραγενομένων κατὰ φιλίαν, ἀναχωρεῖ παρ' αὐτοὺς πρὶν τὴν ξυμβοήθειαν ἐλθεῖν· κἀκεῖθεν ἐπ' οἴκου ἀπῆλθον ἕκαστοι. 2. οἱ δὲ Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς βαρβάρους.

LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμμάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικὸν,—ὃ ἔδει παραγενέσθαι τῷ Κνήμῳ, ὅπως μὴ ξυμβοηθῶσιν οἱ ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες,—οὐ παραγίγνεται, ἀλλ' ἠναγκάσθησαν περὶ τὰς αὐτὰς ἡμέρας τῆς ἐν Στράτῳ μάχης ναυμαχῆσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθηναίων αἳ ἐφρούρουν ἐν Ναυπάκτῳ. 2. ὁ γὰρ Φορμίων παραπλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ εὐρυχωρίᾳ

ἄνευ ὅπλων κινηθῆναι] 'to stir from the camp, (namely, to procure necessaries,) without arms;' meaning, without their shields and defensive armour: a hardship, this; since for such service the light-armed were alone fit.

CH. LXXXIII. The writer now takes up the thread of the narrative broken off at ch. 80, 3.

1. *ὃ ἔδει παραγενέσθαι τῷ Κνήμῳ*] Render, 'which ought to have joined Cnemus.' So vi. 56, *ἔδει ἄρξαι αὐτοὺς*, 'compositum erat,' 'convenerat:' and vii. 27, *οὓς ἔδει ξυμπλεῖν*: v. 15, *ἐν ᾗ ἔδει ξυνιόντας—βουλεύεσθαι*. In short, the term carries with it a sense of *duty* or *obligation* arising from the being *bound* by engagement of some kind or other: a sense, indeed, naturally springing from that notion of *binding* inherent in its root *δέω*. Thus *δεῖ μοι τοῦτο ποιῆσαι* means literally, 'there is a bond or obligation upon me to do this.' In the words following, *ὅπως μὴ ξυμβοηθῶσιν οἱ ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες*, there is, as Herm. (cited in Poppo) observes, a brief and condensed form of expression for *ὅπως μὴ οἱ παρὰ θαλάσσῃ Ἀκ. ἀπὸ θαλάσσης ἄνω ξυμβοηθῶσιν*: as supra, ch. 80, 1, *ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀ.*

2. *παραπλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει*] A certain difficulty here exists, connected with the words *ἔξω τοῦ κόλπου*, which, if construed (as it would seem they ought) with *ἐτήρει*, would yield a sense not borne out by facts; for Phormio was watching the Peloponnesian fleet from the *inside*, not the *outside*, of the mouth of the gulf: and if construed with *παραπλέοντας*, they yield a most awkward sense. Again, reading, with Poppo, for *ἔνδον*, *ἔσω*, we shall have Greek any thing but *Attic*, and the sense arising will be not a little feeble and inept: for Phormio's intention was evidently to watch the time when the fleet should have passed through the mouth of the gulf, and be bending their course, as he supposed they would, across to the coast of Acarnania. The best mode of obviating the difficulty is, with Goeller, to take *παραπλέοντας* as a *verbum prægnans* for *παραπλέοντας καὶ πλέοντας*: as at vi. 90, *μὴ διαφύγοιεν ἔξω τοῦ κέρως*, where see note. Moreover, the sense of *ἐτήρει* is not 'he watched them,' but 'he *watched for* them,' viz. their sailing; as infra iii. 22, *τηρήσαντες νύκτα χειμέριον*. Thus the present is a highly condensed form of expression for 'he watched their sailing along the coast of Achaia, and waited for them sailing outside of the gulf,' intending, as it is added, to attack them in the open space, when crossing over to Acarnania. Phormio watched for the time when they were sailing out of the gulf,—meaning, whatever course they might take, to intercept them midway; and as they coasted along to Patræ, he might easily, with better sailing,

ἐπιθέσθαι. 3. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὐχ ὡς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρεσκευασμένοι, ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἰόμενοι πρὸς ἑπτὰ καὶ τεσσαράκοντα ναῦς τὰς σφετέρας τολμῆσαι τοὺς Ἀθηναίους εἴκοσι ταῖς ἑαυτῶν ναυμαχίαν ποιήσασθαι· ἐπειδὴ μέντοι ἀντιπαραπλέοντάς τε ἑώρων αὐτοὺς, παρὰ γῆν σφῶν κομιζομένων,—καὶ, ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέρας ἤπειρον διαβαλλόντων ἐπὶ Ἀκαρνανίας, κατείδον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι,—καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι,—οὕτω δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν. 4. στρατηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἑκάστων οἳ παρεσκευάζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθαρχίδας. 5. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν ὡς μέγιστον οἷοί τ' ἦσαν, μὴ διδόντες διέκπλουν, τὰς πρώρας μὲν ἔξω, εἴσω δὲ τὰς πρύμνας· καὶ τά τε λεπτὰ πλοῖα ἃ ξυνέπλει ἐντὸς ποιοῦνται, καὶ πέντε ναῦς τὰς ἄριστα πλεούσας, ὅπως ἐκπλέοιεν διὰ βραχέος παραγιγνόμενοι, εἴ

be at Chalcis as soon as Cnemus could be at the midway point.

ἐν τῇ εὐρυχωρίᾳ] 'in the open space,' *alto mare*, as in Arrian, E. A. ii. 6, 3. vii. 6, 5. Pol. xii. 19, 6, et al.

3. *οὐχ ὡς—παρεσκευασμένοι*] So I read, with all the recent editors, for *ὡς οὐκ*, and *ναυμαχίᾳ*, not only because of MS. authority, but from parallel passages at ch. 85, 86, and 89, and at Dio Cass. 625, 66. The reading *ναυμαχίᾳ* may, however, be defended; and in Arrian, E. A. ii. 18, 9, we have *both* constructions: *ἅ τε* (I read *ἅτε, quippe*) *ἐπ' ἐργασίᾳ μᾶλλόν τι ἢ ὡς ἐς μάχην ἐσταλμένοι*. This, however, rather proves, that though *both* the accus. and the dat. may be used after the *ἐπὶ* taken *by itself*, yet when united with *ὡς* the *dat. only* was employed. There is a harshness in the use of *στρατιωτικώτερον* for *ἐπὶ στρατείαν*, as corresponding to *ναυμαχίαν*. But Thucyd. is fond of the unusual; and indeed in *στρατ.* there is an allusion to *ναυτικώτερον*, which is *included* in *ἐπὶ ναυμαχίαν*. Compare the words infra ch. 87, 2, *οὐχὶ ἐς ναυμαχίαν μᾶλλον ἢ ἐπὶ στρατείαν*, namely, from their ships being encumbered with troops for the invasion of Acarnania.

In the words, a little after, *ἂν οἰόμενοι*, the *ἂν* belongs to *ποιήσασθαι*.

ἀντιπαραπλέοντας] 'coasting along the shore opposite.' In the words following, *παρὰ γῆν σφῶν κομιζομένων*, 'as they themselves were proceeding along shore,' we have a gen. absol. for nomin. of partic. (see Poppo, Prol. i. 119,) as at iii. 13, and viii. 76. So, just after, we have, *ἐκ Πατρῶν—ἐπὶ Ἀκαρνανίας*, 'as they were crossing over from Patræ,' &c.

καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι] Of these words I am now, on full consideration, inclined to adopt the interpretation proposed by Port., Haack, and Poppo, 'et quum ii (Peloponnesii) non clam Atheniensibus portum cepissent noctu.' The Peloponnesians had, it is said, *not* escaped the malice of the enemy, while bringing to, during the night, at Patræ. I cannot agree with Arnold in adopting Haack's interpretation of *ὑφορμ.*, namely, 'clam appellere ad littus.' The *ὑπὸ* certainly does not signify *clam*, any more than *sub* in Latin does in the phrase *navem subducere*. In either case the preposition has reference to something in the operation of hawling to shore, or out of port: and so we have *ὑφόρμισις*, in the Anthol. Gr., used to denote *anchorage*. Indeed in the passage of Polyb. iii. 19, 8, (cited by Arn.) *ὑφορμοῦντα* can only bear the sense *stationem habere*, 'to lie at anchor;' as also at xxxiv. 3, 1.

5. *ἐτάξαντο*] A *vox prægnans*, including the two senses *ranged themselves in* or *under*, and *made* or *formed*. A similar contrivance is mentioned in Polyæn. vi. 16, 3.

λεπτὰ πλοῖα] 'light barks.' *Διὰ βραχέος*, for *δι' ὀλίγου*, 'exiguo ex intervallo,' namely, as Dukas observes, 'from the centre to the circumference.' For vulg. *προσπίπτοιεν*, Haack and Poppo read, from several MSS., *προσπλέοιεν*, regarding the former as a mere *interpretation* of

πῃ ‡ προσπίπτοιεν οἱ ἐναντίοι. LXXXIV. Οἱ δ' Ἀθηναῖοι, κατὰ μίαν ναῦν τεταγμένοι, περιέπλεον αὐτοὺς κύκλῳ καὶ ξυνῆγον ἐς ὀλίγον, ἐν χρῷ ἀεὶ παραπλέοντες, καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν· προείρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν αὐτὸς σημήνῃ. 2. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν, ὥσπερ ἐν γῇ πεζῇ, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλας τὰς ναῦς, καὶ τὰ πλοῖα ταραχὴν παρέξειν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα,—ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἕω,—οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι ὁπόταν βούληται,—τῶν νεῶν ἄμεινον πλεουσῶν,—καὶ τότε καλλίστην γίγνεσθαι. 3. ὡς δὲ τό τε πνεῦμα κατῄει, καὶ αἱ νῆες, ἐν ὀλίγῳ ἤδη οὖσαι, ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων ἅμα προσκειμένων, ἐταράσσοντο, καὶ ναῦς τε νηῒ προσέπιπτε, καὶ τοῖς κοντοῖς διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακῇ

a more difficult term. Far more probable, however, is it that *προσπλέοιεν* is either an *error of the scribes*, arising from the *ξυνέπλει, πλεούσας*, and *ἐκπλέοιεν* preceding, or an *alteration* proceeding from certain critics who did not perceive the force of the expression *προσπίπτοιεν*, which may be paralleled by our now vulgar phrase, *to fall foul of*. Finally, by the above reading a most offensive tautology would be incurred, and a feeble sense would arise. I have, therefore, with Bekk. and Goell., retained the common reading, especially as the term occurs infra ch. 84.

CH. LXXXIV. 1. *κατὰ μίαν ναῦν τεταγμένοι*] 'ranged in line one deep,' as in Polyæn. p. 502. *Ξυνῆγον*, 'hemmed them in a small space.'

ἐν χρῷ ἀεὶ παραπ.] 'perpetually brushing past them, and grazing them.' The sense here is the same as in *ἐν χρῷ ἀεὶ παραπλέοντας* in Procopius, cited by Abresch. To which I add Procop. p. 31, 18, *ἐν χρῷ ἀλλήλοις* (for *ὑπ' ἀλλήλων*) *ξυναγόμενοι*. Arrian, Ind. 31, 4. Appian, ii. 819. Dio Cass. 686, 26. 628, 86. Pollux, i. 113. The idiom is derived from *ἐν χρῷ κείρω*, or *ξύρω*, *to cut to the quick*, as Hdot. iv. 175.

2. *ὅπερ ἀναμένων*, &c.] A similarly adroit manœuvre was resorted to by Themistocles, at the battle of Salamis. See Plut. Themist. ch. 14. So also Camill. 34, *ὅθεν εἰώθει μάλιστα προσπίπτειν ὁ ἄνεμος—ἀνέμεινε τὴν ὥραν*. The wind here spoken of is the *land-wind*, which at day-break succeeds the sea-wind, that usually prevails in the night.

ἐφ' ἑαυτῷ] 'in his own power.' The words following, *ὁπόταν βούληται*, are explanatory of the present. Imitated from the present is a passage of Onosand. Strat. c. xii. p. 63, *ἐὰν μὲν γὰρ ἐφ' ἑαυτῷ νομίζῃ, τὸ ὅτε βούλεται τὸ στράτευμα πρὸς μάχην ἐκτάττειν εἶναι*: where, for *τὸ ὅτε*, read *τε ὅτε*, taken as put for *ὅτε τε*.

3. *ὡς τὸ πνεῦμα κατῄει*] Meaning either, 'when the wind blew from the land,' as opposed to that from the sea; or, supposing *another* particular here brought, as it were, into the picture, we may render, 'when the wind came down upon them and caught them,' (as it is said ch. 25, *ἀνέμου κατιόντος*,) which, Arn. thinks, well expresses the effect of sudden wind upon a calm sea: a view not a little countenanced by various passages which I have adduced in the note on ch. 25. And, though the expression in question be one properly applicable only to a sudden and stormy gust of wind, yet it may not improperly be applied to a stiff breeze from the land, which usually comes on a little before day-break, and is, I believe, ushered in by a sudden *puff of wind*.

ἐταράσσοντο] 'they were thrown into disorder.' Wasse aptly compares Æschyl. Ag. 637: and I have noted something similar in Herodot. viii. 16, *ταρασσομένων τε τῶν νεῶν, καὶ περιπιπτουσέων περὶ ἀλλήλας*. Of the words, a little after, *τοῖς κοντοῖς διωθοῦντο*, the sense is, 'and they (meaning the sailors) kept pushing off each other's vessels with poles;' literally, 'staved off the mutual push of vessel on vessel.' This use of *διωθ.* is rare; though I have noted it in certain passages, written in imitation of the present, in Dio Cass. 628, 94. Procop. 99, 11. 108, 42.

ἀντιφυλακῇ] Meaning, 'a mutual cau-

τε καὶ λοιδορίᾳ, οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων, οὔτε τῶν κελευστῶν, καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλυδωνίῳ ἀναφέρειν ἄνθρωποι ἄπειροι, τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρεῖχον, τότε δὴ κατὰ τὸν καιρὸν τοῦτον σημαίνει, καὶ οἱ Ἀθηναῖοι, προσπεσόντες, πρῶτον μὲν καταδύουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ᾗ χωρήσειαν διέφθειρον, καὶ κατέστησαν ἐς ἀλκὴν μὲν μηδένα τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δ' ἐς Πάτρας καὶ Δύμην τῆς Ἀχαΐας. 4. οἱ δὲ Ἀθηναῖοι, καταδιώξαντες, καὶ ναῦς δώδεκα λαβόντες, τούς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους ἀνελόμενοι, ἐς Μολύκρειον ἀπέπλεον· καὶ τροπαῖον στήσαντες ἐπὶ τῷ Ῥίῳ, καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι, ἀνεχώρησαν ἐς Ναύπακτον. 5. παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθὺς ταῖς περιλοίποις τῶν νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐς Κυλλήνην τὸ Ἠλείων ἐπίνειον· καὶ ἀπὸ Λευκάδος Κνῆμος καὶ αἱ ἐκεῖθεν νῆες, ἃς

tion to avoid impinging.' Of this word, which is very rare, examples are found in Dio Cass. 1288, 45, and Lucian, ii. 37: and the verb *ἀντιφυλάττεσθαι* occurs in Xen. Anab. ii. 5, 3. On *λοιδορίᾳ* compare the words of Hor. Sat. i. 5, 11, 'pueris *convicia* nautæ Ingerere.'

By *τῶν παραγγελλομένων* understand, 'the orders issued by the officers who directed the *fighting* of the ship,' as distinguished from the directions of the *κελευσταί*, who superintended the *working* of the vessel. The expression is borrowed by Appian, i. 328, *καὶ τῶν παραγγελλομένων οὐ κατήκουον*. Of the *κελευσταὶ* a graphic description may be seen in a passage of Ovid, Met. iii. 618.

ἐν κλυδωνίῳ] 'in a billowy sea.' *Κλύδων* properly signifies, 'a short-breaking wave,' which curls back and *dashes over*. Of the phrase *ἐν κλυδωνίῳ*, or *κλύδωνι*, examples are found in the best writers, though chiefly in the *figurative* sense. In *ἀναφέρειν* we have an usual nautical term, found in various passages of Appian, Arrian, and Polyæn.

τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρεῖχον] 'occasioned the ships to be unmanageable to the steersmen,' namely, by their not obeying the rudder. So, in Dio Cass. 624, 29, we have, *νῆες ἀπειθέστεραι τοῖς κυβερνοῦσι*, and Pollux, i. 112.

τότε δὴ κατὰ τὸν καιρὸν τοῦτον] 'then, indeed, at that very critical time.' Of *διέφθειρον*, a little after, the meaning is, not *utterly destroyed*, but put *hors de combat*; which is well expressed by Diod. Sic. xii. 48, *ἁπλους ἐποίησε*.

κατέστησαν—τρέπεσθαι] Construe, *κατ. (αὐτοὺς ὥστε) μηδένα τρέπ. ἐς ἀλκήν*, efficiebant ut, &c., 'they brought things to such a pass that,' &c., where *ἐς ἀλκὴν τρέπεσθαι* answers to the French *se mettre en défense*, 'to put themselves in a posture of defence.' The expression is by Stephens said to be used also by some of the later writers, in imitation of our author. But of *ἀλκή*, thus used, examples are found in Hom. Il. xv. 564, and Herodot. ix. 70.

4 *ἀνελόμενοι*] 'having taken up and removed into their own ships;' in which sense the term not unfrequently occurs in our author. They, however, only took on board *τοὺς πλείστους*: all, it seems, that they could safely carry. Many were probably left on board the water-logged, though not quite sinking, hulls; and not a few, we may suppose, had made their escape by boats, rafts, &c.; justly fearing that they might be killed by the enemy, as was often the case. See i. 50, 1.

ναῦν ἀναθέντες τῷ Ποσειδῶνι] Namely, in the temple which Scylax, p. 14, says was situated on the promontory, and doubtless a temple of Neptune, since most of the temples of that god were situated on lofty promontories.

5. *αἱ ἐκεῖθεν νῆες*] Namely, 'those furnished from thence,' including, doubtless, those of their neighbouring allies, the Anactorians and Ambraciots; of whom mention is made supra ch. 80, *τὸ ἐκ Λευκάδος καὶ Ἀνακτορίου καὶ Ἀμπρακίας*: the quota from those states which, it is added, waited for the rest of the allied fleet at Leucas: to which place accordingly, it seems, (though our author has not *said* so,) Cnemus had gone, when the land-forces had been disbanded from Œniadæ, and gone to their homes.

ἔδει ταύταις ξυμμίξαι, ἀφικνοῦνται μετὰ τὴν ἐν Στράτῳ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ξυμβούλους ἐπὶ τὰς ναῦς, Τιμοκράτην καὶ Βρασίδαν καὶ Λυκόφρονα, κελεύοντες ἄλλην ναυμαχίαν βελτίω κατασκευάζεσθαι, καὶ μὴ ὑπ' ὀλίγων νεῶν εἴργεσθαι τῆς θαλάσσης. 2. ἐδόκει γὰρ αὐτοῖς, ἄλλως τε καὶ πρῶτον ναυμαχίας πειρασαμένοις, πολὺς ὁ παράλογος εἶναι· καὶ οὐ τοσοῦτον ᾤοντο σφῶν τὸ ναυτικὸν λείπεσθαι, γεγενῆσθαι δέ τινα μαλακίαν, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπειρίαν τῆς σφετέρας δι' ὀλίγου μελέτης· ὀργῇ οὖν ἀπέστελλον. 3. οἱ

CH. LXXXV. 1. *Πέμπουσι—ξυμβούλους*] Meaning, 'persons to form a common-council board.' This practice of directing military command, while common with the other Greeks, as afterwards with the Romans, was little in use among the Lacedæmonians, though after that it became very usual with them; for of these *ξύμβουλοι* frequent mention is made in Polyb., Appian, and Diod. Sic.

κατασκευάζεσθαι] *adornare, instruere, parare*, 'to set forth, contrive.' So at ch. 78 we have, *κατασκευάζεσθαι πόλεμον*, and at viii. 5, *ἐν κατασκευῇ τοῦ πολέμου*. Isocr. p. 134, *κατασκευάζοντες τὸν πόλεμον*. Pol. xxxi. 18, 7. In all which cases we should rather have expected *παρασκ.*, which, indeed, is here found in several MSS., but those of the least authority, and doubtless from a gloss there introduced. Hence Goell. was by no means warranted in admitting it into his text; and in alleging that the words are often confounded in the MSS., and accordingly, '*pendet* arbitrium et norma ex consensu libb. script.,' he urges what is any thing but justificatory of his procedure in *this* instance, his own practice being inconsistent with his own canon; for, independent of the consent of almost every MS. of consideration, so strong is *internal* evidence in favour of *κατασκ.*, that this 'consent of MSS.,' if we had it not, might have been dispensed with. As to the distinctions between the two verbs promulged by Schneid. on Xen. Anab. iii. 2, 24, and Arnold in loc., they are too refined, and too little capable of solid proof, to materially assist the judgment of an editor.

2. *ἐδόκει γὰρ αὐτοῖς—πολὺς ὁ παράλογος*] 'It seemed to them an event wholly contrary to expectation;' or, expressing the force of the art. 'the event seemed one,' &c. Comp. iii. 16. vii. 28. Appian, i. 782. Arrian, i. 9, 9.

τοσοῦτον] I have received this reading from three MSS., for the common one *τοσούτῳ*, since, though, in general, there is little or no difference between the construction with the accus. and that with the dat.; here, however, the correspondent words *γεγενῆσθαι δὲ* will scarcely permit the dat.; at least I have never met with a single example of *τοσούτῳ* followed *in apodosi* by *ὅ*, but only by *ὅσῳ*, or *ὅσον*. *Τοσοῦτον* signifies *tantum, so much*. Render, 'They were not so much of opinion that their navy (i. e. their naval skill) was outstripped or distanced, as they thought,' &c.: a construction this, seemingly anomalous, for which the usage and propriety of language would rather have required *οὐ τοσοῦτον - ὅσον, non tantum, as* at ch. 87, *οὐδ' ἡ ἀπειρία τοσοῦτον λείπεται, ὅσον τόλμῃ προέχετε*, and Xen. Cyr. vii. 5, 70; but it is, in reality, a stronger form of expression, as containing a more direct affirmation. In *λείπεσθαι* we have a metaphor taken from the race-course, as at v. 69. vi. 72. vii. 70.

οὐκ ἀντιτιθέντες — μελέτης] These words are meant to indicate the *cause* of this error in judgment and consequent injustice,—namely, that 'they had not placed in just comparison the long-acquired skill of the Athenians with their own briefly continued practice.' It is, as Goell. remarks, put for *οὐ τιθέντες τὴν τῶν Ἀθηναίων ἐκ πολλοῦ ἐμπειρίαν ἀντὶ τῆς σφετέρας*. And he compares a passage of our author infra iii. 56, *ἡμῶν τῆς νῦν ἁμαρτίας ἀντιτιθεῖναι τὴν τότε προθυμίαν*. The same construction is found in Eurip. Iph. Taur. 358, *τὴν ἐνθάδ' Αὐλιν ἀντιθεῖσα τῆς ἐκεῖ*. The metaphor here employed seems one taken from the keeping of accounts, by which the debtor and creditor accounts are *set off* one against the other, by being placed opposite to each, so that when they are compared, the *difference* may be readily

δὲ, ἀφικόμενοι, μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ πόλεις, καὶ τὰς προϋπαρχούσας ἐξηρτύοντο ὡς ἐπὶ ναυμαχίαν. 4. πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τήν τε παρασκευὴν αὐτῶν ἀγγελοῦντας, καὶ περὶ τῆς ναυμαχίας ἣν ἐνίκησαν φράσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας διὰ τάχους ἀποστεῖλαι, ὡς καθ' ἡμέραν ἑκάστην ἐλπίδος οὔσης ἀεὶ ναυμαχήσειν. 5. οἱ δὲ ἀποπέμπουσιν εἴκοσι ναῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι. 6. Νικίας γὰρ Κρὴς Γορτύνιος, πρόξενος ὢν, πείθει αὐτοὺς ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσειν αὐτὴν, οὖσαν πολεμίαν· ἐπῆγε δὲ Πολιχνίταις χαριζόμενος ὁμόροις τῶν Κυδωνιατῶν. 7. καὶ ὁ μὲν, λαβὼν τὰς ναῦς, ᾤχετο ἐς Κρήτην, καὶ μετὰ τῶν Πολιχνιτῶν ἐδῄου τὴν γῆν τῶν Κυδωνιατῶν, καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.

LXXXVI. Οἱ δ' ἐν τῇ Κυλλήνῃ Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν, παρέπλευσαν ἐς Πάνορμον τὸν Ἀχαϊκὸν, οὗπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσβεβοηθήκει. 2. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικὸν, καὶ ὡρμίσατο ἔξω αὐτοῦ ναυσὶν εἴκοσιν, αἷσπερ καὶ ἐναυμάχησεν. 3. ἦν δὲ τοῦτο μὲν τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον Ῥίον ἐστὶν ἀντιπέρας, τὸ ἐν τῇ Πελοποννήσῳ· διέχετον δὲ ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης· τοῦ δὲ Κρισαίου κόλπου στόμα τοῦτό ἐστιν. 4. ἐπὶ οὖν τῷ Ῥίῳ τῷ Ἀχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου, ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ὡρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους

seen. What is here laid to the charge of the Lacedæmonians is, that, from infirmity of judgment, they could not make a just set-off of one against the other, so as to perceive the vast difference. To which purpose it is well observed by Thirlwall, that 'the inexperience of the Spartans was such, that they could not even *conceive* the full extent of the advantage afforded by *superior skill*.' The best comment on the ἐκ πολλοῦ here are the words at i. 142, οὐδὲ γὰρ ὑμεῖς μελετῶντες αὐτὰ ἀπὸ τῶν Μηδ. ('from the time of the Median war downwards') ἐξείργασθέ πω. Of the words following, ὀργῇ οὖν ἀπέστελλον, the sense is, 'they had in wrath sent off the instructions they did, in such angrily worded terms.'

4. ἐλπίδος οὔσης] scil. αὐτῷ, 'that he expected every day he should be brought to a battle.'

5. τῷ κομίζοντι] 'the conductor,' the officer in command, who had the charge of leading the naval force. Of the word as used in this rare sense, I know no other example. The meaning of the term may be expressed in Latin, *ei qui deducebat*.

6. πρόξενος] Meaning, 'one allied by hospitable ties to the state;' a sort of voluntary consul. (Thirlwall.) Προσποιήσειν, i. e. 'would bring it over' to the Athenian interest. Οὖσαν πολεμίαν, viz. to Athens.

7. ὑπὸ — ἀπλοίας] 'from calms, or other hindrances to navigation:' for ἄπλοια denotes in general what is a hindrance to navigation. It is used in the tragedians and Dionys. Hal., and in Herodot. ii. 119, ἀποπλέειν γὰρ ὡρμημένον αὐτὸν ἴσχον ἄπλοιαι.

CH. LXXXVI. 4. Ἀθηναίους] Supp. ὁρμισαμένους, from the preceding ὡρμίσαντο.

εἶδον. 5. καὶ ἐπὶ μὲν ἓξ ἢ ἑπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις, μελετῶντές τε καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες, οἱ μὲν, μὴ ἐκπλεῖν ἔξω τῶν Ῥίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ πρότερον πάθος, οἱ δὲ μὴ ἐσπλεῖν ἐς τὰ στενὰ, νομίζοντες πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. 6. ἔπειτα ὁ Κνῆμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοὶ, βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι, πρίν τι καὶ ἀπὸ τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας πρῶτον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἧσσαν φοβουμένους, καὶ οὐ προθύμους ὄντας, παρεκελεύσαντο καὶ ἔλεξαν τοιάδε.

LXXXVII. "Ἡ μὲν γενομένη ναυμαχία, ὦ ἄνδρες Πελοποννήσιοι,—εἴ τις ἄρα δι' αὐτὴν ὑμῶν φοβεῖται τὴν μέλλουσαν,—οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι. 2. τῇ τε γὰρ παρασκευῇ ἐνδεὴς ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν· ξυνέβη δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ ὀλίγα ἐναντιωθῆναι· καί πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντας ἔσφηλεν. 3. ὥστε οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσσῆσθαι προσεγένετο· οὐδὲ δίκαιον † τῆς † γνώμης τὸ μὴ κατὰ κράτος νικηθὲν,

5. μελετῶντες] 'practising,' (as at i. 80, and elsewhere,) scil. τὸ ναυτικόν. So i. 121, we have μελ. τὰ ναυτικά. Poppo here refers to Schwebel. on Onos. p. 25. Τὰ στενὰ, meaning, 'the narrows,' as Polyæn. i. 659. Herodian, ii. 11, 15. Arrian, E. A. i. 1, 8, and 28, 1.

CH. LXXXVII. 1. οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι] 'contains by no means any just conclusion [as to the result],' so as to occasion alarm. In οὐχὶ we have a stronger expression than οὐκ. Τέκμαρσις is a rare word, (though found also in Dionys. Hal. Ant. 1483. Dio Cass. 420 and 523, and Marc. Anton. ii. 13,) denoting, properly, 'a conclusion drawn from some evident sign,' especially such as enables us to judge concerning the future by the past. (τὰ μέλλοντα τοῖς γεγενημένοις τεκμαίρεσθαι, to use the expression of Isocr. Paneg.) The phrase ἔχει τέκμαρσιν is, as has been shown, similar to ἔχει ἀγανάκτησιν at ii. 4; ἔχει ἀνάθησιν, and others. Τὸ ἐκφοβῆσαι may be taken, with Hermann and Goell., for ὥστε ἐκφ.: see Matth. Gr. Gr. § 541.

2. ξυνέβη — ἔσφηλεν] 'It happened also, that the circumstances arising out of fortune (meaning, the chances of war,) were not a few of them adverse to us: and perhaps, too, our want of experience caused us, when first engaging in a sea-fight, to fail of success.' Τὰ τῆς τύχης, without the ἀπὸ, occurs infra iv. 155. Of καί πού τι, thus used, an example is adduced by Hoogev. from Plato.

3. ὥστε οὐ—προσεγένετο] 'so that the defeat befel us, not by reason of our cowardice:' a sense of κακία somewhat rare, though found also in Demosth. p. 1448, and Xen. Cyr. vii. 5, 26. Of προσγ. thus used, I know no example elsewhere, except in Xen. Mem. iii. 14, 6.

οὐδὲ δίκαιον—κακοὺς γενέσθαι] Of this passage the sense appears to me to be as follows: 'Nor is it just, that (for, 'nor *ought*,' &c.) those who are in mind and heart not utterly beaten, but have something to allege in their own behalf, should be daunted at the occurrence of calamity; but to suppose, that though by fortune men are accustomed to be disappointed, yet, that in their own minds, the brave are, justly, ever the same; nor will they, as long as their courage remains, be ever likely to at all act cowardly under pretence of inexperience,' i. e. nor will they plead inexperience as any excuse for cowardice. In τὸ νικηθὲν we have the frequent use of neut. for masc. Κατὰ κράτος here stands, as Hesych. explains, for τελείως. The only real difficulty rests on τῆς γνώμης, and that is rather as regards *construction* than sense; for while the import of γνώμη is evidently *mind*, or *spirit*, *heart*, not so easy is the construction to be

ἔχον δέ τινα ἐν αὐτῷ ἀντιλογίαν, τῆς ξυμφορᾶς τῷ ἀποβάντι ἀμβλύνεσθαι· νομίσαι δὲ ταῖς μὲν τύχαις ἐνδέχεσθαι σφάλλεσθαι τοὺς ἀνθρώπους, ταῖς δὲ γνώμαις τοὺς αὐτοὺς ἀεὶ ἀνδρείους, ὀρθῶς, εἶναι· καὶ μὴ ἀπειρίαν, τοῦ ἀνδρείου παρόντος, προβαλλομένους εἰκότως ἂν ἔν τινι κακοὺς γενέσθαι. 4. ὑμῶν δὲ οὐδ' ἡ ἀπειρία τοσοῦτον λείπεται, ὅσον τόλμῃ προέχετε· τῶνδε δὲ ἡ ἐπιστήμη,—ἣν μάλιστα φοβεῖσθε,—ἀνδρείαν μὲν ἔχουσα, καὶ μνήμην ἔξει ἐν τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν· ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει. φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. 5. πρὸς μὲν οὖν τὸ ἐμπειρότερον αὐτῶν τὸ

traced. To take *τῆς γνώμης τὸ*, (with Gail and Arnold,) as standing for *τὸ τῆς γνώμης*, 'our spirits' unvanquishedness,' would, as Poppo has seen, be at once to trample on grammatical rules; and, with Arnold, to regard *τὸ μὴ νικηθὲν τῆς γνώμης*, as of the same kind with other expressions, *τὸ δεδιὸς*, and *τὸ θαρσοῦν*, at i. 36, is to throw but a faint, not to say a false, light over the passage. Again, to construe *τῆς γνώμης* (as is done by Kistem. and Poppo) with *ἀμβλύνεσθαι*, would be doing violence to the construction. Now the main purpose of the speaker here being evidently to fortify their sinking courage, by showing that they are not beaten in *mind* or *spirit*; that their *spirit* at least is unvanquished; hence we have *τῆς γνώμης* placed in as prominent a situation as possible, though not without involving a harsh transposition. Similarly, as in a kindred passage infra vi. 72, 2, Hermocrates applies himself to reanimate the defeated Syracusans, by telling them *τὴν γνώμην αὐτῶν οὐχ ἡσσᾶσθαι*. Hence it cannot be doubted that the sense of *τῆς γνώμης* here intended is 'in mind' or spirit; though how *τῆς γνώμης* can express that, I see not, and therefore I cannot but suspect *τῆς γνώμης* to be an error of the scribes for *τῇ γνώμῃ*, or *τὴν γνώμην*, as Cantacuzen (cited by Poppo) must have read in his almost transcript of this passage as follows: *οὐ δὴ* (read *δὲ*) *δίκαιον τοὺς μὴ τὴν γνώμην κατὰ κράτος νικηθέντας*. Vain is it to urge, with Goell., the collocation of the words, as demanding the sense contended for by Dukas, 'part of mind;' for in what writer would an argument founded on the collocation of words in a sentence be so utterly weak and inconclusive as in *our author*, who delights in the harshest transpositions, and that often where no apparent reason exists, which here, as I have shown, is not the case?

Of *ἀντιλογίαν* the sense cannot be, as Arnold explains, *defence*; but by *τινὰ ἀντιλογίαν* must here be meant something wherewith to object in self-justification, in refutation of the enemy's claim to have utterly defeated them,—something that should account for the defeat, so as not to affect their honour. The term *ἀμβλύνεσθαι* signifies, properly, *to be blunted*, and fig. *to be daunted*. So Soph. Œd. R. 688, *τοὐμὸν — καταμβλύνων κέαρ*. Jos. 869, 16, *τὸν θυμὸν ἠμβλύνθη*. Æschyl. Prom. 891, *ἀπαμβλυνθήσεται γνώμην*, and Theb. 712, *τεθηγμένον τί μ' οὐκ ἀπαμβλυνεῖς λόγῳ*.

Ὀρθῶς does not (as Goell. takes it) stand for *ὀρθῶς εἶναι*, but is, as Dukas explains, for *ὡς ὀρθῶς ἔχει*, *merits*. Of adverbs thus standing for a clause, examples are indeed rare; but they are found, though confined to words expressive of *approbation*, as *εἰκότως*, *δικαίως*, *ὀρθῶς*: thus in 1 Cor. xv. 34, we have *ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε*.

At *καὶ μὴ ἀπειρίαν—γενέσθαι*, the construction is, *καὶ* [*νομίσαι δίκαιον*] *μὴ εἰκότως ἂν ἔν τινι κακοὺς γενέσθαι προβ. ἀπειρίαν, τοῦ ἀνδρείου παρόντος*, where *προβάλλεσθαι* signifies, *prætendere*, 'to seek an excuse for a fault by pleading something in extenuation.'

4. *λείπεται*] 'is left behind,' 'is inferior.' The apodosis may seem irregular, but it will be set right if *ὑμῶν ἡ ἀπειρία λείπεται* be regarded as standing for *ὑμεῖς λείπεσθε ἀπειρίᾳ*, or *ἀπειρίαν*. See vi. 12, and v. 105.

τέχνη ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ] And therefore need is there of the union of *both*. So of the Romans it is said in Val. Max. ii. 3, 3, 'Virtutemque arti, et rursus artem virtuti miscent; ut illa impetu hujus fortior, hæc illius scientiâ cautior fieret.'

τολμηρότερον ἀντιτάξασθε, πρὸς δὲ τὸ διὰ τὴν ἧσσαν δεδιέναι τὸ ἀπαράσκευοι τότε τυχεῖν. 6. περιγίγνεται δὲ ὑμῖν πλῆθός τε νεῶν καὶ πρὸς τῇ γῇ οἰκεία οὖσῃ, ὁπλιτῶν παρόντων, ναυμαχεῖν· τὰ δὲ πολλὰ τῶν πλειόνων καὶ ἄμεινον παρεσκευασμένων τὸ κράτος ἐστίν. 7. ὥστε οὐδὲ καθ' ἓν εὑρίσκομεν εἰκότως ἂν ἡμᾶς σφαλλομένους· καὶ ὅσα ἡμάρτομεν πρότερον, νῦν αὐτὰ ταῦτα προσγενόμενα διδασκαλίαν παρέξει. 8. θαρσοῦντες οὖν καὶ κυβερνῆται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἕπεσθε, χώραν μὴ προλείποντες ᾗ ἄν τις προσταχθῇ. 9. τῶν δὲ πρότερον ἡγεμόνων οὐ χεῖρον τὴν ἐπιχείρησιν ἡμεῖς παρασκευάσομεν, καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι. ἢν δέ τις ἄρα καὶ βουληθῇ, κολασθήσεται τῇ πρεπούσῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς."

LXXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ ἄρχοντες παρεκελεύσαντο· ὁ δὲ Φορμίων, δεδιὼς καὶ αὐτὸς τὴν τῶν στρατιωτῶν ὀρρωδίαν, καὶ αἰσθόμενος ὅτι τὸ πλῆθος τῶν νεῶν, κατὰ σφᾶς αὐτοὺς ξυνιστάμενοι, ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας θαρσῦναί τε καὶ παραίνεσιν ἐν τῷ παρόντι ποιήσασθαι. 2. πρότερον μὲν γὰρ ἀεὶ αὐτοῖς ἔλεγε, καὶ προπαρεσκεύαζε τὰς γνώμας, ὡς οὐδὲν αὐτοῖς πλῆθος νεῶν τοσοῦτον, ἢν ἐπιπλέῃ, ὅτι οὐχ ὑπομενετέον αὐτοῖς ἐστι· καὶ οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν ταύτην εἰλήφεσαν μηδένα ὄχλον, Ἀθηναῖοι ὄντες, Πελοποννησίων νεῶν ὑποχωρεῖν. 3. τότε δὲ πρὸς τὴν παροῦσαν ὄψιν

5. *ἀντιτάξασθε*] lit. 'range it opposite in the account, as a set-off:' see note supra ch. 85, 3. Of the words following, *πρὸς δὲ τὸ—τυχεῖν*, the sense is, 'against the apprehension arising from [recent] defeat, oppose the reflection, that you met it for want of due preparation.'

6. *περιγίγνεται ὑμῖν πλῆθός τε νεῶν*] Dukas well explains this as equivalent to *ἐκ περιουσίας ἐστὶν ὑμῖν, ὃ ἔστι*, 'the advantage you have is one *ex abundanti*.' Thus we may, with Arnold, suppose here a metaphor borrowed from arithmetical calculations, q. d. 'There is a balance in your favour, of superiority of numbers and advantageousness of position.' In *ναυμαχεῖν* we have an infin. without art. put for a subst., as at iii. 38, *ἀμύνασθαι δὲ τὴν τιμωρίαν ἀναλαμβάνει*: see Matth. Gr. Gr. § 541. The next clause, *τὰ δὲ πολλὰ—ἐστίν*, contains a gnome, the subject of frequent imitation in the later writers, and itself founded on the words of Hom. Il. xii. 412, *πλεόνων δὲ τὸ ἔργον ἄμεινον*.

7. *προσγενόμενα*] Schol. *προσκτηθέντα*, 'being added, or supplied,' and therefore the defect remedied.

8. *τὸ καθ' ἑαυτὸν ἕκαστος ἕπεσθε*] 'Let each of you, for his own part, (i. e. according to his own particular station,) follow' where ye may be led, or ordered to go,—as we should say, follow your orders.

9. *οὐκ ἐνδώσομεν — γενέσθαι*] There is a similar construction in Xen. Anab. iii. 2, 31, *τοὺς οὐδ' ἐ . ἐπιτρέψοντας κακῷ εἶναι*.

LXXXVIII. 1. *κατὰ σφᾶς αὐτοὺς ξυνιστάμενοι*] Equivalent to *κατὰ ξυστάσεις γιγνόμενοι* at ii. 21.

2. *προπαρεσκεύαζε τὰς γνώμας*] There is here a pregnancy of sense, i. e. 'he had prepared their minds, and had inspired them with the notion, that,' &c.

τὴν ἀξίωσιν ταύτην εἰλήφεσαν] 'had taken up this notion, or opinion;' not *præsumptionem*, or *fiduciam*, as Budæus and Steph. Thes. explain. At *Ἀθηναῖοι ὄντες*, sub. *ὡς*, 'in quality of Athenians.'

μηδένα ὄχλον ὑποχωρεῖν] This syntax is rare, but is found in Hom. Il. xiii. 476, *οὐδὲ ὑπεχώρει Αἰνείαν ἐπιόντα*, and Lucian, ii. 545, *ὑποχωροῦμεν ἐπιόντας*. Joseph. Ant. xvii. 6, 3, *ἄδοξον ἡγουμένοις ὑποχωρεῖν τὴν ἔφοδον αὐτοῦ*. It is truly

ὁρῶν αὐτοὺς ἀθυμοῦντας, ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν, καὶ ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιάδε.

LXXXIX. "Ὁρῶν ὑμᾶς, ὦ ἄνδρες στρατιῶται, πεφοβημένους τὸ πλῆθος τῶν ἐναντίων, ξυνεκάλεσα, οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. 2. οὗτοι γὰρ, πρῶτον μὲν διὰ τὸ προνενικῆσθαι, καὶ μηδὲ αὐτοὶ οἴεσθαι ὁμοίοι ἡμῖν εἶναι, τὸ πλῆθος τῶν νεῶν, καὶ οὐκ ἀπὸ τοῦ ἴσου, παρεσκευάσαντο· ἔπειτα, ᾧ μάλιστα πιστεύοντες προσέρχονται,—ὡς προσῆκον σφίσιν ἀνδρείοις εἶναι,—οὐ δι' ἄλλο τι θαρσοῦσιν ἢ διὰ τὴν ἐν τῷ πεζῷ ἐμπειρίαν τὰ πλείω κατορθοῦντες·

remarked by Goell., 'Cum accusativo constructum magis ad sensum verbi, quam usu.' Thus the expression is equiv. to *φεύγειν*.

3. *ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν*] Τοῦ *θαρσ.* stands for *ἐς τὸ θαρσεῖν*. The expression is indeed unusual, but the genuineness of the reading is confirmed by a passage, closely imitated from the present, in Procop. 137, 6, *βουλόμενος ὑπόμνησιν αὐτοῖς ποιήσασθαι τοῦ θαρσεῖν*.

CH. LXXXIX. 1. *ὁρῶν ὑμᾶς*, &c.] Evidently imitated from this commencement is the similar one to a speech in Arrian, E. A. v. 25, 6, *ὁρῶν ὑμᾶς, ὦ ἄνδρες* Μακ.—*ξυνήγαγον ἐς ταὐτὸ*, &c.

στρατιῶται] The term is not confined to denote soldiers, but is sometimes extended to forces by *sea* as well as land, as here and in Aristoph. Ach. 546, *ἢν δ' ἀν ἡ πόλις πλέα θορύβου στρατιωτῶν περὶ τριηράρχου βοῆς*. In *οὐκ ἀξιῶν—ἔχειν* we have one of those cases, treated of in Matth. Gr. Gr. § 608, in which the negative *οὐ* is so used with a verb, that the neg. and verb form together only one idea. Accordingly *οὐκ ἀξιόω* is, in such a case, equivalent to *ἀνάξιόν τι εἶναι φημὶ*, 'indignum censeo:' examples of which may be seen, adduced from Demosth. and Pausan., in Steph. Thes. 7050, B. The turn of the expression is imitated in Dionys. Hal. vi. 52, *τὰ μὴ δεινὰ ἀξιόω δεδιέναι*, where *δεινὸς* is used in the primary sense of the term, *fearful, occasioning fear*.

2. *οὗτοι γὰρ*, &c.] Of this briefly worded sentence, the meaning, more fully expressed, is as follows: 'For, in the first place, as to *those* [fellows], it is because they have been before beaten by us, and do not even themselves think they are a match for us, that they have provided this multitude of ships [which you see], yea, not on an equal footing [with our force].' The point here chiefly worthy of attention is, the *out-of-the-way* mode in which we have an obvious truth expressed; the words being, as Arnold observes, equiv. to *πλήθει προεχούσας ταῖς ναυσὶ, καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευάσαντο*. I cannot, however, agree with Poppo and Arnold, that the sense in full would be, 'provided their superior number of ships, and did not provide a fleet that should be on equal terms with us.' The *οὐκ* does not belong to the verb *παρεσκ. repeated*, but the participle *οὔσας*, scil. *ναῦς*, understood,—'ships that are not on an equal footing of number with ours, but are an *over-match*.'

ἔπειτα, ᾧ μάλιστα—θρασύτεροί ἐσμεν] Of this somewhat perplexed and involved passage, the construction is well laid down by Poppo and Goell., thus: *Ἔπειτα (τούτῳ), ᾧ μάλιστα πιστεύοντες προσέρχονται, ὡς προσῆκον σφίσιν ἀνδρείοις εἶναι, οὐ δι' ἄλλο τι θαρσοῦσιν ἢ διὰ τὴν ἐν τῷ πεζῷ ἐμπειρίαν, ὅτι τὰ πλείω κατορθοῦσι, καὶ (ὅτι) οἴονται σφίσι καὶ ἐν τῷ ναυτικῷ (τοῦτο, ᾧ πιστεύοντες προσέρχονται, ἥγουν τὴν προσήκουσαν δῆθεν σφίσιν ἀνδρείαν) ποιήσειν τὸ αὐτὸ ἥγουν τὸ κατορθοῦν· τὸ δὲ (ᾧ πιστεύοντες προσέρχονται ἥγουν ἡ ἀνδρεία) ἐκ τοῦ δικαίου ἡμῖν μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις (τοῖς Λακεδαιμονίοις) ἐν ἐκείνῳ (ἐν τῷ πεζῷ)· ἐπεὶ εὐψυχίᾳ γε οὐδὲν προφέρουσι, τῷ δὲ ἑκάτεροί τι ἐμπειρότεροι εἶναι θρασύτεροί ἐσμεν.* It is well remarked by Goell., 'Subjectum primarium per totum vides inesse in *τούτῳ, ᾧ μάλιστα πιστεύοντες προσέρχονται*.' Of the words *ὡς προσῆκον* (scil. *ὄν*) *σφίσιν ἀνδρείοις εἶναι*, the sense is, 'that it is an endowment or gift of nature to *them* to be brave.' In illustration of which use of *προσῆκον*, Goell. refers to other passages in i. 121. ii. 61. and iii. 64. At the words *κατορθοῦντες καὶ οἴονται*, there is, as Goell. remarks, a variation of construction, 'nam his duobus verbis causa declaratur, cur Lacedæmonii confidant; quæ quum ad idem consilium declarandæ causæ fiduciæ referantur, debebant pari constructione efferri, vel sic, *ὅτι κατορθοῦσι καὶ οἴονται*, vel

καὶ οἴονται σφίσι καὶ ἐν τῷ ναυτικῷ ποιήσειν τὸ αὐτό. 3. τὸ δ' ἐκ τοῦ δικαίου ἡμῖν μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις ἐν ἐκείνῳ· ἐπεὶ εὐψυχίᾳ γε οὐδὲν προφέρουσι. τῷ δὲ ἑκάτεροί τι ἐμπειρότεροι εἶναι, θρασύτεροί ἐσμεν. 4. Λακεδαιμόνιοί τε, ἡγούμενοι τῶν ξυμμάχων, διὰ τὴν σφετέραν δόξαν ἄκοντας προσάγουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον· ἐπεὶ οὐκ ἄν ποτε ἐπεχείρησαν, ἡσσηθέντες παρὰ πολὺ, αὖθις ναυμαχεῖν. 5. μὴ δὴ αὐτῶν τὴν τόλμαν δείσητε· πολὺ δὲ ὑμεῖς ἐκείνοις πλέω φόβον παρέχετε καὶ πιστότερον, κατά τε τὸ προνενικηκέναι καὶ ὅτι οὐκ ἂν ἡγοῦνται, μὴ μέλλοντάς τι ἄξιον τοῦ παρὰ πολὺ πράξειν, ἀνθίστασθαι ὑμᾶς. 6. ἀντίπαλοι μὲν γὰρ οἱ πλείους, ὥσπερ οὗτοι, τῇ δυνάμει τὸ πλέον πίσυνοι ἢ τῇ γνώμῃ

ambo per formam participii, *κατορθοῦντες καὶ οἰόμενοι*, "quia plerumque in pedestribus prœliis feliciter rem gerunt, et quia putant," &c. Porro *τὸ αὐτὸ* referendum est ad *κατορθοῦντες*, unde repetendum est *τὸ κατορθοῦν*, "neque minus in pugnâ navali victoriam sibi paratum iri putant illâ, quam sibi vindicant, naturali fortitudine." Verborum autem *τὸ δ' ἐκ τοῦ δικαίου*, &c. subjectum esse illud idem primarium *τοῦτο ᾧ πιστεύοντες προσέρχονται*, &c., vel verba *ἐκ τοῦ δικαίου* monstrant.' Render, 'But surely that [circumstance] may, in all justice, be here expected to attend *us*, as, in the other case, it would *them*.' Εἴπερ means *siquidem*.

3. *τῷ δὲ—ἐσμεν*] Of these words the construction is, as Goell. very properly points out, *τῷ δὲ ἑκάτεροί τι ἐμπειρότεροι εἶναι ἑκάτεροι θρασύτεροί ἐσμεν* (for *ἑκάτεροι* is to be taken twice). He observes, too, that the infinitive joined with a nomin. may be thus explained, *τῷ δὲ, ὅτι ἑκάτεροί τι ἐμπ. ἐσμεν, θρασ. ἐσμεν*.

4. *Λακεδαιμόνιοί τε—ναυμαχεῖν*] The drift of the argument here is to show that the circumstance of their venturing to again meet the Athenians, is no proof of that superiority of courage to which the Peloponnesians laid claim,—since it was only from the commanding power of the Lacedæmonians, that they were induced to come forward. Render, 'The Lacedæmonians, too, as leaders of the allies, bring into danger, for the promotion of their own glory, the greater part of them against their wills.'

For *προσάγουσι*, some MSS. have *προάγουσι*, which reading is adopted by Reiske; but though a specious one, it must be considered unfounded; and is forbidden by the term *ἄκοντας* just before, which necessarily requires the *stronger* sense inherent in *προσάγ.*, which, in its use here, answers to the Latin *adducere*, in the phrases *adducere aliquem in discrimen*, or *in periculum*. The more usual term, indeed, in such a case, is *καθίστημι*, which is found in Xen. Cyneg. xi. 3, *εἰς κίνδυνον καθίσταντα τοὺς αἱροῦντας*: but *προσάγ.* was here doubtless preferred as being the more *appropriate* term, since it is often (especially in Xen.) used of the *bringing up* forces into action. At *ἐπεὶ οὐκ ἄν*, &c., there is (as in a passage of Heb. x. 1, *ἐπεὶ οὐκ ἂν ἐπαύσαντο*, &c.) an ellipsis of *ἄλλως*, equiv. to the omitted *protasis, εἰ μὴ ἄκοντας οἱ Λακεδαιμόνιοι προσῆγον*.

5. *μὴ δὴ αὐτῶν τὴν τόλμαν—ὑμᾶς*] 'fear ye not, then, the daring they now evince. Nay, ye afford to them a greater and surer-grounded cause for fear, both by reason of their having been previously beaten, and because they do not imagine that you would resist them, unless you were going to achieve something decidedly worthy of notice.' On this position of *ἄν* with verbs of thinking, followed by an infin. mood, to which it refers, see Arnold, and also Schneid. on Xen. Anab. i. 5, 9. The only real difficulty in the sentence rests on the words *ἄξιον τοῦ παρὰ πολὺ*, where Goeller repeats *προνενικηκέναι*, and Poppo *πράσσειν*, from *πράξειν*: while some, again, would take *τοῦ παρὰ πολὺ* as a subst. Least objectionable is the method proposed by Goeller, according to which an excellent sense arises, namely, 'something worthy of the decided victory you had gained:' and so supra, i. 29, we have, *ἐνίκησαν οἱ Κ. παρὰ πολύ*.

6. *ἀντίπαλοι μὲν γὰρ οἱ πλείους*] The construction is, *οἱ πλείους ἀντίπαλοι [ὄντες] ὥσπερ οὗτοι*, &c., equivalent to *ἀντιπάλους ὄντας, τῇ δυνάμει τὸ πλέον ἢ τῇ γνώμῃ πισύνους ἐπέρχεσθαι, τῶν πλειόνων ἐστί· οἱ δ' ἐκ πολλῷ ὑποδεεστέρων* (scil. *ἐπερχόμενοι*) *καὶ ἅμα οὐκ ἀναγκαζόμενοι ἀντιτολμῶσιν (οὐ τῇ δυνάμει τὸ*

ἐπέρχονται· οἱ δ' ἐκ πολλῷ ὑποδεεστέρων, καὶ ἅμα οὐκ ἀναγκαζόμενοι, μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες ἀντιτολμῶσιν. ἃ λογιζόμενοι οὗτοι τῷ οὐκ εἰκότι πλέον πεφόβηνται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ. 7. πολλὰ δὲ καὶ στρατόπεδα ἤδη ἔπεσεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἃ καὶ τῇ ἀτολμίᾳ· ὧν οὐδετέρου ἡμεῖς νῦν μετέχομεν. 8. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ, ἐκὼν εἶναι, ποιήσομαι, οὐδὲ ἐσπλεύσομαι ἐς αὐτόν· ὁρῶ γὰρ ὅτι πρὸς πολλὰς ναῦς ἀνεπιστήμονας ὀλίγαις νανσὶν ἐμπείροις καὶ ἄμεινον πλεούσαις ἡ στενοχωρία οὐ ξυμφέρει. 9. οὔτε γὰρ ἂν ἐπι-

πλέον πίσυνοι) ἢ ὅτι μέγα τι τὸ βέβαιον τῆς διανοίας ἔχουσι. (Goell.) The general sense is well traced by Haack, Goeller, and Arnold, thus: 'For when fairly matched with their enemy, most men, like the Lacedæmonians now, go into action relying on their physical resources rather than on their moral; whereas those who with inferior forces advance on the enemy uncompelled, these must run the hazard under the influence of some sure dependence of mind, as a pledge of victory, to induce them to encounter danger.'

τῷ οὐκ εἰκότι] Meaning, as Gail, Haack, Goeller, and Poppo are agreed, 'by the improbability [that we should have met them with such a force].' Of τῇ κατὰ λόγον παρασκευῇ the sense is, 'by any preparation of force proportioned to the requirements of the occasion:' the general drift of the sentiment being, (as Thirlwall expresses it,) that 'the enemy would be more dismayed when he found the superiority of numbers he had taken such pains to secure did not daunt the enemy, than be disposed to use it with effect.'

7. πολλὰ δὲ — μετέχομεν] With the adage in the former part of the passage, compare similar ones in Pind. Isth. iv. 56, and Herodot. vii. 10. Of the argument in the latter part, Poppo pronounces that it is 'non accurata;' adding, 'Nam si exercitus majores a minoribus vincuntur ob imperitiam et ignaviam, ab his autem vitiis Athenienses liberi sunt, sequitur quidem eos, si plures essent Peloponnesii, ab iis non victum iri; non item sequitur, quum pauciores sint, victoriam iis futuram. Debebat igitur potius scribi: "utrumque autem vitium in illos (Peloponnesios) cadit."' No such change, however, is necessary; since, in effect, the words as they now stand yield, by implication, the same sense as the above. It is very properly observed by Goell. 'Thucydides omisit sententiam contrariam Λακεδαιμόνιοι δὲ νῦν μετέχουσι usitatissimo more Graecorum, negantium id, cujus contrarium intelligi volunt,' as i. 40. Here, then, the course of argument is, as Arnold, after Goeller, lays it down: 'And far from numbers always ensuring victory, many armies have been overthrown ere now by an inferior force, sometimes from want of skill, and sometimes from want of daring; two causes of defeat with which certainly we on this present occasion have no concern;' insinuating that the Peloponnesians have somewhat to do with them both.

With respect to the phraseology, somewhat rare is this construction of μετέχω, with a genit. of any thing wherein the idea of *participation* implies that of *criminality*, as in Eurip. Med. 117, μ. ἀμπλακίας, and Heracl. 559, μ. μιάσματος.

8. ἐκὼν εἶναι] A formula denoting 'as far as my will is concerned;' where the εἶναι is, as Herm. Opusc. i. 227, has shown, not pleonastic, but is a word generally used in negative sentences, where the speaker wishes to qualify his denial or refusal, by saying that he will not do it *if he can help it*. So Herodot. viii. 116, we have, ὃς οὔτε αὐτὸς ἔφη τῷ Ξέρξῃ ἑκὼν εἶναι. ἐπουλεύσειν. See more in Matth. Gr. Gr. § 545. By the words οὐδὲ ἐσπλεύσομαι ἐς αὐτὸν we have merely expressed that it was his intention so to do: it is not meant to be denied that he might be, as he was, compelled to abandon it. In the words, a little after, ναῦς ἀνεπιστήμονας and νανσὶν ἐμπείροις, we have a figure not unfrequent in Thucyd. and others of the best writers, by which epithets properly applicable only to *persons*, are applied to the *things* about which the persons are conversant, especially *ships*, (as in Appian, ii. 639, 54.) and sometimes what is only suitable to things is ascribed to the persons who handle those things, as just after in the present passage, and in another of Appian, ii. 622. In οὐ ξυμφέρει we have an usual *meiosis*, or softening; the sense intended being, 'is a disadvantage.'

πλεύσειέ τις ὡς χρὴ ἐς ἐμβολήν, μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλοῦ, οὔτε ἂν ἀποχωρήσειεν ἐν δέοντι πιεζόμενος· διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφαί, ἅπερ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστίν· ἀλλ' ἀνάγκη ἂν εἴη τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι· καὶ ἐν τούτῳ αἱ πλείους νῆες κρείσσους γίγνονται. 10. τούτων μὲν οὖν ἐγὼ ἕξω τὴν πρόνοιαν κατὰ τὸ δυνατόν· ὑμεῖς δὲ εὔτακτοι παρὰ ταῖς ναυσὶ μένοντες τά τε παραγγελλόμενα ὀξέως δέχεσθε, ἄλλως τε καὶ δι' ὀλίγου τῆς ἐφορμήσεως οὔσης· καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστου ἡγεῖσθε, ἧπερ ἐς τε τὰ πολλὰ τῶν πολεμικῶν ξυμφέρει, καὶ ναυμαχίᾳ οὐκ ἥκιστα· ἀμύνασθε δὲ τούσδε ἀξίως τῶν προειργασμένων. 11. ὁ δὲ ἀγὼν μέγας ὑμῖν, ἢ καταλῦσαι Πελοποννησίων τὴν ἐλπίδα τοῦ ναυτικοῦ, ἢ ἐγγυτέρω καταστῆσαι Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης. 12. ἀναμιμνήσκω δ' αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς· ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνῶμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοῖαι εἶναι."

XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον καὶ τὰ στενά, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτούς, ἀναγόμενοι

9. ἐς ἐμβολήν] 'to the attack' or charge; ἐμβολή, as Poppo observes, differing from προσβ., which denotes *adversus concursus*, as in vii. 70. See more in vii. 70, 4. On the term διέκπλοι, see note supra i. 50. Ἀναστροφαί, just after, Poppo observes, 'sunt recessiones navium, junctæ cum aversione, sive reversiones. Ἀναστροφὴ discernenda est a conversione sive ἐπιστροφῇ, et ab ἀνακρούσει sive recessione, quæ fiebat navi ἀντιπρώρῳ, i. e. prora hosti opposita.'

10. τούτων μὲν οὖν ἐγὼ ἕξω τὴν πρόνοιαν] lit. 'I will take the forethought, or provident care, of these matters necessary to their adjustment.' On the expression τὰ παραγγελλόμενα ὀξέως δέχεσθε, see note at ii. 11, fin. By τῆς ἐφορμήσεως understand 'the enemy's station, that from which they watch our motions;' equiv. to ἐφόρμου, which term occurs infra iii. 6. See also vi. 48, 1, and note. Ἐφόρμησις signifies properly the occupying of a naval station aloof of any fleet, with hostile purpose, so as to attack whenever an opportunity offers.

For ὥστε, I have, with Bekker and Poppo, adopted the conjecture of Steph., ὃ ἔς τε (taken as standing for οὕτως τε): a mild emendation, but not effectual, as it supposes a harsh transposition, and yields but an indifferent sense; not to say that it is little consistent with the word ναυμαχίας.

For ξυμφέρει, Poppo edits καὶ ξυμφ.: a reading found in several good MSS., but which may plainly be traced to a mere transposition, originating in inadvertence, καὶ ξυμφ. for ξυμφ. καί.

12. ἡσσημένων δὲ — εἶναι] A pithy adage, with which compare a similar one in Procop. 208, 10, τῶν γὰρ πολλάκις ἠτυχηκότων ἥκιστα ἀνδραγαθίζεσθαι φιλοῦσιν αἱ γνῶμαι. See also infra vii. 6.

Οὐκ ἐθέλουσι the translators render by *non solent*: and so the word was taken by Steph. in his Thes., and long ago by Procop. Yet all that we can say is, that the latter word is *equiv.* to the former, and might be substituted for it. Ἐθέλ. cannot absolutely *signify* such. We may render more closely by *non possunt*, lit. 'are not disposed to be,' 'cannot in the nature and disposition of things be.' So in Plato de Rep. vi. p. 503, we have, εὐμαθεῖς καὶ μνήμονες, καὶ ἀγχίνοοι καὶ ὀξεῖς, ὥσθ' ὅτι οὐκ ἐθέλουσιν ἅμα φύεσθαι. Herodot. i. 74, ἄνευ ἀναγκαίης ἰσχυρῆς συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν. Dio Cass. 305. 37, οὐκ ἐθέλουσιν οἱ λογισμοὶ τοῖς φόβοις συνεῖναι. and 178, 58.

ὁμοῖαι] 'of equal alacrity.'

CH. XC. 1. τὰ στενά] literally, 'the narrows,' meaning, the straits; by a use of the word frequent in Xen. and Arrian.

ἅμα ἕῳ, ἔπλεον, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, ἐπὶ τὴν ἑαυτῶν γῆν ἔσω ἐπὶ τοῦ κόλπου, δεξιῷ κέρᾳ ἡγουμένῳ, ὥσπερ καὶ ὥρμουν. 2. ἐπὶ δ' αὐτῷ εἴκοσι ἔταξαν τὰς ἀρίστα πλεούσας, ὅπως,—εἰ ἄρα νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων, καὶ αὐτὸς ἐπιβοηθῶν ταύτῃ παραπλέοι,—μὴ διαφύγοιεν πλέοντα τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὗται αἱ νῆες περικλῄσειαν. 3. ὁ δὲ,—ὅπερ ἐκεῖνοι προσεδέχοντο,—φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὡς ἑώρα ἀναγομένους αὐτούς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας, ἔπλει παρὰ τὴν γῆν· καὶ ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβοήθει. 4. ἰδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας, καὶ ἤδη ὄντας ἐντὸς τοῦ κόλπου τε καὶ

ἔπλεον, ἐπὶ τεσσάρων—ὥρμουν] Render, 'they sailed, ranged in files of four, towards their territory within the gulf, in the same manner as they had lain at anchor, with the right wing leading the way.' The last words denote that the line of battle was formed from the line of anchorage; that which made the right and left in the latter, making the same also in the former. Now the *right* wing took the lead, because the column *might* have moved on its *left*; as it would have done, had it intended to go *out of* the gulf; whereas it must move on its right, to proceed *up* the gulf.

In ἐπὶ τὴν ἑαυτῶν γῆν, the ἐπὶ signifies (by a somewhat rare use) not *to*, *juxta*, but rather *towards*. The context, indeed, rather requires the sense *near upon*, *along-side of*. But the word so used would scarcely take after it an *accus.*: and hence I suspect that for τὴν γῆν should be read τῇ γῇ, by which the ἐπὶ may very well bear the not unfrequent sense of *near unto*.

The Peloponnesian fleet took the direction in question because it was not their immediate intention to attack Naupactus; the present motion being merely a feint. Had they really taken their course to Naupactus, it would have been impossible for the Athenian fleet to have prevented them: but by taking their course rather along the coast of Achæa, they might still put Phormio in fear for Naupactus, lest, as Poppo suggests, after coming opposite to the city, they should suddenly change their course, and cross over and attack the place. That feint deceived Phormio, by inducing him to send his fleet within the strait, to watch the motions of the Peloponnesian fleet, and thus exposed part of the line to be cut by the clever manœuvre devised by Cnemus and Brasidas.

Now this might well be called τὴν ἑαυτῶν γῆν, as opposed to that of the Athenians on the other side of the gulf, because, as Poppo observes, the ships in question were chiefly Achæan or Corinthian. See ch. 83.

Instead of the vulg. ἡγούμενοι, I have, with Poppo, Bekker, and Goeller, edited, from several of the best MSS., ἡγουμένῳ, which may very well be supposed to have been altered by those who did not understand the construction, in which we have the dat. used as the Latin *ablative*; as supra ch. 65, 2, κτήματα οἰκοδομίαις τε καὶ κατασκευαῖς ἀπολωλεκότες.

2. εἰ ἄρα] Meaning, 'if haply,' as at i. 27, εἰ ἄρα—κωλύοιντο, and Acts xvii. 27, εἰ ἄρα ψηλαφήσειαν αὐτὸν καὶ εὕροιεν. Render, 'in order that if perchance Phormio, thinking they were sailing to Naupactus, should himself, too, coast along in that direction to its succour, the Athenians might not,' &c.; ταύτῃ signifying *in that direction*, (namely, that of Naupactus,) as at vii. 80, and often.

μὴ διαφύγοιεν—περικλῄσειαν] Meaning, 'might not escape their charge, nor get beyond their wing; but that those ships might enclose them as in a net.' By τὸν ἐπίπλουν understand, 'the charge of the squadron (or wing) sailing upon them.' The words ἔξω τοῦ ἑαυτῶν κέρως are obscure, from brevity; but the sense is, 'so as to get beyond, or out of the reach of, the wing;' which would thus suddenly turn as it were upon a pivot, to cut them off from Naupactus. Of this use of ἔξω, as said of a wing which outflanks an opposite one of the enemy, examples are found in Xen. An. i. 8, 9, et sæpe.

3. ἄκων καὶ κατὰ σπουδὴν] 'unwillingly and in haste,' or rather, *in a hurry*, as at ch. 94, ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ.

4. ἐπὶ κέρως παραπλέοντας] 'coasting along in line;' for ἐπὶ κέρως signifies *in*

πρὸς τῇ γῇ,—ὅπερ ἐβούλοντο μάλιστα,—ἀπὸ σημείου ἑνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς, μετωπηδὸν ἔπλεον, ὡς εἶχε τάχους ἕκαστος, ἐπὶ τοὺς Ἀθηναίους, καὶ ἤλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι. 5. τῶν δὲ ἔνδεκα μέν τινες, αἵπερ ἡγοῦντο, ὑπεκφεύγουσι τὸ κέρας τῶν Πελοποννησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν· τὰς δὲ ἄλλας ἐπικαταλαβόντες, ἐξέωσάν τε πρὸς τὴν γῆν ὑποφευγούσας, καὶ διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξένευσαν αὐτῶν. 6. καὶ τῶν νεῶν τινας ἀναδούμενοι εἵλκον κενάς, μίαν δὲ αὐτοῖς ἀνδράσιν εἷλον ἤδη· τὰς δέ τινας οἱ Μεσσήνιοι, παραβοηθήσαντες, καὶ ἐπεσβαίνοντες ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν, καὶ ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἑλκομένας ἤδη. XCI. Ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε, καὶ ἔφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ τοῦ δεξιοῦ κέρως ἐδίωκον τὰς ἕνδεκα ναῦς τῶν Ἀθηναίων, αἵπερ ὑπεξέφυγον τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν· καὶ φθάνουσιν αὐτούς, πλὴν μιᾶς νεώς, προκαταφυγοῦσαι ἐς τὴν

line or column, as said of a wing, whether that line be *one* deep (as here denoted by κατὰ μίαν) or a greater. See more in my note in Transl. With ἀπὸ σημείου comp. Xen. Anab. ii. 5, 32, and ἀπὸ ἑνὸς κελεύσματος infra ch. 92. In ἐπιστρέψαντες τὰς ναῦς we have another nautical term, signifying to *wheel about* a column of ships or a column of troops, as in Polyæn. v. 36. Pol. i. 25, 2, and 50, 5.

μετωπηδὸν ἔπλεον] 'sailed from the front,' as opposed to moving on either wing. So Herodot. vii. 100, τὰς δὲ νέας—ἀναγαγόντες—τὰς πρώρας ἐς γῆν τρέψαντες πάντες μετωπηδόν. Thus the expression sometimes stands in opposition to ἐπὶ κέρως, as in Lucian, de Conscr. Hist. ch. 37, τί ἐπὶ κέρως, καὶ τί ἐπὶ μετώπου;

ὡς εἶχε τάχους ἕκαστος] 'with as much speed as every one could.' See Matth. Gr. Gr. § 315.

5. τινες] Bekker and Goeller cancel the word, and Poppo brackets it. But as it is far easier to account for its omission than its insertion, I have retained it even without the bracket, internal evidence being quite in its favour; inasmuch as this sense of τινες (answering to our *some* and the Fr. *quelques*) is not so well known, but that it has often escaped the copyists, if not the critics. It has precisely the same use at iii. 111, ἐς διακοσίους τινὰς αὐτῶν ἀπέκτειναν.

ὑπεκφεύγουσι — τὴν εὐρυχωρίαν] Of these words the full sense intended is, 'they avoid the wheeling of the Peloponnesian wing, [and effect their escape] to the open space;' not meaning the open *sea*, but that which might be called open in comparison with the τὰ στενά, which they had just passed, the mid-channel of the gulf, which there widens. Of the term ἐπικαταλαμβάνειν the sense is, 'to overtake after chasing.'

ἐξέωσαν πρὸς τὴν γῆν] 'drove them on shore,' (for ἐξώκειλαν,) a rare sense except in Thucyd., but which I have noted also in Arrian, E. A. ii. 22, 2, ἐς τὸν αἰγιαλὸν ἐξωθεῖν. Xen. Hist. iv. 3, 6, εἰς τὴν γῆν ἐξ., and elsewhere.

Of διέφθειραν the sense is, 'disabled them,' 'put them *hors de combat*,' as at i. 49 & 50. With ἐξένευσαν, 'swam out to shore,' compare Acts xxvii. 42, ἐκκολυμβήσας.

6. ἀναδούμενοι εἵλκον κενάς] See note on i. 50. The ἤδη following I can by no means agree with Bekker in cancelling, from two of the worst MSS.: for although the word involves some harshness in explanation, (standing, I conceive, for a clause, q. d. 'while the men were still in the ship,') yet in such a writer as Thucyd., to cancel a word on *that* ground would be very uncritical. Besides, we can by no means account for the *insertion* of the word, though we may easily for its *omission*. I have therefore, with Poppo and Goeller, retained it.

ἐπεσβαίνοντες] This, from the two prepositions in composition, is a forcible term, and one found in the best writers. So Xen. Hist. i. 1, 7, παρεβοήθει καὶ ἐπεσβαίνων τῷ ἵππῳ εἰς τὴν θάλασσαν.

Ναύπακτον, καὶ ‡ἴσχουσαι ἀντίπρωροι κατὰ [τὸ] Ἀπολλώνιον, παρεσκευάζοντο ἀμυνούμενοι, ἢν ἐς τὴν γῆν ἐπὶ σφᾶς πλέωσιν. 2. οἱ δὲ, παραγενόμενοι ὕστερον, ἐπαιώνιζόν τε ἅμα πλέοντες, ὡς νενικηκότες, καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν ἄλλων. 3. ἔτυχε δὲ ὁλκὰς ὁρμοῦσα μετέωρος, περὶ ἣν ἡ Ἀττικὴ ναῦς φθάσασα [καὶ περιπλεύσασα], τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει μέσῃ, καὶ καταδύει. 4. τοῖς μὲν οὖν Πελοποννησίοις, γενομένου τούτου ἀπροσδοκήτου τε καὶ παρὰ λόγον, φόβος ἐμπίπτει· καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν, αἱ μέν τινες τῶν νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύμφορον

Ch. XCI. 1. *ἴσχουσαι*] Though Poppo, Bekker, and Goeller retain *ἴσχουσαι*, yet I suspect that *σχοῦσαι*, found in some of the best MSS. (including the Clar. à 1 manu) is the true reading; since the word occurs also infra iv. 129, *σχόντες κατὰ τὸ Ποσειδώνιον*· and here the ι before σ might easily arise from the ι preceding.

ἀντίπρωροι] 'with their beaks turned to seaward;' the contrary to what was usual; the beaks being turned to land, and the ships hauled on shore. Or, 'with the beaks turned towards the enemy;' which is the sense of the expression every where else in Thucyd., and in many passages of the historians, &c. Yet I have observed *one* example of the former sense in Xen. Hist. vi. 2, 16, *ἀντιπρώρους καταστήσας τὰς τριηρεῖς*. The use with the adjective is rare; yet I have noted it in Dio Cass. p. 563, 74, *νῆες ἀντίπρωροι τεταγμένοι*.

The *τὸ* after *κατὰ*,—though not found in some of the best MSS.,—I have not followed Bekker in cancelling, since it is strongly supported by the kindred passage at iv. 129, and others in which such names of temples are found. Internal evidence, too, (which, in such a case is stronger than external,) is all in its favour; it being surely more likely to be omitted than inserted.

παρεσκευάζοντο ἀμυνούμενοι] for *ὡς ἀμυν.*, 'prepared themselves for resistance.' The *ὡς* is sometimes expressed, as in Xen. Cyr. i. 3, 11. v. 1, 12, and iv. 14.

3. *φθάσ. καὶ περιπλ. τῇ Λευκαδίᾳ*] The words *καὶ περιπλεύσασα* after *φθ.*, are with reason cancelled by Bekker, and obelized by Poppo and Goeller, as insititious. *Φθάσασα* will thus be taken as a *vox prægnans*. And though no examples of this use are adduced, yet I have noted the following: Xen. Cyr. v. 4, 9, *οἱ δὲ, φθάσαντες εἰς πόλιν*. Arrian, E. A. vi. 7, 3, *διώκων εἶχετο τῶν φθασάντων ἐς τὴν ἀποχώρησιν*. This construction with *εἰς* is also mentioned by Gregor. Cor. p. 846. Poppo adds Appian, Syr. 36. The words may indeed seem countenanced by Lucian, iii. 38, *καὶ τὸ μὲν φθάσας, καὶ καταδῦναι ἐς τὸν φωλεόν*. Yet there we have only a *plenior locutio*. And as to the two reasons urged by Poppo and Arnold, for retaining the words — that 'they are by no means superfluous, and that, if removed, the awkwardness is as great as that involved in their being retained,—neither of these are of much force; for as to the latter, that rather makes *against* than *for* the words; and as to the former, it is not said that they are superfluous; nay, many persons would miss them, if absent. But so much easier is it to account for their insertion than for their omission, that they may justly be suspected of having come from the margin, and therefore ought to be *bracketed*, though, from the deficiency of external testimony, not absolutely *cancelled*.

4. *τῶν νεῶν—πλοῦ*] 'backed their oars, and stopped in their course.' *Καθιέναι τὰς κώπ.* signifies to *let down the oars*, the broad ends of which being held perpendicularly in the water, the effect of the current was prevented, and the vessel stopped. So in a kindred passage of Dio Cass. 626, 100, *τὰς κώπας ἐς τὸ ὕδωρ τοῖς ναυταῖς καθεῖναι κελεύσας, ἀνέσχε χρόνον τινά*. Of the above sense of *ἐφίστημι*, (which has been likewise misunderstood,) I have adduced many examples both of the word used absolutely, and with a genit. One must here suffice. Diod. Sic. vi. 225, *ἐπιστῆναι τῆς πορείας*. Of course *ναῦς* must be understood.

ἀξύμφορον] Render, not *useless*, but *prejudicial*: the word being here (like *ἀχρεῖος, ἀλυσιτελὴς*, and some others) used *per meiosin*; of which the earliest example found is, I believe, in Hesiod, Op. *μάλ' ἀσύμφορός ἐστι φυτοῖσιν*. See my note on Rom. iii. 12. By *τὴν ἀντεξόρμησιν* understand 'the enemy's anchorage, or station.' The term is a very rare one, though occasionally found in Dio Cass.

Ch. XCII. 1. *ἀπὸ ἑνὸς κελεύσματος*] i. e. *ἐκ μιᾶς παραγγέλσεως*: corresponding to what is with us vulgarly called the *hip*, before a *general shouting*: the latter here denoted by *ἐμβοήσαντες*, which is to be construed with *ὥρμησαν ἐπ' αὐτούς*.

4. *κατέδυ*] lit. 'went down.' *Ἐξέπεσε, delatus est*, for *ἐξεβράσθη*, 'was carried by the wind and current.'

5. *ὅθεν ἀναγόμενοι ἐκράτησαν*] Meaning, 'at the place from whence they had weighed and set out to gain this victory.' So we have *ἐξ ἧς κρατεῖν δεῖ* at vi. 68, fin., where see note.

τὰ νανάγια ὅσα πρὸς τῇ ἑαυτῶν ἦν, ἀνείλοντο] This was all that honour demanded of them. So at i 54, it is said, *ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς νανάγια καὶ νεκρούς*.

6. *τῆς τροπῆς—διέφθειραν*] Construe, *ὑπὲρ*, or *ἕνεκα, τῆς τροπῆς* (*τῶν νεῶν*) *ἃς*, &c.

Ch. XCIII. 1. *πρὶν διαλῦσαι*] 'before they (meaning, the commanders) had separated.' *Ἐβούλοντο, διδαξάντων Μεγαρέων, ἀποπειρᾶσαι*, 'they were disposed, at the counsel of the Megareans, to,' &c. *Διδάσκω* has here the sense *suadeo*, 'to advise,' as in Xen. Cyr. iii. 1, 8. An. iv. 5, 24. Hist. ii. 3, 18. v. 3, 17. *Ἀποπειρᾶσαι* stands for *ἀπόπειραν ποιεῖσθαι*, as

δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν, βουλόμενοι τὰς πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βραχέα ἀπειρίᾳ χωρίων ὤκειλαν. XCII. Τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνόμενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἑνὸς κελεύσματος ἐμβοήσαντες ἐπ' αὐτοὺς ὥρμησαν. 2. οἱ δὲ, διὰ τὰ ὑπάρχοντα ἁμαρτήματα καὶ τὴν παροῦσαν ἀταξίαν, ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, ὅθενπερ ἀνηγάγοντο. 3. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι, τάς τε ἐγγὺς οὔσας μάλιστα ναῦς ἔλαβον ἕξ, καὶ τὰς ἑαυτῶν ἀφείλοντο. ἃς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο· ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐζώγρησαν. 4. ἐπὶ δὲ τῆς Λευκαδίας νεὼς, ἣ περὶ τὴν ὁλκάδα κατέδυ, Τιμοκράτης ὁ Λακεδαιμόνιος πλέων, ὡς ἡ ναῦς διεφθείρετο, ἔσφαξεν ἑαυτὸν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα. 5. ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι, τροπαῖον ἔστησαν, ὅθεν ἀναγόμενοι ἐκράτησαν, καὶ τοὺς νεκροὺς καὶ τὰ νανάγια, ὅσα πρὸς τῇ ἑαυτῶν ἦν, ἀνείλοντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. 6. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαῖον, ὡς νενικηκότες, τῆς τροπῆς, ἃς πρὸς τῇ γῇ ναῦς διέφθειραν· καὶ ἥνπερ ἔλαβον ναῦν, ἀνέθεσαν ἐπὶ τὸ Ῥίον τὸ Ἀχαϊκὸν παρὰ τὸ τροπαῖον. 7. μετὰ δὲ ταῦτα, φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν, ὑπὸ νύκτα ἐσέπλευσαν ἐς κόλπον τὸν Κρισαῖον καὶ Κόρινθον πάντες πλὴν Λευκαδίων. 8. καὶ οἱ ἐκ τῆς Κρήτης Ἀθηναῖοι ταῖς εἴκοσι ναυσὶν,—αἷς ἔδει πρὸ τῆς ναυμαχίας τῷ Φορμίωνι παραγενέσθαι,—οὐ πολλῷ ὕστερον τῆς ἀναχωρήσεως τῶν νεῶν ἀφικνοῦνται ἐς τὴν Ναύπακτον· καὶ τὸ θέρος ἐτελεύτα.

XCIII. Πρὶν δὲ διαλῦσαι τὸ ἐς Κόρινθόν τε καὶ τὸν Κρισαῖον κόλπον ἀναχωρῆσαν ναυτικὸν, ὁ Κνῆμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελοποννησίων, ἀρχομένου τοῦ χειμῶνος, ἐβούλοντο, διδαξάντων Μεγαρέων, ἀποπειρᾶσαι τοῦ Πειραιῶς τοῦ λιμένος

τῶν Ἀθηναίων· ἦν δὲ ἀφύλακτος καὶ ἄκλητος, εἰκότως διὰ τὸ ἐπικρατεῖν πολὺ τῷ ναυτικῷ. 2. ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτῆρα πεζῇ ἰέναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλασσαν, καὶ ἀφικομένους κατὰ τάχος ἐς Μέγαρα, καθελκύσαντας ἐκ Νισαίας τοῦ νεωρίου αὐτῶν τεσσαράκοντα ναῦς, αἳ ἔτυχον αὐτόθι οὖσαι, πλεῦσαι εὐθὺς ἐπὶ τὸν Πειραιᾶ· οὔτε γὰρ ναυτικὸν ἦν προφυλάσσον ἐν αὐτῷ οὐδέν, οὔτε προσδοκία οὐδεμία μὴ ἄν ποτε οἱ πολέμιοι ἐξαπιναίως οὕτως ἐπιπλεύσειαν· ἐπεὶ ‡ οὔτ' ἀπὸ τοῦ προφανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, ‡ οὔτε εἰ διενοοῦντο, μὴ οὐκ ἂν προαισθέσθαι. 3. ὡς δὲ ἔδοξεν

often in Thucydides and the best Attic writers. At *διὰ τὸ ἐπικρατεῖν* supply *αὐτοὺς*, 'had the superiority.' So in Xen. Anab. vii. 1, 4, Thiem. we have, *κατὰ θάλατταν ἐπικρατῆσαι*.

2. *λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτῆρα*] Of these misunderstood (or at least imperfectly understood) terms *τροπωτὴρ* and *ὑπηρέσιον* I have given a full explanation in note in Transl. Respecting the former, indeed, little difference of opinion has existed; it being generally admitted to denote that *thong* by which the heavy oar of ancient vessels was fastened to the row-lock, or wooden framework formed to contain and support it, and called the *κωπητὴρ*, Lat. *scalmus*, Eng. *thole*. The *τροπωτὴρ*, then, was a thong answering to the *hind-peg*, *τύλος*, of our modern boats, in which the oar moves between two pegs. As to the *ὑπηρέσιον*, I have shown at large that the notion of Mitford, who supposes it to have been a *port-valve*, or *oar-bag*, is utterly inadmissible, and that it must have been, as the Schol., Phot., and Pollux are agreed, a *seat-cover*, meaning, not so much a *cushion*, as a sort of coarse carpeting, or rather a mere *κῶας*, or fleece well-fastened to the seat by straps; insomuch that the article sometimes had the *name* *κῶας*, (as in Theocr. Id. xxi. 12. x. 17. Appian, i. 797. Aristoph. Thesm. 1130,) or *ἄσκωμα*, which is found in Aristoph. Acharn. 540, seq. Now this article, if not indispensable, was yet so *convenient*, that few rowers would choose to be without the article; and indeed the oar and seat-cover are not unfrequently mentioned together as inseparable; e. g. Plut. Them. 4, *Θεμιστοκλῆς εἰς ὑπηρέσιον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον*. Isocr. p. 688, Lang. *οἱ μὲν ὑπηρέσιον καὶ κώπην ἔχοντες ἐμβαίνουσιν*. Hermipp. ap. Hesych. in v. *πανικτόν*: *Ὥρα τοίνυν μετ' ἐμοῦ χωρεῖν τὸν κωπητῆρα λαβόντα καὶ προσκεφάλαιον, ἵν' ἐς τὴν ναῦν ἐμπηδήσας ῥοθιάζῃς*. Plato, Pol. i. p. 328, C, *καθῆστο ἐπί τινος προσκεφαλαίου τε καὶ δίφρου*. The above view has been entirely adopted by Poppo, and lately confirmed by an able treatise of Dr. Bishop, of Oxford, (inserted in Dr. Arnold's Appendix to his 2nd edition,) in which considerable light is thrown on this most obscure point of ancient nautics. He first shows at large the use of the *τροπωτὴρ*, and 2dly proves from thence, that the *ὑπηρέσιον* must have been a *seat-cover*, whose chief and only primary use was to prevent the *sliding* which would necessarily take place on a bare bench become polished by constant use, since every atom of this sliding motion would be deducted from the propelling force of the rower; and the greater the exertion, the greater would be the sliding tendency. He further observes, that seat-covers with us are in frequent use, and are considered indispensable in racing-boats.

Besides this use of the *ὑπηρέσιον within* the vessel, we may, as Thirlwall suggests, suppose it to have been convenient, even *out* of the vessel, to the rowers; who, it is well known, always slept on shore, and commonly in the open air. It may be imagined, then, that the oar and cushion were taken by each rower, not because these articles could not be had at Megara, but that the procuring them would lose time, and also (as Dr. Bishop suggests) from the recognised feeling that the rower and the oar, &c. were inseparable; not to say that every workman prefers and uses best the implement he has been accustomed to handle.

μὴ ἂν—ἐπιπλεύσειαν] On this peculiar use of *ἂν* with the opt. in a conditional proposition, see Matth. Gr. Gr. § 520, obs. 3. Moreover, *προσδοκία* is followed by *μὴ* (*lest*) because the signification *partakes* of *fear*.

Of the words following, *ἐπεὶ οὔτ' ἀπὸ—προαισθέσθαι*, the purpose is to show *why*

αὐτοῖς, καὶ ἐχώρουν εὐθύς· καὶ ἀφικόμενοι νυκτὸς, καὶ καθελκύσαντες ἐκ τῆς Νισαίας τὰς ναῦς, ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ διενοοῦντο, καταδείσαντες τὸν κίνδυνον, (καί τις καὶ ἄνεμος λέγεται αὐτοὺς κωλῦσαι,) ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρωτήριον τὸ πρὸς Μέγαρα ὁρῶν· καὶ φρούριον ἐπ' αὐτοῦ ἦν, καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν μηδέν· τῷ τε φρουρίῳ προσέβαλον, καὶ τὰς τριήρεις ἀφείλκυσαν κενὰς, τήν τε ἄλλην Σαλαμῖνα ἀπροσδοκήτοις ἐπιπεσόντες ἐπόρθουν. XCIV. Ἐς δὲ τὰς Ἀθήνας φρυκτοί τε ᾖροντο πολέμιοι, καὶ ἔκπληξις ἐγένετο οὐδεμιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσων. 2. οἱ μὲν γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ' ἐν τῷ Πειραιεῖ τήν τε Σαλαμῖνα ᾠήθησαι ἐνόμιζον, καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἂν, εἰ ἐβουλήθησαν μὴ κατοκνῆσαι, ῥᾳδίως ἂν ἐγένετο, καὶ οὐκ ἂν ἄνεμος ἐκώλυσε. 3. βοηθήσαντες δὲ ἅμ' ἡμέρᾳ πανδημεὶ οἱ Ἀθηναῖοι ἐς τὸν Πειραιᾶ, ναῦς τε καθεῖλκον, καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ, ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ

there was no such expectation: though here a certain difficulty meets us, occasioned by extreme brevity, a harshness of use in *οὔτε*, (since, as Poppo observes, 'Prius *οὔτε* non ad *ἀπὸ τοῦ προφανοῦς*, sed ad totam priorem enunciationem, et potissimum ad *τολμῆσαι* spectat,') and a still greater harshness in the word *ἐνόμιζον* having (at least as Goell. thinks) to be supplied from *προσδοκία ἦν*: though it is better to suppose that *προσδοκία ἦν* is to be repeated here, in the sense 'they expected.' The connexion and general sense is well traced by Arnold in the following paraphrase: 'Nobody had thought of the enemy's attempting to surprise Piræus; for as to the other conceivable case, that of a deliberate and open attack upon it, no one had supposed that they would either venture such a thing, or, if they should venture it, that it could fail to be discovered in time.' 'Thus (continues he) Bekker's correction, *οὔτε — οὔτε* for vulg. *οὐδὲ — οὐδὲ*, appears necessary:' and so thought Poppo; in deference to whose authority, added to that of Bekker, I have adopted it, but with some hesitation, because not a single MS. seems to have the reading.

Of *καθ' ἡσυχίαν* the sense (notwithstanding what Poppo says) must certainly be that sometimes found in our *quietly*, or *coolly*, which have then an implied notion of *deliberation*. In the words following, the two negatives in *μὴ οὐκ ἂν* make an affirmative; the infin. *προαισθέσθαι* depending on *μὴ οὐκ*: on which use see Matth. Gr. Gr. § 609.

3. *καί τις καὶ ἄνεμος*, &c.] In this use of the two *καί*'s there is not, what Steph. and Duker recognise, a pleonasm; the former one bearing the sense *and*; the latter, that of *too*, or *likewise*.

ἐσπλεῖν—ἐκπλεῖν] Meaning, 'to be imported and exported.' Neut. for pass., as in Athen. 343, A, *ὄψου ἓξ μηδὲν εἰσπλεῖν*. See also iii. 51, and iv. 67.

CH. XCIV. 1. *φρυκτοὶ ᾖροντο πολέμιοι*] 'war-lights were hoisted.' Adj. for subst. and preposition, or rather a phrase. These *φρυκτοί*, or *πυρσοί*, were called either *πολέμιοι*, or *φίλιοι*, according to the different purposes for which they were employed. See Valckn. on Herodot. vii. 182, and Blomf. on Æschyl. Ag. 32. In *οὐδεμιᾶς — ἐλάσσων* we have an Attic meiosis, as in *οὐδενὸς ἧσσων, οὐδενὸς ἕστερος*, &c.

2. *εἰ ἐβουλήθησαν μὴ κατοκνῆσαι*] Meaning, 'if they had been disposed not to hesitate and stop short through fear.' The verb, in this absolute use, has generally a negative accompanying it, as here and in Dio Cass. 788, 9. *Καὶ οὐκ ἂν ἄνεμος ἐκώλυσε*, 'and the wind had not hindered them:' a circumstance recorded in order to show that they turned from the enterprise, not merely because of any such natural hinderance, but also because their courage failed them.

δὲ φυλακὰς τοῦ Πειραιῶς καθίσταντο. 4. οἱ δὲ Πελοποννήσιοι ὡς ἤσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ, καὶ ἀνθρώπους καὶ λείαν λαβόντες καὶ τὰς τριὰς ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρίου, κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔστι γὰρ ἡ ὅ τι καὶ αἱ νῆες αὐτοὺς,—διὰ χρόνου καθελκυσθεῖσαι καὶ οὐδὲν στέγουσαι,—ἐφόβουν· ἀφικόμενοι δὲ ἐς τὰ Μέγαρα, πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεζοί. 5. οἱ δ' Ἀθηναῖοι, οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖνι, ἀπέπλευσαν καὶ αὐτοί· καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλῄσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου ἀρχομένου, Σιτάλκης ὁ Τήρεω, Ὀδρύσης, Θρᾳκῶν βασιλεὺς, ἐστράτευσεν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου, Μακεδονίας βασιλέα, καὶ ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θρᾴκης, δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπρᾶξαι, τὴν δὲ αὐτὸς ἀποδοῦναι. 2. ὅ τε γὰρ Περδίκκας, αὐτῷ ὑποσχόμενος, εἰ Ἀθηναίοις τε διαλλάξειεν ἑαυτὸν, κατ' ἀρχὰς τῷ πολέμῳ πιεζόμενον, καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ, πολέμιον

4. ὅ τι] I have, with Poppo and Goeller, received this on the conjecture of Abresch, for ὅτε, which is, however, retained by Bekker, though ἔστιν ὅτε can only mean *sometimes*, not *somewhat*, which the context here requires.

διὰ χρόνου καθελκυσθεῖσαι] Meaning, 'drawn [to sea] after lying some time in the dry-dock.' Καὶ οὐδὲν στέγουσαι, 'and by no means water-tight, or seaworthy;' lit. 'not keeping out the water.' The word ὕδωρ is *expressed* in Æschyl. Suppl. 141. Στέγειν is more frequently used of vessels that will not *hold* water. So in Plato ap. Steph. Thes. we have, οὗ τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγει. Examples, however, of the term used as here, occur in Plut. Philop. ch. 14, ναῦν παλαιὰν δι' ἐτῶν τεσσ. κατασπάσας ἐπλήρωσεν· ὥστε, μὴ στεγούσας, κινδυνεῦσαι τοὺς πολίτας. Lucian, t. i. 379, τοῦ πυθμένος στέγειν οὐ δυναμένου. The phrase μὴ στέγειν is also used of a leaky vessel in Plut. de Garrul. 1 & 12, de Sanit. Tuend. 11, and de Tranquil. An. 17, though figuratively and by a simile.

Ch. XCV. Our historian now proceeds to recount certain operations on the great scale, which were set in motion and carried forward as a diversion in favour of Athens, (being a set-off against the check which her power had recently received in the summer of this same year in Chalcidia and Bottiæa,) by Sitalces, king of the Odrysian Thracians: as a preface to which he recounts the origin, progress, and actual state of the kingdom of Odrysia. First, however, he relates the *immediate* origin of the war of the king of Odrysia with the Macedonian monarch.

1. δύο ὑποσχέσεις] Supply διὰ (which word, indeed, was formerly in the text, but has been, with reason, excluded by the later editors, as merely proceeding from the margin) or κατὰ, as in a kindred passage at iv. 87. Render, 'this intending to enforce, and that himself to fulfil,' or, in other and more explicit terms, 'on account of two promises,—one made *to* him, which he intended to enforce; the other made *by* him, which he meant to perform:' a quaint out-of-the-way mode of expression, of which it must be confessed that it involves a needless obscurity, and introduces verbal point and antithesis, where the sentiment is too obvious to accord with phraseology so recondite and overstrained. Better would it have been simply to express it thus: 'He went on the expedition as well to fulfil his *own* engagement, as to compel Perdiccas to fulfil those which *he* had entered into with him.' The same remark may be applied to a not dissimilarly worded passage in the epistle to the Hebrews, vi. 18, (involving a similar obscurity from a similar cause,) ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς, &c.

Of ἀναπράττω the sense here found, (namely, τὰ ἄνωθεν ἐξ ὑποσχέσεως ὀφειλόμενα εἰσπράττειν,) however rare, is probably the primary one.

ὄντα, μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο, οὐκ ἐπετέλει· τοῖς τε Ἀθηναίοις αὐτὸς ὡμολογήκει, ὅτε τὴν ξυμμαχίαν ἐποιεῖτο τὸν ἐπὶ Θρᾴκης Χαλκιδικὸν πόλεμον καταλύσειν. 3. ἀμφοτέρων οὖν ἕνεκα τήν τε ἔφοδον ἐποιεῖτο, καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε, καὶ τῶν Ἀθηναίων πρέσβεις, οἳ ἔτυχον παρόντες τούτων ἕνεκα, καὶ ἡγεμόνα Ἄγνωνα· ἔδει γὰρ καὶ τοὺς Ἀθηναίους ναυσί τε καὶ στρατιᾷ ὡς πλείστῃ ἐπὶ τοὺς Χαλκιδέας παραγενέσθαι. XCVI. Ἀνίστησιν οὖν, ἐκ τῶν Ὀδρυσῶν ὁρμώμενος, πρῶτον μὲν τοὺς ἐντὸς τοῦ Αἵμου τε ὄρους καὶ τῆς Ῥοδόπης Θρᾷκας, ὅσων ἦρχε μέχρι θαλάσσης, ἐς τὸν Εὔξεινόν τε πόντον καὶ τὸν Ἑλλήσποντον· ἔπειτα τοὺς ὑπερβάντι Αἷμον Γέτας, καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἴστρου ποταμοῦ πρὸς θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατῴκητο· εἰσὶ δ' οἱ Γέται καὶ οἱ ταύτῃ ὅμοροί τε τοῖς Σκύθαις καὶ ὁμόσκευοι, πάντες ἱπποτοξόται.

3. ἐπὶ βασιλείᾳ] The ἐπὶ here, as also a little further on, denotes *purpose*.

Ch. XCVI. In this chapter is contained a list enumerating the different tribes which followed Sitalces to the field, which is similar to several found in Hdot., especially at vii. 61—99, where are enumerated the various nations that followed Xerxes in his expedition against Greece; and in which doubtless the historian had in view the far-famed κατάλογος in Hom. Il. ii. 494, sqq.

1. ἀνίστησιν—τοὺς ἐντὸς, &c.] *evocat*, 'calls forth [into the field],' as at ch. 68, 1, though rarely in any other author but Thucyd. The only instance I have noted is in Arrian, E. A. v. 22, 3, ξύν τε τῇ σφετέρᾳ ἐννάμει καὶ πολλὰ ἄλλα ἔθνη—ἀναστήσαντα. Similar is the use of the Latin *excieo*.

τοὺς ὑπερβάντι Αἷμον Γέτας] Equiv. to τοὺς ὑπὲρ Αἵμου, 'those on the other side beyond Hæmus:' an idiom peculiarly *Ionic*, as found in Homer, Herodot. &c. It partakes of the wordiness of ancient diction; since, as Dukas observes, when resolved into the full expression of the meaning intended, the words will stand thus: τοὺς Γέτας οἱ τινες φανήσονταί τινι ὑπερβάντι τὸν Αἷμον. Of the next words, ὅσα ἄλλα—κατῴκητο, (obscure from extreme brevity,) the full sense is well expressed by Poppo, thus: 'et quæcunque aliæ nationes iis Istrum [et quidem] magis [quam Getæ mediterranea potissimum incolentes] ad Euxinum degebant.' If by ἄλλα μέρη be understood the *nations*, (as Poppo interprets,) κατῴκητο may be taken actively, according to the use of the verb at i. 120; but it may mean the *parts*, i. e. tracts, of country. Poppo remarks on the strangeness of the expression, θάλασσα ἡ τοῦ Εὐξείνου πόντου, which, he thinks, may be defended on the ground that πόντος has coalesced with Εὔξ. into a *name*: but the strangeness in question will be less, if we take θάλασσα here to mean, as it may, the *sea-coasts*; which, indeed, I conceive to have been the original signification of the word, though afterwards confined to cases in which the word occurs with a verb of motion, as Eurip. Hel. 1543, πρὸς θάλασσαν ἐστάλη. Sometimes, however, it has place where motion is only *implied*, as when the word occurs followed by πρὸς, in the sense *towards*, or by ἐπὶ used in that sense. Such is, I conceive, the sense which the word bears in a passage of Acts xvii. 14, πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν, 'to go towards the sea,' meaning the sea-coast; Paul being conducted on his road in that direction, that it might be supposed he was going to embark for Asia. So also, by the same idiom, we say, 'to go to the sea,' meaning the sea-coast. Finally, the above interpretation is, I would observe, placed beyond doubt by a passage of Herodot. ii. 33, where we have, τελευτᾷ δὲ ὁ Ἴστρος ἐς θάλασσαν τὴν τοῦ Εὐξείνου πόντου.

ὅμοροι—ὁμόσκευοι] Evidently imitated from these are the words of Dio Cass. 762, 71, Σκορδίσκοις ὁμόροις τε αὐτῶν καὶ ὁμοσκεύοις οὖσι. The word ὁμόσκευος is rare; though I have noted it elsewhere in Lucian, ii. 557. Dionys. Hal. Ant. ch. 11. It refers not to *arms* only, but also to *accoutrements*, including dress; for σκεῦος is a very general term, and

2. παρεκάλει δὲ καὶ τῶν ὀρεινῶν Θρᾳκῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαιροφόρων, οἳ Δῖοι καλοῦνται, τὴν Ῥοδόπην οἱ πλεῖστοι οἰκοῦντες· καὶ τοὺς μὲν μισθῷ ἔπειθεν, οἱ δ' ἐθελονταὶ ξυνηκολούθουν. 3. ἀνίστη δὲ καὶ Ἀγριᾶνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικὰ ὧν ἦρχε· καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν μέχρι Γραικῶν Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ, ὃς ἐκ τοῦ ‡ Σκόμβρου ὄρους διὰ Γραικῶν καὶ Λαιαίων ῥεῖ, οὗ ὡρίζετο ἡ ἀρχὴ

may denote the latter as well as the former.

2. παρεκάλει—πολλοὺς] i. e. 'invited them to come and join the expedition.' The *full* construction occurs in Herodot. vii. 158, 1, ἐτολμήσατε ἐμὲ σύμμαχον ἐπὶ τὸν βάρβαρον παρακαλέοντες ἐλθεῖν: the elliptical one is frequent in Xen., in the sense *ad belli societatem* aliquem arcessere. Τῶν αὐτονόμων. So Arrian, E. A. i. 1, 6, ἐμβαλεῖν εἰς Θρᾴκην τὴν τῶν αὐτονόμων καλουμένων Θρᾳκῶν. Of μαχαιροφόρων, the sense is, 'armed with a long sword,' like the Highland *claymore*, such as the Asiatic mountaineers generally used. So in Æschyl. Pers. 56, we have, τὸ μαχαιροφόρον τὸ ἔθνος ἐκ πάσης τῆς Ἀσίας ἕπεται. And in Xen. Cyr. vi. 2, 20, mention is made of these independent Thracians, as μεμισθωμένοι πολλοὶ and μαχαιροφόροι. They were, it seems, like the *Swiss* of modern Europe, ready to take pay from any state that might engage their services.

μισθῷ ἔπειθεν] 'prevailed on to take pay,' engaged for pay. Ἐθελονταί, 'as volunteers,' meaning, without pay; as i. 60, and iii. 20.

3. Σκόμβρου] The reading here is very doubtful, and consequently disputed. For vulg. Σκομίου, which has been retained by Ha. and Bekk., and preferred by Niebuhr, Poppo and Goell. edit Σκόμβρου, which is found in three of the best MSS. (to which add the Cod. Clarend. à primâ manu,) and is supported by two others, and confirmed by a passage of Aristot. Meteor. i. 13. I have thought proper to follow his example, because I find very little besides the bulk of the MSS. to countenance Σκομίου. Moreover, while in Σκομίου we have a name for which no reason can be given, this is by no means the case with Σκόμβρου; for it is the name of a certain fish, from a fancied resemblance to which, as in a multitude of other cases, the mountain in question, we may suppose, obtained its name. The Scombrus, then, corresponds to the *Ghinstendal* of our modern maps. As to the question agitated, whether by τοῦ Σκ. ὄρους, at § 4, we are to understand the same mountain, or some other, we may justly, with Gatterer, Poppo, and Goeller, regard it as the same, since no other is mentioned. Yet, though the same, the same *part* of it cannot be meant, but rather that *end* of the *chain* of Ghinstendal, where it abuts upon the *cross*-chain of Mount Rhodope, forming a remarkable *peak*, from whence proceeds the Hebrus, the Nessus, and the Strymon, the most central point of the continent, and, probably, the highest of all the great summits of the Balkan. Insomuch, that though Σκομίου be corrupt, we might suspect our author to have written Σκοπίου, scil. ὄρους (the letters π and μ being not unfrequently confounded); and thus Σκόπιον, scil. ὄρος, would mean, 'the mountain of the *look-out*' (σκοπιά), as affording from its summit a prospect over the whole country. That the adjective did exist, is certain from its derived subst. σκοπιά, which is of frequent occurrence in Hom. and Herodot. As serving to show how easily the mistake might arise, I would observe, that in the Appendix to Dioscorides, p. 473, among other names which were anciently given to the wild fig, is Σκόπιον, for which manifestly corrupt reading the true one is doubtless Σκόβριον, which is confirmed by the old Latin version, *Scorpion*, for which read *Scobrium*. The wild fig was, we may suppose, so called from some fancied resemblance to the little fish so called.

The other names given to the great chain of mountains which separated Thrace from Macedonia and Dalmatia were in general significant. Thus, Mount *Scardus* (or Scordus, the same word, by a frequent metathesis) signifies *cleft*, or craggy, from the Gothic and Ang.-Sax. *scearan*, 'to cut, cleave;' being the partic. pass. *sceared*, *scear'd*. And so equivalent in meaning to our names *Rockcliffe* and *Scarborough*, i. e. Scard-burgh, meaning, *clefted-mount*; (*burg* being primarily equiv. to *berg*, a ragged cliff, an expression found in Is. ii. 21.) a name this highly descriptive of the castle-hill of Scarborough,

τὰ πρὸς Παιονας αὐτονόμους ἤδη. 4. τὰ δὲ πρὸς Τριβαλλούς, καὶ τούτους αὐτονόμους, Τρῆρες ὤριζον καὶ Τιλαταῖοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ ‡ Σκόμβρου ὄρους καὶ παρήκουσι πρὸς ἡλίου δύσιν μέχρι τοῦ Ὀσκίου ποταμοῦ. 5. ῥεῖ δ' οὗτος ἐκ τοῦ ὄρους ὄθενπερ καὶ ὁ Νέστος καὶ ὁ Ἕβρος· ἔστι δὲ ἔρημον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς Ῥοδόπης. XCVII. Ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρυσῶν μέγεθος, ἐπὶ μὲν θάλασσαν καθήκουσα, ἀπὸ Ἀβδήρων πόλεως ἐς τὸν Εὔξεινον πόντον τὸν μέχρι Ἴστρου ποταμοῦ· αὕτη περίπλους ἐστὶν ἡ γῆ τὰ ξυντομώτατα, ἢν ἀεὶ κατὰ πρύμναν ἱστῆται τὸ πνεῦμα, νηῒ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν· ὁδῷ

which presents the appearance of a rock torn from some mountain-ridge.

οὗ ὡρίζετο ἡ ἀρχὴ τὰ πρὸς Παίονας] 'where his dominion is bounded on the side of Paeonia.' So, just after, we have, τὰ πρὸς Τριβαλλοὺς—ὡρίζον. In either case κατὰ must be supplied. There is another example of this syntax in a kindred passage of Æschyl. Suppl. 270, Ὁρίζομαι δὲ τήνδε Περῥαιβῶν χθόνα, Πίνδου τε τἀπέκεινα, Παιόνων πέλας, Ὄρη τε Δωδωναῖα. Yet more apposite is Plato, Menex. 405, τὴν ἀρχὴν ὡρίσατο μέχρι Σκυθῶν. In this use of ὁρίζ. we may recognise a *sensus pragmaticus*: the meaning of ὁρίζεσθαι being, 'to reach as far as and to stop at.' So at i. 71 we have, μέχρι τοῦδε ὡρισθω ὑμῶν ἡ βραδυτής.

4. παρήκουσι] 'stretch, extend,' as in Herodot. iii. 114, παρήκει πρὸς ἑσπέρην ἥλιον ἡ Α. χώρη.

5. ἔρημον] An epithet signifying not *desertum*, rough, and uncultivated, but *solitary*, namely, by its height, standing apart and remote from the country around. So in Herodot. i. 117, by ἔρημον οὖρος is meant, 'remote from human habitations.' And so ὁδὸς ἔρημος in Arrian, E. A. iii. 21, 11. and Acts viii. 26: an epithet this, quite appropriate to a high peaked mountain, such as the present is represented to be in the best maps, something like a Mont-Blanc in Switzerland, Ararat, or Mount Sinai. And such is doubtless what our great epic poet meant to denote by 'the *secret* top of Horeb, or of Sinai,' namely, far removed from the haunts of men. In this sense, too, Xenoph. Cyr. iii. 2, 1, uses the expression ὄρη ἔρημα. And so Tacit. Agr. 38, vastum ubi silentium, *secreti colles*.

Ch. XCVII. In order to give a just idea of the power of Sitalces, our historian now succinctly, and in a cursory manner, treats on the *size* of his dominions, and the *revenues* (constituting the very sinews of war) they yielded.

1. ἐπὶ θάλασσαν καθήκουσα] 'as far as it reaches down to the sea-coast,' i. e. taking the line of its sea-coast. Αὕτη—γῆ, 'this tract is to be sailed round by the shortest possible course:' of which adjectival use of περίπλους I know no other example. This rude and imperfect mode of denoting the distance along a coast-line by the number of days' sail, and on land by days' journeys, is one which bears the stamp of remote antiquity, and is found in Herodot. It was one not ill adapted to the still seas and steady winds of the Levant summer-season, mariners coasting along from headland to headland, and so taking the shortest course, τὰ ξυντομώτατα, as it is here said. Similarly in Herodot. iv. 86, we have the distance of a day's voyage estimated at about 700 stadia, and of a night's voyage at 600.

ἢν ἀεὶ κατὰ πρύμναν ἱστῆται] 'if the wind stand at the poop,' i. e. be quite favourable. Ἵστασθαι is used of such a wind as blows *steadily* from any quarter; and although the term is most properly employed in such a phrase as κατὰ βορέαν ἑστηκώς, vii. 104, yet it is sometimes associated with the name of such a part of the ship as the wind may bear upon. So Pollux, i. 110, ἀνέμου κατὰ πρώραν ἑστηκότος. Dorville on Charit. p. 627, cites from Long. i. 12, ἄνεμος κατὰ πρύμναν εἱστήκει.

νηῒ στρογγύλῃ] i. e. 'a ship of burden;' so called from its *round* form, as distinguished from that of ships of war, called *long* ships, which were flat and shallow, for speed, but of a deep form, as being intended to carry freight. 'These ships (observes Arnold) were always worked by sails, and continued their voyage by night as well as by day, which ships of war did not.'

δὲ τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνὴρ εὔζωνος ἐνδεκαταῖος τελεῖ. 2. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐς ἤπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα, (ταύτῃ γὰρ διὰ πλείστου ἀπὸ θαλάσσης ἄνω ἐγίγνετο,) ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν καὶ δέκα ἀνύσαι. 3. φόρος τε ἐκ πάσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσον προσῆξαν ἐπὶ Σεύθου,—ὃς ὕστερον Σιτάλκου βασιλεύσας πλεῖστον δὴ ἐποίησε,—τετρακοσίων ταλάντων ἀργυρίου μάλιστα δύναμις, ἃ χρυσὸς καὶ ἄργυρος εἴη· καὶ ὧρα οὐκ ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς δὲ ὅσα ὑφαντά τε καὶ λεῖα, καὶ ἡ ἄλλη κατασκευή· καὶ οὐ μόνον αὐτῷ, ἀλλὰ καὶ τοῖς παραδυναστεύουσί τε καὶ γενναίοις Ὀδρυσῶν.

εὔζωνος] 'lightly accoutred.' So Herodot. i. 72, εὐζώνῳ ἀνδρὶ πέντε ἡμέραι ἀναισιμοῦνται: and i. 104, τριήκοντα ἡμερέων εὐζώνῳ ὁδός. Lucian, iii. 5. Pausan. i. 44, 10. ii. 15, 1. v. 5, 5, and other writers, even the Latin. So Livy, ix. 9, 'tridui iter expedito erat.'

3. προσῆξαν] lit. *brought in*, as we say of revenue of every kind. Of this use, which is rare, an example occurs in Pol. v. 30, 5, αἱ πόλεις δυσχερῶς προσῆγον τὰς εἰσφοράς. And so Hesych. explains προσάγει by προσφέρει, (which term is found a little further on, on the same subject,) and we have προσάγειν in the Septuagint. In the phrase, a little after, ἀργυρίου δύναμις, the word δύναμις bears the sense *value*, also found in Xen. Cyr. viii. 4, 15. Anab. vii. 7, 21. Œc. ix. 15. Veetig. iv. 16. And so the Latin, *magna* vis *auri*. Of ἃ χρυσὸς καὶ ἄργυρος εἴη, the sense is, 'so much of it as consisted in gold and silver:' the opt. being here used (as Haack and Arnold observe) because our author is speaking not of the income of one particular year, but of what came in year by year: see Matth. Gr. Gr. § 527.

ὧρα] In this circumstance of the royal revenue being thus made up of tribute, gifts in money or goods, &c., we have that which peculiarly savours of oriental custom, and one of the remotest antiquity. So in Herodot. iii. 97, it is said of the Persians, οὔτε δὲ φόρον μὲν οὐδένα ἐτάχθησαν φέρειν, ὧρα δὲ ἀγινέουσι: and further on, ταῦτα μὲν ὧρα πάρεξ τοῦ φόρου βασιλέϊ ἐκομίζοντο: also iii. 89, ἐπὶ Κύρου ἄρχοντος—ἦν κατεστηκὸς οὐδὲν φόρου πέρι, ἀλλὰ ὧρα ἀγινέον. Thus also the Jewish kings were at first supported almost entirely by presents: see 1 Sam. xvi. 20. 2 Sam. viii. 2. 2 Chron. xxvi. 8. And in after-times, at least up to the time of David, these formed an important branch of the royal revenue; and even under Herod they constituted a no inconsiderable item: see Jos. Ant. xvii. 8, 1, and 13, 2. Finally, from Bernier's description of Hindoostan, it appears that the revenue of the Great Mogul was made up in this very way. 'The gifts (says he) in gold, silver, precious stones, and other valuable moveables, amounted to a very considerable sum.' Hence it is well observed by Gibbon, Hist. Rom. ix. 13, that the ancient oriental custom of never appearing without *gifts* before a sovereign or a superior, seems analogous to the idea of *sacrifice*, still more ancient and universal.

ὅσα ὑφαντά τε καὶ λεῖα] Meaning, 'stuffs both embroidered with the needle, and plain.' Ὑφαντά, standing for ἐννυφ., or, as the Schol. explains, πεποικιλμένα. So in Exod. xxviii. 6, we have ἔργον ὑφαντὸν ποικιλτοῦ, and xxvi. 32: and in Eurip. Ion 1146, ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαίδ' ὑφαί: and Jos. Ant. iii. 2, 4, (a passage evidently imitated from the present,) ὅσα τε ὑφαντὰ—ἥ τε ἄλλη κατασκευή. The term λεῖα is explained by the Schol. λιτά, which word is used br Menander with χλανίδιον. This, however, does not present the full force of the term, which is that of *smooth in surface*, as opposed to the *raised work* of embroidery: see Herodot. ii. 105, and iii. 47. That these embroidered stuffs were of great value, is shown by Homer's not unfrequently uniting the two terms χρυσὸν and ὑφαντά. By the term κατασκευὴ is denoted *furniture* of every kind, especially *wearing apparel*. So in Xen. Anab. vii. 3, 27, speaking of the persons who presented gifts to Seuthes, it is said, ἄλλος ἐδωρήσατο ἱματία τῇ γυναικὶ καὶ Τ. ἐδωρήσατο—τάπιδα.

παραδυναστεύουσι] scil. αὐτῷ, meaning,

4. κατεστήσαντο γὰρ τοὐναντίον τῆς Περσῶν βασιλείας τὸν νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θραξὶ, λαμβάνειν μᾶλλον ἢ διδόναι· (καὶ αἴσχιον ἦν αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα μὴ τυχεῖν,) ὅμως δὲ,

either 'those who had influence with him,' (in which case the expression will answer to another at i. 138, γίγνεται παρ' αὐτῷ μέγας.) or, if this be thought—as it is by Arnold—to confound the different meanings of δυναστεύειν and δύνασθαι, we may, with Poppo, render, 'qui apud regem auctoritate pollebant,' meaning, 'those who held power under the king.' So Goell. understands the expression to denote, *minores dominos et quasi regulos, infra regem positos*. So Scuthes, mentioned at ch. 101, was παραδυναστεύων Sitalcæ (though there, I would observe, the expression is, μέγιστον μεθ' ἑαυτὸν δυνάμενος): confirmatory of this latter view are the following passages which I have noted in Dio Cass. 714, 14, πάντα πρὸς τὰ τῶν ἀεὶ κρατούντων τῶν τε παραδυναστευόντων σφίσι βουλήματα πράττεσθαι: and 1092, 98, οὐ γὰρ ὁμοίως ἄλλοι τε τινὲς παραδυναστεύουσι καὶ αὐτοὶ αὐταρκοῦσιν (where, for ἄλλοι, I conj. ἄλλοις): and 1267, παραδ. τῷ Σεβήρῳ: and 1335, 18, αὐτῷ τῷ Ἀρταξάνῃ καὶ τοῖς παραδυναστεύουσιν αὐτῷ. Synes. p. 18, A, προεντεύξασθαι τοῖς βασιλεῖ παραδυναστεύουσι.

4. κατεστήσαντο — διδόναι] Render: 'For they (meaning the king, and his courtiers or nobles,) have established the custom,—one, too, which indeed subsists among the rest of the Thracians,—in contrariety to that of the Persian kingdom, "to receive rather than to give;" it being there, it seems, the fashion to give rather than receive.' Arnold here queries, 'Does this allude to its being the frequent practice of the kings of Persia to send gifts as a reward to any meritorious service; or is it a tribute to the uprightness, or at least the honourable pride of the Persian satraps, that they scorned to receive presents from those who applied to them for justice; whereas amongst the Thracian chiefs nothing was to be done without a bribe?' I answer, it may allude to *both*: but the chief purpose was to censure the Thracians, by contrasting their custom with that of the Persians: though we must not push the meaning of the commendation on the latter further than our author intended it. He does not say that the king and his courtiers *never* received, but that they practised giving *rather* than receiving. At the same time, it was, doubtless, then much as it is now, at the court of Persia, whose monarch, indeed, gives much; but as his revenue, in a great measure, depends on the gifts he receives, he must *receive much*: and this he does from all his courtiers and his wealthier subjects. Those again, in order to be able to make such presents, are compelled to receive gifts from such as seek their influence at court; so that the difference which Thucydides mentions, was more in appearance than in reality. The chief point of dissimilarity consisted in this, that the Persians were (as they still continue to be) a generous, liberal people; and though the king and courtiers might receive much, they readily parted with it to others. Not so the Thracians, who were always accounted a sordid and avaricious people. At the same time, it is to be borne in mind, that these *gifts* among the Thracians, especially when made to sovereigns, were in reality *taxes*, like what our modern *customs* at first were, consisting of a certain portion of the articles imported from foreign countries; and, probably, such was very much the case in Persia,—with this difference, however, that among the Odryse such presents were exacted with the utmost severity and rapacity, as is manifestly suggested by the parenthetical remark, καὶ αἴσχιον ἦν αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα μὴ τυχεῖν, in which we have a cutting sarcasm on the base rapacity of the Thracian courtiers and nobles; who ought rather to have been ashamed to *ask*, than their inferiors *not to give*. If this be duly borne in mind, a modern reader will *not*, as Thirlwall says, 'be inclined to think the remark, that among the Thracians it was the fashion for the great to receive, and their inferiors to pay, more singular than the custom.' And true it is, that in all countries, the great receive, and their inferiors pay. Here, however, the expression used is not *pay*, but *give*: and though these gifts, when made to the sovereigns, were little else than taxes or customs,—yet when made to great men for good offices, they were essentially *gifts*, and were, it seems, extorted with unrelenting rapacity;—insomuch that no one could get any thing done (not even justice could be obtained) without a bribe.

ὅμως δὲ—ἐπὶ πλέον αὐτῷ ἐχρήσαντο] Here ὅμως δὲ stands in opposition to the preceding μέν: the meaning being, as

κατὰ τὸ δύνασθαι, ἐπὶ πλέον αὐτῷ ἐχρήσαντο· οὐ γὰρ ἦν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα. 5. ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος· τῶν γὰρ ἐν τῇ Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου πόντου μεγίστη ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ, ἰσχύϊ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα μετὰ τὴν Σκυθῶν. 6. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἓν πρὸς ἓν οὐκ ἔστιν ὅ τι δυνατὸν Σκύθαις ὁμογνωμονοῦσι πᾶσιν ἀντιστῆναι. 7. οὐ μὴν οὐδ' ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν περὶ τῶν παρόντων ἐς τὸν βίον

Poppo points out, that the custom in question was prevalent indeed among all the Thracians; but, nevertheless, that the Odrysians used it more than the rest, *κατὰ τὸ δύνασθαι*, 'by reason of their [greater] power [so to do].' Though, indeed, the interpretation of the words proposed by me in Transl. (which is that adopted by Osiander and Klein) *may* be the true one,—namely, in proportion as their power increased; or, as Thirlwall similarly expresses it, 'as the power of the state increased, this usage was more rigidly enforced.'

5. *ὥστε*] 'accordingly,' *adeo ut*; with reference to what preceded, respecting the great extent of the Odrysian territory. The full meaning intended is, that, 'from the gradual amalgamation of various Thracian and barbarian tribes into one state, the kingdom had attained to a considerable height of power.' *Ἐπὶ μέγα ἔρχεσθαι*, followed by a gen., is a phrase frequent in the best writers from Herodot. downwards.

εὐδαιμονίᾳ] Meaning, prosperity in general. So Herodot. v. 4, *ἔστι ἐν πάσῃ εὐδαιμονίῃ*, and v. 28. Xen. Laced. i. 2, 2. Procop. 59, 2. *Ἰσχύϊ μάχης*, 'in military strength;' the genit. here being for the accus. with *πρὸς*, *ἐπὶ*, or *εἰς*, as in Sept. Psalm xviii. 39, and Dionys. Hal. Ant. 149, 19, *ἐν ἰσχύει τῶν ὅπλων*. Of the words, a little after, *πολὺ δευτέρα μετὰ τὴν Σκυθῶν*, the sense is, lit. 'was by far *second after* the Scythian,' meaning, inferior to the Scythian. Of which mode of expression,—rare, like many others in our author,—an example occurs in a passage of Soph. Œd. Col. 1228, referred to by Arnold; with whom, however, I cannot agree in understanding the meaning to be, 'although inferior to the Scythians, yet far superior to all others.' The comparison here is merely with the former, and has nothing to do with *others*. And with *πολὺ δευτ.* here we may compare *πολὺ πρῶτος* elsewhere in our author, and in Homer. In short, the force of the *πολύ* is merely to show that the second is *decidedly* such, there being a great distance between the first and second. What there might be between the second and third, is not said. That circumstance is barely intimated in the saying of Afer Domitius, in answer to the question of Quintilian, 'Who came next to Homer?'—'Secundus est Virgilius, primo tamen propior quam tertio.' Now, in the present instance, it would be 'tertio tamen propior quam primo.'

6. *ἓν πρὸς ἓν*] This qualification, *nation against nation*, is thrown in with allusion to Persia; the empire of the Persians being, as Arnold observes, far greater than that of the Scythians, although the single nation of the Persians, if stripped of its subject people, was inferior to the nation of the Scythians.

7. *οὐ μὴν οὐδέ*] On a careful reconsideration of this obscurely-worded sentence, I am induced to finally coincide in the view of the sense taken by Poppo, Goell., and Arnold, as expressed in the following version: 'But yet I do not say either, that in other points, as regards prudence or sagacity in the management of matters of present moment, and the occasions of common life, that they are on a level with other people.' True it is that the expression *οὐχ ὁμοιοῦσθαι might* signify, what some suppose it does,—by such a *meiosis* as is found at v. 103. vi. 16, and Eurip. Bacch. 1346,—'to be superior to.' But that sense could not, as Niebuhr has shown, be justified by *facts*, and is forbidden by the very *purpose* of the sentence; which is, as he says, 'to explain *why* the Scythians were not a great and united people, and thus able to subdue the neighbouring nations.' On this use of *οὐ μὴν οὐδέ*, see Vig. vii. 8, (note,) and Hoogev. de Partic. p. 486. By *εὐβουλίαν καὶ ξύνεσιν*, there is denoted, by hendiadys, 'acute penetration and sagacity,' as exercised in the arts of com-

ἄλλοις ὁμοιοῦνται. XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας τοσαύτης, παρεσκευάζετο τὸν στρατόν· καὶ, ἐπειδὴ αὐτῷ ἑτοῖμα ἦν, ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν, πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίνης ἐρήμου ὄρους, ὅ ἐστι μεθόριον Σίντων καὶ Παιόνων. 2. ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἣν πρότερον αὐτὸς ἐποιήσατο, τεμὼν τὴν ὕλην, ὅτε ἐπὶ Παίονας ἐστράτευσε. 3. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διιόντες ἐν δεξιᾷ μὲν εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σίντους καὶ Μαίδους· διελθόντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικήν. 4. πορευομένῳ δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ, εἰ μή τι νόσῳ, προσεγίγνετο δέ· πολλοὶ γὰρ τῶν αὐτονόμων Θρᾳκῶν ἀπαράκλητοι ἐφ' ἁρπαγὴν ἠκολούθουν· ὥστε τὸ πᾶν πλῆθος λέγεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων γενέσθαι· καὶ τούτου τὸ μὲν πλέον πεζὸν ἦν, τριτημόριον δὲ μάλιστα ἱππικόν. 5. τοῦ δ' ἱππικοῦ τὸ πλεῖστον αὐτοὶ Ὀδρύσαι παρείχοντο καὶ μετ' αὐτοὺς Γέται. 6. τοῦ δὲ πεζοῦ οἱ μαχαιροφόροι μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης αὐτόνομοι καταβάντες, ὁ δὲ ἄλλος ὅμιλος ξύμμικτος, πλήθει φοβερώτατος, ἠκολούθει. XCIX. Ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῳ καὶ παρεσκευάζοντο ὅπως κατὰ †κορυφὴν ἐσβαλοῦσιν ἐς τὴν κάτω Μακεδονίαν, ἧς ὁ Περδίκκας ἦρχε. 2. τῶν γὰρ Μακεδόνων εἰσὶ καὶ Λυγκησταὶ, καὶ Ἐλειμιῶται, καὶ ἄλλα ἔθνη ἐπάνωθεν, ἃ ξύμμαχα μέν ἐστι τούτοις καὶ ὑπήκοα, βασιλείας δ' ἔχει καθ' αὑτά. 3. τὴν δὲ παρὰ θάλασσαν νῦν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου πατὴρ, καὶ οἱ πρόγονοι αὐτοῦ Τημενίδαι, τὸ ἀρχαῖον ὄντες ἐξ Ἄργους, πρῶτον ἐκτήσαντο, καὶ ἐβασίλευσαν, ἀναστήσαντες μάχῃ ἐκ μὲν

mon life. The Scythians were indeed semi-barbarous Nomades, and, in all the arts, of even a low grade of civilization, and were doubtless far behind the neighbouring nations.

CH. XCVIII. 1. *καὶ ἐπειδὴ αὐτῷ ἑτοῖμα ἦν*] See note on ch. 3.

4. *ἀπεγίγνετο*] The Schol. and Suid. well explain it by *ἀπώλλυτο*, a rare sense, but occurring supra ch. 34 and 51, and Herodot. v. 4. vi. 58. Observe the paronomasia in *ἀπεγ.* and *προσεγ.* (*accessit*); as in passages of Aristot. and Gregor. ap. Steph. Thes. and Herodot. v. 4, we have a similar one in *ἀπογ.* and *ἐπιγ.*

ὥστε τὸ πᾶν πλῆθος λέγεται οὐκ ἔλασσον] So Aristophanes, speaking of them in his Ach. 148, makes Sitalces swear *βοηθήσειν* (*Ἀθηναίοις*), *ἔχων Στρατιὰν τοσαύτην ὥστε Ἀθηναίους ἐρεῖν· "Οσον τὸ χρῆμα παρνόπων προσέρχεται!* *Why* they are so called, sufficiently appears from the words of our author just before, *ἐφ' ἁρπαγὴν ἠκολούθουν*, for there is a strong figure to denote immense numbers and insatiable rapacity. Comp. Joel ii. 3 and 4, with Revel. ix. 7, where see my note.

6. *μαχιμώτατοι*] So in Aristoph. Ach. 153, we have, *Καὶ νῦν ὅπερ μαχιμώτατον Θρᾳκῶν ἔθνος Ἔπεμψεν ὑμῖν.*

CH. XCIX. 1. *κατὰ κορυφὴν*] *desuper, ex superiori parte*, inde a jugis montium; 'down-hill,' as the road would be after passing Mount Cercine. This sense, indeed, would seem to require *ἐκ* or *κατὰ κορυφῆς*, as in Hom. Il. ii. 456, and Eurip. Ion, 457. And though Goell. says that the accus. is used in order to intimate 'ductum in longum per juga montium agmen,' far more likely is it that our author wrote *κορυφῆς*: in which case the *κατὰ* would be used as in the phrase *κατὰ τῶν κρημνῶν* at vii. 44. *κατ' ἄκρας*, &c.

2. *ἐπάνωθεν*] *in regione montuosâ*, 'in the highlands.'

Πιερίας Πίερας, οἳ ὕστερον ὑπὸ τὸ Πάγγαιον πέραν Στρυμόνος ᾤκησαν Φάγρητα καὶ ἄλλα χωρία, (καὶ ἔτι καὶ νῦν Πιερικὸς κόλπος καλεῖται ἡ ὑπὸ τῷ Παγγαίῳ πρὸς θάλασσαν γῆ,) ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαίους, οἳ νῦν ὅμοροι Χαλκιδέων οἰκοῦσι· 4. τῆς δὲ Παιονίας παρὰ τὸν Ἀξιὸν ποταμὸν στενήν τινα καθήκουσαν ἄνωθεν μέχρι Πέλλης καὶ θαλάσσης ἐκτήσαντο, καὶ πέραν Ἀξιοῦ μέχρι Στρυμόνος τὴν Μυγδονίαν καλουμένην, Ἠδῶνας ἐξελάσαντες, νέμονται. 5. ἀνέστησαν δὲ καὶ ἐκ τῆς νῦν Ἐορδίας καλουμένης Ἐορδοὺς,—ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δέ τι αὐτῶν περὶ Φύσκαν κατῴκηται,—καὶ ἐξ Ἀλμωπίας Ἀλμώπας. 6. ἐκράτησαν δὲ καὶ τῶν ἄλλων ἐθνῶν οἱ Μακεδόνες οὗτοι, ἃ καὶ νῦν ἔτι ἔχουσι, τόν τε Ἀνθεμοῦντα, καὶ Γρηστωνίαν, καὶ Βισαλτίαν, καὶ Μακεδόνων αὐτῶν πολλήν. 7. τὸ δὲ ξύμπαν Μακεδονία καλεῖται, καὶ Περδίκκας Ἀλεξάνδρου βασιλεὺς αὐτῶν ἦν, ὅτε Σιτάλκης ἐπῆει.

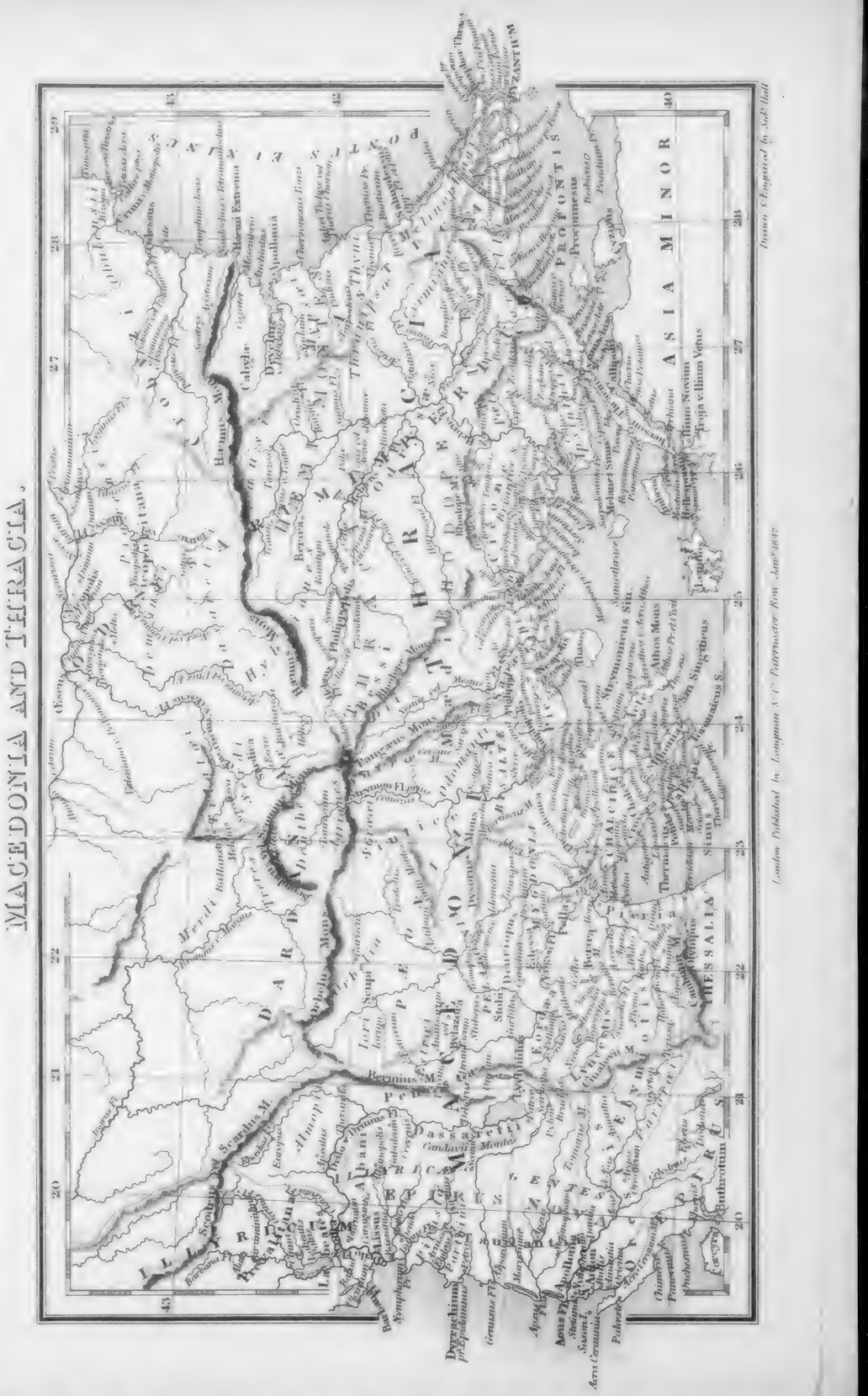
C. Καὶ οἱ μὲν Μακεδόνες οὗτοι, ἐπιόντος πολλοῦ στρατοῦ, ἀδύ-

3. *κόλπος*] The ordinary sense of the word, *gulf*, assigned by all the translators, cannot be admitted. As *κόλπος* is derived from *κοῖλος*, and as *κοῖλον* and *κοίλη* denote *a hollow*, *deep valley*, or *dell* embosomed among hills,—so *κόλπος* may signify a hollow formed at the side of a mountain, and forming as it were its *lap*. So Xen. Hist. vi. 5, 17, *ἔλαθε στρατοπεδευσάμενος εἰς τὸν ὄπισθεν κόλπον τῆς Μαντινικῆς, μάλα σύνεγγυς, καὶ κύκλῳ ὄρη ἔχοντα*. Aristoph. Av. 1094. Oppian de Venat. i. 3 : and so sometimes *gremium* in Latin, as Plin. Hist. N. iii. 16, Padus *gremio* Vesuli montis profluens.

4. *στενήν τινα*] 'a narrow strip of land,' what the Scots call a *strath*.

Ch. C. Our author now proceeds to offer a sketch of the Macedonian kingdom, in its then state, with some brief information respecting its origin and gradual formation, so as to become at length a great state, together with its then component elements. Now of that country there were three divisions : I. *Upper* Macedonia, consisting of the Lyncestæ, Elimiotæ, and Orestæ, and, probably, part of Pæonia ; comprising all the hilly parts to the north, the north-west, and west of the country. This was in some measure independent, only acknowledging a sort of allegiance to the monarch. II. *Lower* Macedonia, which may be divided,—first, into that tract between the Strymon and the Axius ; secondly, that between the Axius and the Cambunian mountains ; thirdly, part of Pæonia, Eordœa, and Alinopia. This formed the kingdom of Perdiccas, except a district in the north part, a territory which lay next to Pæonia and Lyncestæ, situated on the river Axius, and comprehending the cities of Idomene, Gortynia, Atalanta, Europus, and probably others not mentioned by Thucydides. This had been apportioned as an appanage to Philip, and after him to Amyntas. It had, however, been seized by Perdiccas ; and it was one of the objects of Sitalces, in this expedition, to procure its restitution to its rightful owner. III. *Maritime* Macedonia, divided into Bottiæa, Pieria, and Chalcidice ; though the division between this territory, and that occupied by the Greeks, on parts of the coast, was not well defined.

Thus we see, from the insight incidentally given us by our author, that, as Thirlwall observes, 'Macedonia then contained the elements of a great power, (afterwards developed by Archelaus and Philip,) though one scattered and feeble. Besides the custom of bestowing appanages on the younger princes, which weakened the monarchy, large tracts in the upper country were subject to native princes, who owned the royal supremacy, but in the spirit of the great feudal chieftains of after-times. The full dominion of the sovereign was confined to the lower provinces, which were open to the attacks of the Greeks, who were in possession of most of the coast. There was little internal commerce ; for there were no regular roads. The people lived mostly in *open* towns or villages ; *fortified* ones were rare, (as appears by the words of our author elsewhere, *τὰ τείχη ὅσα ἦν ἐν τῇ χώρᾳ*,) and there was scarcely any organized military force.'



παρῆσαν ταῖς ναυσὶν, ἀπιστοῦντες αὐτὸν μὴ ἥξειν, δῶρα ‡ δὲ καὶ πρέσβεις ἔπεμψαν αὐτῷ, ἔς τε τοὺς Χαλκιδέας καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει, καὶ τειχήρεις ποιήσας ἐδῄου τὴν γῆν. 2. καθημένου δ' αὐτοῦ περὶ τοὺς χώρους τούτους, οἱ πρὸς νότον οἰκοῦντες Θεσσαλοὶ, καὶ Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν, καὶ οἱ μέχρι Θερμοπυλῶν Ἕλληνες ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ, καὶ ἐν παρασκευῇ ἦσαν. 3. ἐφοβήθησαν δὲ καὶ οἱ πέραν Στρυμόνος πρὸς βορέαν Θρᾷκες, ὅσοι πεδία εἶχον, Παναῖοι, καὶ Ὀδόμαντοι, καὶ † Δρῶοι, [καὶ Δερσαῖοι·] αὐτόνομοι δ' εἰσὶ πάντες. 4. παρέσχε δὲ λόγον καὶ ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. 5. ὁ δὲ, τήν τε Χαλκιδικὴν καὶ Βοττικὴν καὶ Μακεδονίαν, ἅμα ἐπέχων, ἔφθειρε· καὶ, ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὧν ἕνεκα ἐσέβαλε, καὶ ἡ στρατιὰ σῖτόν τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ χειμῶνος ἐταλαιπώρει, ἀναπείθεται ὑπὸ Σεύθου τοῦ Σπαρδάκου, ἀδελφιδοῦ ὄντος, καὶ μέγιστον μεθ' αὐτὸν δυναμένου, ὥστ' ἐν τάχει ἀπελθεῖν. 6. τὸν δὲ Σεύθην κρύφα Περδίκκας, ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ, προσποιεῖται. 7. καὶ ὁ μὲν, πεισθεὶς, καὶ μείνας τριάκοντα τὰς πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδεῦσιν, ἀνεχώρησε τῷ στρατῷ κατὰ τάχος ἐπ' οἴκου· Περδίκκας δὲ ὕστερον Στρατονίκην τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ, ὥσπερ ὑπέσχετο. 8. τὰ μὲν οὖν κατὰ τὴν Σιτάλκου στρατείαν οὕτως ἐγένετο.

account of which he had undertaken the expedition,' namely, claiming of him the fulfilment of his promises.

ἀπιστοῦντες αὐτὸν μὴ ἥξειν] These words must be construed after *Ἀθηναῖοι*, and before *οὐ παρῆσαν*. For *τε* after *δῶρα*, (which is little suitable, though it has been retained by Bekker and Goeller,) I have, with Haack, received the conjecture of Poppo, *δὲ*, which is at once simple and conducive to perspicuity; nay, is required by the ellipsis of *μόνον*, which implies a *but*. The full meaning intended is, that 'the Athenians sent only envoys and presents, not the promised naval aid.'

τειχήρεις ποιήσας] 'having compelled them to take refuge in the strong-holds:' a phrase occurring also in Herodot. i. 162. Diod. vi. 129, &c.

4. *παρέσχε λόγον ἐπὶ*, &c.] 'afforded matter for talk and debate, whether or not,' &c. Of the phrase *λόγον παρέχειν*, which is rare, examples are found in Xen. Cyr. vi. 1, 21, and Dio Cass. 209, 63, and 370, 70. Of *κατὰ τὸ ξυμμαχικὸν* the sense is, 'according to treaty,' as v. 6.

5. *ἅμα ἐπέχων*] literally, 'while staying there;' a signification of *ἐπέχει* occurring also in Xen. Cyr. iv. 2, 6. v. 4, 38. Plut. vi. 574. Philo, p. 1029. Acts xix. 22.

καὶ ἡ στρατιὰ σῖτόν τε οὐκ εἶχεν αὐτῷ] It is not easy to ascertain the exact force of the *αὐτῷ*. Arnold supposes that the word belongs rather to the whole sentence than to any particular word in it, and takes the meaning to be, 'when he found that the army had no provisions:' a mode of understanding the words too precarious to be safely adopted. I see not why the dative should not be taken, as often in our author, for the genit., and so standing for *ἡ στρατιὰ αὐτοῦ*, 'his army.' Thus all will be plain.

μέγιστον μεθ' αὐτὸν δυναμένου] 'who held the greatest authority [in the state] after him.'

8. *τὰ μὲν—ἐγένετο*] Mitford remarks on the striking resemblance between this expedition of the king of Thrace, related by Thucydides, and that of the Khan of Crim Tartary described at length by Baron Tott, who accompanied the Tartar prince in his winter campaign, in the war between Russia and Turkey.

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶνος,—ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος ἡγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ' Ἀστάκου καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς Ἀκαρνανίας τετρακοσίοις μὲν ὁπλίταις Ἀθηναίων τῶν ἀπὸ τῶν νεῶν, τετρακοσίοις δὲ Μεσσηνίων, ἔκ τε Στράτου καὶ Κορόντων καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι, ἐξήλασαν, καὶ Κύνητα τὸν Θεολύτου ἐς Κόροντα καταγαγόντες, ἀνεχώρησαν πάλιν ἐπὶ τὰς ναῦς. 2. ἐς γὰρ Οἰνιάδας, ἀεί ποτε πολεμίους ὄντας μόνους Ἀκαρνάνων, οὐκ ἐδόκει δυνατὸν εἶναι, χειμῶνος ὄντος, στρατεύειν· ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων ἐκ Πίνδου ὄρους διὰ Δολοπίας, καὶ Ἀγραῶν, καὶ Ἀμφιλόχων, καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον πόλιν, ἐς θάλασσαν δὲ ἐξιεὶς παρ' Οἰνιάδας, καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων, ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι στρατεύειν. 3. κεῖνται δὲ καὶ τῶν νήσων τῶν Ἐχινάδων αἱ πολλαὶ καταντικρὺ Οἰνιαδῶν, τοῦ Ἀχελῴου τῶν ἐκβολῶν οὐδὲν ἀπέχουσαι· ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ ἀεὶ, καὶ εἰσὶ τῶν νήσων αἳ ἠπείρωνται, ἐλπὶς δὲ καὶ πάσας οὐκ ἐν πολλῷ τινι ἂν χρόνῳ τοῦτο παθεῖν. 4. τό τε γὰρ ῥεῦμά ἐστι μέγα καὶ πολὺ καὶ θολερὸν, αἵ τε νῆσοι πυκναὶ, καὶ

Ch. CII. 1. *παραπλεύσαντες ἐπ' Ἀστάκου καὶ ἀποβάντες*] I have here thought proper to adopt the punctuation laid down by Goell. and Arnold; the words forming a sort of parenthesis, of which the meaning is, 'having sailed along shore to Astacus, and there disembarked, they went on an expedition to the interior of Acarnania,' namely, to strengthen the Athenian interest more firmly in Stratus and certain other towns.

2. *ἄνωθεν μὲν*] The only effectual mode of removing the difficulty connected with these words is, (as I suggested on a former occasion,) to supply *ῥέων* from the preceding, and to take *ἄνωθεν* (with Arnold) as standing for *ἄνω*, *supernè*, 'high up the river,' as in another passage of our author adduced by him from iv. 108, *ἄνωθεν μὲν οὔσης λίμνης, τὰ δὲ πρὸς Ἠιόνα τριήρεσι τηρουμένων*. We may render, with Goell., 'supernè quidem Stratum urbem, ubi vero in mare influit, Œniadas præterfluens.'

δὲ ἐξιεὶς] So I read, with Goeller and Bekker, (from the conjecture of Poppo,) for *διεξιείς*. The *δὲ* is required by the antithesis, while *δι* is prejudicial to the sense of the verb, and contrary to *custom*; which supports the simple verb. And,—what is of most weight,—*ἐξιεὶς* is supported by a similar passage of Herodot. ii. 10, where, speaking of the Achelous, he says, ὃς *ῥέων δι' Ἀκαρνανίας, καὶ ἐξιεὶς ἐς θάλασσαν, τῶν Ἐχινάδων νήσων τὰς ἠμίσεας ἤπειρον πεποίηκε*: a passage, indeed, probably had in view by our author here. *Ἐς θάλ. ἐξιεὶς* may be most closely rendered, 'disemboguing into the sea, [running] by Œniadæ.'

περιλιμνάζων] 'making lakes, or pools, around.' This verb occurs, perhaps, no where else, except in Arrian, E. A. vi. 14, 11, *ἵνα περιλιμ.* This description of Œniadæ may bring to mind the admirably graphic one of *Venice*, in Livy, x. 2, 'tenue prætentum littus esse; quod transgressis stagna ab tergo sint, irrigua æstibus maritimis—inde esse ostium fluminis prælti.'

3. *προσχοῖ ἀεὶ*] 'continually throws up heaps;' for *προσχώματα ποιεῖ*. So Diodor. i. 122, *ὁ Ἀχελῷος ποταμὸς—προσκέχωκεν οὐκ ὀλίγην χώραν*. Dionys. Hal. Ant. p. 122, *ὁ Κηφισὸς προσκέχωκεν*. The Schol. well explains, *ὕλην συμφορεῖ*: for not only soil, but wood and rubbish of every kind are thrown up by a river so circumstanced.

ἠπείρωνται] 'have become dry land.' So Aristot. ap. Steph. Thes. *ἠπείρους ἐθαλάσσωσαν καὶ θαλάττας ἠπείρωσαν*. Philo-Jud. *κόλπους—ἠπειρῶσθαι*. Joseph. 90, 20, *ἠπειρωθῆναι δὲ καὶ τὸ πέλαγος*.

4. *θολερὸν*] 'turbid.' So Plut. Lucull. 24, of the Euphrates: *κατιόντα πολὺν καὶ θολερόν*. Arrian, E. A. v. 9, 6.

ἀλλήλαις τῆς προσχώσεως † τῷ μὴ σκεδάννυσθαι ξύνδεσμοι γίγνονται, παραλλὰξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰσὶ, καὶ οὐ μεγάλαι. λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων, πρὶν ἂν εὑρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικίσηται, ἥτις, ὅτε ἔκτεινε τὴν μητέρα, μήπω ὑπὸ ἡλίου ἑωρᾶτο, μηδὲ γῇ ἦν· ὡς τῆς γε ἄλλης αὐτῷ μεμιασμένης. 5. ὁ δ' ἀπορῶν, ὥς φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελῴου, καὶ ἐδόκει αὐτῷ ἱκανὴ ἂν κεχῶσθαι δίαιτα τῷ σώματι, ἀφ' οὗπερ κτείνας τὴν μητέρα, οὐκ ὀλίγον χρόνον, ἐπλανᾶτο. 6. καὶ κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπους, ἐδυνάστευσέ τε, καὶ ἀπὸ Ἀκαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπε. 7. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα λεγόμενα παρελάβομεν.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραντες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναύπακτον ἅμα ἦρι κατέπλευσαν ἐς τὰς Ἀθήνας, τούς τε ἐλευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, (οἳ, ἀνὴρ ἀντ' ἀνδρὸς, ἐλύθησαν,) καὶ τὰς ναῦς ἃς εἷλον. καὶ ὁ χειμὼν ἐτελεύτα οὗτος καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

καὶ ἀλλήλαις—γίγνονται] Construe, καὶ γίγν. ξύνδεσμοι ἀλλήλαις (διὰ) τῆς προσχώσεως τῷ μὴ σκεδάννυσθαι, scil. τὴν πρόσχωσιν, 'the rubbish.' Τῷ μὴ is for διὰ τὸ μὴ, at least as the words stand; I should, however, prefer, for vulg. τῷ μὴ σκ., to read, from some MSS., τὸ σκεδ., taken in the sense ὥστε μή.

παραλλὰξ] 'crossways,' thus, ∴∴ Κατὰ στοῖχον, for στοιχηδὸν, thus, ::::

ὅτε δὴ ἀλᾶσθαι] lit. 'when that he was,' &c.: for the infin. may, as Goell. observes, be used after ὅτε *in oratione obliquâ*. See Matth. Gr. Gr. § 538.

ἀλᾶσθαι] 'wandering in exile:' or it might be taken in a metaphorical acceptation, 'wandering in mind;' in which sense the word is used by Soph. Aj. 23, ἀλλ' ἀλώμεθα. Eurip. Troad. 635, ψυχὴν ἀλᾶται. Yet the common interpretation is confirmed by Eurip. Elect. 1253, δειναὶ δὲ κῆρες, αἱ κυνώπιδες θεαὶ, Τροχηλατήσουσ' ἐμμανῆ πλανώμενον.

ὑπειπόντα] *obscurè significantem*, 'intimating.' Λύσις, a term not unfrequent to denote *remedy, cure*, both of disorders, and of evils in general.

πρὶν ἂν—κατοικίσηται] for πρὶν εὑρεῖν χώραν, καὶ κατοικ. ἐν αὐτῇ. In the words, a little after, αὐτῷ μεμιασμένης, 'was defiled with respect to him,' we have an enigmatical mode of expressing that 'he is exiled from it, and must not touch or set foot upon it.' So Lycophr. Cassand. 1038, χέρσου πατρῴας οὐ γὰρ ἂν φονῆ ποσὶ Ψαύσαι, μέγαν πλειῶνα, (for χρόνον,) μὴ πεφευγότα.

7. λεγόμενα παρελάβομεν] From the word λεγόμενα, it would appear that our author placed very little reliance on the report; though, like other ancient historians, he felt himself bound to relate what *was said*. So Herodot. vii. 152, ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα, πείθεσθαί γε μὲν ὦν οὐ παντάπασι ὀφείλω.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Γ.

I. ΤΟΥ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς. 2. καὶ ἐγκαθεζόμενοι ἐδῄουν τὴν γῆν· καὶ προσβολαὶ, ὥσπερ εἰώθεσαν, ἐγίγνοντο τῶν Ἀθηναίων ἱππέων ὅπῃ παρείκοι· καὶ τὸν πλεῖστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ, προεξιόντας τῶν ὅπλων, τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. 3. ἐμμείναντες δὲ χρόνον οὗ εἶχον τὰ σιτία, ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς Λέσβος,

Ch. I. 2. καὶ ἐγκαθεζόμενοι] The meaning of this expression, here and at iv. 2, is not, as the Schol. explains, ἐνδιατρίβοντες or ἐμβραδύνοντες, but, 'having fixed their camp,' 'taken up a military station or encampment,' (which was always done, for security sake, in these incursions,) as in Dionys. Hal. Ant. ix. 62, ἐγκαθ. ἐν γῇ, φέρειν τε πάντα καὶ ἄγειν· and Jos. Ant. vii. 11, 2.

ὅπῃ παρείκοι] Not *qua cedebat*, as Port. renders; but, 'where opportunity might offer.' Hence the Schol. well explains by ἐνεδέχετο: for the verb is to be taken *impersonally*. The phrase is one frequent in the historians; as also ᾗ παρείκοι, which is found in Jos. Ant. xviii. 4, 4. In a passage of Plut. Opp. Mor. 718, E, for εἰ μὴ παρείκοι ought undoubtedly to be read εἴ πῃ παρ., a conjecture confirmed by a passage of Zosim. iii. 24, 6, εἴ ποι παρείκοι, where read εἴ πῃ παρ. Hence, also, in a passage of Soph. Phil. 1047, πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη Εἴ μοι παρείκοι: for εἴ μοι παρ. I conjecture εἴ πῃ π., for I know no other instance of a *dat.* after παρ., which verb, being impersonal, would reject it. Sometimes, however, the impersonal form is abandoned, and the nomin. καιρὸς employed, as in Arrian, E. A. vi. 9, 4. Dio Cass. 803 and 516.

εἶργον τὸ μὴ, προεξιόντας] This comes under the rule of Matth. Gr. Gr. § 534, of the inf., with an ellipsis of μὴ, to express a *consequence*, or as used by way of *explanation*; or it may be referred to § 542, obs. 3, of the infin. put with the accus. of the art. for the genit.

τῶν ὅπλων] Meaning, 'the camp where the heavy-armed soldiers had their quarters.' See note on i. 111. In this sense the term frequently occurs in Xenophon.

3. ἐμμείναντες χρόνον οὗ εἶχον] The gen. here, as Goeller observes, is to be explained on the same principle as in the phrases σιτία ἔχειν τριῶν or τεσσάρων ἡμερῶν.

Ch. II. Our historian now proceeds to detail one of the most important events of

πλὴν Μηθύμνης, ἀπέστη ἀπ' Ἀθηναίων, βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, (ἀλλ' οἱ Λακεδαιμόνιοι οὐ προσεδέξαντο,) ἀναγκασθέντες δὲ καὶ † ταύτην τὴν ἀπόστασιν πρότερον ἢ διενοοῦντο ποιήσασθαι. 2. τῶν τε γὰρ λιμένων τὴν χῶσιν, καὶ τειχῶν οἰκοδόμησιν, καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἃ μεταπεμπόμενοι ἦσαν. 3. Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι, καὶ Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδίᾳ ἄνδρες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ

the war; and which, had it taken a turn contrary to what it did, must have gone far to crush the power of Athens,—namely, the revolt of Lesbos (with the exception of Methymna) from Athens. Before the war broke out, Mitylene had only been prevented from casting off the Athenian yoke by the reluctance which the Spartans felt to break the thirty-years' truce. The motives which led to the design still continued, and the altered state of affairs now opened a fair prospect of success. Several causes, too, conspired to render a part of the Mitylenæans,—namely, the higher classes,—eager for a revolution; and other causes operated on the community at large: both which are ably stated by Thirlwall. He truly observes, that 'the answer they formally received, though in the negative, was probably such as might encourage them to *renew* their application at a more favourable juncture, and in the mean time to keep alive their animosity against Athens, and to strengthen their resolution when an opportunity offered by promises of support.'

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μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι] Of this imperfectly understood clause the sense seems to be, 'giving too much weight to the wish that they might not be true,' since what we wish we easily believe. The difficulty centres in the phrase *μεῖζον μέρος νέμ.*, of which examples occur in Eurip. Suppl. 240, *νέμοντες τῷ φθόνῳ πλεῖον μέρος*, and Eurip. Antiop. frag. *νέμων τὸ πλεῖστον τούτῳ μέρος*. Confirmatory of the sense above assigned, are the following passages, evidently imitated from the present, of Philo-Jud. 1002, C, *πλεῖστον διδόντες μέρος τῷ μὴ βούλεσθαι — δοκεῖν ὠμόν*. Dio Cass. 118, 77, *τῇ βουλήσει πλέον ἢ τῇ δυνάμει νέμων*. At *ἀληθῆ* sub. *κατηγορημένα*, from *κατηγορίας*.

ξυνοίκισιν] So I read, with Poppo, (from four MSS., the Schol., and Valla, for *ξυνοίκησιν*, which is retained by Bekker and Goeller,) as being required by the words, a little before, *ξυνοικίζουσι τὴν Λέσβον ἐς τὴν Μυτ.* The sense here depends on the interpretation there adopted.

3. *ὡς εἴη—ἑορτὴ*] 'that there was then celebrating a festival,' which, it seems, lasted very many days. On this use of the opt. *in oratione obliquâ*, see Matth. Gr. Gr. § 520. *Ἀπόλλωνος Μαλόεντος*. So called from the promontory Malea. Of this appellation of the god (*Μαλόεις*), examples are adduced by Goeller, who also notices that on the coins of Mitylene there are many gods called *ἀκραῖοι*, with reference, he supposes, to *Malea*. Yet several other promontories are there in Lesbos as well as Malea, e. g. *Argennum*; and it is probable that there were few promontories of any note without a temple, chiefly dedicated to Neptune.

ἢν—πεῖρα,—] A noted example of ellipsis, or rather aposiopesis *per antanaclasin*, at which philologists supply *καλῶς ἂν εἴη*, or *καλῶς ἂν ἔχειν*. See the examples in Matth. Gr. Gr. § 617, *a*; to which I add, Herodot. viii. 62, *σὺ εἰ μενέεις αὐτοῦ, καὶ μένων ἔσεαι ἀνὴρ ἀγαθὸς—εἰ δὲ μὴ, κ. τ. λ.* Eurip. Antiop. frag. 19, *εἰ νοῦς ἔνεστι—εἰ δὲ μὴ, κ. τ. λ.* Of the *plena locutio* I have noted an example in Ruth, iii. 13, Sept. *ἐὰν ἀγχιστεύσῃ σε, ἀγαθόν· ἀγχιστευέτω. Ἐὰν δὲ μὴ*, &c.

4. *κατὰ τὸ ξυμμαχικὸν*] 'according to the terms of the alliance.'

ἐς φυλακὴν ἐποιήσαντο] 'they put into hold.' So Acts iv. 3, *ἔθεντο εἰς τήρησιν*. This use of *ποιεῖσθαι* with *ἐς*, which occurs at viii. 1, *ἐς ἀσφάλειαν ποι.*, 'put into safety,' is very rare, except in Thucyd.

5. *ἐπιτυχὼν, πλῷ χρησάμενος*] Both these terms occur in a kindred passage at i. 137, where see note.

διαβὰς ἐς—ἀφικόμενος] The accumulation of participles, in this sentence, is remarkable; yet more so is one which occurs in an imitation of the passage in Polyæn. viii. 46.

τὸν Μαλόεντα ἐξῆλθον, τά τε ἄλλα, τῶν τειχῶν καὶ λιμένων περὶ τὰ ἡμιτέλεστα, φραξάμενοι, ἐφύλασσον. IV. Καὶ οἱ Ἀθηναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες ὡς ἑώρων, ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπεσταλμένα, οὐκ ἐσακουόντων δὲ τῶν Μυτιληναίων, ἐς πόλεμον καθίσταντο. 2. ἀπαράσκευοι δὲ οἱ Μυτιληναῖοι καὶ ἐξαίφνης ἀναγκασθέντες πολεμεῖν, ἔκπλουν μέν τινα ἐποιήσαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος· ἔπειτα, καταδιωχθέντες ὑπὸ τῶν Ἀττικῶν νεῶν, λόγους ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς τὸ παραυτίκα, εἰ δύναιντο, ὁμολογίᾳ τινὶ ἐπιεικεῖ ἀποπέμψασθαι. 3. καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο, καὶ αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὦσι Λέσβῳ πάσῃ πολεμεῖν. 4. καὶ ἀνακωχὴν ποιησάμενοι, πέμπουσιν ἐς τὰς Ἀθήνας οἱ Μυτιληναῖοι τῶν τε διαβαλλόντων ἕνα, ᾧ μετέμελεν ἤδη, καὶ ἄλλους, εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν, ὡς σφῶν οὐδὲν νεωτεριούντων. 5. ἐν τούτῳ δὲ ἀποστέλλουσι καὶ ἐς τὴν Λακεδαίμονα πρέσβεις τριήρει, λαθόντες τὸ τῶν Ἀθηναίων ναυτικὸν, οἳ ὥρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως· οὐ

6. *τά τε ἄλλα τῶν τειχῶν*] Constr. *τὰ τε ἄλλα, ἐφύλασσον περὶ τὰ ἡμιτέλεστα* [*μέρη*] *τῶν τειχῶν καὶ λιμ., φραξάμενοι* [*αὐτά*]. For *τὰ ἄλλα* is to be taken by itself, in the sense, 'as other things,' 'in other respects,' answering to Fr., *au reste*. They barricaded and kept guard about the half-finished parts of their walls and ports. The *latter* were probably something like those at the Piræus in Athens. Of the phrase *φραξάμενοι ἐφύλασσον*, another example occurs in Arrian, E. A. ii. 20, 12.

CH. IV. 1. *Καὶ οἱ Ἀθηναῖοι—ἑώρων*, &c.] In order to remove what might be called an irregularity in the construction, the Schol. and others would suppose here an *antiptosis*; but to that principle it is here unnecessary to resort, since, as Poppo (after Bauer) points out, *Ἀθηναῖοι* should be taken with *ὡς ἑώρων*, the *ὡς* being, as Poppo observes, *put after* its verb, as at iii. 5. v. 28. vii. 32.

2. *τὸ παραυτίκα*] 'for the present,' i. e. until they were better prepared. *Ὁμολογίᾳ τινὶ ἐπιεικεῖ*, 'on some moderate conditions of capitulation.' *Ἀποπέμψασθαι* signifies, *a se demittere, remorare*.

4. *τῶν διαβαλλόντων*] 'of the accusers, or impeachers;' (partic. for subst., as at ii. 2 and 5,) called supra ch. 2, 3, *μηνυταὶ*, 'informers.' In the words, a little after, *εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν*, we have an elliptical construction, in which supply *ὥστε* at *ἀπελθεῖν*, and take *πείσειαν* absolutely, thus, '[to try] if they could by any means prevail for the ships to depart.'

ὡς σφῶν οὐδὲν νεωτεριούντων] Not meaning, as Thirlwall understands, that Doxander retracted his former statements, and endeavoured to persuade the Athenians that his countrymen were innocent of the designs he had imputed to them; but merely, that they were not going to carry them into effect, but would abandon them.

5. *οἳ ὥρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως*] The best mode of removing the difficulty which embarrasses this passage, is to suppose, with Hobbes, Plehn, and Arnold, that there were *two* points on the east coast called Malea,—one, the well-known promontory at the south-east point of the island, and another to the north of Mitylene, and at a short distance from it; for, as Arnold observes, the soldiers could not go seven miles to get their provisions. This solution is also, I find, embraced by Thirlwall, who truly remarks, that 'though the occurrence of two places of the same name within so short a distance may seem somewhat singular, yet it is not on that account to be deemed incredible, particularly as we see in the local worship of Apollo an occasion which might have given rise to it. Indeed, (continues he,) Plehn himself furnishes an argument which appears to us

γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν. 6. καὶ οἱ μὲν, ἐς τὴν Λακεδαίμονα ταλαιπώρως διὰ τοῦ πελάγους κομισθέντες, αὐτοῖς ἔπρασσον ὅπως τις βοήθεια ἥξει. V. Οἱ δ' ἐκ τῶν Ἀθηνῶν πρέσβεις ὡς οὐδὲν ἦλθον πράξαντες, ἐς πόλεμον καθίσταντο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη Λέσβος, πλὴν Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις ἐβεβοηθήκεσαν, καὶ Ἴμβριοι καὶ Λήμνιοι, καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμάχων. 2. καὶ ἔξοδον μέν τινα πανδημεὶ ἐποιήσαντο οἱ Μυτιληναῖοι ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον· καὶ μάχη ἐγένετο, ἐν ᾗ οὐκ ἔλασσον ἔχοντες οἱ Μυτιληναῖοι, οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς, ἀλλ' ἀνεχώρησαν. 3. ἔπειτα οἱ μὲν ἠσύχαζον, ἐκ Πελοποννήσου καὶ μετ' ἄλλης παρασκευῆς βουλόμενοι, εἰ προσγένοιτό τι, κινδυνεύειν. 4. καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας Θηβαῖος, οἳ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν, κρύφα μετὰ τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ παρῄνουν πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ' ἑαυτῶν· καὶ ἐκπέμπουσιν. VI. Οἱ δὲ Ἀθηναῖοι, πολὺ ἐπιῤῥωσθέντες διὰ τὴν τῶν Μυτιληναίων ἡσυχίαν, ξυμμάχους τε προσεκάλουν,—οἳ πολὺ θᾶσσον παρῆσαν, ὁρῶντες οὐδὲν ἰσχυρὸν ἀπὸ

more forcible than most of Dr. Arnold's. He observes, p. 16, "Aristoteles de Cæcia, quem a Thebæ campo flantem a Lesbiis Θηβαίαν vocari ait, ἐνοχλεῖ δὲ τὸν Μυτιληναίων λιμένα, μάλιστα δὲ τὸν Μαλόεντα. Traxit portus nomen illud a campo Malonte Apollini sacrato, quem commemorant Thucydides et Hellanicus ap. Steph. Byz. Uter portuum Mitylenæorum id nomen gesserit definire non possumus, quia, ubi locus Apollini sacer situs fuerit ignoramus." But as the plain of Thebe was north-east of Mitylene, it seems impossible to doubt that the harbour most exposed to the wind which blew from it, was the northern one. On this side of Mitylene, therefore, must have been the sanctuary of Apollo Μαλόεις, where the Athenians hoped to have surprised the Mitylenæans, and the Malea, where their fleet lay.'

οὐ γὰρ ἐπίστευον—προχωρήσειν] Supply the accus. αὐτὰ to προχωρ., taken from the τοῖς preceding, where the ellipsis, which some propose, (ἐλπιζομένοις,) is too arbitrary. The usual one, πράγμασι, will suffice, with accommodation to the subject. This is confirmed by a kindred passage at v. 46, οὐδὲν ἐκ τῆς Λακεδαίμονος πεπραγμένον, which explains ἀπὸ τῶν Ἀθ. here. The ἀπὸ and ἐκ signify, 'on the part of.' And so infra vi. 46, τὰ παρὰ τῶν Ἐ. The above mode of taking the passage (proposed by me in Transl.) has, I find, since been adopted by Goell., who renders, 'non enim fidebant iis, quæ ab Atheniensibus expectabant, fore ut bene cedant,' 'that the business in progress with the Athenians would have a successful issue.'

6. ἔπρασσον ὅπως, &c.] *dabant operam ut*, 'contrived the means whereby some assistance might reach them.' So i. 56, 57. 68.

Ch. V. 1. οἱ δὲ—πράξαντες] by transposition, for ὡς δ' οἱ πρέσβεις ἦλθον ἐκ τῶν Ἀ. οὐδὲν πράξαντες.

2. οὐκ ἔλασσον ἔχοντες] So i. 105. ii. 22: see notes.

οὔτε ἐπηυλίσαντο] 'did not encamp on the field,' which was necessary to maintain a disputed claim to victory. So iv. 134, καὶ ἀγχωμάλου τῆς μάχης γενομένης, οἱ Τεγεᾶται μὲν ἐπηυλίσαντό τε καὶ εὐθὺς ἔστησαν τροπαῖον.

3. ἐκ Πελοποννήσου—κινδυνεύειν] The construction is not a little anomalous, but may be adjusted thus: βουλόμενοι μετ' ἄλλης παρασκευῆς ἐκ Πελ., εἰ προσγ. τι (ἐνθένδε) κινδυνεύειν: or thus, ἐκ Πελ. εἰ προσγένοιτό τι, καὶ μετ' ἄλλης παρασκευῆς, εἰ προσγένοιτο, βουλ. κινδ.

Ch. VI. 1. οὐδὲν ἰσχυρὸν] 'no strength of forces;' as in Xen. Hipp. vii. 13, and viii. 24, τὸ ἰσχυρὸν, and τὰ ἰσχυρά. Also, Dio Cass. 263, 14, οὐδὲν ἰσχυρὸν παρε-

τῶν Λεσβίων,—καὶ περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως, ἐτείχισαν στρατόπεδα δύο ἑκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρμους ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. 2. καὶ τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι, προσβεβοηθηκότες ἤδη· τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἡ Μαλέα. 3. καὶ τὰ μὲν περὶ Μυτιλήνην οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα, καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγὸν, κελευσάντων Ἀκαρνάνων τῶν Φορμίωνός τινα σφίσι πέμψαι ἢ υἱὸν ἢ ξυγγενῆ ἄρχοντα. 2. καὶ παραπλέουσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπόρθησαν. 3. ἔπειτα τὰς μὲν πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἴκου ὁ Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς Ναύπακτον· 4. καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεὶ, στρατεύει ἐπ' Οἰνιάδας· καὶ ταῖς τε ναυσὶ κατὰ τὸν Ἀχελῷον ἔπλευσε, καὶ ὁ κατὰ γῆν στρατὸς ἐδῄου τὴν χώραν. 5. ὡς δ' οὐ προσεχώρουν, τὸν μὲν πεζὸν ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα, καὶ ἀπόβασιν ἐς Νήρικον ποιησάμενος, ἀναχωρῶν διαφθείρεται αὐτός τε καὶ τῆς

σκευάσαντο, and 426, 71, οὐδὲν ἰσχυρὸν εἶχεν.

περιορμισάμενοι—πόλεως] To discover the sense, we must consider the *ratio idiomatis*. Now ὁρμίζειν ναῦν signifies, 'to bring a ship into port, or anchorage;' and ὁρμίσασθαι is used in the sense, 'to *come to anchor*, or mooring:' see i. 46. 51. ii. 41. 86. iii. 76. vii. 30. 34. This is sometimes used with εἰς, denoting the place of anchorage. Thus, περιορμίζειν must mean, *in stationem circumagere*, as Steph. Thes. explains, (who cites Demosth. ap. Pollux, περιορμ. τὴν ναῦν ἐπὶ τὸ χῶμα,) and consequently, περιορμίζεσθαι must mean, *circumagere in stationem*; and περιορμίσασθαι, 'to bring themselves (meaning their ships) round to anchorage.' The words following, τὸ πρὸς νότον τῆς πόλεως, are meant to show in what direction the fleet moved, namely, to the south of the city, instead of the north, where it had before had its station. The preposition denoting *direction* is here, as often, left to be understood.

ἐτείχισαν στρατόπεδα δύο] Of this custom of forming two and sometimes three separate encampments, when a city was too extensive to be regularly invested by the invading force, I have adduced several examples in my Transl.

ἐφόρμους—ἐποιοῦντο] 'established their blockades,' i. e. blockadings; ἐφόρμους standing for ἐφορμήσεις: see note at ii. 89.

2. εἶργον μὴ χρῆσθαι] Sub. ὥστε: see Matth. Gr. Gr. § 532.

ναύσταθμον—ἀγορᾶς] Τὸ ναύσταθμον was used of a situation which could not properly be called a *port*, as being only safe in certain winds, while, in others, it was a mere *roadstead*,—'*statio* male fida carinis.' In the expressions ναύσταθμον πλοίων καὶ ἀγορᾶς, there is (as observes Arnold, after Poppo, Prol. i. p. 202) a common incorrectness in expression, when a word that can properly apply to one thing only is made to apply to two. Ναύσταθμον ἀγορᾶς, of course, if literally taken, is absurd; but only the general idea of 'a place for any thing' is preserved; the particular one, of 'a place for ships,' suiting only to πλοίων.

Ch. VII. 4. ταῖς ναυσὶ κατὰ τὸν Ἀχελῷον ἔπλευσε] The sense here seems to be, 'attacked the place by sea, on the side of the Acheloüs, while the land-force ravaged the territory;' where ἔπλευσε stands for προσέπλευσε, 'made a naval attack;' and κατὰ τὸν Ἀχελῷον means, 'by, on the side of, the Acheloüs,' as opposed to κατὰ γῆν, which expression has often corresponding to it, κατὰ θάλασσαν.

στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν τε ξυμβοηθησάντων καὶ φρουρῶν τινων ὀλίγων. 6. καὶ ὕστερον ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεὼς ἐκπεμφθέντες Μυτιληναίων πρέσβεις, ὡς αὐτοῖς οἱ Λακεδαιμόνιοι εἶπον Ὀλυμπίαζε παρεῖναι, ὅπως καὶ οἱ ἄλλοι ξύμμαχοι ἀκούσαντες βουλεύσωνται, ἀφικνοῦνται ἐς τὴν Ὀλυμπίαν· ἦν δὲ Ὀλυμπιὰς ᾗ Δωριεὺς Ῥόδιος τὸ δεύτερον ἐνίκα. 2. καὶ ἐπειδὴ μετὰ τὴν ἑορτὴν κατέστησαν ἐς λόγους, εἶπον τοιάδε.

IX. "Τὸ μὲν καθεστὸς τοῖς Ἕλλησι νόμιμον, ὦ ἄνδρες Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ ἀφισταμένους ἐν τοῖς πολέμοις, καὶ ξυμμαχίαν τὴν πρὶν ἀπολείποντας, οἱ δεξάμενοι, καθ' ὅσον μὲν ὠφελοῦνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων, χείρους ἡγοῦνται. 2. καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσίς ἐστιν, εἰ τύχοιεν πρὸς ἀλλήλους οἵ τε ἀφιστάμενοι, καὶ ἀφ'

5. τῶν αὐτόθεν ξυμβοηθησάντων] Meaning, 'the inhabitants who mustered together,' from that country,—the forces, or, as we should say, the *militia* of the country, as distinguished from the *φρουροὶ*, or *garrison-troops*, stationed along the coast-line, to repel the enemy's incursions. Of this idiom, *οἱ αὐτόθεν*, an example occurs elsewhere in our author at ii. 25, *προσβοηθήσαντας — λογάδας, καὶ τῶν αὐτόθεν*, &c.; and in Xen. Hist. ii. 1, 9, and iv. 3, 8, *αὐτόθεν προσεγένοντο ὁπλῖται*, for *οἱ αὐτόθεν ὁπλῖται προσεγ.*

6. *καὶ ὕστερον—ἐκομίσαντο*] Constr. *καὶ ἀποπλεύσαντες οἱ Α0. ὕστερον ἐκομ. τοὺς νεκρούς*, &c.

Ch. VIII. 1. *Ὀλυμπίαζε παρεῖναι*] 'to repair to Olympia.' On this form in *ζε*, see Matth. Gr. Gr. § 259, 6. It answers to our *-ward* and *-wards*.

Ch. IX. Now follows one of the ablest speeches in Thucydides; a great part of which, as Thirlwall observes, 'turns on a question of political morality.' To this, therefore, the speakers *first* address themselves, with little of regular proëm, entering at once on the business in question. Thus, ch. 9, 10, 11, and 12, are occupied with the *justification* of the step they had taken. In ch. 13, *arguments* are adduced, derived from *τὸ δυνατὸν* and *τὸ ξυμφέρον*. And in ch. 14 we have the *conclusion*, which deals, as the Schol. says, in *incitement* and varied *exhortation*. Such is the general plan of the speech. To proceed to consider it in detail, ch. 9 contains the *proëm*, in which the speakers commence with vindicating themselves from an imputation, which they were aware they might seem to deserve,—of a *breach of faith* towards their allies, the Athenians; and this they proceed to establish by adverting to the peculiar *circumstances* of their connexion with Athens.

1. *καθεστὸς*] I have, with Bekk. and Goell., adopted, from three MSS., the Ionic, or *old* Attic form, *-ος*, (on which see Buttm. Gr. § 114, and Matth. Gr. Gr. § 198, 3,) though the form *-ὼς*, which is middle Attic, is supported by the great body of the MSS., and has been retained by Poppo; though he grants that the form *-ὸς* is better. The sense of *τὸ καθεστὸς νόμιμον* is, 'the established usage.'

Of *χείρους ἡγοῦνται* the full sense is, 'they think the worse of them,' i. e. worse than they otherwise would have thought of them. For this passage may be brought under the rule laid down in Matth. Gr. Gr. § 457, of 'a comparative used without an *expressed* object of comparison, where something is left to be supplied, such as may easily be gathered from the subject-matter.' The same *supplementum* as here, is required in a passage of Lysias, adv. Diog. *εἰδὼς ὅτι οὐ μόνον οἱ ἀδικοῦντες χείρους ὑμῖν εἶναι δοκοῦσιν* (are thought), *ἀλλὰ καὶ οἵτινες*, &c. With the *sentiment*, comp. Livy, xxxvii. 17, 'Transfugæ nomen exsecrabile veteribus sociis, novis suspectum:' see also Procop. Goth. p. 177.

2. *ἀξίωσις*] 'opinion:' a rare sense, but found in a passage, imitated from the present, in Plut. Pericl., *οὐκ ἦν ἄδικος ἀξίωσις αὐτῶν*.

ὧν διακρίνοιντο, ἴσοι μὲν τῇ γνώμῃ ὄντες καὶ εὐνοίᾳ, ἀντίπαλοι δὲ τῇ παρασκευῇ καὶ δυνάμει, πρόφασίς τε ἐπιεικὴς μηδεμία ὑπάρκοι τῆς ἀποστάσεως· ᾧ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδέ τῳ χείρους δόξωμεν εἶναι, εἰ, ἐν τῇ εἰρήνῃ τιμώμενοι ὑπ' αὐτῶν, ἐν τοῖς δεινοῖς ἀφιστάμεθα. X. Περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς πρῶτον, ἄλλως τε καὶ ξυμμαχίας δεόμενοι, τοὺς λόγους ποιησόμεθα· εἰδότες οὔτε φιλίαν ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν πόλεσιν ἐς οὐδέν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιντο, καὶ τἆλλα ὁμοιότροποι εἶεν· ἐν γὰρ τῷ διαλλάσσοντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται. 2. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτον, ἀπολιπόντων μὲν ὑμῶν ἐκ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων. 3. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι.

ἴσοι τῇ γνώμῃ καὶ εὐνοίᾳ] 'like in mind and in affection;' meaning, those whose dispositions and views are alike, and who have the same likings and dislikings, who love or hate the same objects. *Ἀντίπαλοι τῇ παρασκευῇ*, 'equally balanced, or matched, in resources and power:' a signification frequent in Thucyd. and Dio Cass., but rare in other authors. Of *ἐπιεικὴς* in the sense *just, sufficient*, examples occur in Dionys. Hal. Ant. p. 595, 28, *ἐπιεικεῖς αἰτίας*. Polyb. iii. 91, 7, *ἐπιεικ. ἀπόφασιν*. For vulg. *ἡμῖν τε καὶ*, Poppo, Bekker, and Goeller, edit, from many of the best MSS., *ἡμῖν καὶ*, which is so far right, inasmuch as the *τε* can have no place here,—as was distinctly seen by those critics who cancelled it, while others read, *καὶ ἡμῖν καί*: they would *both* have been better employed in *emending*, rather than in cancelling. I have no doubt that our author wrote *γε*, which, as in numerous other cases, was changed to *τε*.

Ch. X. The speakers now proceed to notice the *nature* of their connexion with Athens, showing that, though the relation in which they stood to her had originated in an act of their free choice, and was entered into for the defence of the common liberty of Greece, yet it had long ceased to be one of mutual confidence and good-will: for, when the Athenians had abused the confederation into a means of enslaving the allies; nay, when all but the Chians and themselves had been reduced to undisguised subjection, they could not but expect, in the end, the same fate. Thus, what they mean to prove is, that the revolt was occasioned by the πλεονεξία of the Athenians, and their unfaithfulness to the allies, which thus absolved *them* from all previous engagements.

1. *τοῦ δικαίου καὶ ἀρετῆς*] 'justice and moral rectitude;' lit., 'what is befitting man, as a moral agent, to do.' *Μετ' ἀρετῆς δοκούσης*, for *μετὰ δοκήσεως [τινὸς] τῆς ἀρετῆς*, 'nisi cum opinione virtutis quadam, quam inter se habeant [quisque de se et reliquis], fiat.' Thus it is equiv. to *εἰ μὴ δοκοῖεν γίγνεσθαι φίλοι μετ' ἀρετῆς ἐς ἀλλήλους*. At *γίγνοιντο*, supply *φίλοι* from *φιλίαν* preceding. *Ὁμοιότροποι*, 'of similar dispositions,' nearly equiv. to *ἴσοι τῇ γνώμῃ*. So Herodot. viii. 144, 7, *ἤθεα ὁμότροπα*: and in Theophr. Char. Eth. *τοὺς ὁμοτρόπους*.

ἐν γὰρ τῷ διαλλάσσοντι—καθίστανται] 'for from difference of mind arise too disagreements in action.' *Τῷ διαλλ.* for *τῇ διαλλαγῇ*: see Matth. Gr. Gr. § 271, 6. Of this very rare phrase, *ἐν τῷ διαλλ. τῆς γνώμης*, I have noted an example elsewhere in a passage (evidently imitated from the present) of Procop. 145, 32, *αἱ δὲ πράξεις ἑκάστων ἢ τῷ ὁμοτρόπῳ ἐς ξυμμαχίαν συνάπτουσαι, ἢ τῷ διαλλάσσοντι τῆς γνώμης ἐς τὸ δυσμενὲς διακρίνουσαι*.

2. *ἀπολιπόντων ἐκ*] 'abandoning:' a very rare construction, but of which another example occurs infra v. 4, *ἀπολ. ἐκ τῶν Συρ.*: see Matth. Gr. Gr. § 496, 1.

3. *ξύμμαχοι—Ἕλλησι*] Render, 'We became allies, not to the Athenians, for the subjugation of the Greeks, but to the Greeks, for their deliverance from [the yoke of] the Mede.'

4. καὶ μέχρι μὲν ἀπὸ τοῦ ἴσου ἡγοῦντο, προθύμως εἰπόμεθα· ἐπειδὴ δὲ ἐωρῶμεν αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν ξυμμάχων δούλωσιν † ἐπαγομένους, οὐκ ἀδεεῖς ἔτι ἦμεν. 5. ἀδύνατοι δὲ ὄντες καθ' ἓν γενόμενοι, διὰ πολυψηφίαν, ἀμύνασθαι οἱ ξύμμαχοι, ἐδουλώθησαν, πλὴν ἡμῶν καὶ Χίων· ἡμεῖς δὲ, αὐτόνομοι δὴ ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι, ξυνεστρατεύσαμεν. 6. καὶ πιστοὺς οὐκέτι εἴχομεν ἡγεμόνας Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· οὐ γὰρ εἰκὸς ἦν αὐτοὺς, οὓς μὲν μεθ' ἡμῶν ἐνσπόνδους ἐποιήσαντο, καταστρέψασθαι, τοὺς δὲ ὑπολοίπους, εἴποτε ἄρα ἐδυνήθησαν, μὴ δρᾶσαι τοῦτο. XI. Καὶ εἰ μὲν αὐτόνομοι ἔτι ἦμεν ἅπαντες, βεβαιότεροι ἂν ἡμῖν ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχοντες τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ ἴσου ὁμιλοῦντες, χαλεπώτερον, εἰκότως, ἔμελλον οἴσειν, καὶ

4. ἡγοῦντο] 'took the lead,' 'acted as leaders.' Ἀπὸ τοῦ ἴσου, 'on the principle of equality.' Τὴν τοῦ Μήδου ἔχθραν ἀνιέντας, 'slackening their enmity to the Mede:' a *musical* metaphor, taken from letting down the strings of an instrument. At τὴν τῶν ξυμμάχων δούλωσιν ἐπαγομένους, I would adopt the conjecture of Bekk., ἐπειγομένους: for of ἐπειγ. thus used transitively, examples occur not unfrequently in Thucyd. and others of the best writers.

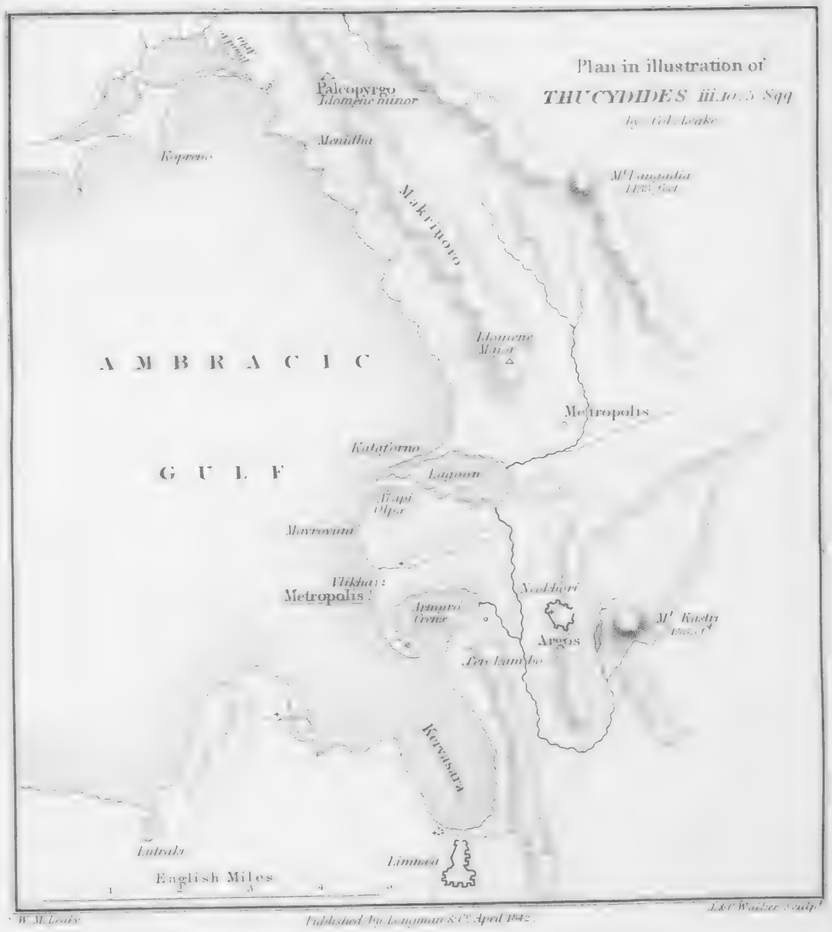
5. καθ' ἓν γενόμενοι] *in unum coëuntes.* Διὰ πολυψηφίαν must be joined with ἀδύνατοι ὄντες, the term denoting, as says Levêque, not 'a multitude of suffrages, or those that bear suffrage, but a multitude of opinions differing among those who have the right of suffrage:' see note on i. 140.

αὐτόνομοι δὴ ὄντες] Here δὴ has, as often, the force of δῆθεν, (answering to that of the Latin *scilicet*, and our *forsooth*,) by which there is an implied notion of something that is merely *said* or *given out* as true, not what has really taken place, or is absolutely true. So iii. 104, κατὰ χρησμὸν δή τινα, 'in compliance, as they gave out or pretended, with a certain oracle.' Here then, as there, δὴ bears the sense 'as they pretended;' thus corresponding to τῷ ὀνόματι. Of ξυνεστρατεύσαμεν, the sense is, 'we served along with them in war,' 'we rendered to them military service,' 'followed their banners [in these wars].'

6. καὶ πιστοὺς, &c.] Here καὶ has a slightly *adversative* force, and may be rendered, 'and yet,' or 'nevertheless,' as in Xen. Cyr. vii. 5, 45, and Mem. i. 2, 32; and also in two passages of the New Testament, Matt. vi. 26, καὶ ὁ Πατὴρ—τρέφει αὐτὰ, and Gal. iv. 14, καὶ τὸν πειρασμόν μου—οὐκ ἐξουθενήσατε. Of πιστοὺς the sense is, *trust-worthy*, 'worthy of confidence.'

Ch. XI. In this chapter the speakers come closer home to the argument, and in proof of their position, (that the revolt was just,) argue, that not even their being yet in possession of some degree of independence, could avail to urge them to keep faith with the Athenians, who would be sure to take the first opportunity of breaking faith with *them*, by reducing them to utter servitude. Accordingly, the speakers show, that their being hitherto left in some degree of independence, was an effect of deep *policy* on the part of the Athenians, who only waited until, all the rest of the confederates being enslaved, they should have no aid to look to. Besides, that this forbearance suited their present purpose, because the support extended to them by the Mitylenæans in their enterprises, implied their approbation thereof; not to say that their naval power made it unsafe for them as yet to attack them; and their respectful attention to the Athenians, both the people at large and the rulers, had served to keep off this attack the longer.

1. βεβαιότεροι ἂν ἡμῖν ἦσαν μηδὲν νεωτεριεῖν] This, as Goell. and Poppo are agreed, stands for βεβαιότερον ἂν ἦν αὐτοὺς μηδὲν νεωτεριεῖν. We have a similar idiom in our own language, though confined to the phraseology of common life, by which a person is said to be *safe* to do, or not do, a thing. Of the words following, χαλεπώτερον—οἴσειν, the sense



πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου ἔτι μόνου ἀντισουμένου· ἄλλως τε καὶ ὅσῳ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο, καὶ ἡμεῖς ἐρημότεροι. 2. τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παραβαίνειν τι βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν ἀποτρέπεται. 3. αὐτόνομοί τε ἐλείφθημεν οὐ δι' ἄλλο τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρεπείᾳ τε λόγου, καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος, τὰ πράγματα ἐφαίνετο καταληπτά. 4. ἅμα μὲν γὰρ μαρ-

is, 'they would, with reason, have thought it the harder,' lit. borne it worse. This parenthetic use of εἰκότως is rare, though found in Longin. § 5, fin. p. 12, εἶτα πρὸς οὐδὲν πεπονθότας ἀκροατὰς ἀσχημονοῦσιν, εἰκότως, ἐξεστηκότες πρὸς οὐκ ἐξεστηκότας. Such, too, is the use of the word in a passage of Onosand. Strat. 63, 2: see my note at i. 77, 5.

In the words following, καὶ πρὸς τὸ πλεῖον—ἀντισουμένου, the sentiment is plain, but the construction (which is, τοῦ ἡμετέρου ἔτι μόνου ἀντισουμένου πρὸς τὸ πλεῖον ἤδη εἶκον) involves an awkwardness, from the circumstance pointed out by Arnold, of the last clause, καὶ πρὸς τὸ πλεῖον—ἀντισουμένου, *following* the principal verb, ἔμελλον οἴσειν χαλ., whereas it should naturally have *preceded it*, as being merely a repetition of ὑποχειρίους δὲ — ὁμιλοῦντες, a little varied in form. Yet is it, in effect, *more* than a mere repetition, ὑποχειρίους signifying 'those already subjected;' τὸ εἶκον (μέρος), 'those giving way, but not yet subjugated.' This is apparent from the καὶ, which bears the sense *insuper, besides*. Render, 'Ours, too, being alone on a footing of equality, in comparison with the greater part already submitting to them.' On πρὸς, as signifying *in comparison with*, or *to*, see Matth. Gr. Gr. § 591, γ. This construction of ἀντισοῦσθαι with πρὸς and an accus. is equiv. to the more usual one with the dative. The ἀντι signifies *against*, as when, to ascertain equality, one thing is weighed against another. Thus, in a passage of Herodot. iv. 196, πρὶν ἂν σφι ἀπισωθῇ (scil. χρυσὸς) τῇ ἀξίῃ τῶν φορτίων. I conjecture ἀντισ., and in Procop. de Ædif. p. 36, 43, τοῖς ξυμπίπτουσι χαλεποῖς ἀντιξ ποιούμενος τὴν αὐτοῦ πρόνοιαν, I would, for ἀντιξ π., read ἀντίξοον π., supposing ἀντίξοον to stand for ἀντισουμένην. And so in Etym. Mag. we have, ἀντίξοον explained by ἁρμόζον, οἷον ἀντισούμενον.

δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο] Meaning, 'were becoming more powerful than before,' by an idiom frequent in Herodot. and Thucyd., on which see Matth. Gr. Gr. § 452.

2. τὸ δὲ ἀντίπαλον—ξυμμαχίαν] 'but an equally balanced, or reciprocal, apprehension,' (or, to express the force of the art., 'the equally-balanced dread,' meaning, the dread which is equally balanced,) is the only sure pledge of faith in respect to alliance. Πιστὸν *may* be a subst., as in Xen. Cyr. iv. 2, 4, ἔχετε πιστόν τι διδάσκον ὡς ἀληθεῖτε, but it should rather be regarded as an adj., in the sense 'fide dignum.' Render, 'is alone to be relied on,' as at iii. 40. v. 14, ἐλπίδα πιστὴν, and i. 141, 5, τὸ μὲν ἔχοντες πιστὸν, &c. Jos. Ant. xvi. 7, 2, ἵν' ᾖ τὸ δοκοῦν εὔνουν πιστὸν αὐτῷ πρὸς τὰς ἐπιχειρήσεις ὧν ἐδόκει.

τῷ μὴ προέχων ἂν ἐπελθεῖν ἀποτρέπεται] 'he is deterred from aggression by the circumstance that he should not make it with any superiority of force.' At ἐπελθ. is to be supplied αὐτὸν, and μὴ προέχων stands for μὴ προέχοντα, *per attractionem*.

3. αὐτόνομοί τε—καταληπτὰ] Of this obscure and ill-moulded sentence the meaning may be thus expressed: 'And we were left independent for no other reason, than that affairs, as to [the acquirement of] dominion, seemed to them attainable by speciousness of words, and by the craft of politic counsel, rather than force.' With respect to the construction and phraseology, ὅσον stands for ἐς ὅσον or καθ' ὅσον, *inasmuch as, because*. The words ἐς τὴν ἀρχὴν must be construed with τὰ πράγματα, as explanatory thereof, and taken in conjunction with καταληπτά: there being an allusion to the well-known phrase, καταλαμβάνειν τὰ πράγματα, 'to get hold of the management of public affairs.' So ch. 30 we have, ἐλπίζω — καταληφθῆναι ἂν τὰ πράγματα. Of ἐφόδῳ the sense is, 'by means of;' as in various passages of Dioscor., Hippocr., and Polyb., cited in my Transl.

4. ἅμα μὲν γὰρ, &c.] In this section are explained the *nature* and *scope* of this subtle policy, whereby the Athenians gained their dominion. Render, 'for withal they

τυρίῳ ἐχρῶντο, μὴ ἂν τούς γε ἰσοψήφους ἄκοντας, εἰ μή τι ἠδίκουν οἷς ἐπῆσαν, ξυστρατεύειν· ἐν τῷ αὐτῷ δὲ καὶ τὰ κράτιστα ἐπί τε τοὺς ὑποδεεστέρους πρώτους ξυνεπῆγον, καὶ τὰ τελευταῖα λιπόντες, τοῦ ἄλλου περιῳρημένου, ἀσθενέστερα ἔμελλον ἕξειν. 5. εἰ δὲ ἀφ' ἡμῶν ἤρξαντο, ἐχόντων ἔτι τῶν πάντων αὐτῶν τε ἰσχύν, καὶ πρὸς ὅ τι χρὴ στῆναι, οὐκ ἂν ὁμοίως ἐχειρώσαντο. 6. τό τε ναυτικὸν ἡμῶν παρεῖχέ τινα φόβον, μή ποτε καθ' ἓν γενόμενον, ἢ ὑμῖν ἢ

used this as an evidence, namely, that those allies at least who were on an equality, would not have been compelled to take the field with them, unless those against whom they proceeded had done some injury [to the confederacy at large].' The obscurity here existing is occasioned by extreme brevity, and a confused mode of composition: and *ἄκοντας* is to be closely joined with *ξυστρατεύειν*. *Ἅμα μέν* is in correspondence with *ἐν τῷ αὐτῷ δέ*: the two clauses containing each an illustration of the Athenian policy. To supply the sense wanted, we must suppose something left to be supplied from the subject-matter, as follows: 'they used this as an evidence [that all was right in their measures of policy].' That *ἡμῖν* (supplied by Poppo after *μαρτυρίῳ*) is not required, Goeller seems to have felt; for though adopting it in his version, yet in developing the condensed into the fuller mode of expression, he does not introduce the *ἡμῖν*, but writes thus: *ἅμα μὲν γὰρ μαρτυρίῳ ἐχρῶντο, μὴ ἂν τούς γε ἰσοψήφους, εἰ μή τι ἠδίκουν οἷς ἐπῆσαν, ξυστρατεύειν, οὐ γὰρ ἂν ἀκοντάς γε ξυστρατεύειν, ἰσοψήφους ὄντας.*

ἐν τῷ αὐτῷ δὲ — ἔμελλον ἕξειν] Here commences the *other* illustration of the Athenian policy; and the full sense may be expressed as follows: 'By this same [mode of policy] they led out together the stronger states against the weaker *first*; and by [thus] leaving those to the last, they would be sure to find them,—the rest being cut down and lopped off around them,—the weaker and more helpless [to resist them].' The *nature* of the metaphor in *περιῳρημένου* is pointed out by Arnold, who well renders *τοῦ ἄλλου περιῳρημένου*, 'when all else (meaning, all others) was stripped from around them; like the foliage stripped from off a tree by some tempestuous wind.' And he might have established this view from a passage of Theophr. E. P. iii. 6, *περιαιρεῖν τὴν θάλειαν τῶν κλάδων*. The same metaphor, too, may be recognised in the words of Dr. South: 'That which *lays a man open* to an enemy, and that which *strips* him of a friend, attacks him in all those interests that are capable of being weakened by the one, and supported by the other:' though, indeed, there the metaphor *may* be one taken from *lopping off* the branches of a tree, which thus loses its best defence against the storms of heaven. And so Theodor. Gaza has the expression *περιαιρουμένη ἄμπελος*. And in this light was the metaphor considered by Liban., as appears from (what was evidently written in imitation of this elegance) Orat. p. 496, *περικόπτοντες ἐν κύκλῳ πάντας καὶ τῶν μὲν ἤδη δεσπόζοντες, τοὺς δέ*, &c. Similar is the image employed in a passage of Is. x. 33, 'Behold, the Lord shall *lop* the bough with terror; and the high ones of stature shall be hewn down.' So, also, Is. xxx. 17, 'Ye shall be left as a *bare pole* (namely, a tree lopped of its branches) on the top of a mountain,' and thus exposed undefended to all the winds: for so I would there render the Heb. Taran, which does not signify a *banner* or beacon, nor a ship-mast, but the *bare trunk* of a tree, or, as it is rendered in the margin of our common version, 'a tree bereft of its branches:' so corresponding to the Rabbinical term Tarannith, a pine-tree; such being a tree almost all trunk.

5. *αὐτῶν ἰσχύν*] 'their own individual strength.' Of the words following, *καὶ πρὸς ὅ τι χρὴ στῆναι*, the sense is, 'and something to stand to,' as a rallying-point: a metaphor taken from persons who, when attacked, fly to some wall, or other place at which they may place their backs and stand on their defence. Possibly our author may have still had in mind the above allusion of a *tree*, the trunk of which represented the Lesbians, and the branches the other confederates, who might take refuge with them, as men resort to a *tree* for defence.

6. *τό τε ναυτικὸν — παράσχῃ*] A *third* reason is here given for the policy of the Athenians, of leaving the Mitylenæans still independent,—namely, the apprehension of danger from driving them to unite their navy with that of the Peloponnesians.

ἄλλῳ τῳ προσθέμενον, κίνδυνον σφίσι παράσχῃ· 7. τὰ δὲ καὶ ἀπὸ θεραπείας τοῦ τε κοινοῦ αὐτῶν καὶ τῶν αἰεὶ προεστώτων περιεγιγνόμεθα. 8. οὐ μέντοι ἐπὶ πολύ γ' ἂν ἐδοκοῦμεν δυνηθῆναι, εἰ μὴ ὁ πόλεμος ὅδε κατέστη, παραδείγμασι χρώμενοι τοῖς ἐς τοὺς ἄλλους. XII. Τίς οὖν αὕτη † ἡ φιλία ἐγίγνετο ἢ ἐλευθερία πιστή, ἐν ᾗ παρὰ γνώμην ἀλλήλους ὑπεδεχόμεθα; καὶ οἱ μὲν ἡμᾶς ἐν τῷ

7. *τὰ δὲ καὶ — περιεγιγνόμεθα*] This I would understand to be, not, what Arnold and Poppo imagine, a *reason* subjoined in confirmation of the foregoing, but a *circumstance* introduced to *account* for their being still left independent,—namely, because they had paid such constant court both to the Athenian people and their rulers. Of *ἀπὸ θεραπείας* the sense is, 'by respectful attention to,' as in Dionys. Hal. Ant. p. 738, 42, *τοὺς προεστηκότας τῶν κοινῶν θεραπείαις τισὶν οἰκειωσάμενοι*. Pausan. i. 17, 6, *διὰ θερ. τοῦ δήμου*. Athen. 259, *περὶ τὰς θερ. τῶν ἐπιφανῶν*. And *περιεγιγνόμεθα* signifies, 'we still preserved our independence.'

8. *οὐ μέντοι ἐπὶ πολύ γ' ἂν ἐδοκοῦμεν δυνηθῆναι*] Standing, by a frequent hypallage, for *οὐκ ἂν, ὡς δοκεῖ, ἐδυνάμεθα*: for *ἄν* thus joined with an inf. gives to that mood the same signification as the ind. or opt. with *ἄν* would have in the resolution by means of the finite verb. So ch. 89, *ἄνευ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι*, equivalent to *οὐκ ἂν ξυνέβη*, where, as here, the condition is contained in *ἄνευ σεισμοῦ*, (equivalent to *εἰ μὴ σεισμὸς ἦν*,) as here it is in *εἰ μὴ ὁ πόλεμος κατέστη*. See other examples adduced in Matth. Gr. Gr. § 598, *a*. The expression *ὁ πόλεμος κατέστη* has already occurred at ii. 65, and *κατ.* may be rendered, 'had been set on foot,' 'taken place.' At *τοῖς ἐς τοὺς ἄλλους* supply *γενομένοις*: the sense being, 'what had taken place in the case of the rest of the allies.'

CH. XII. Another argument is now adduced in proof of the necessity of the step they had taken,—and that deduced from the inequality of the power of each, whereby the weaker must in the end fall under the power of the stronger.

1. *τίς οὖν αὕτη — πιστή*] The sense here must depend on the *reading*. Now Poppo and Bekker, taking exception to the common lection *ἡ*, read, on the conjecture of Dind., *ἤ*, which, indeed, I am enabled to support by the authority of the Cod. Clarend. But I see no necessity for the change; and the reading in question may justly be supposed to have been a mere alteration proceeding from the conjecture of those who did not well comprehend the import of this peculiar mode of expression, in which the art. has great force, and the *interrogation* bears a strong affinity to *exclamation*; and, as Abr. remarks, 'inservit admirationi et indignationi:' in which view we may compare the words of Terence, Andr. i. 3, 11, '*quæ ista* pravitas!' Arnold, indeed, thinks that the conjecture of Dind. removes all difficulty: but that is far from being the case, since it is not without reason objected by Goeller, that thus *πιστὴ* will be little suitable. At any rate it enervates the force of the words, which are pregnant with meaning—and that only to be drawn forth by supposing that the words *φιλία* and *ἐλευθερία*, though written *once*, are to be taken *twice*, thus: 'What sort of friendship, then, was this friendship of ours? what assured or secure liberty was this liberty of ours?' The liberty enjoyed by the Mitylenæans was, it seems, called by those who advocated the cause of the Athenian connexion, *ἐλευθερία πιστή*, as being pledged and assured to them by the terms of alliance. Finally, the article here was certainly read by Dionys. Hal. Ant. vi. 78, as appears by the following close imitation of the present passage: *Τίς οὖν ἡ τοιαύτη φιλία καὶ πίστις, ἐν ᾗ παρὰ γνώμην ἀλλήλους θεραπεύειν ἀναγκασθησόμεθα*; The present passage was also evidently present to the mind of Appian, ii. 367, 70, *Ποία ταῦτα ἦν ἐλευθερία, ἧς οὐδ' ἐλπὶς ὑπέφαινετο ἔτι*, where, for the manifestly corrupt *ποία ταῦτα ἦν ἐλευθερία, ἧς ο. ἐ. ὐ.*, I would propose to read *ποία γ' αὕτη ἡ ἐλευθερία, ᾗ ο. ἐ. ὐ.*, or *ποῖα ταῦτα; ἡ ἐλευθερία, ἧς*, &c. And so in Eurip. Phœn. 720, we have *ποῖα ταῦτα*; Supposing, however, *ἡ* to be the true reading, we may express the sense thus: 'What, then, was this? whether [shall we call it] friendship, or assured liberty? wherein,' &c. In whichsover of these two ways the passage is taken, it will still be a forcible mode of expressing the sentiment, that 'thus they held each other in mutual suspicion, being only restrained from aggression by mutual fear.'

Of *παρὰ γνώμην* the sense is, 'præter animi sententiam:' and *ὑπεδεχόμεθα* is to

πολέμῳ διδιότες ἐθεράπευον, ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ ἐποιοῦμεν· ὅ τε τοῖς ἄλλοις μάλιστα, εὔνοια, πίστιν βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρεῖχε· δέει τε τὸ πλέον ἢ φιλίᾳ κατεχόμενοι ξύμμαχοι ἦμεν· καὶ ὁποτέροις θᾶσσον παράσχοι ἀσφάλεια θάρσος, οὗτοι πρότεροί τι καὶ παραβήσεσθαι ἔμελλον. 2. ὥστε, εἴ τῳ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ ἀνταναμείναντες σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ ὀρθῶς σκοπεῖ. 3. εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ ἀντεπιβουλεῦσαι καὶ ‡ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ ὁμοίου

be taken not of reception to hospitality, but in that general sense of the term found in the Latin *excipere*, as used of *welcoming* any one by kind and respectful reception of him. So in Livy, xxx. 14, we have, 'benigno vultu *excipere* aliquem;' and in a passage of Cicero, pro Mil. 'O terram beatam! quæ hunc virum *excipiet*.'

The next words, *καὶ οἱ μὲν ἡμᾶς—ἐποιοῦμεν*, are meant to be explanatory of what has been before said; *καὶ* here, as occasionally elsewhere, being an explicative copula, serving to unite clauses, and which may be rendered, 'and accordingly.'

ὅ τε τοῖς ἄλλοις—παρεῖχε] A passage, this, of the same nature as that at ii. 40, *ὃ τοῖς ἄλλοις—ὄκνον*, and equally difficult to reconcile to any correct grammatical principles. Notwithstanding the total dissent of Poppo, I am still, as formerly, of opinion, (and am joined in this by Arnold and Goeller,) that the *ὅ τε* is best rendered *and whereas*; though to show *how* this sense arises, is difficult, if not impracticable: for I quite agree with Arnold, that grammatical construction there is none in the sentence, and Poppo's attempt to make out any, (either by regarding *πίστιν βεβαιοῖ* as *one word*, or by supposing a confusion of two modes of expression,) is such as can only call forth a smile in those who may not be displeased to see a grammarian caught in his own toils. I fully agree with Arnold, that the readiest way of making the sentence grammatical would be by striking out *πίστιν*, which, though brought in to make the sentence clearer, in reality confuses it, as in the case of the phrase *ἀσφαλῶς ἐκπλήγνυσθαι* at iv. 125. As a proof of the impracticability of making any grammar in the sentence, I would observe, that though I have noticed frequent imitations of the passage in the later classical writers, yet I have not found *one* in which the author has not chosen to omit what causes the perplexity here. Thus in a passage of Philostr. Epist. lvi. 11, we have, *ὃ τοῖς ἄλλοις ἐπίῤῥητον δοκεῖ καὶ μέμψεως ἄξιον, τοῦτο μάλιστα ἐγώ σου φιλῶ*.

κατεχόμενοι] 'withheld [from aggression],' as in Arrian, E. A. ii. 7, 4, a passage evidently written in imitation of the present. For vulg. *θράσος*, I have, with the recent editors, thought proper to adopt *θάρσος*, especially as I find the latter strongly confirmed by a passage imitated from hence in Jos. Ant. xviii. 10, 8.

2. In this and the next section we have an anticipation of a counter-argument, to prove that they have acted unjustly,—which is first *stated* in the present section, and *answered* in the next. Now the first requires no explanation. It will suffice to adduce a passage of Eurip. Cresphont. frag. viii., containing a similar argument (namely, that a delay of suspected wrong should make us delay the repelling of it till the time of aggression arrives): *εἰ γάρ σ' ἔμελλεν—ὡς σὺ φῂς, κτείνειν πόσις, Χρῆ καί σε μέλλειν ὡς χρόνος δῆθεν παρῇν*, where, for *χρῆ*, read, with Valckn., *χρῆν*, and for *ὡς* read, with Valckn., *ἕως*.

διὰ τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν] 'on the ground of their deferring the infliction of the evils.' It is very rare that *nouns* have this active sense, and then only when *verbals*. By *τῶν δεινῶν* is meant, 'the apprehended evils,' as v. 22, and Herodot. i. 155.

ἀνταναμείναντες] The *ἀντι* signifies 'on our part,' 'in return,' and has reference to the *ἐκείνων* before.

3. *εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου*, &c.] Here there exists an acknowledged difficulty; but, if the true text be such as I have chosen to edit, the full sense intended will necessarily be as follows: 'For if we were on an equal footing with them,—able both to counter-counsel (or contrive plans against them) and to counter-forbear or delay [as they do towards us],—what obligation was there for us in like manner (i. e. as the case now stands) to be dependent upon them? On the contrary, the

ἐπ' ἐκείνοις εἶναι; ἐπ' ἐκείνοις δὲ ὄντος ἀεὶ τοῦ ἐπιχειρεῖν, καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι. XIII. Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας, ὧ Λακεδαιμόνιοι καὶ ξύμμαχοι, ἀπέστημεν. σαφεῖς μὲν τοῖς ἀκούουσι γνῶναι ὡς εἰκότως ἐδράσαμεν, ἱκανὰς δὲ ἡμᾶς ἐκφοβῆσαι, καὶ πρὸς ἀσφάλειάν τινα τρέψαι, βουλομένους μὲν καὶ πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ ἐπέμψαμεν ὡς ὑμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ προσδεξαμένων, κωλυθέντας· νῦν δὲ, ἐπειδὴ Βοιωτοὶ προὐκαλέσαντο, εὐθὺς ὑπηκούσαμεν, καὶ ἐνομίζομεν ἀποστήσεσθαι διπλῆν ἀπόστασιν, ἀπό τε τῶν Ἑλλήνων,

[power of] attacking being always with *them*, so also with *us* ought to be that of repelling attack before it be commenced.' To advert to the phraseology, the sense above assigned to *ἐκ τοῦ ὁμοίου* is not unfrequent, and here required by the context. As to the *reading*, instead of vulg. *ἀντεπιμελῆσαι*, Poppo and Bekker have edited *ἀντιμελλῆσαι*, which is found in almost all the best MSS., and is certainly preferable, from the context requiring *μελλ.* rather than *μελ.* Yet so difficult, not to say impossible, is it to account for the *επ*, unless on the supposition that it crept in from the inadvertence of the scribes, who had yet in their ears the word *ἀντεπιβουλεῦσαι*, (as in a similar instance, ch. 104, where, for *ἐντίκτειν*, we have, from the occurrence of *ἐναποθνήσκειν* just before, *ἐναποτίκτειν*,) that I have, with Goeller and Arnold, thought proper to edit, on the authority of the Schol. and at least *one* MS., *ἀντιμελλῆσαι*. *Τί* was wrongly altered by Poppo to *τις*, since while useless to *ἀντιμελλ.*, it possesses no little force as united with *ἔδει*: *τί δεῖ* being a phrase frequent in our author and the other Attic writers. *Ἐκ τοῦ ὁμοίου* is equivalent to *ὁμοίως*, signifying literally, 'like as if it were not so,' namely, as we are now circumstanced. *Ἐπ' ἐκείνοις εἶναι* signifies 'to be at their beck, or order;' not, as Arnold understands, 'at their subjection;' for the subjugation of Lesbos was not yet effected.

CH. XIII. With ch. 12 the *justification* of their revolt, properly speaking, terminates. In the commencing words of the present chapter, *τοιαύτας ἔχοντες—ἀπέστημεν*, (meaning, 'such is our justification of what we did, on these reasons we acted, and these we plead in justification,') the speakers having secured that point, make a transition to another topic,—namely, to account for having not taken the step *before*, but so long delayed doing it, —and why they had *now* urged it forward with so much haste. Now the *link*, to effect this transition, may be found in this intermediate observation, that 'though the step was *justifiable*, and done—as their auditors would allow — on good grounds, yet was it such as might well fill them with alarm, and drive them to seek for security from *whatever quarter*, and accordingly to have recourse to the Peloponnesians,—not tardily, or from want of goodwill, for they had before wished to take this step, but were prevented by the Peloponnesians rejecting their proposal.' They admit that their revolt has been quick and sudden, and consequently unprepared; but they argue that that very circumstance gives them a stronger claim on their support. Finally, the speakers show that the step they urge on the Peloponnesians will be at once well-timed, and in various ways promotive of their true interests, in the contest they were now engaged in.

1. *σαφεῖς—γνῶναι*] for *σαφῶς τοὺς ἀκούοντας διδάξαι δυναμένας*. Of *πρὸς ἀσφάλειάν τινα τρέψαι* the sense is, 'to turn us to seek some mode of securing ourselves [from ruin];' for as *ἀσφαλὴς* sometimes signifies procuring or promoting security, so may *ἀσφάλεια* the mode of procuring it. At *βουλομένους πάλαι* supply *ἀφιστάναι*, from the preceding *ἀπέστημεν*.

ἐνομίζομεν ἀποστήσεσθαι] 'we thought we ought to make;' for this is one of those cases adverted to by Lobeck on Phryn. p. 754, in which the verbs *δεῖν*, *χρῆναι*, and such like, 'in constructione *delitescunt*.' Of more consequence, however, is it to notice the strangeness of expression in *ἀποστήσεσθαι διπλῆν ἀπόστασιν, ἀπό τε*, &c., where, notwithstanding the dissent of Poppo, I am still, as formerly, of opinion that the sense is, 'to make a double secession; one from the Greeks, so as not to injure them with the Athenians, but to assist in liberating them [from oppression]; the other, from the Athenians, so as,' &c. The sense here assigned to *ἀφ.*, *absistere*, was first propounded by Reiske, and afterwards adopted

μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν, ἀπό τε Ἀθηναίων, μὴ αὐτοὶ διαφθαρῆναι ὑπ' ἐκείνων ἐν ὑστέρῳ, ἀλλὰ προποιῆσαι. 2. ἡ μέντοι ἀπόστασις ἡμῶν θᾶσσον γεγένηται καὶ ἀπαράσκευος· ᾗ καὶ μᾶλλον χρὴ ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀποστέλλειν, ἵνα φαίνησθε ἀμύνοντές τε οἷς δεῖ, καὶ ἐν τῷ αὐτῷ τοὺς πολεμίους βλάπτοντες. 3. καιρὸς δὲ ὡς οὔπω πρότερον. νόσῳ τε γὰρ ἐφθάραται Ἀθηναῖοι καὶ χρημάτων δαπάνῃ· νῆές τε αὐτοῖς αἱ μὲν περὶ τὴν ὑμετέραν εἰσὶν, αἱ δ' ἐφ' ἡμῖν τετάχαται. 4. ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἣν ὑμεῖς ἐν τῷ θέρει τῷδε ναυσί τε καὶ πεζῷ ἅμα ἐπεσβάλητε τὸ δεύτερον· ἀλλ' ἢ ὑμᾶς οὐκ ἀμυνοῦνται ἐπιπλέοντας, ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται. 5. νομίσῃ τε μηδεὶς

by Haack and myself in Transl., and subsequently by Arnold and Goeller, of whom the latter truly remarks, that *ἀπόστασις* has here a double sense; one as it respects the Athenians, of *defection* or revolt; the other, as it respects the Greeks, of *absistendi, recedendi*, 'withdrawing oneself.' Of *ἀφίστασθαι* as used in the sense 'to stand apart from,' *absistere*, the examples adduced by Goeller and Arnold from infra iv. 118, and vii. 7, are not to the purpose, because in those passages the term is merely used of standing aloof from a *thing*, declining to engage in it; whereas here it is of a *person*. Yet examples do occur, and such are found in Acts v. 38, *ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων*. Luke iv. 13, *ἀπέστη ἀπ' αὐτοῦ*. Acts xxii. 29. 2 Cor. xii. 8. In all which cases the *active* so used in a neuter sense is the ordinary Greek idiom, for the middle form in a reflective sense, which is Attic. So in a passage of the Sept., Ecclus. vii. 2, we have the active form for *ἀφίστασο*, which occurs in 1 Tim. vi. 5. Poppo, indeed, would retain the sense of *defection* or revolt in both clauses. But thus a harshness almost intolerable would be added to an already frigid conceit, more worthy of a Timæus than a Thucydides.

μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων] Of these words, which are explanatory of the foregoing ones, the *sense* is sufficiently clear, while the *manner* in which it is expressed is strange and unusual. The difficulty is not to be got rid of by supposing, with the critics in general and almost all the editors, the existence of a *tmesis*. There is merely the semblance of such, not the reality, since we cannot suppose such a phrase as *κακῶς ξυμποιεῖν*. We have not, then, a tmesis, but rather a recurrence to the ancient mode (frequent in Homer and Herodot.) of keeping the verb and its preposition in composition apart: a mode of writing, this, especially resorted to in the present case by our author, since there was probably then no such word as *κακοποιεῖν*, at least not in the sense *to injure*, but only *to do evil*, (for in Xen. Mem. iii. 5, 26, though we have *τὴν βασίλεως χώραν κακοποιεῖν*, yet I doubt not that Xenophon wrote *κακῶς ποιεῖν*, as in numerous other passages;) hence he was obliged to keep the *ξὺν* apart from *κακῶς ποιεῖν*, in which case the preposition is used as an adverb, by an idiom frequent in Homer, and occasionally found in Thucydides.

μὴ αὐτοὶ—προποιῆσαι] Meaning, '[so as] not to be ourselves destroyed by them at last, but to fore-do [the thing],' i. e. *prevent* them in destroying [and not wait to be destroyed by them].

3. *ἐφθάραται*] for *ἐφθάρηνται*: an Ionic and old Attic form. So we have, just after, *τετάχαται*, for *τεταγμένοι εἰσί*. See Matth. Gr. Gr. § 204, 6, and Buttm. Gr. § 98, 6. In *χρημάτων δαπάνῃ* we have (as in the case of *δαπ. χρυσοῦ* and *ἀργύρου* at i. 1, and *πρόσοδος τῶν χρημάτων*, a little further on) a *plena locutio*, which, however, has an intensive force. The phrase is very rare, but I have noted examples elsewhere in Demosth. p. 1393, 1, and Schol. on Pind. Olymp. v. 33.

4. *περιουσίαν νεῶν ἔχειν*] 'have any reserve of ships' for defence against invasion. *Ἐπεσβάλητε*: a stronger term than *ἐσβ.*, and which, though rare, is found in Eurip. El. 498. Of the words, a little after, *ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται*, the sense is, 'they will (i. e. must) retire from, withdraw their fleets from both places, Peloponnesus and Mitylene.' So in Dio Cass. 247, 30, we have, *τῶν Ῥωμαίων πρὸς τῇ Γεργουβίᾳ πταισάν-*

ἀλλοτρίας γῆς πέρι οἰκεῖον κίνδυνον ἔξειν· ᾧ γὰρ δοκεῖ μακρὰν ἀπεῖναι ἡ Λέσβος, τὴν ὠφέλειαν αὐτῷ ἐγγύθεν παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος, ὥς τις οἴεται, ἀλλὰ δι' ἣν ἡ Ἀττικὴ ὠφελεῖται. 6. ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσοδος, καὶ ἔτι μείζων ἔσται, εἰ ἡμᾶς καταστρέψονται· οὔ τε γὰρ ἀποστήσεται ἄλλος, τά τε ἡμέτερα προσγενήσεται, πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες. 7. βοηθησάντων δὲ ὑμῶν προθύμως, πόλιν τε προσλήψεσθε ναυτικὸν ἔχουσαν μέγα,—οὗπερ ὑμῖν μάλιστα προσδεῖ,—καὶ Ἀθηναίους ῥᾷον καθαιρήσετε, ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους· (θρασύτερον γὰρ πᾶς τις προσχωρήσεται·) τήν τε αἰτίαν ἀποφεύξεσθε ἣν εἴχετε, μὴ βοηθεῖν τοῖς ἀφισταμένοις· ἢν δ' ἐλευθεροῦντες φαίνησθε, τὸ κράτος τοῦ πολέμου

των, καὶ μετὰ τοῦτο ἀπ' αὐτῆς ἀποχωρησάντων.

5. *νομίσῃ τε μηδεὶς—ἔξειν*] Here we have an anticipation of an objection which some would be likely to make to the engaging in this plan,—namely, that they should endanger their own welfare, for the benefit of a foreign land; or, according to the literal sense, that they should have (i. e. encounter) a personal danger, for, &c. There is probably an allusion to some adage, to that effect, common in the mouths of the timid and selfish, to whom the wisdom that teaches them to cherish *self* is peculiarly acceptable. By *ἀλλοτρίας* is meant not so much what is foreign, as what they had nothing to do with, had no connexion with, from its being distant from them.

ᾧ γὰρ δοκεῖ—παρέξει] 'for to him who thinks Lesbos far off, it will afford benefit near at hand,' or occurring in the scene of action, on the theatre of the war. This is then followed by another reason, (and that deduced from a motive of *interest*,) why they should embark with zeal and alacrity in the cause of Lesbos,—namely, because the war will not be decided by any blow struck in Attica, but in that territory whereby Attica is supported; meaning, the territory of her subject allies, of which Lesbos was the most considerable. *Δι' ἣν* stands for *δι' ἧς*, as at ch. 39, *προσόδου δι' ἣν ἰσχύομεν*.

6. *ἔστι δὲ—πρόσοδος*] These words are explanatory of the preceding, *δι' ἣν ἡ Ἀττικὴ ὠφελεῖται*, and may be rendered, 'Now their revenue is of (i. e. consists in) money derived from their allies.' Or we may regard *ἡ πρόσοδος τῶν χρημάτων* as constituting a *plena locutio* (as at ii. 13, and i. 15) for *πρόσοδος*. At any rate the art. stands for the poss. pron. with reference to *ἡ Ἀττικὴ*, *its revenue*, meaning that of the Athenians. By *τὰ ἡμέτερα* understand, 'whatever we have in wealth or property of any kind,' including shipping. The next words, *πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες*, are meant to show why the property of the Mitylenæans would not only be at the power, but would be soon in the *possession* of the Athenians. The sense being, 'for we should suffer worse treatment than those who were in slavery before [they revolted], because for *those* there might be some excuse, [not for these.]' Accordingly, as Arnold observes, we find Cleon, at ch. 39, calling vengeance on them on this very ground.

7. *βοηθησάντων δὲ ὑμῶν*] Here we have the use of the gen. absol. for the case of the partic. required by the verb following, on which see Matth. Gr. Gr. § 560 and 561. *Καθαιρήσετε*, 'will pull down,' 'humble.' Here, as in the *τεθεμελιωμένοι ἐν ἀγάπῃ* of St. Paul, and the *ἐποικοδομῆσαι* of St. Luke, we have an *architectural* metaphor, with this difference, that in the passage of St. Luke there is allusion to the *raising* of an edifice; in the present, to the *pulling it down*; and that (as is suggested in the term following, *ὑφαιροῦντες*) by undermining it, and pulling out stones from the foundations,—a main part this of ancient Poliorcetics.

μὴ βοηθεῖν τοῖς ἀφισταμένοις] Namely, as in the case of the Samians, Thasians, and Eubœans, whom the Spartans did not aid in their revolts from Athens, on the maxim of policy, which, as we find from i. 40, they acted upon, that each state should punish its own allies [for defection].

τὸ κράτος—ἕξετε] 'you will have a firmer assurance of victory in the contest;' for *κράτος* does not here signify *robur*, (as Port. renders,) but *imperium*,

βεβαιότερον ἔξετε. XIV. Αἰσχυνθέντες οὖν τάς τε τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας, καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ τῷ ἱερῷ ἴσα καὶ ἱκέται ἐσμέν, ἐπαμύνατε Μυτιληναίοις ξύμμαχοι γενόμενοι· καὶ μὴ πρόησθε ἡμᾶς, ἴδιον μὲν τὸν κίνδυνον τῶν σωμάτων παραβαλλομένους, κοινὴν δὲ τὴν ἐκ τοῦ κατορθῶσαι ὠφέλειαν ἅπασι δώσοντας, ἔτι δὲ κοινοτέραν τὴν βλάβην, εἰ, μὴ πεισθέντων ὑμῶν, σφαλησόμεθα. 2. γίγνεσθε δὲ ἄνδρες οἵουσπερ ὑμᾶς οἵ τε Ἕλληνες ἀξιοῦσι, καὶ τὸ ἡμέτερον δέος βούλεται."

XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς λόγους, ξυμμάχους τε τοὺς Λεσβίους ἐποιήσαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον ἰέναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὡς ποιησόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὁλκοὺς παρεσκεύαζον τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσοντες

or *victoria*, as often in Homer, Hesiod, Pind., and Herodot., and the Tragedians, who also put after it a genit. for a dat. with ἐν, as here. The phrase κράτος ἔχειν τοῦ πολέμου is so rare, that I have found it only here, and in Dio Cass. p. 24, 16.

Ch. XIV. In this chapter we have contained what the Rhetoricians call the ἐπίλογοι, dealing, as the Schol. says, in παροξυσμὸς καὶ παράκλησις ποικίλως δυσωποῦσα, where, by the former expression, understand *incitatio, concitatio, exstimulatio*, which sense the word bears in Heb. x. 24, εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων. By the latter, ποικίλως δυσωποῦσα, is meant, 'influencing so to act by various considerations urged *ad verecundiam*,'—namely, that 'they ought to be ashamed to frustrate the hopes reposed in them by the Greeks, and to fail in respect to the Olympian Jove, whose suppliants they are, by refusing to defend them, and thus giving them up to their enemies:' an inducement this, then, backed by one of *interest*. They are entreated not to give them up to their enemies on *this* ground, that though the risk of the revolt is theirs, the benefits of its success will be common to all Greece, and still more the *injury* arising from its failure.

1. ἴσα καὶ ἱκέται] *æque ac supplices, supplicibus similes;* ἴσα being used adverbially; for ἴσα thus in comparison takes after it a καί. So Aristid. Panath. i. 285, ἴσα καὶ ἀήττητος. Of the words following, μὴ πρόησθε ἡμᾶς, the sense is, 'do not give us up,' 'abandon all care of us:' and so the term is used supra ii. 51, and often in Dio Cass. Of the phrase ἴδιον τὸν κίνδυνον, the examples adduced by Wasse and Duker are any thing but apposite, as applying only to παραβάλλεσθαι, not to παραβ. κίνδυνον, a phrase which I have met with only elsewhere in Onosand. p. 99, κίνδυνον εὐτόλμως παραβαλλόμενοι, though, as parallel to it, we may comp. ἀναῤῥίπτειν κίνδ. at iv. 95. Of εἰ σφαλησόμεθα the sense is, 'if we shall fail of success.' Closely imitated from the present is a sentence in Aristid. iii. 289, C, τὸν μὲν κίνδυνον αὐτοῦ, τὴν δ' ὠφέλειαν κοινὴν ἐποιήσατο.

2. γίγνεσθε δὲ ἄνδρες—βούλεται] An argumentum *ad verecundiam*, intimating that the eyes of all Greece were turned towards Sparta. Render, 'Be, then, men such as the Greeks esteem you, and our fears wish you [to be].' Comp. Dionys. Hal. Ant. p. 169, 22, οὐκ ἂν εἴημεν ἄνδρες οἵους ἡμᾶς προσῆκεν εἶναι.

Ch. XV. 1. καὶ τὴν ἐς τὴν Ἀττικὴν, &c.] Of this harshly transposed sentence, the construction is, (as Poppo and Goeller are agreed,) καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν ὡς ποιησόμενοι, τοῖς τε ξυμμάχοις—ἔφραζον—καὶ αὐτοί, &c. In ὁλκοὺς παρεσκεύαζον, 'prepared machines for the transportation of the ships,' the gen. stands for the accus. with a preposition. These ὁλκοί, as we learn from the Schol. and ancient lexicographers, were wooden machines of a cylindrical form, by which ships were conveyed overland. So in Dio Cass. 1143, 46, we have, ὑπερενεγκὼν τὰ πλοῖα ὁλκοῖς. And in Hor. Od. i. 4, 2, *Trahuntque* siccas *machinæ* carinas. Comp. also Apoll. Rhod. i. 375.

ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν, καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες. 2. καὶ οἱ μὲν προθύμως ταῦτα ἔπρασσον· οἱ δὲ ἄλλοι ξύμμαχοι βραδέως τε ξυνελέγοντο, καὶ ἐν καρποῦ ξυγκομιδῇ ἦσαν καὶ ἀῤῥωστίᾳ τοῦ στρατεύειν. XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζομένους, δηλῶσαι βουλόμενοι ὅτι οὐκ ὀρθῶς ἐγνώκασιν, ἀλλ' οἷοί τέ εἰσι, μὴ κινοῦντες τὸ ἐπὶ Λέσβῳ ναυτικὸν, καὶ τὸ ἀπὸ Πελοποννήσου ἐπιὸν ῥᾳδίως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατὸν, ἐσβάντες αὐτοί τε, πλὴν ἱππέων καὶ πεντακοσιομεδίμνων, καὶ οἱ μέτοικοι· καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες, ἐπίδειξίν τε ἐποιοῦντο καὶ ἀποβάσεις τῆς Πελοποννήσου ᾗ δοκοῖ αὐτοῖς. 2. οἱ δὲ Λακεδαιμόνιοι, ὁρῶντες πολὺν τὸν παράλογον, τά τε ὑπὸ τῶν Λεσβίων ῥηθέντα ἡγοῦντο οὐκ ἀληθῆ, καὶ ἄπορα νομίζοντες, ὡς αὐτοῖς καὶ οἱ ξύμμαχοι ἅμα οὐ

2. ἐν καρποῦ ξυγκομιδῇ ἦσαν] 'were engaged in the gathering in of the crop,' or harvest. So in a passage of Isocr. Arcop., cited by Wasse, we have, εὐκαίρως πρὸς τὴν συγκομιδὴν τῶν καρπῶν: and in another of Xen. Hist., σίτου συγκομιδῆς οὔσης. On the phrase εἶναι ἐν, in this sense, see Matth. Gr. Gr. p. 1140, and compare the Horatian *totus in illis*. Ἐν ἀῤῥωστίᾳ τοῦ στρατεύειν is, as Suid. explains, for ἐν ἀπροθυμίᾳ, 'were in a state of indisposition for campaigning:' a similar figure to that by which we speak of being *sick* of any thing. Comp. Isocr. Panath. τὴν φύσιν εἰδὼς πρὸς τὰς πράξεις ἀῤῥωστέραν. Xen. Œcon. iv. 2, αἱ ψυχαὶ ἀῤ. γίγνονται. The sense, then, is, 'they were sick of warfare for that season, and, accordingly, were slow in attending to the summons for a fresh expedition.'

Ch. XVI. In this chapter are recorded the measures to which the Athenians—rousing a spirit, which, as usual, rose under difficulties,—had recourse in this crisis, and which rendered nugatory all the plans that had been formed for the invasion and subjugation of Attica.

1. διὰ κατάγνωσιν ἀσθενείας σφῶν] Namely, as Arnold explains, by imparting weakness to them, as in viii. 8, καταφρονήσαντες τῶν Ἀθηναίων ἀδυναμίαν. And he justly observes, that σφῶν and τῶν Ἀθηναίων are governed by κατάγνωσιν and καταφρονήσαντες, as the objects of the imputation. So in Xen. Cyr. vi. 1, 20, we have, αὐτὸς δ' ἐμαυτοῦ κατέγνων, μὴ ἂν καρτερῆσαι. Comp. also infra iii. 45.

ἱππέων καὶ πεντακοσιομεδίμνων] On these orders, the first and second of the state, according to the census or rating of their property, see Boeckh, Œcon. of Athens, vol. ii. p. 259. In the words a little after, for vulg. περὶ, (which yields no suitable sense,) I have edited, with Bekk., Goell., and Poppo, from all the best MSS., παρά. Thus, there will be in ἀναγ. a *significatio prægnans*, i. e. 'having weighed, and proceeded:' and παρὰ will signify *to*.

ἐπίδειξίν τε ἐποιοῦντο] 'made a display, or parade.' Of which signification I have adduced many examples from the historians, orators, and other writers.

2. ὁρῶντες πολὺν τὸν παράλογον] 'on seeing matters take a turn so different from what they had expected.' On this idiom see supra i. 78. At ἄπορα νομίζοντες, the sense must be, 'regarding the matter as impracticable.' There is an ellipsis here, which Poppo and Goell. would supply by ῥηθέντα, taken from the preceding, though understood in the accommodated sense, *mandata, imperata*, while Arnold would take ἄπορα *impersonally*, as at ii. 98, ἐπειδὴ ἑτοῖμα ἦν: of which two methods the latter is preferable, (the former involving a harshness quite inadmissible,) but the passage adduced in confirmation of it is of another character to the present. In either case we have a very brief mode of expression; but the present is yet more condensed, there being an ellipsis of εἶναι, and of some words to be supplied from the context, which must here be, 'the matters they had in hand.' Or ἄπορα νομίζ. may stand for ἄπορον εἶναι νομ., as νομίσαντες ἀδύνατα εἶναι stands for νομ. ἀδύνατον εἶναι, at i. 59,—with this difference, that ἀδύνατον may be taken impersonally, as in Plato, Theæt. p. 191, ὁμολογοῦντες

παρῆσαν, καὶ ἠγγέλλοντο καὶ αἱ περὶ τὴν Πελοπόννησον τριάκοντα νῆες τῶν Ἀθηναίων τὴν περιοικίδα αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' οἴκου. 3. ὕστερον δὲ ναυτικὸν παρεσκεύαζον ὅ τι πέμψουσιν ἐς τὴν Λέσβον, καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλῆθος, καὶ ναύαρχον προσέταξαν Ἀλκίδαν, ὃς ἔμελλεν ἐπιπλεύσεσθαι. 4. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσὶν, ἐπειδὴ καὶ ἐκείνους εἶδον. XVII. Καὶ κατὰ τὸν χρόνον τοῦτον, ὃν αἱ νῆες ἔπλεον, ἐν τοῖς πλεῖσται δὴ νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο· παραπλήσιαι δὲ, καὶ ἔτι πλείους, ἀρχομένου τοῦ πολέμου. 2. τήν τε γὰρ Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσον, καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ Ποτίδαιαν καὶ ἐν τοῖς ἄλλοις χωρίοις· ὥστε αἱ πᾶσαι ἅμα ἐγίγνοντο ἐν ἐνὶ θέρει διακόσιαι καὶ πεντήκοντα. 3. καὶ τὰ χρήματα τοῦτο μάλιστα ὑπανάλωσε μετὰ Ποτιδαίας· τήν τε γὰρ Ποτίδαιαν δίδραχμοι ὑπλῖται ἐφρούρουν, (αὐτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς

ἀδύνατα [εἶναι], 'confessing that the thing was impracticable.'

ἠγγέλλοντο—πορθοῦσαι] See Matth. Gr. Gr. § 555, note 2.

3. ἐπήγγελλον—πλῆθος] 'they sent out orders for,' &c., like ἐπέταξαν. So at vii. 17, we have, ἐπ. στρατείαν, as also in Xen. Cyr. iv. 4, 3.

4. ἐπειδὴ καὶ ἐκείνους εἶδον] scil. ἀναχωρήσαντες, to be supplied from ἀνεχώρησαν, before.

Ch. XVII. 1. ἐν τοῖς πλεῖσται δὴ νῆες] The editors have been, not without reason, perplexed with this ἐν τοῖς, which Herm., Bred., Haack, Goell., and Poppo, regard as a formula prefixed to superlatives, and communicating an intensity of sense; referring for examples to other passages of our author, i. 6. iii. 8, and vii. 19. *Here*, however, the superlative has a δὴ intensive after it, and therefore little needs any intensive prefix. Moreover, as Arnold observes, 'if ἐν τοῖς πλεῖσται be even more than the ordinary superlative degree, what shall we say to ἔτι πλείους coming just after it?' I am inclined to agree with him, that the ἐν τοῖς, *added to* the superlative, *qualifies*, instead of strengthening its proper force; that ἐν τοῖς πρῶτον signifies, 'one of the first,' and ἐν τοῖς πρῶτοι, ἐν τοῖς πλεῖστοι, 'some of the first,' 'some of the most numerous.'

Little less formidable than the above is the difficulty connected with the term κάλλει: construing it, as Goell. directs, with ἅμα, a sufficiently good sense arises,—namely, 'were at once effective and handsome.' But this, Poppo thinks, is forbidden by the collocation of the words; since, if ἅμα puts on the *nature* of a preposition, it cannot be separated from its *case*. Hence he would connect it with ἐνεργοὶ, by which the sense will be, 'being withal effective by their handsomeness,' meaning, 'the beautiful symmetry of their forms,' which would not a little contribute to the making them effective. Yet so forced and jejune seems this sense, that it is better to connect ἅμα with ἐγένοντο, as at § 2, in the sense 'at one time,' and suppose that the dative κάλλει stands for σὺν κάλλει, as in a passage of Eurip. Orest. 1460, (Matth.) ἰαχᾷ δόμων θύρετρα—ἐκβαλόντες stands for σὺν ἰαχᾷ. Render, 'at this period, when the ships sailed, there was in their possession one of the largest fleets they ever had at one time of vessels at once effective and handsome,' literally, 'effective together with handsomeness.'

3. ἐφρούρουν] 'guarded or garrisoned the trenches, or walls of circumvallation:' a signification which, though omitted in Steph. Thes., occurs in Thucyd. (as iii. 21, and i. 64.) and Arrian, E. A. i. 7, 14. iv. 3, 10.

δραχμὴν ἐλάμβανε] It is well observed by Mr. Knight, 'The first species of money that was invented by tale, and not by weight, consisted of small *obelisks* of brass or iron, hence called ὄβολοι. Six of these being as many as the hand could conveniently grasp, the words ὄβολος and δραχμὴ (*handful*) continued, after the inventing of counting, to be employed to denote the relative value of two pieces

ἡμέρας,) τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἳ προαπῆλθον· νῆές τε αἱ πᾶσαι τὸν αὐτὸν μισθὸν ἔφερον. 4. τὰ μὲν οὖν χρήματα οὕτως ὑπαναλώθη τὸ πρῶτον, καὶ νῆες τοσαῦται δὴ πλεῖσται ἐπληρώθησαν.

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν, ἐπὶ Μήθυμναν, ὡς προυδιδομένην, ἐστράτευσαν κατὰ γῆν, αὐτοί τε καὶ οἱ ἐπίκουροι· καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προύχώρει ᾗ προσεδέχοντο, ἀπῆλθον ἐπ' Ἀντίσσης καὶ Πύῤῥας καὶ ‡ Ἐρέσου· καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταύταις βεβαιότερα, καὶ τείχη κρατύναντες, διὰ τάχους ἀπῆλθον ἐπ' οἴκου. 2. ἐστράτευσαν δὲ καὶ οἱ Μηθυμναῖοι, ἀναχωρησάντων αὐτῶν, ἐπ' Ἄντισσαν· καὶ ἐκβοηθείας τινὸς γενομένης, πληγέντες ὑπό τε τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων, ἀπέθανόν τε πολλοὶ, καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. 3. οἱ δὲ Ἀθηναῖοι πυνθανόμενοι ταῦτα, τούς τε Μυτιληναίους τῆς γῆς κρατοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς ὄντας εἴργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον Πάχητα τὸν Ἐπικούρου στρατηγὸν, καὶ χιλίους ὁπλίτας ἑαυτῶν. 4. οἱ δὲ, αὐτερέται πλεύσαντες τῶν νεῶν, ἀφικνοῦνται καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἁπλῷ

of money, the one of which was worth six of the other.

ἔφερον] for ἐλάμβανον. Like the Latin *ferre* for *reportare*. The middle form is far more usual. The active is rare, but occurs in Xen. Anab. i. 3, 21, and vii. 6, 6, and Œcon. i. 6. Arrian, E. A. vii. 23, 6. When it is said that the seamen received the same pay as the land-forces, we are not to suppose that they received *two* drachmas a day, but only *one;* for as the soldiers received each two drachmas, one for himself, and the other for his servant, so considering that the seamen had no servants, we must not suppose they received more than a drachma a day. Indeed the pay allowed at Potidæa was in consideration of the service being very distant and expensive to the soldiers; for which reason the pay was extraordinary. It was usually, and continued long afterwards to be, rarely more than a drachma a day, without any further allowance.

4. δὴ πλεῖσται] Meaning 'at the most' when taken in the total.

Ch. XVIII. 1. ὡς προδιδομένην] Pres. for fut., as said of an event which was thought likely soon to happen, was in the course of taking place, since the plan for effecting it was being carried on. Οἱ ἐπίκουροι. Meaning the quota furnished by the other Lesbian cities in alliance with Mitylene. See supra ch. 5 and 6. Οὐ προὐχώρει, scil. ἡ προσβολὴ, which word is *expressed* in Hdian. vii. 9, 1.

Πύῤῥας] The common reading and that of all the MSS. is Πύρας, which is retained by Bekker. But Πύῤῥας, found at ch. 35 in all the MSS., and also occurring in Strabo, Scylax, Ptolemy, and many other writers, has been with reason received by Haack, Poppo, and Goeller. For vulg. Ἐρέσου Bekker and Goeller edit Ἐρέσσου. In so doubtful a case I have thought it better, with Poppo, to retain the common reading, especially since the spelling with the single σ is more likely to have been the original one.

καταστησάμενοι — βεβαιότερα] Supply πράγματα, which word is *expressed* at vi. 55, τὰ τῆς ἀρχῆς πράγματα καθ., and Polyæn. vi. 9, 2, τὴν ἀρχὴν ἀσφαλῶς καταστησάμενος.

2. ἐκβοηθείας] 'a sally.' Πληγέντες, 'being defeated:' a rare signification, but found in Herodot. v. 120, and viii. 130; and Eurip. Rhes. 867, ὑπ' ἐχθρῶν οὐδενὸς πεπλήγμεθα

4. αὐτερέται πλεύσαντες] So Philostr. Imag. p. 781, καὶ αὐτερέται πλέουσι. On the term, see note on i. 10.

ἐν κύκλῳ ἁπλῷ τείχει] 'with a single

τείχει· φρούρια δὲ ἔστιν ᾗ ἐπὶ τῶν καρτερῶν ἐγκατῳκοδόμηται. 5. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἴργετο, καὶ ὁ χειμὼν ἤρχετο γίγνεσθαι. XIX Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν πολιορκίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον ἐσφορὰν διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους ἀργυρολόγους ναῦς δώδεκα, καὶ Λυσικλέα πέμπτον αὐτὸν στρατηγόν. 2. ὁ δὲ ἄλλα τε ἠργυρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβὰς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναιτῶν, αὐτός τε διαφθείρεται, καὶ τῆς ἄλλης στρατιᾶς πολλοί.

XX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταιῆς, (ἔτι γὰρ ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν,) ἐπειδὴ τῷ τε σίτῳ ἐπιλιπόντι ἐπιέζοντο, καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἐλπὶς ἦν τιμωρίας, οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλεύουσιν αὐτοί τε καὶ Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τείχη τῶν πολεμίων, ἢν δύνωνται βιάσασθαι, ἐσηγησαμένου τὴν πεῖραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς μάντεως καὶ

wall,' namely, of circumvallation only, not of contravallation likewise. Poppo places the ἐν between brackets, because Thucyd. does not elsewhere use ἐν in this phrase. I could, however, adduce numerous examples of ἐν κύκλῳ from the ancient Attic writers, and those in after-times who imitated them. Indeed I grant that ἐν κύκλῳ and κύκλῳ are used without distinction, and that the former occurs also infra iii. 74.

ἔστιν ᾗ] All the editors retain the common reading ἔστιν οἳ. But as that is scarcely consistent with propriety of language, I have adopted ᾗ from five MSS. as agreeable thereto, and supported by the usage of Thucyd. elsewhere, and of the best of the ancient Attic writers, especially as I can prove that it was read by Dio Cass. Indeed it may be questioned whether any unexceptionable example can be adduced of ἔστιν οἵ, in the sense here required: and consequently we are not allowed to suppose, with Arnold, that ἔστι is only a correction. Bekker has in his second edition received ᾗ.

τῶν καρτερῶν] 'strong and commanding positions.' Ἐγκατῳκοδόμηται, 'were built-in,' viz. the wall. The term is rare, and I know no other example except in Plut. Lycurg. c. 9. This use is, however, imitated by Hirtius de Bell. Gall. viii. 9, *inædificari loriculam*. Here Bekker and Goeller with reason object to the use of the perfect tense, which cannot, they think, be tolerated: and they would read ἐγκατῳκοδομήθη.

Ch. XIX. 1. ἐσφοράν] This term was one applied to the *contributions of the citizens*, φόρος to that of the allies. See more in Wachsmuth's Antiq. ii. 1, p. 136.

2. ἠργυρολόγει καὶ περιέπλει] Meaning, 'levied contributions, as he was cruising both on other places and,' &c.

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τείχει· φρούρια δὲ ἔστιν ᾗ ἐπὶ τῶν καρτερῶν ἐγκατῳκοδόμηται. 5. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἴργετο, καὶ ὁ χειμὼν ἤρχετο γίγνεσθαι. XIX Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν πολιορκίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον ἐσφορὰν διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους ἀργυρολόγους ναῦς δώδεκα, καὶ Λυσικλέα πέμπτον αὐτὸν στρατηγόν. 2. ὁ δὲ ἄλλα τε ἠργυρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβὰς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναιτῶν, αὐτός τε διαφθείρεται, καὶ τῆς ἄλλης στρατιᾶς πολλοί.

XX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταιῆς, (ἔτι γὰρ ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν,) ἐπειδὴ τῷ τε σίτῳ ἐπιλιπόντι ἐπιέζοντο, καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἐλπὶς ἦν τιμωρίας, οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλεύουσιν αὐτοί τε καὶ Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τείχη τῶν πολεμίων, ἢν δύνωνται βιάσασθαι, ἐσηγησαμένου τὴν πεῖραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς μάντεως καὶ

wall,' namely, of circumvallation only, not of contravallation likewise. Poppo places the *ἐν* between brackets, because Thucyd. does not elsewhere use *ἐν* in this phrase. I could, however, adduce numerous examples of *ἐν κύκλῳ* from the ancient Attic writers, and those in after-times who imitated them. Indeed I grant that *ἐν κύκλῳ* and *κύκλῳ* are used without distinction, and that the former occurs also infra iii. 74.

ἔστιν ᾗ] All the editors retain the common reading *ἔστιν οἳ*. But as that is scarcely consistent with propriety of language, I have adopted *ᾗ* from five MSS. as agreeable thereto, and supported by the usage of Thucyd. elsewhere, and of the best of the ancient Attic writers, especially as I can prove that it was read by Dio Cass. Indeed it may be questioned whether any unexceptionable example can be adduced of *ἔστιν οἳ*, in the sense here required: and consequently we are not allowed to suppose, with Arnold, that *ἔστι* is only a correction. Bekker has in his second edition received *ᾗ*.

τῶν καρτερῶν] 'strong and commanding positions.' *Ἐγκατῳκοδόμηται*, 'were built in,' viz. the wall. The term is rare, and I know no other example except in Plut. Lycurg. c. 9. This use is, however, imitated by Hirtius de Bell. Gall. viii. 9, *inædificari loriculam*. Here Bekker and Goeller with reason object to the use of the perfect tense, which cannot, they think, be tolerated: and they would read *ἐγκατῳκοδομήθη*.

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οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ πολλάκις ἀριθμοῦντες, καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ ῥᾳδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους. 5. τὴν μὲν οὖν ξυμμέτρησιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ μέτρον. XXI. Τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιόνδε τῇ οἰκοδομήσει. 2. εἶχε μὲν δύο τοὺς περιβόλους, πρός τε Πλαταιῶν, καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι· διεῖχον δὲ οἱ περίβολοι ἑκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. 3. τὸ οὖν μεταξὺ τοῦτο, οἱ ἑκκαίδεκα πόδες, τοῖς φύλαξιν οἰκήματα διανενεμημένα ᾠκοδόμητο, καὶ ἦν ξυνεχῆ, ὥστε ἓν φαίνεσθαι τεῖχος παχύ, ἐπάλξεις

each one for himself.' He truly remarks, that 'just after, where this sense does *not* exist, the *active* ἀριθμοῦντες is used.' Poppo, indeed, affirms that this idiom is not found in the compounds ἀπαριθμ., διαριθμ., ἐξαριθμ. But I cannot find one where a *middle* sense may not be perceived. Thus very discernible is it in a passage of Chrysost., cited in Steph. Thes. 2314, εἴ τις πάντας ἐξαριθμεῖσθαι βούλοιτο. In Lucian, vol. ii. p. 453, δεομένων δ' ὅ τι φρονοίην ἀποφήνασθαι δι' ὀλίγου τοὺς ἑκατέρου λόγους ἀριθμησάμενος, the middle force may not be so obvious, but it is perceptible; though, unless the two ideas of *reckoning up* and *weighing* be there confounded, (which, in so perspicuous a writer as Lucian, were too harsh,) I should have no hesitation in supposing the true reading there to be σταθμησάμενος, *sibi perpensâ utriusque oratione*. And so in Herodot. ii. 150, we have, τοιούτῳ σταθμησάμενον πρήγματι.

ἐς ὃ ἐβούλοντο] Poppo, after rejecting the interpretation proposed by Kistem. and Arnold, and that by Dukas, acquiesces in the rendering adopted in my Translation, 'whereto they designed:' a brief form of expression for 'the object to which they wished to go.' The ellipsis of a verb of motion in the inf., after verbs expressive of *wish* or *inclination*, is of frequent occurrence. So in a passage of St. John, xxi. 18, we have, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις scil. ἔ̈ναι. Hence here we may render, 'whereunto they wished [to go].' Similarly in Aristoph. Ran. 1312, ἐς τὸ βαλανεῖον βούλομαι: in which passage the idea of motion is implied in the *preposition;* and accordingly a *verb* of motion is to be supplied.

5. τὴν ξυμμέτρησιν τῶν κλιμάκων] 'the exact measure which, in just proportion, the ladders ought to bear.' By the next words, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ μέτρον, it is intimated *how* that measure was obtained,—namely, by conjecture, from the thickness of the bricks employed; πλίνθου standing, by a frequent idiom, found supra ii. 4, for πλίνθων. Hence we may infer, as Weisse thinks we may, from Xen. An. vii. 8, 14, that there was a certain measure of thickness for bricks in Greece. At any rate the thickness would scarcely differ in districts so near together as Bœotia and Platæa. Not to say that the besieged might learn that thickness by getting possession of a single brick, or even a part of one.

Ch. XXI. 2. εἶχε μὲν δύο τοὺς περιβόλους] Meaning the two walls, one of circumvallation, against the besieged; the other of contravallation, against any enemies' force that might attack the besiegers' line. Similarly in Livy, v. 4, we have, 'Ita muniebant, ut ancipitia munimenta essent: alia in urbem et contra oppidanorum eruptiones versa; aliis frons in Etruriam spectans auxiliis, si quâ fortè inde venirent, obstruebatur.' Πρὸς with a genit. bears the sense 'opposed to,' *versus*.

3. τὸ οὖν μεταξὺ—ᾠκοδόμητο] The best mode of adjusting the construction of this irregularly worded sentence is to suppose, with Poppo and Goeller, that τὸ μεταξὺ is a subst. in the nomin. meaning 'the interval,' and that the words οἱ ἑκκαίδεκα πόδες are in apposition with it; (by an idiom, on which see Matth. Gr. Gr. § 4, 28.) though, according to received usage, we should rather have expected τὸ μεταξὺ ἑκκ. ποδῶν. Οἰκήματα ᾠκοδόμητο stands for οἰκήματα [ὡς] ᾠκοδ. A similarly worded passage is found in Appian, t. ii. 667, 10, Schw. τὸ δὲ μέσον τῶν λόφων, τὰ ὀκτὼ στάδια, δίοδος ἦν, and also another (noticed by Arnold) in Herodot. i. 180, τὸ δὲ ἀπὸ τούτου, αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ, αἱμασιὴ πλίνθων ὀπτέων παρατείνει.

ὥστε ἓν φαίνεσθαι τεῖχος παχύ] Imitated from this is the expression in Dio

ἔχον ἀμφοτέρωθεν. 4. διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει, διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ, καὶ οἱ αὐτοὶ καὶ ἐς τὸ ἔξω· ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διῆσαν. 5. τὰς οὖν νύκτας, ὁπότε χειμὼν εἴη νοτερὸς, τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων, ὄντων δι' ὀλίγου καὶ ἄνωθεν στεγανῶν, τὴν φυλακὴν ἐποιοῦντο. 6. τὸ μὲν οὖν τεῖχος, ᾧ περιεφρουροῦντο οἱ Πλαταιῆς, τοιοῦτον ἦν. XXII. Οἱ δ', ἐπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα ἀσέληνον, ἐξῆσαν· ἡγοῦντο δὲ οἵπερ καὶ τῆς πείρας αἴτιοι ἦσαν. 2. καὶ πρῶτον μὲν τὴν τάφρον διέβησαν ἣ περιεῖχεν αὐτούς, ἔπειτα προσέμιξαν τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ τῷ ἐκ τοῦ προσιέναι αὐτοὺς ἀντιπαταγοῦντος τοῦ ἀνέμου, οὐ κατακουσάντων· ἅμα δὲ καὶ διέχοντες πολὺ ἦσαν, ὅπως τὰ ὅπλα

Cass. apud Xiph. p. 1251, 68, ὥστε καὶ ἓν τεῖχος παχὺ τὸ πᾶν εἶναι δοκεῖν.

4. διὰ δέκα ἐπάλξεων] The διὰ here denotes 'distance through.' Render, 'at the distance of every ten battlements.' By the same idiom (on which see Matth. Gr. § 580, ε.) we have, in a passage of Strabo, cited by Steph. Thes., διὰ δώδεκα πηχῶν. With καὶ οἱ αὐτοὶ, a little after, compare the Latin use of *idem* with *que*.

ἐς τὸ ἔξω] Poppo cancels the ἐς, from most of the MSS. But the omission involves so much harshness, that it seems more probable that several of the *scribes* should omit the ἐς by *carelessness*, than that the *author* should omit what can scarcely be dispensed with. I have, therefore, with Bekker and Goeller, retained it.

5. ὁπότε χειμὼν εἴη νοτερὸς] χειμὼν, from χέω, 'to pour forth,' signifies properly an *outpouring*, (or what is vulgarly called a *downfal*,) whether of rain, or snow, or hail. And so in Quint. Curt. iii. fin. we have, 'procella subitò nivem *effuderat*.' And in Herodot. i. 87, χειμῶνα καταῤῥαγῆναι καὶ ὗσαι, &c. Hom. Il. iii. 4, ἐπεὶ χειμῶνα φύγον καὶ ὄμβρον: meaning, by hend., 'an outpouring of rain.' So in Is. iv. 6, 'and there shall be a tabernacle for a place of refuge, and for a covert from *storm* and from *rain*,' where by '*storm* and *rain*' understand 'a storm of rain,' *procella* being, as defined by Isidor. ad Serv., *vis venti cum pluviâ*. Here, however, as occasionally elsewhere, χειμὼν denotes what we call 'foul weather;' so Matth. xvi. 3, σήμερον χειμών, as opposed to εὐδία ἔσται. Pind. Isth. vii. 53, εὐδίαν ἐκ χειμῶνος. Acts xxvii. 20; and also that, as it were, *paroxysm* thereof, which issues in a *storm* of rain or snow driven by the wind. So Hom. Od. xiv. 522, ὅτε τις χειμὼν ἔκπαγλος ὄροιτο. And this latter may be the sense here; and if so, there will be no pleonasm; νοτερὸς *determining* the sense of χειμὼν to be a *storm of rain*, (and what Thucydides might similarly have denoted by χειμὼν καὶ νότος, but perhaps that would have been too poetical); for it might have been a storm of *snow and hail*. In this sense of χειμὼν ('storm,' corresponding to that of *procella* in Latin) there is implied the idea of *wind* as well as *rain;* and so, a little further on, the night is described as 'stormy with wind and rain,' χειμέριον ὕδατι καὶ ἀνέμῳ.

For ἀπέλειπον, a little after, eight of the best MSS. have ἀπέλιπον. But the common reading is required by propriety; the sense being *relinquebant*, 'they used to leave.' From certain passages, as Pausan. iv. 20, 3. Polyæn. Strat. 740, and Livy, xxiv. 46, it appears to have been not unusual, at such times, for the sentinels to leave the battlements, and take shelter in the towers. And indeed it was on this *custom* that the adventurers mainly depended for success. Of δι' ὀλίγου the sense is, 'at a short distance,' as in Eurip. Phœn. 1114.

Ch. XXII. 1. τηρήσαντες νύκτα χειμέριον, &c.] 'having seized the opportunity of,' &c, nearly equiv. to φυλάξαντες, 'having watched' or 'waited for.' This passage of our author has been frequently imitated by the later Greek writers. See the citations in my Transl.

μὴ κρουόμενα πρὸς ἄλληλα αἴσθησιν παρέχοι. 3. ἦσαν δὲ εὐσταλεῖς τε τῇ ὁπλίσει, καὶ τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι,

3. *εὐσταλεῖς τῇ ὁπλίσει*] Equivalent, as the Scholiast observes, to *κούφην ὅπλισιν περιβεβλημένοι*. Of this expression, which is rare, I have noted an example in Jos. Ant. iv. 5, 2, *διὰ τὴν ὅπλισιν εὐσταλῆ κουφοί*. And similarly in Æschyl. Pers. 800, we have *εὐσταλῆ στόλον*. The *εὐ* in this word is used as in *εὔζωνος*.

The next words, *καὶ τὸν ἀριστερὸν πόδα*, follow up the idea here, and are meant to show that the adventurers were also as lightly equipped about the *feet* as possible. The obscurity here complained of is in a great measure imaginary; but, as far as it exists, is occasioned by extreme brevity. The true gist of the question is, I would observe, at once suggested by the words of the Schol., *ὑπεδέδεντο τὸν μὲν ἕνα τῶν ποδῶν δι' ἀσφάλειαν, τὸν δὲ ἕτερον γυμνὸν εἶχον διὰ κουφότητα*: the full sense intended by our author being this,—that, as a further proof of the lightness of their equipment, 'they were shod on one foot *only*, the left, for security against the mire [while the right was left bare and unshod, for lightness].' Now it was not uncommon among the Grecian soldiery for one foot alone to be shod, while the other was left bare, to promote lightness of motion. So in Eurip. Med. frag. 6, we have, *οἱ δὲ Θεστίου Κόροι τὸ λαιὸν ἴχνος ἀνάρβυλοι ποδὸς — Τὸν δ' ἐν πεδίλοις, ὡς ἐλαφρίζον γόνυ Ἔχοιεν· ὃς δὴ πᾶσιν Αἰτωλοῖς νόμος*: for so I would point that passage; the words *ὡς ἐλαφρίζον γόνυ ἔχοιεν* certainly referring to *τὸ λαιὸν ἴχνος ἀνάρβυλοι ποδὸς*, by which the words *τὸν δ' ἐν πεδίλοις* will be, in some measure, parenthetical. By the *τὸν δ'* must be meant, 'the other foot;' though thus to supply *πόδα* involves so harsh an ellipsis, that, as *ἴχνος* a little before preceded, I suspect that Euripides wrote *τὸ δ'*. Again, in Lycoph. Cassand. 1310, (on the subject of Jason,) we have, *Ταγῷ* (*duci*) *μονοκρήπιδι κλέψοντας νάκην*. Needless is it to adduce further examples, since the fact is fully attested by the figures found on ancient monuments, chiefly vases, and especially those of the Etrusci, who were of Pelasgic origin.

Thus the *left* foot was, it seems, generally the one shod, and the right allowed to go bare. So Livy, ix. 40, of the Samnites, 'et *sinistrum crus* ocreâ tectum;' and in Juv. Sat. vi. 256, we have, 'crurisque *sinistri* Dimidium tegmen.' Sometimes, however, the *right* foot was shod, and the left suffered to remain bare, as appears from the passage of Euripides above cited. And so in a passage of Virg. Æn. vii. 689, (evidently written in imitation of that of Eurip.) we have, '*vestigia* nuda *sinistri* Instituere pedis, crudus tegit altera pero.' But from Aristotle, in a fragment of his lost *second* book of Poetics preserved in Macrob. Saturn. v. 18, it is plain that the custom in Greece, in his age, was to have the left foot shod, and the right bare; which custom Aristotle thinks founded in nature and propriety; *δεῖ γὰρ οἶμαι τὸν ἡγούμενον ἔχειν ἐλαφρὸν, ἀλλ' οὐ τὸν ἐμμένοντα*, where by *τὸν ἐμμένοντα* is certainly to be understood the *left* foot, that being, as Wasse has observed, 'the one on which the soldier principally *rests*, using it as a centre on which the whole body may be turned about as on a pivot;' and consequently *τὸν ἡγούμενον* must mean the *right* foot, which is with reason called the *leading* one, as being, in the words of Heyne, 'anterior et prægrediens,' and which accordingly ought to be 'nudus et expeditus.' Yet with all due deference to the authority of the Stagirite, we may think that he is so far wrong, in the *reason* which he gives for the above, namely, from *nature* and *propriety*. It is rather on the *custom* obtaining in any nation that such a usage must depend; since it is but custom on which the distinctive meaning of even the terms *right* and *left* is founded. Thus, as observes Horne Tooke, (Div. of Purley,) 'the people in Melinda, a great and civilized nation in Africa, are described by De Gama as being all *left-handed*,' i. e. speaking with reference to European custom; for otherwise, as observes Tooke, 'they were as right-handed as the Portuguese, using that hand in preference which was directed by *custom*.' The only difficulty that rests on the interpretation of the present passage is, how to get out so much meaning from so few words. The best way to account for the omission of words which seem so necessary to the sense is, to suppose that our author meant the *μόνον* to be highly emphatic,—the right foot *alone* shod, implying that the other was left bare: an emphasis, I find, perceived by Dr. Arnold, who, however, in inferring from this that our author means to say that 'every man had his right foot

ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν. 4. κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς ἐπάλξεις, εἰδότες ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ τὰς κλίμακας φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον,—ὧν ἡγεῖτο Ἀμμέας ὁ Κοροίβου, καὶ πρῶτος ἀνέβη,—μετὰ δὲ αὐτὸν οἱ ἑπόμενοι, ἓξ ἐφ' ἑκάτερον τῶν πύργων, ἀνέβαινον· ἔπειτα ψιλοὶ ἄλλοι μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιν τὰς ἀσπίδας ἔφερον, ὅπως ἐκεῖνοι ῥᾷον προσβαίνοιεν, καὶ ἔμελλον δώσειν ὁπότε πρὸς τοῖς πολεμίοις εἴησαν. 5. ὡς δὲ ἄνω πλείους ἐγένοντο, ἤσθοντο οἱ ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ τις τῶν Πλαταιῶν, ἀντιλαμβανόμενος, ἀπὸ τῶν ἐπάλξεων κεραμίδα, ἣ πεσοῦσα ψόφον ἐποίησε· καὶ αὐτίκα βοὴ ἦν· τὸ δὲ

bare, that he might be less liable to slip in the mud;' or, in other words, he has only his left, or weaker leg, shod, the other being prepared to meet the exigency of the case,—*increases* the difficulty unnecessarily, and indeed quite reverses the order of things. The left leg is *not* weaker than the right; and it was shod, not to *strengthen* it, but to obtain a *surer footing* amidst the mire; while the right was left unshod, for *lightness*, (to which purpose we may appeal to the above words of Eurip., *ὡς ἐλαφρίζον γόνυ ἔχοιεν*,) and as being the leading one in exploring one's way in the dark, and, if left bare, serving to feel it out, and in various ways precede and prepare the way for the rest of the limbs.

4. *κατὰ μεταπύργιον*] 'at one of the spaces between the turrets,' called, in military phraseology, *the curtain*. The term *εἰδότες* must not be pressed on, since it can only denote the full persuasion of a thing arising from high probability,—as was now the case. *Καὶ προσέθεσαν*, 'and they placed them,' for *οἱ προσ*.

5. *ἀντιλαμβανόμενος*] scil. *τῆς κεραμίδος*, 'while laying hold of it, to aid him in his ascent.' Thus *κερ.* may be supposed to have been one of the coping-stones. So in Eurip. Phœn. 1174, we have, *λαᾶν ἐμβαλὼν κάρᾳ Ἁμαξοπληθῆ, γεῖσ' ἐπάλξεων ἄπο*, where by *γεῖσ'* (plur. for sing., as at v. 1187, and Orest. 1570, 1560,) is denoted the coping of the battlements, called *tecta* by Virg. Æn. ix. 558, ('altaque certat Prendere *tecta* manu,') as being the roofing thereof.

ψόφον ἐποίησε· καὶ αὐτίκα βοὴ ἦν] Poppo, from several of the best MSS., has edited *ψόφον ἐποίησε καὶ αὐτίκα βοήν*: but without reason; for besides that the sense thus arising is, to say the least, tame and forced, the reading in question has nothing to support it in the *usus loquendi*; for where do we find such a phrase as *βοὴν ποιεῖν*, especially in the sense to *lead to* or *occasion* a shout? By this change, moreover, there is at once destroyed all the beauty of the passage; which, as in several other parts of this narrative, is highly *graphic*; the difference in the two cases being that of painting a scene as compared with that of stating a fact. A similar beauty and pathos, arising from the same cause, the *highly descriptive*, may be seen in the following passage of the Tam o' Shanter of Robert Burns:

'Till first ae caper, syne anither,
Tam tint his reason a' thegither,
And roars out, Weel done, Cutty-sark!
And in an instant a' *was dark*.'

Where the transition from stating a fact in 'Tam lost his reason,' to painting a scene, is made at the words, 'and roars out,' &c. Had Burns written, 'and in an instant all is dark,' it would have increased the graphic, though, I apprehend, diminished the force of the pathos; for the effect is far more impressive, inasmuch as the transition from the brilliant light whereby 'Kirk Alloway seemed in a blaze,' to darkness that might be felt, is strongly marked by the change of tense from the present to the imperf.; by which, too, more of *reality* is imparted to the picture, from its suggesting the idea of something that *has* positively *taken place*.

Bekker and Goeller, in editing, for *ψόφον, δοῦπον*, from one MS., have acted contrary to every principle of criticism; for the latter reading, especially from its being found only in *one* MS., may justly be supposed a mere gloss. No change is necessary; for *ψόφος* signifies generally *strepitus*, any *noise*, of whatever kind or degree; and it is often so used as to imply

στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ᾔδει ὅ τι ἦν τὸ δεινόν, σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος· καὶ ἅμα οἱ ἐν τῇ πόλει τῶν Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες προσέβαλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοὔμπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἥκιστα πρὸς αὐτοὺς τὸν νοῦν ἔχοιεν. 6. ἐθορυβοῦντο μὲν οὖν, κατὰ χώραν μένοντες, βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς ἑαυτῶν φυλακῆς, ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. 7. καὶ οἱ τριακόσιοι αὐτῶν, οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐχώρουν ‡ἔξω τοῦ τείχους πρὸς τὴν βοήν· φρυκτοί τε ἤροντο ἐς τὰς Θήβας πολέμιοι. 8. παρανῖσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλούς, πρότερον παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφῆ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ᾖ, καὶ μὴ βοηθοῖεν,—ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι ἢ τὸ ὄν,—πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν, καὶ τοῦ ἀσφαλοῦς ἀντι-

great noise. Indeed it is defined by Suidas as the *crash* produced by the violent concurrence of two hard bodies. And moreover it is plain from certain passages, evidently imitated from the present, in Dio Cass. p. 348, 47, and 392, 73, that he had ψόφον in his copy. Hence I have, with Poppo, retained that reading.

οὐκ ᾔδει ὅ τι ἦν τὸ δεινὸν] 'knew not what the danger (or, as we should say, the *matter*) was.' So we have, just after, εἰκάσαι τὸ γιγνόμενον, 'to conjecture what was taking place.' The words just after, καὶ ἅμα οἱ ἐν τῇ πόλει, &c. are meant to *account* for the confusion and consequent inactivity of the great body of the troops; no one knowing what had happened, and their attention being drawn off from the quarter in which the attempt was made, by a *demonstration* of attack in the opposite quarter. In their perturbation and ignorance of what was the matter, they remained, indeed, at their post, but never ventured to move in any direction.

ἐκ τοὔμπαλιν ἢ—ὑπερέβαινον] 'on the contrary side to that at which the men had scaled the wall.' For vulg. ᾗ, I have, with the recent editors, adopted the reading of some MSS., ἢ: for while I know not a single example of ἔμπαλιν thus used with ᾗ, not a few are to be found of the phrase with ἤ: e. g. Herodot. ix. 56, τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι ἤισαν. Lucian, i. 677, ἔμπαλιν ἢ σὺ ἤλπισας, and iii. 249, ἔμπαλιν ἢ οἱ πρόγονοι ἡμῶν. Of τὸν νοῦν ἔχοιεν the sense is, 'should give them attention.'

7. οἱ τριακόσιοι αὐτῶν, οἷς ἐτέτακτο] The art. here, as Arnold and Poppo well observe, has reference to what *follows*, being explained by the subsequent relative enunciation, meaning '*the* three hundred who were appointed to give aid wherever it might be needed.' Sometimes, though very rarely, this subsequent explanation by a relative enunciation is dispensed with,—namely, when the thing is supposed to be too well known to require explanation. So in John xviii. 3, we have, τὴν σπεῖραν, where, as here, we are to understand a *corps de garde*, or piquet-guard.

ἐχώρουν ἔξω τοῦ τείχους πρὸς τὴν βοήν] Several of the best MSS., for ἔξω, have ἔξωθεν, which has been edited by Haack; while Poppo, Bekker, and Goeller retain the common reading, and on just grounds; especially as ἔξωθεν has every appearance of being a mere gloss, or alteration, — though quite unnecessary; for when it is said that 'they marched out of, or outside of, the wall to the place whence the noise proceeded,' it is certainly implied that they took their course on the outside of the walls; otherwise why should they have gone out? In short, we have here a brief form of expression for ἐχώρουν ἔξω τοῦ τείχους καὶ παρεβοήθουν πρὸς τὴν βοήν, or ἐξῆλθον πρὸς τὴν βοήν: the word ἔξω being often used with verbs of motion.

φρυκτοὶ — πολέμιοι] 'war-lights,' used as signals, on which see my note in Transl.

8. παρανῖσχον] 'brought by the side of the other;' namely, so as to interfere with and counteract the signals, thus making them unintelligible. Καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιντο, 'and should have reached a place of security.'

λάβοιντο. XXIII. Οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὡς οἱ πρῶτοι αὐτῶν ἀναβεβήκεσαν, καὶ τοῦ πύργου ἑκατέρου τοὺς φύλακας διαφθείραντες ἐκεκρατήκεσαν, τάς τε διόδους τῶν πύργων ἐνστάντες αὐτοὶ ἐφύλασσον, μηδένα δι' αὐτῶν ἐπιβοηθεῖν, καὶ κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις, καὶ ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπὸ τῶν πύργων τοὺς ἐπιβοηθοῦντας καὶ κάτωθεν καὶ ἄνωθεν εἶργον βάλλοντες, οἱ δ' ἐν τούτῳ, οἱ πλείους, πολλὰς προσθέντες κλίμακας ἅμα, καὶ τὰς ἐπάλξεις ἀπώσαντες, διὰ τοῦ μεταπυργίου ὑπερέβαινον. 2. ὁ δὲ διακομιζόμενος ἀεὶ ἵστατο ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντιζον, εἴ τις παραβοηθῶν παρὰ τὸ τεῖχος κωλυτὴς γίγνοιτο τῆς διαβάσεως. 3. ἐπεὶ δὲ πάντες διεπεπεραίωντο οἱ ἀπὸ τῶν πύργων, χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες ἐχώρουν ἐπὶ τὴν τάφρον· καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμπάδας ἔχοντες. 4. οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἐώρων μᾶλλον ἐκ τοῦ σκότους, ἑστῶτες ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνά, αὐτοὶ δὲ, ἐν τῷ ἀφανεῖ ὄντες, ἧσσον διὰ

CH. XXIII. 1. οἱ δ' ὑπερβαίνοντες—ὑπερέβαινον] 'Ita hæc verba jungenda sunt, οἱ δ' ὑπερβαίνοντες — ἐφύλασσον — οἱ μὲν—εἶργον—οἱ δ'—οἱ πλείους—ὑπερέβαινον· ubi expectes quidem, τῶν δ' ὑπερβαινόντων τῶν Πλαταιέων οἱ πρῶτοι ἐν τούτῳ, ὡς ἀναβεβήκεσαν—οἱ μὲν, οἱ δέ. Sed sæpe, ubi res quædam et tota et per partes suas significatur, totum illud eodem casu, quo partes, profertur.' (Goeller.)

τὰς διόδους] 'the door-ways' in the lower part of the turrets. Comp. Liban. Or. Par. Jul. § 120, τὰς θύρας τῶν πύργων καταλαβόντες, and Virg. Æn. ii. 803, 'Danaique obsessa tenebant *Limina portarum*.' Of ἐνστάντες the sense is, 'standing in,' meaning 'posted at,' as in Zosim. iv. 40. Ἐπαναβιβάσαντες, 'and having placed thereon.' Of this rare term I have noted another example in Dio Cass. 626, 28. Of the words, a little after, καὶ κάτωθεν καὶ ἄνωθεν, the meaning is, as Haack, Poppo, and Arnold are agreed, — 'from the δίοδος, or passage which was carried through the turrets, and from the summit of them,' whither some of the Platæans had mounted by ladders. Ἀπώσαντες, 'having pushed away, or thrust down.'

2. ὁ δὲ διακομιζόμενος—τάφρου] 'each, as he passed over, regularly halted at the bank, or (outer) brink, of the ditch, called by us the counter-scarp;' for such is the sense of χείλους. So in Arrian, Ind. xiii. we have, αὐτοὶ δὲ ἐπὶ τῷ χώματι τοῦ ἐπὶ τοῦ χείλεος τοῦ ἔξω τῆς τάφρου.

παρὰ τὸ τεῖχος] 'by aid at the wall,' namely, that which was adjacent to either of the turrets. In κωλυτὴς γίγνοιτο τῆς διαβάσεως we have a Thucydidean phrase for κωλύοι τὴν διάβασιν.

3. οἱ ἀπὸ τῶν πύργων] Meaning, 'those posted at the turrets, and who had to descend from them.' I have pointed off the words χαλεπῶς οἱ τελευταῖοι, because they contain a parenthetical remark, serving to intimate that 'those of the number who came last made their way with difficulty:' not, indeed, as Thirlwall says, 'because the ditch was deep and the water high,' (for it was no higher than before,) but because those who came *last* had no force to keep the enemy at bay or defend their passage, as had those who went *before*; but as soon as they stirred from the δίοδοι, they would have the enemy at their backs, ready to cut them down or push them from the battlements. By αὐτοῖς are meant the twelve mentioned at ch. 22, who had been posted at the extreme turrets either way. The piquets, as being night-guards, are accordingly described as carrying *lamps*. So in St. John, xviii. 3, we have, λαβὼν τὴν σπεῖραν — μετὰ φανῶν καὶ λαμπάδων. To the present passage there is an evident allusion in Themist. 283, C; and hence is illustrated a passage in Xen. Anab. vii. 4, 18.

4. ἐς τὰ γυμνὰ] scil. μέρη, meaning the left side, unguarded by the shield; a sense confirmed by various examples adduced by

τὰς λαμπάδας καθεωρῶντο· ὥστε φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἢ βορέου ὑδατώδης μᾶλλον· καὶ ἡ νὺξ τοιούτῳ ἀνέμῳ ‡ὑπονειφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερέχοντες ἐπεραιώθησαν. 5. ἐγένετο δὲ καὶ ἡ διαφευξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος. XXIV. Ὁρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς, ἐχώρουν ἀθρόοι τὴν ἐς Θήβας φέρουσαν ὁδόν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκράτους ἡρῷον, νομίζοντες ἥκιστα σφᾶς ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι, τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἑώρων τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλὰς, τὴν ἐπ' Ἀθηνῶν φέρουσαν, μετὰ λαμπάδων διώκοντας. 2. καὶ ἐπὶ μὲν ἓξ ἢ ἑπτὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ᾖεσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδὸν, ἐς Ἐρύθρας καὶ Ὑσιὰς, καὶ λαβόμενοι τῶν ὀρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἳ ἀπετράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἷς δ' ἐπὶ τῇ ἔξω τάφρῳ τοξότης ἐλήφθη. 3. οἱ μὲν οὖν Πελοποννήσιοι κατὰ χώραν ἐγένοντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς, τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν δὲ ἀποτρα-

me in Transl. Βιαίως, 'difficultly;' for their rearmost were hard-pressed by the piquet-guard. So supra i. 63, we have, παρῆλθε χαλεπῶς. With ἐπεπήγει, 'had formed itself,' compare Æschyl. Pers. 507, κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾷ, and Eurip. Rhes. 441, φυσήματα Κρυσταλλόπηκτα. Athen. p. 42. Plut. Lucull. 32.

ἀλλ' οἷος ἀπηλιώτου ἢ βορέου ὑδατώδης μᾶλλον] The best mode of encountering the difficulty here complained of is, with the Schol., Pop., and Arn., to assign to ἀλλ' ὑδατώδης μᾶλλον the sense 'but rather watery;' such as is usually the case when the wind is at east (or E.S.E.) rather than north. For vulg. ὑπονιφομένη, I have, with Bekker, Goeller, and Poppo, edited ὑπονειφομένη; such being here, and in another passage infra iv. 103, found in most of the best MSS.: though, indeed, from the term νίφω and its compounds occurring in Herodot. and the dramatic writers, I would not positively pronounce that the above is the true reading. Of more importance, however, is it to advert to the peculiar phrase ἡ νὺξ ὑπονειφομένη. Now ὑπονείφεσθαι is elsewhere used of *things*, and sometimes of *persons*, who are, if we may use the expression, *be-snowed*; as in the instance of χιονίζεσθαι and ὕεσθαι. But in the application of the term to what is not properly a substance, we have a use, I apprehend, no where else to be found, and which may seem to savour of poetic, or even lyric, boldness; though probably arising simply from an aim at brevity.

μόλις ὑπερέχοντες] 'having scarcely their heads above water.' So Lucian, ii. 107, ὑπερέχοντες τῶν κυμάτων. Herodot. ὑπερέχ. τοῦ ὕδατος.

Ch. XXIV. 1. τὸ τοῦ Ἀνδροκράτους ἡρῷον] 'the chapel or fane of the hero Androcrates;' a celebrated Platæan general of remote antiquity, and supposed to be one of the tutelary heroes whom Archidamus called to witness before he commenced hostilities against Platæa. Indeed this chapel is mentioned in Herodot. ix. 25, and described by Plut. Aristid. as embosomed in a thick grove:' and he relates that prayers were offered up there, previous to the battle, to the hero Androcrates and others of whom he makes mention.

2. λαβόμενοι τῶν ὀρῶν] 'having reached the mountains.'

πομένων σφίσιν ἀπαγγειλάντων ὡς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθὲς ἐπαύσαντο. 4. οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώθησαν.

XXV. Ἐκ δὲ τῆς Λακεδαίμονος, τοῦ αὐτοῦ χειμῶνος τελευτῶντος, ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτιλήνην τριήρει· καὶ πλεύσας ἐς Πύῤῥαν, καὶ ἐξ αὐτῆς πεζῇ κατὰ χαράδραν τινὰ, ᾗ ὑπερβατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην· καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται, καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς τούτων ἕνεκα, καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. 2. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσουν τε, καὶ πρὸς τοὺς Ἀθηναίους ἧσσον εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὅ τε χειμὼν ἐτελεύτα οὗτος καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

XXVI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι, ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην, δύο καὶ τεσσαράκοντα, ναῦς ἀπέστειλαν

3. ἐσπένδοντο ἀν. τοῖς νεκροῖς] The Schol. explains ἐσπ. by σπονδὰς ἐζήτουν ποιῆσαι, and Portus *egerunt de*, &c. But they and others have failed to see that as the imperfect tense denotes action begun but not continued, so it may very well denote what any one *would* do, or have done. Σπένδεσθαι is rarely used, as here, with a noun in the accus. denoting the *purpose* of the treaty. I would compare iii. 109, ἀναχώρησιν οὐκ ἐσπείσατο.

4. οἱ τῶν Πλαταιῶν ἄνδρες—ἐσώθησαν] That they were henceforward considered as Athenian citizens, appears from Aristoph. Ran. 706, where he notices the measure by which even the *slaves* who had fought with the Athenians at the battle of Arginusa were made citizens, καὶ Πλαταιᾶς εὐθὺς εἶναι, κάντὶ δούλων δεσπότας, where Πλαταιᾶς is to be taken for ὡς Πλαταιεῖς. It is well observed by Hellanicus, (ap. Schol. ibidem, 245, *a*, E.) ἐλευθερωθῆναι αὐτοὺς καὶ ἐγγραφέντας, ὡς Πλαταιεῖς, συμπολιτεύεσθαι αὐτοῖς.

Ch. XXV. 1. κατὰ χαράδραν—ἐσέρχεται] Meaning, the course or bed of a torrent, probably forming part of an *euripus* running up inland from Cape Malea to beyond Mitylene. By this watercourse, whether dry or not, the works of the Athenians were, it seems, by its extremely deep and precipitous character, interrupted. In διαλαθὼν, just after, we have an old Attic word, which ought to be restored to a passage of Procop. 357, 22, where, for διαλαβόντες ἐσώθησαν, read διαλαθόντες ἐσ.; a term, this, occurring again a little further on.

τοῖς προέδροις] The name given to the rulers or magistrates at Mitylene, on which see Wachsmuth's Ant. Gr. i. p. 196, and Plehn's Lesb. p. 93.

2. πρὸς τοὺς Ἀθηναίους ἧσσον εἶχον τὴν γνώμην ὥστε ξυμβαίνειν] 'had less the mind (were less inclined) to come to terms with the Athenians.' This phrase, τὴν γνώμην ἔχειν πρὸς, is found also at iv. 125. v. 13. and vii. 72, and in two passages of Xen. Anab. ii. 5, 29, ἐβούλετο ὁ Κ. ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, and Hist. iv. 8, 17. Ξυμβαίνειν here stands for ξύμβασιν ποιεῖσθαι, as elsewhere in Thucydides, though rarely in any other writer.

Ch. XXVI. 1. δύο καὶ τεσσαράκοντα ναῦς] Since the number of ships is, supra ch. 16 & 25, and infra 29 & 69, spoken of as forty, the critics in general suppose that the words δύο καὶ are not genuine. But to cancel words found, as these are, in every known MS., would surely be too bold; and there is no proof that Valla had them not in his copy, since he might pass over them, as not allowed by the other passage. That Diodorus had not τεσσ. in his copy, is certain; for he writes τεσσαρακοντάπεντε, an error indeed, but, I suspect, not proceeding from Diod. (who, I doubt not, meant to write τεσσ. δύο) but from the scribes, who might easily fall into

ἔχοντα Ἀλκίδαν, ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν καὶ οἱ ξύμμαχοι ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι, ἀμφοτέρωθεν θορυβούμενοι, ἧσσον ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεούσαις ἐπιβοηθήσουσιν. 2. ἡγεῖτο δὲ τῆς ἐσβολῆς ταύτης Κλεομένης ὑπὲρ Παυσανίου τοῦ Πλειστοάνακτος υἱέος, βασιλέως ὄντος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὤν. 3. ἐδήωσαν δὲ τῆς Ἀττικῆς τά τε πρότερον τετμημένα, [καὶ] εἴ τι ἐβεβλαστήκει, καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελέλειπτο· καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτη ἐγένετο τοῖς Ἀθηναίοις μετὰ τὴν δευτέραν. 4. ἐπιμένοντες γὰρ ἀεὶ ἀπὸ τῆς Λέσβου τι πεύσεσθαι τῶν νεῶν ἔργον, ὡς ἤδη πεπεραιωμένων, ἐπεξῆλθον τὰ πολλὰ τέμνοντες. 5. ὡς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὧν προσεδέχοντο, καὶ ἐπελελοίπει ὁ σῖτος, ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς αἵ τε νῆες αὐτοῖς οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνιζον, καὶ ὁ σῖτος ἐπελελοίπει, ἀναγκάζονται ξυμβαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. 2. ὁ Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς ναῦς ὁπλίζει τὸν δῆμον, πρότερον ψιλὸν ὄντα, ὡς ἐπεξιὸν τοῖς Ἀθηναίοις. 3. οἱ δὲ,

the error, since ΔΔΔΔΙΙ would easily be mistaken for ΔΔΔΔΠ. And though *forty* only are mentioned infra ch. 29 & 69, yet may we suppose that there our author uses a round number; and the manner in which the ships are spoken of favours this. Nor does the τὰς here preceding oblige us, by the force of the reference in the article, to suppose the very same number, since the τὰς may belong to ναῦς only, and the words δύο καὶ τεσσ. be an insertion for the sake of explanation. Render, 'after they had sent off Alcidas in charge of the ships, two-and-forty in number, to [the relief of] Mitylene.' It seems that two ships more were added by the zeal of the allies; though our author does not directly say so, and afterwards, somewhat negligently, speaks of the *forty* ships, forgetting that they had been increased to forty-two. Thus all becomes plain. In the words following, ναῦς ἀπέστειλαν—προστάξαντες, there is *not*, what Poppo, Goeller, and Arnold suppose, a confusion of two modes of expression, in which, they say, either ἔχοντα or προστάξαντες must be superfluous,—but προστάξαντες is added by way of explaining what was meant by ἔχοντα, namely, that Alcidas was having in charge two ships, as *commander;* for ἔχειν may very well have that sense, as in Xen. An. vii. 1, 26. So supra ch. 16, we have, ναύαρχον προσέταξαν Ἀλκίδαν. And similarly here προστάξαντες stands for προστάξαντες αὐτὸν αὐταῖς.

2. νεωτέρου ἔτι] 'yet too young,' namely, to govern; as it is *expressed* at vi. 16.

3. καὶ εἴ τι ἐβεβλαστήκει] Dind., Poppo, Goeller, Dobree, and Arnold are agreed that the καὶ ought not to be here: certainly not, if it be taken as a copulative. Nor can it be defended unless we suppose καὶ εἰ to stand for εἰ καί: which is not permitted by the propriety of early Attic style. The καὶ seems to have crept in from the scribes feeling a want of a καὶ to correspond to the τὰ just before, and fancying that the apodosis commenced at εἴ τι ἐβεβλαστήκει, whereas the words are merely *explicative*, and intended to signify that 'they destroyed any thing, whatever it was, that had shot up afresh,' as the shoots of trees imperfectly felled down, &c., and whatever corn had grown since the previous ravage.

Ch. XXVII. 1. διὰ τάδε] Meaning, 'on account of these [following circumstances].' After a phrase of this kind, the next sentence commences without any copulative.

2. ὁπλίζει τὸν δῆμον] Not, '*arms* the common people,' as Port., Hobbes, &c., render, but 'makes *hoplites*, or heavy-armed, of them:' a sense required by

ἐπειδὴ ἔλαβον ὅπλα, οὔτε ἠκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους τε γιγνόμενοι, ἢ τὸν σῖτον ἐκέλευον τοὺς δυνατοὺς φέρειν ἐς τὸ φανερὸν, καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρήσαντες πρὸς Ἀθηναίους ἔφασαν παραδώσειν τὴν πόλιν. XXVIII. Γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐ τ' ἀποκωλύειν δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως κινδυνεύσοντες, ποιοῦνται κοινῇ ὁμολογίαν πρός τε Πάχητα καὶ τὸ στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλεῦσαι περὶ Μυτιληναίων ὁποῖόν ἄν τι βούλωνται, καὶ τὴν στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτούς, πρεσβείαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἑαυτῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μήτε δῆσαι Μυτιληναίων μηδένα, μήτε ἀνδραποδίσαι, μήτε ἀποκτεῖναι. 2. ἡ μὲν ξύμβασις αὕτη ἐγένετο· οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων, περιδεεῖς ὄντες, ὡς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠνέσχοντο, ἀλλ' ἐπὶ τοὺς βωμοὺς ὅμως καθίζουσι. Πάχης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξῃ. 3. πέμψας δὲ καὶ ἐς τὴν Ἄντισσαν τριήρεις, προσεκτήσατο, καὶ τἆλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ᾗ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα νανσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, πλέοντες περί τε αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες, τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον, προσμίξαντες δ' ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ, πυνθάνονται πρῶτον ὅτι ἡ Μυτιλήνη ἑάλωκε. 2. βουλόμενοι δὲ τὸ σαφὲς εἰδέναι, κατέπλευσαν ἐς Ἔμβατον τῆς Ἐρυθραίας·—ἡμέραι

what follows, and occurring also at viii. 17 and 23, and Jos. Ant. xiv. 5, 2.

3. κατὰ ξυλλόγους γιγνόμενοι] 'being at parties,' i. e. getting together into factious bands. So Xen. Anab. v. 7, 1, καὶ ξύλλογοι ἐγίγνοντο, καὶ κύκλοι συνίσταντο. Arrian, E. A. v. 25, 4, ξύλλογοι ἐγίγνοντο τῶν, &c. Compare the phrase supra ii. 21, κατὰ ξυστάσεις γιγνόμενοι, where see note.

Ch. XXVIII. 1. οἱ ἐν τοῖς πράγμασιν] 'those in the administration of affairs.' The phrase occurs in Demosthenes, Theophrastus, and Aristophanes, and is equiv. to οἱ τὰ πράγματα ἔχοντες at vi. 39, or οἱ ἐπὶ τῶν πραγμάτων at iv. 2.

Of the words, a little after, ποιοῦνται κοινῇ ὁμολογίαν, the sense is, 'make, in common with them, (meaning, the people at large,) a capitulation.' So in a passage of Aristot., cited in Steph. Thes., we have, κοινῇ ξυνέβημεν. Ὥστε, a little after, bears the sense, not unfrequent in the Attic writers, 'on condition that.' And in βουλεῦσαι—βούλωνται, we have a frequent conventional term, like χρῆσθαι ὅ τι βούλεσθαι.

2. οἱ δὲ πράξαντες] Meaning, 'those who had held communications with the Lacedæmonians.' See on iv. 132, and vi. 61. With οὐκ ἠνέσχοντο here, 'could not restrain themselves,' compare v. 45, οὐκέτι ἠνείχοντο, and see Blomf. on Æschyl. Choëph. 735. The ὅμως, just after, has reference to a clause omitted; 'although faith had been pledged by the Athenians that they should not be injured:' a sort of ellipsis, this, frequent in the best Attic writers. Ἀναστήσας αὐτούς, i. e. 'having induced them to rise.' See i. 126 and 136.

3. προσεκτήσατο] 'gained it over to the Athenian interest.' Compare Herodot. iii. 74, φίλον προσκτᾶσθαί τινα.

Ch. XXIX. 1. ἀπ' αὐτῆς] i. e. 'after passing, or leaving it.'

δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἑαλωκυίᾳ ἑπτὰ, ὅτ' ἐς τὸ Ἔμβατον κατέπλευσαν'—πυθόμενοι δὲ τὸ σαφὲς, ἐβουλεύοντο ἐκ τῶν παρόντων· καὶ ἔλεξεν αὐτοῖς Τευτίαπλος ἀνὴρ Ἠλεῖος τάδε· XXX. "Ἀλκίδα καὶ Πελοποννησίων ὅσοι πάρεσμεν ἄρχοντες τῆς στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτιλήνην, πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχομεν. 2. κατὰ γὰρ τὸ εἰκὸς, ἀνδρῶν νεωστὶ πόλιν ἐχόντων, πολὺ τὸ ἀφύλακτον εὑρήσομεν· κατὰ μὲν θάλασσαν καὶ πάνυ, ᾗ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πολέμιον, καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μάλιστα οὖσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμελέστερον, ὡς κεκρατηκότων, διεσπάρθαι. 3. εἰ οὖν προσπέσοιμεν ἄφνω τε καὶ νυκτὸς, ἐλπίζω μετὰ τῶν ἔνδον,—εἴ τις ἄρα ἡμῖν ἐστιν ὑπόλοιπος εὔνους,—καταληφθῆναι ἂν τὰ πράγματα. 4. καὶ μὴ ἀποκινήσωμεν τὸν κίνδυνον, νομίσαντες οὐκ ἄλλο τι εἶναι τὸ ‡ καινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον· ὃ εἴ τις στρατηγὸς ἔν τε αὐτῷ φυλάσσοιτο καὶ τοῖς πολεμίοις ἐνορῶν ἐπιχειροίη, πλεῖστ' ἂν ὀρθοῖτο." XXXI. Ὁ μὲν τοσαῦτα εἰπὼν, οὐκ

2. *ἡμέραι ἦσαν τῇ* M. *ἑαλωκυίᾳ ἑπτὰ*] On this idiom see note at i. 13, and Matth. Gr. Gr. § 388. In the words, a little after, *ἐβουλεύοντο ἐκ τῶν παρόντων*, we have a brief form of expression for 'they consulted what was best to be done under present circumstances,' *pro præsentibus rebus*. Hence is illustrated a passage of Æschyl. Pers. 793, *πῶς ἂν ἐκ τούτων ἔτι πράσσοιμεν ὡς ἄριστα*, where *ἐκ τούτων* is equiv. to *ἐκ τῶν παρόντων* here.

Ch. XXX. 1. *ὅσοι πάρεσμεν*] Here we have the first person used for the second.

πρὶν ἐκπύστους γενέσθαι] 'before we (i. e. the news of us) be noised abroad.' The word is often used of *things*, very rarely, as here, of *persons*. The only examples known to me are Dio Cass. pp. 524, 95. 291, 87. 556, 9.

ὥσπερ ἔχομεν] 'just as we are,' i. e. immediately. See note on i. 134.

2. *τὸ ἀφύλακτον*] for *ἀφυλαξία*. *Ἀμελέστερον, ὡς κεκρατηκότων, διεσπάρθαι.* At *κεκρ.* supply *αὐτῶν*, 'are somewhat carelessly, as having just got the mastery, dispersed about.' Here we have one of those cases treated of by Matth. Gr. Gr. § 568, where the particle *ὡς, ὥστε*, &c., as serving to introduce a reason for any action, may be resolved into a *verb*, which here will be, 'inasmuch as they have just gained the victory.'

3. *ἐλπίζω—καταληφθῆναι ἂν τὰ πράγματα*] lit. 'the matters in question might be attained,' i. e. the city might be got possession of.

4. *νομίσαντες οὐκ ἄλλο—ὀρθοῖτο*] A passage, this, of no inconsiderable perplexity, as well from doubtful reading as from uncertain interpretation. The difficulty hinges chiefly on the expression *τὸ καινὸν τοῦ πολέμου—τὸ τοιοῦτον* and *ὅ*, of which the former has been disputed as to the reading; a few MSS. having *τὸ κενὸν τοῦ πολέμου*, which has been preferred by Wessel., Abr., Reiske, Bredow, Bened., and Coray. Yet the sense they in general assign, 'the tricks and devices of war,' is one destitute of proof. The only established sense of which the expression is capable, is, 'vain fears and terrors,' which here were quite irrelevant, as Arnold, in his first edition, admits; though in his second, after observing that 'either *κενὸν* or *καινὸν* would be sense, and nearly the same sense,' (the word *παράλογον* expressing the import of each,) he proceeds to explain *τὰ κενὰ τοῦ πολέμου* to mean, 'accidents which baffle all reasonable calculation, such as false alarms, mistakes of time, place, numbers, &c.' And he adds, that 'the case of Teutiaplus would be a *κενὸν τοῦ πολέμου*, because he trusted to the effects of surprise and darkness to alarm the Athenians.' Yet not a single proof does he adduce that the expression *τὸ κενὸν τοῦ πολέμου* ever had such a sense: for in the passages of Aristot. Eth. iii. 8, 6, and Diod. Sic. xx. 30 & 67, it has reference alone to those panic terrors similarly called *inania belli* by Tacit. Hist. ii. 69. And in that sense it is used by Polyb. xxix. 6, 10. There is, indeed, generally an adjunct notion of some empty

ἔπειθε τὸν Ἀλκίδαν· ἄλλοι δέ τινες τῶν ἀπ' Ἰωνίας φυγάδων καὶ οἱ Λέσβιοι ξυμπλέοντες παρῄνουν, ἐπειδὴ τοῦτον τὸν κίνδυνον φοβεῖται τῶν ἐν Ἰωνίᾳ πόλεων καταλαβεῖν τινα, ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν. ἐλπίδα δ' εἶναι·

deceit occasioning the panic. But here, as Goeller observes, the terror intended to be infused into the enemy would, of course, be a *real* and not an empty one, or a mere panic. Such being the case, I entirely agree with Poppo, Bekker, and Goeller, in retaining *τὰ καινὰ τοῦ πολέμου*, supported as this reading is by almost all the MSS., and capable of a very satisfactory sense, as denoting *τὰ παράλογα*, those unexpected accidents which, whether effected (as in the present instance) by surprise or by the various stratagems of war, bring forward novel and unexpected events, which baffle all reasonable calculation and give a new face to affairs. By *τὸ τοιοῦτον* is meant, such a sort of attack as Teutiaplus recommended, namely, by *surprise;* the sense being, that 'such an enterprise would afford an instance of what is meant by the new and unexpected turns of war.' For the term *καινὸν* here stands for *παράδοξον*, as often in Xenophon and Lucian, &c., especially in the phrase as used parenthetically, *τὸ καινότατον*, 'what is a very strange case, unexpected and wonderful.' And so in Lucian, iii. 18, we have, *καινὰ καὶ παράδοξα*, and in Æl. V. H. iv. 25, *παράδοξος μανία*. Hence in Dionys. Hal. Ant. iii. 64, *οὐδ' εἰς πεῖραν ἦλθον μάχης, ἀλλ' ἐκταραχθέντες ὑπὸ τοῦ παρ' ἐλπίδα καιροῦ παρέδοσαν*, &c., the common reading cannot be defended, even on the principle ingeniously propounded by Reiske, of supposing a Latinism by which *tempus* stands for *tempus adversum et calamitosum*. And the reading of the Vat. MS. *κακοῦ* is evidently a gloss. Strange is it that none of the editors there should have seen that *καινοῦ* must be the true reading (the two letters ρ and ν being perpetually confounded); by which we obtain *one* example at least of the phrase *τὸ καινὸν τοῦ πολέμου*—a phrase so rare, that I have not met with it elsewhere; though it be true, what Coray observes on Heliod. 355, 25, that the confusion of the words was chiefly *produced* by the fact, that 'the thought is true either way, inasmuch as war has not only *πολλὰ κενὰ*, but *πολλὰ καινά*.' The latter idea was certainly present to the mind of Heliod., whose words are: *καινουργὸς δὲ ὢν ἀεὶ πῶς ὁ πόλεμος τότε τι καὶ πλέον καὶ οὐδαμῶς εἰωθὸς ἐθαυματούργει.*

Ch. XXXI. 1. *ἐπειδὴ τοῦτον τὸν κίνδυνον φοβεῖται*] A somewhat uncommon form of expression for, 'since he thought that attempt too perilous.' But there is something pointed, not to say *pungent*, in the turn; this being almost tantamount to calling Alcidas *coward*.

ἐκ πόλεως ὁρμώμενοι] 'making their sally-point from some city,' which they might use as their *ὁρμητήριον* or *sedes belli*, head-quarters, the central point from whence to spread the insurrection throughout Ionia. Of this idiom another example occurs infra iii. 85, and others in Dionys. Hal. 582, 47. 661, 18. Arrian, i. 24, 2.

ἐλπίδα δ' εἶναι—ξυμπολεμεῖν] A passage, this, most perplexing, partly from the reading being uncertain, and the text possibly corrupt; and partly from the extreme brevity of the wording, as in very many other cases, where, instead of the speeches of persons being given at large, the *heads* only of what they said are brought forward. Whenever this occurs in our author, the passages are more or lese obscure; and even where the *sense* can be ascertained, the *construction* is often too anomalous to be brought under the rules of correct writing. For whether our author imagined that he had, on such an occasion, more than usual license, (as when persons take down memoranda as heads of any discourse they have heard,) or whether he was indisposed to encounter the greater labour in composition, which such brief reports of the substance of a speech cannot but lay on a writer,—certain it is these are the most neglected and difficult parts of his history; and such as these will now henceforward in the work present themselves more frequently, especially in bk. v., until in bk. viii. they become of frequent occurrence. But to turn to the present passage, here it is proper first to briefly advert to the *reading*, and then endeavour to ascertain the sense, and, if possible, adjust the construction. The reading which I have above adopted is that found in Bekker's second edition, and differs from the common one only in *οὐδενὶ* being substituted for *οὐδέν*; for which there is strong authority from MSS., further confirmed by a kindred passage of Herodot. ii. 162, *καὶ τῷ οὔνομα ἀνεκούσιον ἐγίνετο τὸ ποιεύμενον*. Of the first clause the sense

οὐδενὶ γὰρ ἀκουσίως ἀφῖχθαι· καὶ τὴν πρόσοδον ταύτην, μεγίστην οὖσαν, Ἀθηναίων ἦν ὑφέλωσι, καὶ ἅμα ἦν ‡ἐφορμοῦσιν ‡ αὐτοῖς δαπάνη [σφίσι] γίγνηται, * * * * * * πείσειν τε οἴεσθαι καὶ Πισσούθνην ὥστε ξυμπολεμεῖν. 2. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο· ἀλλὰ τὸ πλεῖστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης ὑστερήκει, ὅτι

may be thus expressed, 'Now there was [they said] a hope [of success in the attempt]; for to no one was his coming unwelcome;' where, as often in such reports as this, of the substance of speeches, there is an ellipsis of ἔφασαν. Then, after stating the general hope of success, they next advert to the great advantages that would redound to the Peloponnesians from the drawing over of the Ionians to revolt from Athens:—of which the *first* was the withdrawal of the revenue accruing to Athens from the tribute paid to the Ionians. By τὴν πρόσοδον ταύτην, 'this revenue,' understand the revenue from this quarter. Of this somewhat rare construction, by which the genit. is governed by ὑφέλωσι, examples occur infra iii. 13, ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους. Plato, p. 161, A. ἐάν τις σοῦ, ὡς πρωτοτόκου, αὐτὸ ὑφαιρῇ. Aristot. de Anim. 9, ὑφαιρεῖται τοῦ Κόρακος ὁ ἱκτῖνος ὅ τι ἂν ἔχῃ. Æschin. p. 25, ὡς εὖ τὸ πρᾶγμ' ὑφείλετο τῶν δικαστῶν. Hom. Il. ii. 154, ὑπὸ δ' ὕρεον ἕρματα νηῶν. The prep. ἀπὸ, usually *understood*, is *expressed* in Demosth. c. Androt. p. 381, ἀπὸ δὲ εἰσπραττομένων ὑφαιροῦνται, and Hom. Il. xvi. 352, ὡς δὲ λύκοι—ὑπ' ἐκ μήλων αἱρεύμενοι.

The *second* advantage adverted to was little less than the foregoing,—namely, if not the withdrawal of revenue, the occasioning of expense, which would equally tend to impoverish and ruin the Athenians: a sense, this, contained in the words καὶ ἅμα ἦν—γίγνηται, where, for vulg. ἐφορμῶσιν, found in all the MSS., ἐφορμοῦσιν is necessary to make any tolerable sense; a reading which had occurred to myself twenty-five years ago, and has since been adopted by Bekker in his second edition. The change itself is too small to need authority from MSS.; yet the Schol. Basil. must have had the reading in his copy. That ἐφορμοῦσιν should thus be mistaken for ἐφορμῶσιν, might very well arise from the unfrequency of the *participle;* which, however, is found in Arrian, E. A. ii. 1, 6, τῆς γῆς εἰργόμενοι, καὶ ἀπὸ θαλάττης πολλαῖς ναυσὶν ἐφορμούσαις (blockading) φρουρούμενοι. Appian, i. 475, ἐφορμουσῶν τῶν νεῶν τῇ Καρχηδόνι. Soph. Œd. Col. 812, μήδ' ἔμε φύλασσ' ἐφορμῶν: a nautical metaphor this. Again, for the vulg. αὐτούς,—which admits of no tolerable sense, and doubtless proceeded from those who, reading ἐφορμῶσιν, thought an accus. necessary after it,—I have here edited, on the authority of the best MSS., αὐτοῖς. With respect to the word σφίσι, I have, with Goeller, bracketed it, because its change of position in different MSS. renders it suspicious; and moreover, when, as Goeller observes, we consider that it admits of no tolerable explanation, but obscures a passage not otherwise dark in sense, there can be little doubt but that it crept in from the margin; where it was a gloss serving to explain the word ἐφορμοῦσιν, and show *who* were meant as the blockaded,—namely, the Lesbians, Ionians, and the allies generally.

Another difficulty still remains to be encountered,—namely, to trace some tolerable construction. Formerly I supposed an *aposiopesis* to exist after γίγνηται, as in another passage supra ch. 3, ἦν μὲν ξυμβῇ ἡ πεῖρα: an opinion which I formed, from thinking, as I still do, that the apodosis of the whole sentence cannot lie in the words πείσειν τε οἴεσθαι, &c. Yet to this suppression of the apodosis here, Arnold makes a not ill-founded objection, and others have occurred to myself. Either, therefore, we must suppose the apodosis to be really in πείσειν τε οἴεσθαι, (on τε in the apodosis, see Arnold on i. 133.) which, if the passage be correct, involves the *least* difficulty; or we must suppose the passage to be corrupt, by the loss of some words between γίγνηται and πείσειν, which completed the sense; and this I think so probable, that I have ventured to insert asterisks indicating this in the text.

2. τὸ πλεῖστον τῆς γνώμης εἶχεν—προσμῖξαι] 'felt most inclined (lit. had most mind) to make the Peloponnesian coast:' a rare phrase, the nearest approach to which that I have met with is in Herodot. v. 126, αὐτῷ δὲ ἡ πλείστη γνώμη ἦν ἐς τὴν Μ. ἀπάγειν: though we may also compare Herodot. i. 120, and vii. 220, ταύτῃ τῇ γνώμῃ πλεῖστός εἰμι. The phrases γνώμην ἔχειν and οὕτω τὴν γνώμην ἔχειν are of frequent occurrence

τάχιστα τῇ Πελοποννήσῳ πάλιν προσμῖξαι. XXXII. Ἄρας δὲ ἐκ τοῦ Ἐμβάτου παρέπλει· καὶ ‡προσσχὼν Μυοννήσῳ τῇ Τηΐων, τοὺς αἰχμαλώτους οὓς κατὰ πλοῦν εἵληφει ἀπέσφαξε τοὺς πολλούς. 2. καὶ ἐς τὴν Ἔφεσον καθορμισαμένου αὐτοῦ, Σαμίων τῶν ἐξ Ἀναίων ἀφικόμενοι πρέσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν,

in Xenophon, who would here doubtless have written πλείστην τὴν γνώμην εἶχε. It is worthy of observation, that by the expression here employed with respect to Alcidas, taken in conjunction with that at § 1, ἐπειδὴ τοῦτον τὸν κίνδυνον φοβεῖται, there is marked in a quiet but decided way, and at two strokes, the character of Alcidas,—by the present, as utterly *unenterprising* and extremely *vacillating* in mind, but whose vacillation, as is intimated by the expressions τὸ πλεῖστον τῆς γνώμης εἶχε and ὅτι τάχιστα, verged to inaction and avoidance of danger. He was bent, it seems, on getting away from danger as quick as possible, and going home in a whole skin.

Of προσμῖξαι the sense is, *appellere*, 'to fall in with,' 'make the coast of;' as in Herodot. vi. 96, πρ. τῇ Νάξῳ, and vii. 168, πρ. τῇ Πελοποννήσῳ, and viii. 130, πρ. τῇ Ἀσίῃ.

CH. XXXII. 1. προσσχὼν] So Bekker edits, from two of the best MSS., for vulg. προσχ., which is retained by Poppo and Goeller, and on just grounds, according to the principle propounded by Blomfield on Æschyl. Ag. 1249, that 'in compounds of this kind the Greeks did not repeat the sigma unless for distinction sake, as in προσστῆναι, &c.' Yet this is rather *said* than *proved;* and indeed it takes for granted more knowledge than we possess. Ancient inscriptions are, in a case like this, the best evidence, but they strongly confirm the use of the double sigma. The *next* best is the usage of the most ancient writers, not of poetry, but of prose; and as we find Herodotus very frequently uses προσσχὼν, and never (at least in the best MSS.) προσχὼν, *that* seems to prove the use of the doubled σ in the most ancient *prose* style. Again, internal evidence is quite in favour of the σσ, from the circumstance that one may easily imagine how *one* σ, which was probably never used in *pronunciation*, was at length dropped in *writing;* but not *vice versâ*. It is scarcely necessary to observe, that the usage of the *later* writers will here prove nothing, since there is no doubt that the other σ was dropped even in the later Græcism, at least by writers in general; though its use in the earlier ones, and its propriety, was maintained by the ablest *critics*, as we may infer from what we find in the Etym. Mag. p. 700, 16, where the writer, (probably following Aristarchus and Apollonius,) after noticing that προσχὼν was sometimes written with the single σ and sometimes with a double, adds, that 'it was written with a double when it meant προσορμίσας; with a single when it meant ἰδών.' There was still, it seems, so much strictness as to require προσσχὼν to be written, in the sense of προσορμίσας; though the σ was abandoned in the other. Can we, then, doubt the usage of a far earlier period? As to Poppo's censure of Bekker, for editing προσσχεῖν at iv. 11, even without the authority of MSS., it falls pointless; for he forgets that if even the MSS. of Thucydides were far better than they actually are, this is one of those cases in which the authority of MSS. is next to nothing (since the copyists were so much used to see the word written with the single σ, that they would easily be led to write only the single σ; but not *vice versâ*); and is far overbalanced by the rules of correct composition as laid down by the ancient grammarians and critics.

Μυοννήσῳ] This was originally the name of the small rocky peninsula (νῆσος) in which the city was situated, and which it probably almost filled; though afterwards it came to be that of the city itself, which is briefly described by Strabo thus: ἐφ' ὕψους χερρονησιάζοντος κατοικεῖται. And more graphically by Livy, l. xxxvii. 27, thus: 'Ipse collis est in modum metæ in acutum cacumen a fundo satis lato fastigiatus: a continenti artæ semitæ aditum habet.' The peninsula was originally so called from its swarming with *mice;* it being not unfrequent in ancient times for islands to have names derived from some animals in which they abound.

2. οὐ καλῶς τὴν Ἑλλ. ἐλευθεροῦν αὐ.] Meaning, that however καλὸν it might be to liberate Greece, as they professed to do, (see i. 8.) he was not carrying it forward καλῶς, by fair and honourable means: alluding to the adage καλὸν καλῶς, in opposition to the pernicious maxim, to bring about good ends by evil means, adverted to by St. Paul, Epist. to the Rom. iii. 8.

εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, Ἀθηναίων δὲ ὑπ' ἀνάγκης ξυμμάχους· εἴ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξεσθαι, πολὺ δὲ πλείους τῶν φίλων πολεμίους ἕξειν. 3. καὶ ὁ μὲν ἐπείσθη τε, καὶ Χίων ἄνδρας, ὅσους εἶχεν ἔτι, ἀφῆκε, καὶ τῶν ἄλλων τινάς· ὁρῶντες γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφευγον, ἀλλὰ προσεχώρουν μᾶλλον, ὡς Ἀττικαῖς· καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον, μή ποτε, Ἀθηναίων τῆς θαλάσσης κρατούντων, ναῦς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν. XXXIII. Ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος, καὶ φυγὴν ἐποιεῖτο· ὤφθη γὰρ ὑπὸ τῆς Σαλαμινίας καὶ Παράλου ἔτι περὶ Κλάρον ὁρμῶν, (αἱ δ' ἀπ' Ἀθηνῶν ἔτυχον πλέουσαι,) καὶ δεδιὼς τὴν δίωξιν, ἔπλει διὰ τοῦ πελάγους, ὡς γῇ ἑκούσιος οὐ σχήσων ἄλλῃ ἢ Πελοποννήσῳ. 2. τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ ἀπὸ τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχόθεν· ἀτειχίστου γὰρ οὔσης τῆς Ἰωνίας, μέγα τὸ δέος ἐγένετο, μὴ παραπλέοντες οἱ Πελοποννήσιοι,—εἰ καὶ ὡς μὴ διενοοῦντο μένειν,—πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις. 3. αὐτάγγελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἥ τε Πάραλος καὶ ἡ Σαλαμινία ἔφρασαν. 4. ὁ δὲ ὑπὸ σπουδῆς ἐποιεῖτο τὴν δίωξιν· καὶ μέχρι μὲν Πάτμου τῆς νήσου ἐπεδίωξεν, ὡς δ' οὐκέτι ἐν καταλήψει ἐφαίνετο, ἐπανεχώρει. 5. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέτυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι ἠναγκάσθησαν στρατόπεδόν † τε ποιεῖσθαι, καὶ

εἰ διέφθειρεν] 'seeing that he destroyed.'

3. ἐλπίδα—εἶχον, μή ποτε—ναῦς παραβαλεῖν] 'had not the least expectation that (or suspicion that) the ships of the Peloponnesians would cross over into Ionia.' The μή ποτε is not simply for ὅτι, but is used because the notion of *suspecting* or *imagining* is here combined with that of *expecting*, and therefore the syntax is the same. It is true that the opt. or subj. usually follows, (as in the instance of προσδοκία μὴ at ii. 93.) but the inf. sometimes, though rarely, is found; in which view we may compare our idiom, 'to fear *lest that* any one should perish.'

Ch. XXXIII. 1. τῆς Σαλαμινίας καὶ Παράλου] Two vessels used by the Athenians for state-purposes or public business of any kind, whether of a civil or religious nature; to fit them for which latter use, they were set apart as *sacred*. Of the *former* kind were the recalling of or carrying out public orders to their generals, or fetching home officers accused of crime: of the *latter* were all sorts of sacred legations, as the carrying over of the θεωροὶ to Delos. They were *triremes* (manned only by freemen; the service being accounted honourable, and the pay greater); though, for the sake of speed, they were of a slighter make. Among their other civil employments was that of collecting the tribute from the over-sea allies, (see Schol. on Aristoph. Eq. 1071.) and upon this errand they probably were now going.

This custom of having sacred vessels was not confined to the Athenians; for in Arrian, E. A. ii. 24, 11, we have mention of a Tyrian ship called 'the sacred vessel.' I have, just after, followed Goeller and Arnold, in restoring the old reading and that of all the MSS., Κλάρον, for which Poppo and Bekker had edited, from conjecture, Ἴκαρον: for it has been ably maintained by Goeller, Didot, and Arnold, that the alteration in question is unnecessary.

δεδιὼς τὴν δίωξιν] literally, 'fearing the being pursued,' namely, by the fleet of Paches from Lesbos. Διὰ τοῦ πελάγους, 'through or across the [Ægean] sea,' namely, by the *straightest* course, and not that usually taken, along the continent of Asia and the islands, alluded to in παραπλέοντες, just after. Ἑκούσιος stands for ἑκών, which, as it is used with a verb adverbially, may be used with a participle. See note on ii. 89, 8.

2. ἀφικνεῖτο δὲ καὶ πανταχόθεν] scil. αὐτοῖς, 'it reached them, too, from every quarter;' answering to *pervenire ad aures* in Latin. So in Rom. xvi. 19, ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο, and Ecclus. xlvii. 17, εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου, meaning the tidings of them. Hippocr. πολὺ σοῦ τὸ κλέος εἰς ἡμέας ἀφῖκται. Here the dat. stands for the accus. and a prep. In εἰ καὶ ὡς μὴ διενοοῦντο μένειν the ὡς stands for οὕτως. Render, 'if even thus (or, under those circumstances) they did not think of remaining,' 'although they should not even thus (i. e. under these circumstances) determine to remain.' So καὶ ὡς is used

at i. 40, and vii. 81; as also in Hom. Il. i. 116, ἀλλὰ καὶ ὡς (even thus, under these circumstances) ἐθέλω δόμεναι πάλιν, and xvi. 363, ἀλλὰ καὶ ὡς ἀνέμιμνε, σάω δ' ἑρίηρας ἑταίρους, where σάω must not be taken as standing for ἐσάωσεν, but I would propose to read ἀνέμιμν' ἐσάω, a dialectical form for ἐσάου, from the ancient Homeric verb σαόω. So also in Xen. Hist. v. 1, 15, we have, διεπνήσατε ἅπερ καὶ ὡς ἐμέλλετε. Thus we may render, 'if even they were thus minded not to remain,' i. e. 'though they were, even thus, minded,' &c.

3. αὐτάγγελοι — ἰδοῦσαι] 'themselves bringing the tidings who had been eye-witnesses of the fact.' So Plut. Anton. § 71, τῆς ἀποβολῆς τῶν δυνάμεων αὐτάγγελος ἦλθε. Appian, ii. 561, 4, αὐτ. ἦλθε. Soph. Œd. Col. 333, τί δ' ἦλθες; — καὶ λόγοις γ' αὐτ. Procop. de Ædif. 24, 32, ὁ βάρβαρος — αὐτάγγελος ἐσβέβηκεν ἐς Γ. τὴν γῆν, and p. 283, 2.

4. ὑπὸ σπουδῆς] A phrase occurring also at iv. 30. v. 66. viii. 108. and Plut. i. 153, ὑπὸ σπουδῆς ἀνατρέχων. With respect to the *sense*, it is rendered by Port. on v. 66, *præ festinatione*, and by Arnold, 'under the influence of haste;' but by Port. here, and by Bauer there, *cum festinatione;* a sense, this, preferable, since we have here expressed the accompaniment of action, without any reference to the *passion* which prompts it. Of this interchange of ὑπὸ and μετὰ, (where the ὑπὸ denotes *accompaniment*,) see examples in Matth. Gr. Gr. § 529, β, of which may be noted in particular Eurip. Ion, 1353, ὑπ' εὐκλείας θανεῖν. Herodot. ii. 45, ὑπὸ πομπῆς ἐξάγειν τινά. Soph. Trach. 519, ἦν ὑπ' ἀγνοίας ὁρᾷς. With respect to the phrase mentioned by Matth., ἀπὸ σπουδῆς, I am not aware that it ever occurs.

οὐκέτι ἐν καταλήψει ἐφαίνετο] 'he did not appear to be within reach,' meaning *Alcidas;* for that (notwithstanding what Poppo says) must be the subject of the verb; though no mention of this individual has been made either in the present or in the preceding paragraph; at least not by *name*, though he is referred to at the αὐτὸν in the words a little before, αὐτάγγελοι αὐτὸν ἰδοῦσαι; by a certain harshness, indeed, but one quite in the manner of our author. That Dio Cass. must have so taken ἐφαίνετο, (and not regarded it, as it is done by Poppo, in the light of an *impersonal*, with the subject τὰ πράγματα,) is plain from his close imitation of the present passage, p. 632, 23, ἐπεδίωξαν μὲν αὐτούς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο, ἀνεχώρησαν. Of the phrase ἐν καταλήψει φαίνεσθαι or εἶναι, I have met with no example elsewhere.

5. κέρδος ἐνόμισεν — παρασχεῖν] The obscurity which involves these words may be attributed to extreme brevity, and from the *subjects* of the verbs not being marked. But if it be borne in mind that ἐγκαταληφθεῖσαι and ἠναγκάσθησαν have reference to the *Peloponnesians*, and σφίσι to the *Athenians*, the sense will be tolerably clear, though any other writer would have written, instead of σφίσι, τοῖς Ἀθηναίοις or αὐτῷ. 'As, then, he had not fallen in or come up with them at open sea, Paches regarded it as fortunate that the ships, being no where hemmed in (among the islands), were not obliged to form an encampment on some insular harbour, and thus give them (meaning the Athenians) the trouble of keeping a watch and maintaining a blockade of the port.' Probably Paches failed in coming up with the Peloponnesian fleet, because he kept too much along shore, as supposing that the Peloponnesian fleet would do so, and not knowing that Alcidas had taken his course, for speed, διὰ πελάγους, doubtless through the middle of the Cyclades between Delos and Naxos. On leaving Ephesus, he probably went through the strait now called 'The little Bogas,' between Samos and Mycale, and then traversing the middle of the Mare Icarium, left Patmos about twenty miles off, and struck a course between Myconus and Naxos. For though he had missed of the fleet by not knowing its exact course, yet, had that *not* been the case, he might indeed have overtaken it, but not till it reached the Cyclades; where it would have been easy for the Peloponnesian fleet to get into some port (as, for instance, Melos), and give its enemies some trouble.

φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχεῖν. XXXIV. Παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίων, οὗ κατῴκηντο Κολοφώνιοι τῆς ἄνω πόλεως ἐαλωκυίας ὑπὸ Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στάσιν † ἰδίαν ἐπαχθέντων· ἑάλω δὲ μάλιστα αὕτη ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐς τὴν Ἀττικὴν ἐγίγνετο. 2. ἐν οὖν τῷ Νοτίῳ οἱ καταφυγόντες καὶ κατοικήσαντες αὐτόθι, αὖθις στασιάσαντες, οἱ μὲν, παρὰ Πισσούθνου ἐπικούρους Ἀρκάδων τε καὶ τῶν

Goeller observes, that, for *παρασχεῖν*, we should rather have expected *παρέσχον*; but that *παρασχεῖν* is put instead, by way of continuing the commenced construction, as in a similar case sup. i. 22. It could not, however, have been *παρέσχον*, and the construction is continued, because in *φυλακὴν καὶ ἐφόρμησιν παρασχεῖν* we have represented an *effect of*, or *consequence on*, the *στρατόπεδον ποιεῖσθαι*. Such being the case, the *τε* can have no place after *ἠναγκάσθησαν*; and accordingly I might, with Bekker and Goeller, have cancelled it, on the authority of three MSS., though it has been retained by Poppo and Arnold. I have thought proper to retain it, not because I think it genuine, but because it appears to me to present in itself a *vestige* of truth; for I doubt not that our author wrote *γε, saltem*. 'Since he had not met with the ships at open sea, (i. e. between where he might have easily engaged with and sunk them,) Paches thought this *at least* a fortunate circumstance, that he had not come up with them among the islands, where,' &c. It is true that *φυλακὴν καὶ ἐφόρμησιν παρασχεῖν* cannot of itself signify 'give trouble to;' but as it suggests the idea of *πόνον* or *πράγματα παρέχειν τινί*, it may bear that sense.

Ch. XXXIV. 1. *ἐς Νότιον τὸ Κολοφωνίων*] Notium was the port to Colophon, as Piræus to Athens; and the places occupied the same respective positions; for Colophon, as its name indicates, occupied the crown of a hill, while Notium was on the sea-shore, and was probably so called from its position, due south of Colophon. The places, however, are in some measure regarded as one (like *Leith* and *Edinburgh*); Colophon being called *ἡ ἄνω πόλις*, and probably *πόλις*; and Notium, *ἡ κάτω πόλις*.

κατὰ στάσιν] The phrase signifies, 'out of faction and party-discord.' Probably an *aristocratical* party had called in the aid of the Persians, and were *οἱ μηδίσαντες*.

2. *αὖθις στασιάσαντες — ἐπαγόμενοι*] Discord was again engendered at Notium, in which, as Thirlwall says, 'the animosity of one party towards their fellow-citizens proved stronger than their aversion to the barbarians.' But why, it may be asked, animosity amongst persons of like political views, namely, democratical? Because, as we learn from Aristot. Pol., the two factions consisted of the new comers, and the old inhabitants; of whom the former, it seems, thought themselves so ill-used by the latter, that they resolved to expel their opponents by whatever means, and themselves occupy the place; and to secure themselves in the possession, they even invited the aristocratical party in the possession of the upper town to share the government with them: and as Notium was unfortified, they enclosed one quarter with a wall (to serve as a sort of citadel), in which, as may be meant by the *εἶχον*, they *kept themselves*. Or rather at *εἶχον* we may repeat *ἐπικούρους* or supply *αὐτούς*, rendering, 'they kept them *ἐν διατειχίσματι*, in a *διατείχισμα*.' So we say, 'to keep soldiers or servants in any place.' The word *διατείχισμα* signifies properly a cross-walling or barricade; and, in a military sense, a cross *fortification*, separating one part of a city from another. And in this sense it frequently occurs in Dio Cass. and Polyb. (see viii. 36, 9. xvi. 31, 5 & 8. xvi. 33, 1.) and in Appian, i. 479, it is explained by Schweigh. to mean, '*castellum* a quo in duas partes separabatur agger.' Yet such cannot well be the sense here. The term must here signify, 'the part partitioned off,' separating one part of the town from the rest. The use of the term seems, however, to intimate that this part, inhabited by the new comers, did not require, for defence, to be inclosed all round, (being probably surrounded chiefly by the sea,) but simply to be separated from the rest of Notium by a straight wall; which was, we may suppose, so fortified as to make it a sort of *τεῖχος*, or fortress: and indeed such is the name given to it in Polyæn. iii. 2. Thus we may render, 'kept in a partition,' or a part of the town separated from the rest by a partition-wall. So

βαρβάρων ἐπαγόμενοι, ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ τῆς ἄνω πόλεως Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπολίτευον· οἱ δὲ, ὑπεξελθόντες τούτους, καὶ, ὄντες φυγάδες, τὸν Πάχητα ἐπάγονται. 3. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἱππίαν τὸν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἢν μηδὲν ἀρέσκον λέγῃ, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν καὶ ὑγιᾶ,—ὁ μὲν ἐξῆλθε παρ' αὐτὸν,

we have, just after, *τὸν ἐν τῷ διατειχίσματι ἄρχοντα*. And as the part so partitioned off (see iv. 102 & 113.) had, at the isthmus, a strongly fortified wall, so the whole might very well be called a *τεῖχος*, or fortress.

ξυνεσελθόντες ἐπολίτευον] Here the sense is, not, as commentators explain it, 'rempublicam administrabant,' but rather, 'in civitate versabantur, vivebant,' as at ii. 46, *ἄνδρες — πολιτεύουσι*, and vi. 18, *διαφόρως πολιτεύωσι*. And this is indeed, as H. Stephens in his Thes. observes, its original and proper sense, 'Proprie (says he) *πολιτεύειν* dicuntur privati qui in republicâ versantur, et ejus legibus atque institutis vivunt.' And this probably the Scholiast means by *τὴν πολιτείαν εἶχον*. With this expression, *ξυνεσελθόντες ἐπολίτευον*, (equivalent to *ἐσελθ. ξυνεπολίτευον*,) compare Xen. Hist. v. 2, 12, *τοῖς αὐτοῖς νόμοις χρῆσθαι καὶ συμπολιτεύειν*.

By *οἱ δὲ*, a little after, understand the other party, namely, the democratic or popular one. Of *ὑπεξελθόντες τούτους* the sense is literally, 'secretly fleeing or flying them.' Matthiæ, in his Gr. Gr. § 393, 4, compares a similar use, with the accus., of *ὑπεκστῆναι* and *ὑπεκτρέπεσθαι*. And so in Latin *refugio*, and Engl. to 'fly any one,' meaning, to refuse association with him. Here the accus. is governed, not by the verb, but by some preposition understood, meaning, *quod attinet ad*. Though, indeed, there is a certain intensity of sense; for *ὑπεξ.* by itself would never signify, 'having privily gone out from the town,' but *ὑπεξ.* with *τούτους* must mean, 'having privily withdrawn from and abandoned all community with them.'

3. *προκαλεσάμενος ἐς λόγους Ἱππίαν*] Here, for vulg. *προσκ.*, Haack, Bekker, Poppo, and Goeller edit, from ten MSS., *προκ.*: and very properly; the sense being evidently, 'having invited to a conference;' a sense, this, which *προσκ.* cannot yield; the term being never so used by any good writer. For as to the passage adduced from Dionys. Hal. 140, 7, *ἃ δὲ προσκαλούμεθα ὑμᾶς*, there ought undoubtedly to be read, even without authority of MSS., *προκ.*; the writer *there* evidently having in view a passage of our author supra ii. 74, 2, *ἀδύνατα—ἃ προκαλοῦνται*.

On this use of *ὥστε*, to signify 'on condition that,' see Matth. Gr. Gr. § 479, *a*, and § 629. In *σῶν καὶ ὑγιᾶ* we have an expression, like our 'safe and sound,' to denote total exemption from any kind of harm. And of this an example occurs in Herodot. iv. 76, *ἢν σῶς καὶ ὑγιὴς ἀπονοστήσῃ*, and iii. 124; and others are found in the Tragedians and Plato, where *σῶν* is Attic for *σῶον*; on which see Hesych., T. Mag., and Eustath. ad Hom. Il. N. p. 959. Also in a passage of Polyæn. we have, *ἀβλαβῆ καὶ ζῶντα*. A similar elegance, by a repetition not *pleonastic*, but *corroborative*, is found in Soph. Trach. 235, *καὶ ζῶντα καὶ θάλλοντα*, where this association of two terms synonymous is adopted, though it involves, just after, a tautology; for there to the question of Dejanira, *δίδαξον εἰ ζῶντα Ἡρακλέα προσδέξομαι*, Lichas answers, *ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε καὶ ζῶντα, καὶ θάλλοντα*, where the repetition of the same word in the answer has great beauty, as in a similar instance at Genesis xliii. 27, where to the question *ὑγιαίνει ὁ πατὴρ ὑμῶν— ἔτι ζῇ*; the answer is, *ὑγιαίνει ὁ πατὴρ ἡμῶν, ἔτι ζῇ*· where render, 'Is your father well? is he yet alive?—Our father *is* well; he is yet alive.' A passage which had Schaefer borne in mind, he would not, in order to get rid of a repetition, have proposed to read, in the above, for *ζῶντα, σῶν τε*, which would destroy a no inconsiderable beauty, and bring in a *τε* where there is no place for it; the true punctuation there being, *ἰσχύοντά τε καὶ ζῶντα, καὶ θάλλοντα κοὐ νόσῳ βαρύν*, and the *κοὐ νόσῳ* exegetical of *θάλλοντα*, in which there is a figure taken from trees which, while their foliage is green, are healthy and strong. So in Ps. xcii. 12, it is said, 'the righteous shall flourish like the palm-tree.' Schaefer was, I suppose, chiefly induced to hazard the above conjecture on account of the term *ζῶντα* following after *ἰσχύοντα* — it being, as would seem, unnecessary, after stating that a person is *strong*, to state that

ὁ δ' ἐκεῖνον μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι ἐξαπιναίως, καὶ οὐ προσδεχομένων, αἱρεῖ, τούς τε Ἀρκάδας καὶ τῶν βαρβάρων ὅσοι ἐνῆσαν διαφθείρει· καὶ τὸν Ἱππίαν ὕστερον ἐσαγαγὼν, ὥσπερ ἐσπείσατο, ἐπειδὴ ἔνδον ἦν, ξυλλαμβάνει καὶ κατατοξεύει. 4. Κολοφωνίοις δὲ Νότιον παραδίδωσι, πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἑαυτῶν νόμους κατῴκισαν τὸ Νότιον, ξυναγαγόντες πάντας ἐκ τῶν πόλεων, εἴ πού τις ἦν Κολοφωνίων.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην, τήν τε Πύῤῥαν καὶ Ἔρεσσον παρεστήσατο, καὶ Σάλαιθον λαβὼν ἐν τῇ πόλει τῶν Λακεδαιμόνιον κεκρυμμένον, ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίων ἄνδρας ἅμα, οὓς κατέθετο, καὶ εἴ τις ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι τῆς ἀποστάσεως. 2. ἀποπέμπει δὲ καὶ τῆς στρατιᾶς τὸ πλέον· τοῖς δὲ λοιποῖς ὑπομένων καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον, ᾗ αὐτῷ ἐδόκει.

XXXVI. Ἀφικομένων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου, οἱ Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν,—ἔστιν ἃ παρεχόμενον,

he is *alive*. But, in effect, the words *ἰσχύοντά τε καὶ ζῶντα* stand, by a frequent *hysteron proteron*, for *ζῶντά τε καὶ ἰσχ.*, as we say, 'to be alive and hearty.' Certainly the learned critic might have recollected, if not the above passage of Gen., at least the similar one of Æschyl. Ag. 660, *καὶ ζῶντα καὶ βλέποντα*, where *βλέποντα* serves further to develope the idea in *ζῶντα*. In which view compare a passage of Ecclesiastes, xi. 7, 'Truly the light is sweet, and a pleasant thing it is to behold the sun.' So also, in a fragment preserved by Hesych. in voc. *χλωρὸν*, we have, *χλωρόν τε καὶ βλέπον* (read *βλέποντα*) *ἀντὶ τοῦ ζῶντα*, where the expression *χλωρόν τε καὶ βλέπ.* exactly answers to the *ἰσχύοντά τε καὶ ζῶντα* of the above passage of Sophocles. And of *βλέπειν* as used in the sense *to be alive*, frequent examples occur in Euripides and Sophocles.

ὁ μὲν ἐξῆλθε] There is here a breaking off of the construction; the preceding participle, *προκαλεσάμενος*, not being followed by any verb. Almost any other writer would have put the participle and noun previous, Πάχης, in the genit. Why our author chose the construction with the noun, is ingeniously accounted for by Goeller as follows: 'Quoniam in altero verborum finitorum *εἶχε* idem subjectum est, quod in participio (quod si fit, genitivus absolutus participii poni non solet), nominativo scriptor usus est, et non genitivo, quamquam interposito altero subjecto *ὁ μὲν*, non ad participium spectante. Eadem structura repetitur iv. 80. præiit quodammodo Hom. Il. *θ*. 268, seqq.' Other instances of this union of perfidy and cruelty may be seen adduced in my Translation.

ἐν φυλακῇ ἀδέσμῳ εἶχεν] 'kept him in hold without bonds;' answering to the *libera custodia* of the Latins. By *τῷ τειχίσματι*, a little after, understand the *διατείχισμα* before mentioned; here called *τειχ.*, because it is considered simply under the idea of a *fortress*.

4. *κατὰ τοὺς ἑαυτῶν νόμους*] i. e. 'ita ut necessitudinem ac religionum legumque communionem cum metropoli pro fundamento ac principio coloni haberent, a quo jura sua et officia repeterent.' Heyn. Opusc. Academ. vol. i. p. 317, qui ibidem exempla horum mutuorum officiorum ad suum quæque caput relata exposuit. (Goeller.)

Ch. XXXV. 2. *καθίστατο*] *constituit, componit*, 'adjust and settle.' So Plut. Pomp. *διοικήσας τὰ ἐκεῖ καὶ καταστήσας*. Appian, i. 669, 64, *τὴν ἀρχὴν ὅλην ἐπῆλθε καὶ καθίστατο τὰς πόλεις*. See more on i. 114.

Ch. XXXVI. 1. *ἔστιν ἃ παρεχόμενον*] The Schol. explains παρ. by *ὑπισχνούμενον*; a view of the sense also adopted by interpreters in general, and according

τά τ' ἄλλα καὶ ἀπὸ Πλαταιῶν, (ἔτι γὰρ ἐπολιορκοῦντο,) ἀπάξειν Πελοποννησίους,—περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο· καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μυτιληναίους ὅσοι ἡβῶσι, παῖδας δὲ καὶ γυναῖκας ἀνδραποδίσαι, ἐπικαλοῦντες τήν τε ἄλλην ἀπόστασιν,—ὅτι οὐκ ἀρχόμενοι, ὥσπερ οἱ ἄλλοι, ἐποιήσαντο,—καὶ ‡προσξυνελάβοντο οὐκ

to which the expression may be rendered literally, 'taking upon himself,' *παρὰ ἑαυτῷ*. As, however, this is a signification destitute of proof, it may be better, with Poppo, to take παρ. in the sense *proferentem*, 'bringing forward, offering, proposing,' scil. *πρᾶξαι*; a sense on which I have treated infra ch. 54, 1, where *παρεχόμενοι* stands for *προτεινόμενοι*.

περὶ τῶν ἀνδρῶν γνώμας ἐποιοῦντο] 'took counsel on what was to be done respecting the men:' a forensic phrase.

In the words following, *ἔδοξεν αὐτοῖς—ἐπικαλοῦντες*, &c., we have, as Goeller observes, a *constructio ad sensum*; the nomin. ἐπικαλ. being put as though there had been before written *ἐψήφιζον, ἐβουλεύσαντο*, or something like it, as involved in the words *ἔδοξεν αὐτοῖς*: of which idiom another example occurs infra vii. 42, 2, and in other passages of our author.

τὴν ἄλλην ἀπόστασιν — ἐποιήσαντο] 'reliquam defectionem fecerant.' The construction here is, *ἐπικαλοῦντες ὅτι τήν τε ἄλλην ἀπόστασιν ἐποιήσαντο*, 'ceteram, or reliquam, defectionem crimini dantes.' Of *ἀρχόμενοι ὥσπερ οἱ ἄλλοι* the sense is, 'not held under government, as the rest of the allies,' but indulged with a great degree of liberty and independence. So at ch. 39 it is imputed to the Mitylenæans as an aggravation of their crime in revolting, *οἵτινες — αὐτόνομοι οἰκοῦντες — τοιαῦτα εἰργάσαντο*.

προσξυνελάβοντο — παρακινδυνεῦσαι] There are few passages of our author in which the editors have been more at a loss to determine the true *reading*, though the *general meaning* is sufficiently clear,—namely, that 'the adventuring of the Peloponnesian fleet over to Ionia, to the aid of the Mitylenæans, was the chief occasion of the vehemence of the anger they evinced.' But no easy matter is it to bring the *construction* under the rules of regular composition, and still less to fix the *reading*, which latter must, however, first be determined before the former can be settled. Now the MSS. fluctuate between the readings *προξυνελάβοντο* and *προξυνεβάλοντο*, also *προσξυνελάβετο* and *προσξυνεβάλετο*. The common reading is *προσξυνελάβοντο*, which has been altered by Gottleber, Haack, Poppo, Bekker, and Goeller, to *προσξυνεβάλετο*. And that *ξυμβάλλεσθαι* is often used in the sense to *contribute* and also to *aid*, cannot be doubted: but that *ξυλλαβέσθαι* and *ξυνεπιλαβέσθαι* have sometimes the same sense, is so certain, that it would be scarcely worth while to prove it, had not Goeller ventured to *deny it*. Suffice it to say, that the sense in question is found in Herodotus, as, for instance, at v. 44 & 45, where we have, *προσεπιλαβέσθαι τοῦ πολέμου*. And so *ξυλλαβ. τοῦ τοιούτου* in another passage of our author infra iv. 47, and also in Xen. Ages. ii. 30. Arrian, E. A. i. 7, 5. Ind. xx. 10, et al. Indeed that the idea of 'taking hold of any one, or taking part of any business with him,' must also imply that of *helping him*, or helping forward the *thing* to be done, is so obvious that, even without examples, it could not be doubted. Such being the case, it is plain that one term is as proper as the other, and the only difference is, that *ξυλλαβέσθαι* is the less *usual* term, and therefore the more likely to have been altered by the early critics into the other. But there is *another* reason why the preference is due to *προσξυλλαβ.*, which is, that *προσξυνεβάλοντο* (or *προσξυνεβάλετο*) *οὐκ ἐλ. τῆς ὁρμῆς* would involve an anomaly of construction; for the *usus linguæ* would require *ὁρμῇ*: and in vain does Arnold seek to defend the genit. from Eurip. Med. 279, *ξυμβάλλεται δὲ πολλὰ τοὐμὲ δείματος*: for the construction there is as questionable as here; and the editors are put to as great straits as in the present case. Musgrave would take *τοῦδε δείματος* as standing for *εἰς τόδε δεῖμα*, which surely cannot be admitted, and still less the expedient of Elmsl., who would take the words as equivalent to *πολλὰ σύμβολα* (i. e. *τεκμήρια*) *ἔχεις τοῦ δεινὴ εἶναι* ('to be an object of fear'): for that would involve a harshness too great even for lyric poetry. Better is the defence of the genit. alleged by Matthiæ, who supposes the poet to have written *ξυμβάλλεται τοῦδε δείματος*, because he was thinking of *συλλαμβάνεσθαί τινος*, whose force quodammodo latet in *συμβάλλεσθαι*. But

ἐλάχιστον τῆς ὁρμῆς αἱ Πελοποννησίων νῆες ἐς Ἰωνίαν ἐκείνοις βοηθοὶ τολμήσασαι παρακινδυνεῦσαι· οὐ γὰρ ἀπὸ βραχείας δια-

might not *any* irregularity be defended on the score that the writer was, while putting down one thing, thinking of another? Better is it at once to suppose that Eurip. wrote *τῷδε δείματι*, and that *δείματι* was altered to *δείματος* by the scribes, who thought it to be in regimen with *πολλὰ* preceding; just as in the present passage, Poppo and Goeller maintain that *ὁρμῆς* belongs, not to *προσξυμβ.*, but to *ἐλάχιστον*: which, however, would in like manner involve a construction quite unheard of, and produce a poor and frigid sense. Insomuch that not without reason did Arnold, in his first ed., doubt whether *προσξυνεβάλετο τῆς ὁρμῆς* were Greek. This must, I think, decide as to *προσξυνελ.* being the true reading, especially since it is supported by a passage of Dio Cass. p. 375, 6, containing no other than a close imitation of the expression, *προσσυνελάβετο γὰρ τοῦ λόγου τούτου, ὅτι*, &c.; 'and what helped, or increased, the rumour was, that,' &c. The reading in question is also strongly confirmed by a very similar passage of our author infra iv. 47, *ξυνελάβοντο δὲ τοιούτου οὐχ ἥκιστα — οἱ στρατηγοί*, meaning that 'they helped not a little to bring about such a state of things.' And so at vi. 70, we have, *ξυνεπιλαβέσθαι τοῦ φόβου*, 'helped their fear,' i. e. as Arnold explains there, 'helped to increase it.' And so Herodot. vii. 6, *συνέλαβε γὰρ ἄλλα οἱ, σύμμαχα γενόμενα* (scil. *αὐτῷ*) *ἐς τὸ πείθεσθαι Ξέρξεα*, where *σύμμ. γεν.* is exegetical of *συνέλαβε* before. Arnold on vi. 70, also aptly compares a passage of Milton, Par. Lost, vi. 656, 'their armour helped them harm,' i. e. increased their harm. And he might have added the following of Zechariah i. 15, 'I was but a little displeased, and they *helped forward* (i. e. increased) the affliction (lit. the evil, *τῷ κακῷ*) of my displeasure.' Again, so in Jos. Bell. i. 6, 6, (a passage probably written with a view to the present,) we have, *καὶ προσεπέρρωσε τὴν ὁρμὴν ὁ Μιθριδάτου θάνατος*, where, as here and at vi. 70, and in the passages just quoted, there is, in the term as thus used of what is *evil*, a sort of concealed sarcasm, as in our vulgar phrase, 'to help the lame dog over the stile,' i. e. to help for evil, increase a calumny. And hence Poppo's objection, that 'the sense of *helping* is unsuitable, while it is that of *increasing* that is required,' falls at once to the ground. It is true there is something harsh in *things* being said to *help*, as here *ships*, and in the passage of Milton, *armour*. For which reason, I suppose, it was that certain early critics altered *προσξυνελάβετο* or *προσξυνελάβοντο* to *προσξυνεβάλετο* or *προσξυνεβάλοντο*: for to *them* I ascribe the readings in question. But this was getting rid of an imaginary difficulty, by bringing forward one real and perhaps insurmountable; for, as to supposing a *schema Pindaricum*, with Matth., this is too much a 'device for the nonce' to be thought of, and at any rate supposes what is wholly unsuitable to *prose* composition; and the *commixture of two modes of expression*, here recognised by Goeller and Poppo, cannot be admitted without *proof*, of which not a shadow has been adduced. Again, to suppose, with Goeller and Arnold, that the words *αἱ νῆες τολμήσασαι* are used as a single term equiv. *to τὸ τὰς ναῦς τολμῆσαι*, is surely an expedient too precarious to be relied on. After all, such liberties as that of changing the number of a noun, from some notion of impropriety in its use, was not very unfrequent with the ancient critics. One example must here suffice, Xen. Hist. vii. 1, 35, *μέγα δὲ συνεβάλλοντο τῷ Πελοπίδᾳ εἰς τὸ τιμᾶσθαι, καὶ ὅτι—καὶ ὅτι*, &c. So the passage stands in the earlier editions; but in that of Schneider we find *συνεβάλλετο*,—on what *authority* does not appear; though the *καὶ ὅτι—καὶ ὅτι* not only warrant, but demand, the plural, notwithstanding that the singular, as referred to each of the clausulæ, would have been neater composition; yet, in that case, the former would not have been used.

I will only add, that the present passage was, I doubt not, in the mind of Strabo, p. 247, 9, who, speaking of the Massylians, says, *καὶ αὐτοὶ χρήσιμοι κατέστησαν ἐκείνοις, κἀκεῖνοι προσελάβοντο τῆς αὐξήσεως αὐτῶν*, where, though the editors make no remark, *προσελ.* is manifestly corrupt. Read *προσσυνελάβοντο*, and all will be right; the sense being thus literally, 'helped their increase,' 'helped them to thrive and prosper.' Possibly the above writer might also have had in mind another passage of our author, infra viii. 26, 1, *ξυνεπιλαβέσθαι τῆς Ἀθηναίων καταλύσεως*, where *τῆς καταλύσεως* is a verbal for the cognate verb (i. e. for *τοῦ καταλυθῆναι αὐτούς*).

ἐς Ἰωνίαν ἐκείνοις βοηθοὶ τολμήσασαι παρακινδυνεῦσαι] Here there seems to

νοίας ἐδόκουν τὴν ἀπόστασιν ποιήσασθαι. 2. πέμπουσιν οὖν τριήρη ὡς Πάχητα ἄγγελον τῶν δεδογμένων, κατὰ τάχος κελεύοντες διαχρήσασθαι Μυτιληναίους. 3. καὶ τῇ ὑστεραίᾳ μετάνοιά τις εὐθὺς ἦν αὐτοῖς, καὶ ἀναλογισμὸς ὠμὸν τὸ βούλευμα καὶ μέγα ἐγνῶσθαι πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὗ τοὺς αἰτίους. 4. ὡς δ' ᾔσθοντο τοῦτο τῶν Μυτιληναίων οἱ παρόντες πρέσβεις, καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες, παρεσκεύασαν τοὺς ἐν τέλει ὥστε αὖθις

be something pleonastic: but it is only a seeming, not a real, pleonasm; being, in effect, a stronger expression to intimate how *very daring* the attempt was thought to be. Of this idiom (which is very rare) another example occurs in Plato, p. 967, B, *καί τινες ἐτόλμων τοῦτό γε αὐτὸ παρακινδυνεύειν*: whence it is plain that Goell. is wrong in supposing *παρακινδυνεῦσαι* to stand for *κινδυνεύσασαι παραπλεῦσαι*. Indeed, the *παρα* has never, among the examples which I have noticed of the word, that force, but it has rather the frequent sense of *præter*, as said of what happens beyond expectation, or *παρὰ γνώμην*, implying something *rash*. Goeller was probably led into the error from supposing that some verb of motion ought here to be understood. But why, then, not understand *πλεῖν*? The verb of motion is *expressed* in Plato, p. 810, A.

Of *ἀπὸ βραχείας διανοίας*, just after, the sense is, 'from a slight thought or counsel,' as said of what is taken up without previous design, purpose, or plan; as opposed to what is done advisedly. Similarly in a passage of Liban. p. 117, cited by Krueger, we have, *οὐκ ἀπὸ βραχείας γνώμης τὸν πόλεμον κατέστησαν*, meaning to say, that 'this co-operation of the Lacedæmonians indicated that they had not made the revolt from slight thought or sudden resolution, but deliberately, advisedly, and from preconcerted plan.'

2. *τριήρη ἄγγελον τῶν δεδογμένων*] This use of *ἄγγελος*, as said of a *ship*, is employed with reference to the persons on board; *ships* being often put for the *sailors* on board, and sometimes *vice versâ*.

3. *μετάνοιά τις*] 'a sort of repentance,' i. e. some degree of it. *Μετάνοια* here signifies, according to its original import, a *change of mind* or purpose as to any thing that has been done, implying a feeling of *regret* for what has been done amiss, with an intention of amending it. For as the Athenians were *ταχύβουλοι*, so were they *μετάβουλοι*. See Aristoph. Ach. 574—6, Mitch. 'To Minerva (says Mitch.) was it ascribed, that the *δεύτεραι φροντίδες* of this hasty people were somewhat wiser than their first thoughts.' See Solon in Poëtæ Minores, i. 337.

ἀναλογισμὸς] 'a reflection that:' the verbal here taking the construction of its verb. In *ὠμὸν καὶ μέγα* we *may* suppose a hendiadys; but still the question recurs, What is the force here of the adj. *μέγας*? It is, I believe, that of the Latin *immanis* and the English 'enormous,' as applied to a very wicked action. So in Hom. Od. xix. 92, we have, *ἔρδουσα μέγα ἔργον*, 'perpetrating a wicked deed.' And in Cicero pro Rosc. 24, 'tantum facinus tam *immane*.' Virg. Æn. i. 347, where, by a poetic license, the word is applied to a person, though it is the *disposition* of the person that is meant: 'Pygmalion scelere ante alios *immanior* omnes.' The original sense, indeed, of *immanis* (whatever be its derivation) is probably not *cruel*, but *enormous*, exceeding all due bounds, (so Ovid has 'studium *immane* loquendi,' 'excessive desire of,' &c.) and hence, as used in a moral sense, whether of actions, or of the agents thereof, the word was, by tacit compact, taken to denote *cruel*. Here, then, by *ὠμὸν καὶ μέγα* is meant, 'enormously cruel;' and so, by a similar hendiadys, Cicero says, 'ferus et immanis,' and 'fera et immanis;' and in Ovid, Trist. ii. 135, we have, 'edictum immane minaxque,' i. e. cruelly threatening. Also in Juven. Sat. viii. 223, 'Quid Nero tam sæva crudaque tyrannide fecit?'

4. *παρεσκεύασαν τοὺς ἐν τέλει*] 'prepared,' i. e. disposed,—namely, their minds; as iv. 132. viii. 52. By *τοὺς ἐν τέλει*, 'those in office,' are here meant, as Arnold shows, the prytanes and ten prætores or *στρατηγοί*, generals of the state. By the former the assemblies were summoned in time of peace, or on ordinary occasions; but the latter had also the power of calling them together in war, and under extraordinary circumstances. See supra ii. 59. infra iv. 118, and Schoemann de Comitiis Atheniensium, p. 61.

γνώμας προθεῖναι· καὶ ἔπεισαν ῥᾷον, διότι καὶ ἐκείνοις ἔνδηλον ἦν βουλόμενον τὸ πλέον τῶν πολιτῶν αὖθίς τινας σφίσιν ἀποδοῦναι βουλεύσασθαι. 5. καταστάσης δ' εὐθὺς ἐκκλησίας, ἄλλαι τε γνῶμαι ἀφ' ἑκάστων ἐλέγοντο, καὶ Κλέων ὁ Κλεαινέτου, ὅσπερ καὶ τὴν προτέραν ἐνενικήκει ὥστε ἀποκτεῖναι, ὢν καὶ ἐς τὰ ἄλλα βιαιότατος τῶν

With the phrase following, *αὖθις γνώμας προθεῖναι*, 'to bring the subject again under consideration,' compare ch. 42, *οὔτε τοὺς προθέντας τὴν διαγνώμην αὖθις*, and 38, *θαυμάζω τῶν προθέντων αὖθις περὶ Μ. λέγειν*.

5. *καταστάσης—ἐκκλησίας*] 'the assembly being set for business.' In *ἀφ' ἑκάστων* the *ἀφ'* is taken for *ὑφ'* by Poppo, who refers to his note on i. 17, for examples of this idiom in verbs of speaking, acting, and sending: of the first of which he adduces as examples, besides the present passage, others at iii. 82, *τὰ ἀπὸ τῶν ἐναντίων λεγόμενα*, and vi. 32, *ἐλέχθησαν τοιοίδε λόγοι ἀπό τε ἄλλων, καί*, &c. viii. 14, *λεγομένων λόγων ἀπό τε τοῦ Χαλκ. καὶ Ἀλκ.* vi. 28. Yet in all those passages *ἀπὸ* does not strictly mean *by*, but 'on the part of.' And the same may be said of the examples adduced by him, of verbs of *acting*, as i. 17. vi. 61. viii. 48 and 68, (to which might be added others at i. 77, *ἀπὸ τοῦ κρείσσονος καταναγκάζεσθαι*, and iv. 115, *μηχανῆς μελλούσης προσάξεσθαι ἀπὸ τῶν ἐναντίων*,) and also of those of *sending*. It is true that Arnold there supposes the existence of a mixed meaning, partly expressive of *derivation*, and partly of *agency*. If so, the sense in the present case would be, '*proceeded from*, and were uttered by.' But it may be observed, that the sense 'on the part of' is one so strong, as not to admit of any weaker one to be mixed with it. All that can truly be said is, that in such an idiom, action being implied, and consequently an agent, there is a sort of implied sense of *by*. The mixed meaning spoken of by Arnold might have been better established by him from iii. 38, 4, *οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες, ἢ τὸ ἀκουσθὲν ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων*. Yet that mixture arises from the *sensus prægnans* which subsists in *ἀκουσθὲν*, which stands for *ἀκουσθὲν ὡς λεχθὲν*, 'heard from (denoting *origin*) and uttered by or on the part of.' At *τὴν προτέραν* supply *γνώμην* from *γνῶμαι* preceding. This not unfrequent forensic phrase seems formed on the military one, *νικᾶν μάχην*.

βιαιότατος τῶν πολιτῶν] Here *βίαιος* exactly corresponds to the Latin *violentus*, as in Cic. Phil. Or. ii. 28, 'violentus et furens,' and Phil. Or. v. 7, 'homo vehemens et violentus.' Livy, xxxiv. 35, 'tyrannus violentus,' and ix. 34, 'violenti censores.' The epithet is here ascribed to *Cleon*, from his being the perpetual advocate of harsh counsels and stern measures, to be carried into effect no matter at what sacrifice of the principles of justice or equity. Poppo and Goeller illustrate this from an expression which occurs, as applied to Cleon, in a fragment of Hermippus cited by Plut. Pericl. 33, where Pericles is represented as *δηχθεὶς αἴθωνι* Κλέωνι. And true it is that *αἴθων*, as it properly signifies *διάπυρος*, *on fire*, so does it also denote fig. what is *impetuous*, *ardent*. So, too, in Soph. and Eurip. the phrase *αἴθων ἀνήρ*, and in Æschyl. Theb. 444, *αἴθον λῆμα*. Yet in the above passage Hermippus certainly could not mean to use the word in any but a *bad* sense, as signifying *ferox*, *violentus*, as in Plato, p. 559, D, *ὅταν ξυγγένηται αἴθωσι θηρσὶ καὶ δεινοῖς*. And, so understood, the epithet would be very suitable to a demagogue like Cleon, whose affected bluntness or resoluteness (affected, to cover his intrinsic feebleness by a show of energy) always hurried him into *ferocity* as a cloak to his natural cowardice; and who, like a true Cerberus, could bark as well as fawn for a sop. Yet, when we consider, in the above passage of Plutarch, the added term *δηχθείς*, I cannot but think, with Thirlwall, that there is there an allusion to the stinging of a *horse-fly*, alias *gad-fly*, meaning lit. the *stinging-fly*. And similar is the use of *πρηστὴρ* (from *πρήθω*, *to burn*) at Dioscor. vii. 14, as applied to a *serpent*, called lit. the *burner* or *stinger*. So also *ὁ καύσων*, 'the burner,' the term used to denote *the Simoom*. See St. James, i. 11. One cannot but observe the address (worthy of Aristophanes himself) by which in one word we have conveyed the character of Pericles as distinguished from that of Cleon. No other could have been employed so adapted to raise the one, and depress the other in our estimation: and yet in the term applied to Cleon, there may be *also* an allusion to this demagogue, as being, in the words of Shakspeare, 'a

πολιτῶν, τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος, παρελθὼν αὖθις ἔλεγε τοιάδε.

XXXVII. "Πολλάκις μὲν ἤδη ἔγωγε καὶ ἄλλοτε ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἑτέρων ἄρχειν, μάλιστα δ' ἐν τῇ νῦν ὑμετέρᾳ περὶ Μυτιληναίων μεταμελείᾳ. 2. διὰ γὰρ τὸ καθ' ἡμέραν

hare brained *hotspur*,' (*διάπυρος ἀνήρ*,) who, like 'hot Lord Percy,' is 'on fire to go' and consummate the sweeping massacre.

τῷ δήμῳ—πιθανώτατος] So infra vi. 35, *π. τοῖς πολλοῖς*. Dio Cass. xl. 60, *πιθ. τοῖς πολλοῖς*, where the expression *πιθανώτατος* has the somewhat rare use—though found in Plato, Arrian, and Diodorus,—of *πείθειν δυνάμενος*. Similarly in a passage of Eurip. Orest. 894, descriptive of a demagogue, and by some supposed to be written with reference to Cleon, we have, *Ἀνήρ τις ἀθυρόγλωσσος, ἰσχύων θράσει, Θορύβῳ τε πίσυνος κἀμαθεῖ παῤῥησίᾳ Πίθανος ἔτ' ἀστοὺς περιβαλεῖν κακῷ τινι*. And though Cleophon be there rather meant than Cleon, yet the traits perfectly tally. By *θράσει* seems denoted that impudence which nothing could abash; by *θορύβῳ*, that coarseness and clamour which characterised the eloquence of Cleon; and by the *ἀμαθεῖ παῤῥησίᾳ*, that freedom of speech or plain speaking, which, as affecting the plain, blunt, straightforward person, he always cultivated. The vast influence which he so long held with the common people, was owing, as Thirlwall shows, partly to the contrast which his language and manner exhibited to the ancient style of oratory, (the people finding a relief in his plain and homely diction, after their attention had been overstrained by the lofty eloquence of Pericles,) and yet more from his having gained credit for plain good sense and upright intention; and especially from his ever professing himself the devoted friend of the poorer citizens, and cherishing their envy and jealousy of the rich.

ἔλεγε τοιάδε] 'spoke to this purpose:' for I agree with Thirlwall, that the speech ascribed to him by Thucydides affords no specimen of the *style* or oratory, though it undoubtedly represents the vein of his arguments.

CH. XXXVII. 1. *Πολλάκις—ἄρχειν*] The speaker here, without using any preface, enters (probably according to his usual custom) at once into his subject; laying down a blunt and somewhat mortifying position,—but one the more likely to shame the people out of their humanity, —namely, that 'a democratic government, which is subject to changes of disposition, is unfit to rule an empire.' This *dictum* is *pointed* by a skilful turn of expression in *πολλάκις ἤδη καὶ ἄλλοτε ἔγνων*, meaning, that 'it is not the *first* time he has been convinced of this truth,' but he has often felt it, and most of all on the present occasion. The same sort of turn is observable in a passage of Eurip. Med. 447, *οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις*, and 294, *οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, ἔβλαψε δόξα*, and Hel. 957.

For vulg. *ἀδύνατος*, Poppo, Bekker, and Goeller have edited *ἀδύνατον*; and very properly; such being found in the best MSS., and presenting in itself the more difficult reading. The construction is, *ἔγνων ὅτι ἀδύνατόν ἐστι δημοκρατίαν ἑτέρων ἄρχειν*, but, as Goeller observes, the writer, by a well-known *attraction*, has joined *δημοκρατίαν* with *ἔγνων*, so as to be for *ἔγνων, δημοκρατίαν ὅτι ἀδύνατόν ἐστιν (αὐτὴν) ἑτέρων ἄρχειν*.

Of the phrase *περὶ Μυτ. μεταμελείᾳ*, the sense is not, 'regret concerning,' but, 'change of purpose respecting,' as in Polyb. i. 39, 14. ii. 53, 6. Aristot. Eth. iii. 1, and *μεταμέλεσθαι* in Pol. xxv. 5, 11. iv. 50, 6.

2. *διὰ γὰρ τὸ καθ' ἡμέραν—ἔχετε*] In order to produce the effect intended, Cleon thinks fit to bring forward an observation which had been already made by *Pericles*, though for a different purpose,—namely, that 'the Athenian dominion was essentially a *tyranny* resting on force, and not on the affections of its subjects.' In order, however, to pave the way for this, and produce the greater effect, he thinks proper to conciliate the minds of his hearers by a *præoccupatio benevolentiæ*, such as very frequently occurs in the proems to ancient orations: a remarkable instance of which, and that in similar words, is found supra i. 68, where the Corinthians, in like manner, previously sooth the minds of the Lacedæmonians by the words, *τὸ πιστὸν ὑμᾶς, ὦ Λακ., τῆς καθ' ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς τοὺς ἄλλους, ἢν τι λέγωμεν καθίστησι*. The general purpose of the sentiment is to convey a reproach on the Athenians for being good easy people, too unsuspicious for the

ἀδεὲς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους, καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε· καὶ ὅ τι ἂν ἢ λύγῳ πεισθέντες ὑπ' αὐτῶν ἁμάρτητε, ἢ οἴκτῳ ἐνδῶτε, οὐκ ἐπικινδύνως ἡγεῖσθε ἐς ὑμᾶς, καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα ἔχετε τὴν ἀρχήν, καὶ πρὸς ἐπιβουλεύοντας αὐτοὺς καὶ ἄκοντας ἀρχομένους· οἳ οὐκ, ἐξ ὧν ἂν χαρίζησθε βλαπτόμενοι αὐτοί, ἀκροῶνται ὑμῶν, ἀλλ' ἐξ ὧν ἂν ἰσχύι μᾶλλον ἢ τῇ ἐκείνων εὐνοίᾳ περιγένησθε. 3. πάντων δὲ δεινότατον, εἰ βέβαιον ἡμῖν μηδὲν

circumstances in which they are placed; as much as to say, 'because you never think of plotting against each other, you fancy the same temper of mind to exist in your allies towards you:' an indirect compliment to democracy, as if none would betray a democratical government as they would an aristocratical or monarchical one: a state of things calculated to maintain a daily and perpetual peace one towards another. Of the phrase *τὸ ἀνεπιβούλευτον*, though it is unaccompanied by any example in Steph. Thes., I have noted several in the later Greek writers. Τὸ *αὐτὸ ἔχετε*, 'ye bear the same disposition towards.'

The next words, *καὶ ὅ τι ἂν ἢ—μαλακίζεσθαι*, form, as it were, the *vinculum* to the proem; and the main argument intended is, that 'the Athenian government was a tyranny, and must be administered as such:' and this is introduced as a *consequence* on what went before. Render, 'and whatsoever errors ye, whether swayed by any representations from them, commit, or, moved by pity, fall into;' for in *οἴκτῳ* we have, as Portus and Poppo rightly observe, not a real dative, but what stands for the *Latin ablative*. Yet *ἐνδῶτε* is not well rendered by them *remiseritis:* nor is it properly by others regarded as having no particular force. *To give way* to a fault is to *commit* it: and when it is one proceeding from misplaced pity, the term is peculiarly appropriate; and is here used, as I long ago pointed out, and as Poppo has since done, by way of explaining the indefinite term *ἁμάρτητε* by a more definite one, *ἐνδ.*, one also better corresponding to *μαλακίζεσθαι* in the apodosis. Properly, indeed, the *participle* (*ἐνδόντες*) ought to have been written: but the subjunctive is used the better to correspond to *ἁμάρτητε* preceding. Of the words *οὐκ ἐπικινδύνως—μαλακίζεσθαι*, the constr. is, *οὐχ ἡγεῖσθε [ὑμᾶς] ἐπικινδύνως ἐς ὑμᾶς [αὐτοὺς] καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν*. Of *οὐχ ἡγεῖσθε* the sense is, 'ye do not consider that,' &c. *Μαλακίζεσθαι* corresponds to *ἐνδῶτε*, just before: and so it is employed infra ch. 40, 6, where I have shown that *μαλακίζεσθαι* is used by the best writers for *ἐνδοῦναι*, signifying, 'to be softened into compassion.' *Ἐπικινδύνως* stands for *ἐς τὸν κίνδυνον, vestro cum periculo*, 'to your own peril,' lit. 'for peril as regards you.' The formula *καὶ οὐ* here contains an indirect antithesis; for in a plainer writer we should have had, *ἡγεῖσθε ἐπικινδύνως μὲν—οὐ δὲ ἐς*, &c. Of the next words, *ἐς τὴν τῶν ξυμμάχων χάριν*, the sense is, *non cum sociorum gratiâ*, 'so as not to procure any thanks or gratitude from the allies.' The sense is well expressed in the following paraphrastic version of the Scholiast, *οὐκ ἐκείνοις τι χαρίζεσθε, ἀλλ' αὐτοὶ κινδυνεύετε καταφρονούμενοι· ἐκεῖνοι δὲ οὐκ ἴσασι χάριν ὑμῖν*: the sense being lit. 'and not for the obtaining of any thanks from the allies.' The genit. *τῶν ξυμμάχων* is one *of object*, showing the object of the relation in the preceding word: and in plain phraseology a preposition is usually, in such a case, expressed, especially *περὶ* or *ἕνεκα*. Here it would be *ἀπό*.

The words following contain the observation itself by which Cleon chiefly hoped to produce the desired effect,—namely, that the empire they held was a tyranny: on which see supra i. 122. ii. 63, and notes. Cleon adds, that 'it is exercised over persons themselves plotting against [their rulers], and governed unwillingly.' The scope of the next words, *οἳ οὐκ ἐξ ὧν—περιγένησθε*, is to further develop the sentiment *intimated* in *οὐκ ἐς τὴν τῶν ξυμμάχων χάριν* preceding, and we may render, 'who do not obey you [swayed] by any favours which you may, yourselves injured, (i. e. to your own injury,) confer on them, but from what you may be superior to them in strength, (i. e. from such measures towards them as proceed from a superiority of strength,) rather than out of any good-will of theirs towards you.' The words *ἐξ ὧν* are to be resolved by *ἐξ ἐκείνων ἃ*, and *αὐτοὶ* is to be joined

καθεστήξει ὧν ἂν δόξῃ πέρι, μηδὲ γνωσόμεθα ὅτι χείροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἐστὶν ἢ καλῶς ἔχουσιν ἀκύροις, ἁμαθία τε μετὰ σωφροσύνης ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας, οἵ τε φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους, ὡς ἐπὶ τὸ πλεῖον ἄμεινον οἰκοῦσι τὰς πόλεις. 4. οἱ μὲν γὰρ τῶν τε νόμων σοφώτεροι βούλονται φαίνεσθαι, τῶν τε ἀεὶ λεγομένων ἐς τὸ κοινὸν

with *βλαπτόμενοι*. It is strange that the οἳ should, though indispensable to the construction and sense, be wanting in almost every good MS. To account for this, Arnold suspects certain words to have been lost between *ἀρχομένους* and *οὐκ ἐξ ὧν*, and supposes that the gap thus occasioned was attempted to be concealed by bringing together the words which immediately preceded and followed it, so that the copy might exhibit no mark of imperfection. This, however, is too fanciful a conjecture to deserve much attention, and, if adopted,—which surely it ought not without proof,—would not a little lessen one's confidence in the integrity of the MSS. of our author. This is paying too much to get rid of a present difficulty; which, after all, is rather imaginary than real. For why should we not suppose οἳ to have been left out by the inadvertence of copyists? The mistake might easily arise in MSS. written without any stops; for, in so very long a sentence as this, unless the construction be attended to, and the general sense tolerably understood, οἳ would not *seem* necessary, and consequently might easily be omitted. Moreover, the word is found in several MSS. and all the early editions; and though those MSS. be with one exception (namely, Cod. Reg. Paris, *g*) of an inferior value, from being modern, yet this is a case where later MSS., when carefully copied from ancient ones, are of nearly equal weight. Indeed the most ancient ones, both of the classical writers and the scriptural ones, are often very carelessly transcribed, and abound in omissions,—more so, indeed, than later ones. Again, if we *remove* the οἳ, there is no appearance of a gap; and it would be strange if the appearance of such could be so easily removed. Finally, as to the Bamberg MS. of Pliny having preserved many gaps, of which no trace is found in the other MSS., that will only prove how carelessly the MSS. of *Pliny* were copied, not those of *Thucydides*. Gaps, it is true, do occur not unfrequently in the MSS. of almost *all* ancient writers; but the traces of them are almost never found removed by trickery: and as to the defects of the latter half of the 18th book of Diod. Sic., in some MSS. of that writer, being concealed by tampering with the concluding words, so as to make it appear that the 19th book follows immediately after, that will only establish the fact of trickery in *one* instance of another writer, and that in a very different case from the present.

4. *οἱ μὲν γὰρ—ὀρθοῦνται τὰ πλείω*] What is contained in this section is meant to establish on just grounds (as indicated by the *γὰρ*) the foregoing position, that 'persons of plain understandings are better statesmen than the clever and eloquent;' and this is done by contrasting the characteristics of each. The *latter* (it is said) 'are marked by an arrogant self-sufficiency, which would be wiser than the laws, and perpetually seek to obtain the upperhand in all discussions of public affairs, not what will most benefit the public; thus turning the discussion of public measures into a theatre for the display of oratorical talent (whence they ruin states). The *former*, on the contrary, through distrust of their own cleverness, think it right to be less wise than the laws, and are content to be too untalented to be able to find fault with what has been well said; and, acting as impartial judges of measures, rather than as oratorical prize-fighters, they are mostly successful.' Such is the general sense intended. But to consider the phraseology in detail, this affecting to be wiser than the laws, was in Greece always regarded as highly censurable in any citizens. Thus Archidamus, i. 84, mentions, to the praise of the Spartans, that they were brought up to be *ἀμαθέστεροι τῶν νόμων τῆς ὑπεροψίας*. Hence in the early classical writers we not unfrequently meet with the maxim, as expressed in Eurip. Or. 487, *τῶν νόμων γε μὴ πρότερον εἶναι θέλειν*. And so in Aristot. Rhet. i. 16, (cited by Arnold,) we have, *τὸ τῶν νόμων σοφώτερον ζητεῖν εἶναι, τοῦτ' ἔστιν, ὃ ἐν τοῖς ἐπαινουμένοις νόμοις ἀπαγορεύεται*.

Of the next words, *τῶν τε ἀεὶ—περιγίγ.*, the sense is, from a certain harshness of expression, obscure; but it appears to be

περιγίγνεσθαι, ὡς ἐν ἄλλοις μείζοσιν οὐκ ἂν δηλώσαντες τὴν γνώμην· καὶ ἐκ τοῦ τοιούτου τὰ πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ', ἀπιστοῦντες τῇ ἐξ ἑαυτῶν ξυνέσει, ἀμαθέστεροι μὲν τῶν νόμων ἀξιοῦσιν εἶναι, ἀδυνατώτεροι δὲ † τοῦ καλῶς εἰπόντος μέμψασθαι

this, 'and in whatever is at any time spoken by the public, they wish to have the upper-hand;' as much as to say, they are not only conceited, but love to have the pre-eminence in the assembly, *φιλοπρωτεύουσι*, (see 3 John 9.) similar to what is said in Matth. xxiii. 6, *φιλοῦσι τὰς πρωτοκαθεδρίας*. Arnold, indeed, explains the meaning to be, 'and to outdo whatever is said or proposed for the public good, i. e. to find fault with and procure the rejection of all other measures than their own.' But this, though apparently adopted by Poppo, is a sense scarcely to be elicited from the words themselves; not to say that it is not *doing*, but *speaking*, that is here meant. The next words, *ὡς ἐν ἄλλοις—γνώμην*, suggest the *reason* why they do so,—namely, 'inasmuch as they could not evince their talent in matters of *greater* consequence:' as much as to say, that there are no occasions of *greater* importance whereon to evince their talent. The *ὡς* stands for *ἅτε*, *quippe quod*: and its use with *δηλώσαντες* falls under that rule of Matth. Gr. Gr. § 568, of the participle preceded by *ὡς*, *ὥστε*, *ἅτε*, &c., Thus here the sense is, 'inasmuch as they thought that they could not,' &c. It is true that Portus, Duker, and Goeller render *οὐκ ἂν δηλώσαντες* by 'quasi non possent ostendere in aliis rebus gravioribus.' Yet there is no proof that *ὡς* must here have the sense *quasi*; but a strong reason may be given why it should *not*,—which is, that thus a very inept sense arises; for what matters, it may be asked, were there of greater moment than those which affected the welfare of the state? Thus, moreover, we should be obliged to read, on conjecture, for *μείζοσιν*, *μείοσιν*, —a conjecture, this, which might be supported from ch. 40, *οἵ τε ῥήτορες ἔξουσι καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶνα*: and certain it is, the two words *μείζων* and *μείων* are not unfrequently confounded by the scribes; insomuch that numerous errors yet remain to be emended in the best writers on this principle. Yet, when to the utter absence of *authority* from MSS. for such a reading, we add the feeble and far less suitable *sense* thus arising,—it is better to adopt the view above propounded.

In the words following, *ἀπιστοῦντες τῇ ἐξ ἑαυτῶν ξυνέσει*, I have not ventured to follow Bekker in cancelling the *ἐξ*, on the authority of five of the least valuable MSS.—an authority surely next to nothing when set against that of all the other MSS., and also against the *internal* evidence here existing, which is far greater in *favour* of the word, since no reason can be imagined why it should have been foisted into nearly all the MSS.; while a very sufficient reason may be given why it should be *wanting* in a few,—namely, as being cancelled by certain critics who deemed it useless, not bearing in mind the occurrence of such modes of expression as *τῷ ἀφ' ἡμῶν εὐψύχῳ*, ii. 39. *προθυμία ἀπὸ τῶν ναυτῶν*, vii. 70, and the usage of the Greek writers, by which instead of the genit. alone we have sometimes a preposition with the genit. See Matth. Gr. Gr. § 378, obs. 4. The *ἐξ* was, I would observe, restored by Goeller in his second edition, and by Arnold, and has been finally adopted by Poppo. Retaining it, then, we may compare a similar form of expression at 1 Cor. ii. 12, *τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ*, which is stronger than *τὸ πν. τοῦ Θεοῦ*.

With the words *ἀμαθέστεροι τῶν νόμων ἀξιοῦσιν εἶναι*, compare those supra i. 84, *ἀμαθέστεροι τῶν νόμων τῆς ὑπεροψίας*. Here, as there, the term *ἀμαθ.* is used *sarcastically*; q. d. 'You call us ignorant, but we are content to be *so far* ignorant, as not to be wiser than the laws.' A similar sarcasm is contained in the next words, *ἀδυνατώτεροι δὲ*, &c. q. d. 'You call us mere *incapables*, (*ἀδυνατ.* scil. *λέγειν καὶ ἔρᾶν*,) and we profess to be such, not finding fault with, or carping at, a speech from one who speaks well, or to the purpose.' Similarly in Herodot. i. 207, we have, *μεμφόμενος τὴν γνώμην ταύτην*: ii. 24, *μεμψαμένου γνώμας τὰς προκειμένας*: and vii. 146, *μεμφθεὶς τῶν στρατηγῶν τὴν γνώμην*. The construction is, *ἀδυνατώτεροι δὲ [ἢ ὥστε] μέμψασθαι λόγον τοῦ καλῶς εἰπόντος*. With respect to the ellipsis here existing, that of *ὥστε* is frequent, (see Matth. Gr. Gr. § 448, *b*.) while that of *ἢ* together with it is somewhat rare. What is here left to be supplied is in both cases *expressed* in a passage of

λόγον· κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταί, ὀρθοῦνται τὰ πλείω. 5. ὡς οὖν χρὴ καὶ ἡμᾶς ποιοῦντας μὴ, δεινότητι καὶ ξυνέσεως ἀγῶνι ἐπαιρομένους, παρὰ δόξαν τῷ ὑμετέρῳ πλήθει παρ-

Simonid. ap. Plut. de Aud. Poët. p. 15, D, *ἀμαθέστεροι γάρ εἰσιν ἢ ὡς ὑπ' ἐμοῦ ἐξαπατᾶσθαι*.

Here, though the editors make no remark, I cannot help suspecting some corruption at *τοῦ καλῶς εἰπόντος μέμψασθαι λόγον*; for while *λόγον* can scarcely dispense with the article, the participle may very well; since it can only mean, 'the person who speaks well,' 'the good speaker;' the art. here falling under the rule laid down by Bp. Middleton, Gr. Art. ch. iii. § 2, of insertions in hypothesis, as used with nouns subst. and with participles: and he adduces an example from Xen. Mem. iii. 1, *ἃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν*, remarking, that the art. is not, as the grammarians tell us, in such a case used indefinitely; the sense being, 'the general;' and so in a passage of St. John, x. 11, we have, *ὁ ποιμὴν ὁ καλός*. Here, however, that idiom would not be to the purpose; since in the above instance is designated a certain *class* of persons; whereas in the present is merely denoted *any one* indefinitely; the meaning being, 'to carp at the speech of any one, whoever he be, that speaks well.' Unless, therefore, the article be used indefinitely, (a principle which has been exploded by Bishop Middleton,) it can certainly have no place here. And as certain is it that *λόγον* cannot *dispense* with the article; for, as Bishop Middleton has shown, if *one* subject have it, the other cannot dispense with it. Out of this difficulty we may, indeed, be extricated by reading, with Stobæus, *ἀδυν. δὲ τὸν τοῦ*: yet for that there is no authority from MSS., and the testimony of a writer, like Stobæus, who, as a mere selector of the *beauties* of other writers, occasionally, in the exercise of his office, adds, curtails, or alters, for perspicuity sake, is surely very slender. However, I cannot but think that in *τὸν τοῦ* we have a mixture of two different readings, of which, I doubt not, *τὸν* is the genuine one, and *τοῦ* merely one proceeding from certain critics who imagined that the participle required the article,—which it does *not*: nay, it is better without it, the sense being, 'one who speaks well.'

By the next words, *κριταὶ δὲ ὄντες —πλείω*, it is intimated what statesmen *should* be, and what the plain common-sense persons, whom he is eulogizing, usually *are*,—namely, not rhetorical or oratorical prize-fighters, but impartial judges, who meet any question that comes under public consideration fairly and dispassionately, without any prejudice or self-interested bias, either for or against. *Ἀπὸ τοῦ ἴσου*, *ex æquo*; as infra ch. 42, *ἀπὸ τοῦ ἴσου λέγειν*. By *ἀγωνισταὶ* are denoted, in a metaphorical sense, 'persons contending for the prize in oratory,' as in some measure did the *ῥήτορες*. Of this use of the word (which is rare) I have noted examples in Plutarch, Cat. 1, *ὁ ἀγωνιστὴς πρόθυμος καὶ ῥήτωρ ἱκανός*. Æschin. c. Ctesiph. *τοὺς θεατὰς καὶ τοὺς χορηγοὺς καὶ τοὺς ἀγωνιστὰς ἐνοχλεῖσθαι*. Lucian, iii. 22, *ἀγωνιστὴς πάνδεινος ἐν τοῖς λόγοις*. In a passage of Plato, p. 269, D, there is a similar antithesis in *οὐ φάσκοντες ἀγωνιστὰ* ('not mere rhetorical prize-fighters') and *ἀλλὰ φιλόσοφοι εἶναι*. Of *ὀρθοῦνται* the sense is, 'they judge rightly,' or 'take a right course of action,' as at v. 9, *πλεῖστ' ἂν ὀρθοῖτο*. The more usual signification of the term is, 'to be successful,' 'to be in prosperity,' as supra ii. 60, infra v. 42, and vi. 9. Herodot. i. 208. In either case the metaphor seems one taken from a person who goes well on his feet, does not stagger or stumble. This is plain from another passage, iv. 18, *καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίοντες διὰ τὸ μὴ τῷ ὀρθουμένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι*. By the same metaphor, *πταίειν* signifies both 'to fall into misfortune,' and 'to act wrongly.'

5. Here *δεινότητι* is, as the Schol. says, for *ῥητορικῇ δυνάμει*, 'rhetorical vehemence.' The words *ξυνέσεως ἀγῶνι* are explanatory of the foregoing, and serve to carry forward the agonistic metaphor; the sense being, 'a rivalry or prize-fighting in talent.' Of *παρὰ δόξαν* the meaning is certainly not, as Kistemacher and Goeller explain, 'adversus quam ipse populus scivit,' (for that were a sense little to the purpose, and, as Arnold says, would require *παρὰ τὸ δόξαν*,) but 'aliter quam sentimus,' 'beyond what we think.' And Arnold aptly compares the similar words of Diodotus, ch. 42, *παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι*.

αινεῖν. XXXVIII. Ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ, καὶ θαυμάζω μὲν τῶν προθέντων αὖθις περὶ Μυτιληναίων λέγειν, καὶ χρόνου διατριβὴν ἐμποιησάντων, ὅ ἐστι πρὸς τῶν ἠδικηκότων μᾶλλον· (ὁ γὰρ παθὼν τῷ δράσαντι ἀμβλυτέρᾳ τῇ ὀργῇ ἐπεξέρχεται· ἀμύ-

Ch. XXXVIII. 1. *ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ*] Here the ἐγὼ is *emphatic*; q. d. 'I, for my part, am the same; however *you* may change.' Though the apodosis to *μέν* is here only *implied*, not *expressed*, as at ii. 61, 2, *ἐγὼ μὲν ὁ αὐτός εἰμι, ὑμεῖς δὲ μεταβάλλετε*, where *γνώμῃ* is to be supplied. The *complete* phrase occurs in Soph. Œd. T. 557, *καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι*. See also Eurip. Phœn. 935, and Soph. Phil. 521. Hence it is strange that in Lysias, p. 188, 7, the editors should have so stumbled at the words *φησὶ δὲ καὶ ταῦτα, καὶ αὐτὸς γενόμενος*, as to have had recourse to various emendations, all unnecessary; since if we simply, for *αὐτὸς*, write *ἀὐτὸς*, all will be plain; the sense being, 'he says all this, though still the same in mind,' or, 'nevertheless in his right mind.' And so in Eurip. Herc. Fur. 911, we have, *ὁ δ' οὐκέθ' αὐτὸς ἦν*.

The *οὖν* here is strongly confirmative, signifying *assuredly:* a force, this, which it derives from its original use, which is that of drawing an inference; for, as says Hoogev., 'confirmantur fortius quæ ex argumentis colliguntur.' Accordingly here the *οὖν* might best be rendered, 'such being the case;' 'seeing the manifold evils of change in a state like ours, holding empire as a sort of tyranny, I am still of the same mind as before, and my aim is to uphold things as they are.' The idiom recurs at ch. 40, 3, *ἐγὼ μὲν δύο καὶ τότε πρῶτον καὶ νῦν διαμάχομαι*. On this sentiment the speaker then engrafts another, containing a *direct* attack on those orators who maintained the contrary opinion, by imputing to them either folly or want of integrity. 'Being of the very same opinion as before, he cannot conceive, nay, he wonders, how any could come to the opposite conclusion, without being either seduced by the desire of displaying a perverse ingenuity, or, as swayed by mercenary motives, bribed to make the worse appear the better side.'

Of this use of *θαυμάζω* with a genitive, to signify 'I wonder at,' examples occur in the best writers, as Herodot., Xen., Soph., Plato, &c. On this forensic term, *προθέντων*, see note supra ch. 36, 5. No where else have I noted it thus followed by *λέγειν*; though it is found occasionally followed by *λόγον*, as in Eurip. Antiop. frag. 41. The proper phrase, however, is *πρ. γνώμην* or *γνώμας*: and so at vi. 14, we have, *γνώμας προὐτίθει αὖθις Ἀθηναίοις*. But our author has here preferred the *verb*, as did Dionys. Hal. in his Ant. 370, 1, *προὔθεσαν σκοπεῖν*.

By the words following, *καὶ χρόνου διατριβὴν ἐμποιησάντων*, are intimated the pernicious consequences of this again agitating of a question which had been set at rest by the decree,—namely, that 'the delay thus interposed would be in favour of the injuring [rather than the injured party].' For there is an emphasis on the word *ἠδικηκότων*, in which is implied the opposite part of the comparison, *ἢ τῶν ἠδικημένων*. With the phrase *χρόνου διατριβὴν ἐμποιησάντων*, compare in Dio Cass. 102, 84, *χρόνον τινὰ ἐμποιῆσαι αὐτῷ*: and 160, 26, *τριβὴν* (scil. *χρόνον*) *τῇ δίκῃ ἐμποιεῖν*. Arrian, E. A. i. 12, 19, *τριβὰς ἐμπ. τῷ πολέμῳ*. Aristid. t. ii. 5, *χρόνου τριβὴν ἐμπ.* Pol. xxii. 10, 6. In these and such like passages, *ἐμπ.* should not be rendered *creare*, 'to occasion,' but *injicere*, as in Livy, xxxv. 25, *cunctationem injicere*. On the sense of *πρὸς* here, see Matth. Gr. Gr. § 316. In the interposed words, *ὁ γὰρ παθὼν — ἀναλαμβάνει*, is contained the *ground* of the advantage gained by the injurers; the sense being, 'for he who has suffered injury pursues it on the doer [of the wrong] with a blunter, or fainter, resentment,' namely, *διατριβῆς μεταξὺ γενομένης*, 'by the intervention of delay.' On this sense of *ἀμβλὺς* see note at ii. 40, 65, and 86, and compare Hdian. vi. 5, 19, and Æschyl. Theb. 712. *Ἐπεξέρχεσθαι* here bears the sense *ulcisci*, as at v. 89. Dio Cass. 456, 7, et al. *Ἐπεξιέναι* is more frequent in this sense, (especially in Plato and Dio Cass.) though either term is most frequently used with a dative of *thing*, (denoting the *offence* or crime,) rarely with one of *person;* yet such is found in Herodot. viii. 144, *μιν ἐπέξιμεν ἀμυνόμενοι*, where *ἀμ.* is added by way of *explanation*. This force of the term to signify '*avenge oneself upon* any one,' is founded on the forensic one, *in jus rapere*, 'to prosecute,' persequi *aliquem judicio:* and so in Plut. p. 6, we have, *φόνου ἐπεξιὼν*

νασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον, ἀντίπαλον ὄν, μάλιστα τὴν τιμωρίαν ἀναλαμβάνει·) θαυμάζω δὲ καὶ ὅστις ἔσται ὁ ἀντερῶν, καὶ ἀξιώσων ἀποφαίνειν, τὰς μὲν Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὔσας, τὰς δ' ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις βλάβας καθισταμένας. 2. καὶ δῆλον ὅτι ἢ τῷ λέγειν πιστεύσας τὸ πάνυ

τῷ πατρί. In either case the dative is always used, and not the accus.; for that would be reserved for the *crime*, if expressed. So in Hos. i. 4, we have, 'I will avenge the blood of Jezreel (meaning the crime of that murder) upon the house of Jehu,' *ἐπὶ τὸν οἶκον* Ἰ. Sept., more properly, *τῷ οἴκῳ* Ἰ. Hence in Jos. Ant. xiv. 12, 5, we have, *κατὰ τὴν τοῦ πράγματος ἀξίαν μελήσει μοι ὑπεξελθεῖν τὸν οὐχ ὑπακούσαντα*, where, though the MSS. present no variation, the true reading is doubtless *ἐπεξ. τῷ οὐχ ὑπακούσαντι*. The same mistake is found in a passage of Julian, Cæs. fin. 76, where read *ἐπεξ.*, as just after. It is true that *ἐπεξέρχ.* occurs followed by an *accus.* in Antipho, p. 623, yet there the sense intended is, to *prosecute any one at law:* and the accus. of person in writers *mediæ Græcitatis* is sometimes found, as in Demosth. 501, 14. Again, though the accus. be found in Jos. Bell. ii. 12, 5, yet there the sense is not *to punish*, but, as the context shows, *to prosecute*.

The next words, *ἀμύνασθαι δὲ τῷ παθεῖν—ἀναλαμβάνει*, are meant to intimate that by such postponement of punishment even justice suffers: and in order to give the greater effect to what is said, it is couched in the form of an apophthegm. Render: 'the vengeance which follows closest on the injury, being of equal match with it, takes the most ample vengeance.' Here *ἀμύνασθαι* stands for *τὸ ἀμύνασθαι*; on which use of the inf. used as the subject of a sentence, see note on ii. 87, and Matth. Gr. Gr. § 542. By *ἀντίπαλον* it is meant to be shown *why* this takes more ample vengeance, inasmuch as it is of equal match, so as to be of equivalent *force*. *Ἀναλαμβάνειν* is used in a very rare sense, but one by which it answers to the Latin *repetere*, or *sumere supplicium ab aliquo;* not *resumere;* the *ἀνα* here, as the *re* in the Latin *repetere*, alluding to the punishment as being a proper *return* made to the sufferer for the offence.

καὶ ἀξιώσων ἀποφαίνειν—καθισταμένας] Here there is something not a little obscure and far-fetched: so much so, indeed, that certain editors have supposed a corruption to exist in the present text, proposing either, for *ξυμφορὰς*, to read *ξυμφόρως*, or, from two MSS. and Valla, after *ξυμφορὰς* to insert *οὐ*. Yet, according to either of these emendations, a sense would arise not at all better than that yielded by the textual reading; and both are objectionable on other grounds. Accordingly Bekk. and Goell. have properly retained the common reading, of which the full sense may be thus expressed: 'Much, too, do I marvel that any one should be found who will gainsay [what has been averred], and will take upon him to show, on the one hand, that the so-called injuries done to us by the Mitylenæans are rather beneficial to us, while, on the other, our sufferings are injurious to the allies.' The gist of the argument is well conveyed in the words of Goeller, who paraphrases, 'Si injuriæ a Mytilenæis illatæ Atheniensibus damnosæ sunt, sequitur, mala ex illis injuriis nata sociis, qui hostes facti sunt, utilia fore. Nam ex mala re Atheniensium suam bonam quærunt.' 'The speaker (as Arnold observes) here insinuates that no man can plead for the Mytilenæans without maintaining one of these two paradoxes; either that their revolt was a service rendered to Athens, or else that the example was not to be dreaded, since the allies were linked to Athens by the bonds of a common interest, and would never think of revolting for their own sakes: whereas in truth the interests of Athens and her allies, instead of being identical, were diametrically opposite; and the loss of Athens was her subjects' gain.' In *ἀποφαίνειν—οὔσας* there is a *reductio ad absurdum*, or a pushing of an argument as far as it will go, so that it shall issue in a paradox, or absurdity. So Shakspeare says, 'You undergo (meaning, undertake) too strait a paradox, Striving to make an ugly deed look fair.'

2. We have here a continuation of the *argumentum ex absurdo*, by which what the opposite party maintains is shown to not merely involve a paradox or absurdity, but a point-blank *falsehood*, as it were affirming that to be white which is black. The full sense intended appears to be as follows: 'And plain it is, that it must be from confidence in his rhetoric that any orator should strive to counter-show, that what

δοκοῦν ἀνταποφῆναι ὡς οὐκ ἔγνωσται ἀγωνίσαιτ' ἄν, ἢ κέρδει ἐπαιρόμενος, τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας, παράγειν πειράσεται. 3. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε ἀγώνων τὰ μὲν ἆθλα ἑτέροις δίδωσιν, αὐτὴ δὲ τοὺς κινδύνους ἀναφέρει. 4. αἴτιοι δ' ὑμεῖς κακῶς ἀγωνοθετοῦντες, οἵτινες εἰώθατε θεαταὶ μὲν τῶν λόγων

was positively a *decree*, has never been determined on at all.' And so Portus, Bredow, Haack, Kistemacher, Dukas, and Goeller explain; while Heilm. and Arnold object, that this sense would require, not δοκοῦν, but δόξαν. And they would understand τὸ δοκοῦν as used in the *philosophical* sense, found in Xen. Mem. iv. 6, τὰ δοκοῦντα τοῖς ἀνθρώποις, *notiones et placita*. But, not to say that such a philosophical sense were unsuitable to the popular phraseology of a demagogue,—and least of all to a person of Cleon's turn of mind,—there would thus arise a sense not a little forced and far-fetched, and far from agreeable to the context; while the other is, as Kistemacher has shown, perfectly suited thereto. As to the awkwardness complained of, in the present tense at δοκοῦν, it is merely imaginary; since δοκοῦν may be the participle *imperf.*, and the sense intended may be, *quod placebat vobis*, 'what seemed good to you,' namely, with allusion to the ἔδοξε δήμῳ, with which any decree of the people commenced. Thus Cleon, by so expressing himself, at once courted the people (as we find, from the Knights of Aristophanes, he was accustomed to do,) by attributing to them the *sic placet* or *lubet*, and thereby intimated that the thing was done (or decreed) and could not be undone. Now all this δόξαν would not have denoted; and therefore it was not employed by our author.

Poppo remarks, that this passage abounds in agonistical terms: which is true, if we include in the passage the two next sections. Probably the use here of the term ἀγωνίσαιτο (employed as in a passage of St. Luke, xiii. 24, ἀγωνίζεσθε εἰσελθεῖν), is introduced by association of ideas with the other agonistic images, whereby he was led to regard the contest on the βῆμα as an ἀγώνισμα, the orators as ἀγωνισταὶ, and the auditors as ἀγωνοθετοῦντες.

Of τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας the meaning is, 'having worked out, elaborated, what is plausible in words;' where the term ἐκπ. has allusion to the extreme labour which was bestowed on the orations pronounced to the people; and παράγειν here, as at i. 91. ii. 64, and occasionally in Demosthenes, as also in Plut. ix. 102, bears the sense to *deceive*,—literally, to *mislead*, lead into error.

3. ἡ δὲ πόλις—ἀναφέρει] Here are intimated the evil *consequences* of such a system,—namely, that the state gives the ἆθλα, or rewards of such ἀγῶνες, to others, but herself carries off (*suscipit*) the dangers. For so the term ἀναφ. is explained by the Scholiast, Bauer, and Haack; and very properly; since, as I have shown, while ἀναφέρειν is used, in a general way, of carrying off any thing that is to be borne, as dangers, toils, &c.; here, however, it has allusion to the *carrying off* of any thing given as a prize (ἆθλον), especially when two persons share in the benefit, and one ἀναφέρει, carries off, *his* part, the other, *his*.

4. Having shown the evil of the above practice, the speaker now points out *who is to blame* for it. 'You yourselves,' he means to say, 'occasion this state of things. Your passion for novelty, and admiration of oratorical display, makes them aim rather to please your inclinations, than inform your judgment.' Which latter circumstance is adverted to in the word ἀγωνοθετοῦντες, which means, 'by making these matches of oratory, in which you act as ἀγωνοθεταὶ, or those who set the prizes, and decided to whom they should be given.' Ἀγωνοθετέω is a term scarcely noticed by lexicographers; though it occurs several times in Dio Cass., and sometimes in Josephus, Lucian, Plutarch, and Pausanias.

In οἵτινες εἰώθατε θεαταὶ—ἔργων we have a refined, but somewhat far-fetched, mode of expression, which may be understood to mean, in other words, 'What you hear from your orators, as they endeavour to persuade you, so does the thing seem to you to be; for *talking* is to you for *deed* (θεαταὶ τῶν λόγων); while what is *done* you imagine to be so done as ye suffer yourselves to be persuaded.' By this the speaker may intend to express, not simply, what the Scholiast and Arnold suppose, 'You go to the public assembly, as to the theatre, merely as θεαταὶ, for your amusement, and not as κριταὶ, as judges weigh-

γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων· τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων σκοποῦντες ὡς δυνατὰ γίγνεσθαι, τὰ δὲ πεπραγμένα ἤδη, οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ ἀκουσθὲν ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων· καὶ μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ μὴ ξυν-

ing carefully what is brought under your consideration,' (as it is said in Aristot. Rhet. i. 3, 3, ἀνάγκη δὲ τὸν ἀκροατὴν ἢ θεωρὸν, for θεατὴν ἢ κριτὴν,) but rather, as the Schol. Aug. remarks, that 'every thing with them is distorted from its natural state;' q. d. 'You *so* hear speeches, and repose faith in the speakers, as though you received your faith by the sight; and you so discredit the actions that fall under your view, as though you only *heard* of them by report.' If this be thought, as it may, a sense not sufficiently established, we may, as far as regards ἀκροαταὶ τῶν ἔργων, suppose that, something being sacrificed to the antithesis, the import of the words is, that instead of obtaining a personal knowledge of things, and ascertaining facts for themselves, they take up solely with the *accounts* of them which they heard from their orators. Yet, as far as regards the words θεαταὶ τῶν λόγων, the view taken by the Schol. Aug. is confirmed by the observation of Ammon., Phavor., and other ancient grammarians, that θεατὴς is a term used properly περὶ ἀγῶνος. Adopting, then, the above view,—which, upon the whole, is preferable,—we may suppose the words to import, 'You *ought* to be θεαταὶ τῶν ἔργων and ἀκροαταὶ τῶν λόγων; but you *are* the reverse,—and words are regarded as deeds.' Whenever θεαταὶ is used of words, it has a mixed sense, including with the idea of *spectator* that of *inspector* and judge of any one's merits. So Lucian, de Domo, 18, vol. iii. 200, οἱ παρόντες καὶ πρὸς τὴν ἀκρόασιν παρειλημμένοι, ἐπειδὰν εἰς τοιοῦτον οἶκον παρέλθωσιν, ἀντὶ ἀκροατῶν θεαταὶ καθίστανται. And so Arrian, E. A. iv. 29, 4, καὶ αὐτὸς ἐφειστήκει θεατὴς, καὶ ἐπαινέτης καὶ κολαστής. Max. Tyr. Diss. xxxi. 4, θεατὴς ὑγιής (meaning *integer*, 'unprejudiced'). Longin. p. 250 (Pearce), ὑγιὴς κριτὴς, and Plato, 173, C, οὔτε δικαστὴς οὔτε θεατής.

The words following, τὰ μὲν μέλλοντα —ἐπιτιμησάντων, are meant to be explanatory and illustrative of the foregoing. The construction and sense are well traced by Goeller and Arnold, thus: οὐ τὸ δρασθὲν ὄψει λαβόντες, ὃ πιστότερον ἦν, ἢ τὸ ἀκουσθὲν λαβεῖν ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων, 'Not taking the actual fact as more credible from having yourselves seen it; but considering what you hear to be more credible, when you learn it from those who in words have found fault cleverly.'

καὶ μετὰ καινότητος, &c.] Cleon now glances at *other* dispositions of the Athenians, which made them more liable to suffer from this state of things,—namely, a fondness for novelty, and a disinclination for any thing of approved usefulness. 'They are,' he says, 'the best to be deceived with novelty of words;' where by *best* understand best for the deceiver, fittest for his purpose; the expression being here equiv. to ἐπιτήδειοι, as in Herodot. iii. 80, διαβολὰς δὲ ἄριστος ἐνδέκεσθαι, and Soph. Œd. T. 440. Dio Cass. 425, 22, ῥᾷστον ἀπατηθῆναι λόγοις, in which last passage the writer, who seems there to have had in view the one now before us, by employing the word ῥᾷστον, seems here to have read, for ἄριστοι, ῥᾷστοι. And indeed I have observed the two words to be sometimes confounded. Thus in Soph. Eryphyl. frag. iii. ὅπου δὲ μὴ τὰ ῥᾷστ' ἐλευθέρως λέγειν Ἔξεστι, νικᾷ δ' ἐν πόλει τὰ χείρονα, &c. for ῥᾷστ', ought undoubtedly to be read τἄριστ', and in Dio Cass. 234, 93, πεδιὰς (γὴ) ῥᾴστη τε ἵππους τρέφειν ἐστὶ, καὶ ἐπιτηδειοτάτη καθιππεύεσθαι, read, for ῥᾴστη, ἀρίστη. That Dio Cass. did not himself write ἀρίστη, is probable from his elsewhere using the phrase ῥᾷστ. ἀπατᾶσθαι, as 307, 3. This use of ἄριστος, for ἐπιτηδειότατος, is, indeed, rare: but, besides the above examples, it is found (at least in the positive, ἀγαθὸς) in Polyb. vi. 25, 11. Diod. Sic. vi. 345, 7. Aristoph. Vesp. 904. Philostr. Vit. Soph. ii. 30. But, to pass from words to *things*,—not a little illustrative of the subject here touched on is a passage of Aristoph. Eq. 1078, Mitch. ὦ Δῆμε,—εὐπαράγωγος εἶ, θωπευόμενός τε χαίρεις κἀξαπατώμενος, Πρὸς τόν τε λέγοντ' ἀεὶ Κέχηνας· ὁ νοῦς δέ σου Παρὼν ἀποδημεῖ, *mens præsens abest*; meaning, that 'while at home it is abroad,' is carried away from present objects to distant and imaginary scenes by the orator.

In the union of μετὰ and ξυνέπεσθαι there may seem to be something *pleonastic*: but, in effect, there is that which

ἐπεσθαι ἐθέλειν· δοῦλοι ὄντες τῶν ἀεὶ ἀτόπων, ὑπερόπται δὲ τῶν εἰωθότων· 5. καὶ μάλιστα μὲν αὐτὸς εἰπεῖν ἕκαστος βουλόμενος δύνασθαι, εἰ δὲ μή, ἀνταγωνιζόμενοι τοῖς τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι δοκεῖν τῇ γνώμῃ, ὀξέως δέ τι λέγοντος προεπαινέσαι· καὶ προαισθέσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα, καὶ προνοῆσαι βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· ζητοῦντές τε ἄλλο τι, ὡς εἰπεῖν, ἢ ἐν οἷς ζῶμεν, φρονοῦντες δὲ οὐδὲ περὶ τῶν παρ-

rather serves to intensity of sense. And though *ξυνέπεσθαι* is not, I believe, any where else to be found, yet of *ἕπεσθαι σύν τινι* an example occurs in Xenophon. And so we say, 'to fall in with' any counsel, and to follow up, i. e. attend to, any suggestion.

δοῦλοι ὄντες τῶν ἀεὶ ἀτόπων—εἰωθότων] These words are meant to develop the sense concealed in *δεδοκιμασμένου*; and may be rendered, 'being slaves to (i. e. enslaved, slavishly devoted to) each successive novelty or paradox, but despisers of the customary or wonted, what is tested by use and experience.' *Ἀτόπων* is for *παραδόξων*, lit. 'the extraordinary.' Imitated from this elegance of expression in *δοῦλοι τῶν ἀεὶ ἀτόπων*, are the similar words of Greg. Naz. i. p. 53, b. *δοῦλοι ὄντες τῶν ἀεὶ παρόντων*. Highly illustrative of the thing itself is a passage of Aristoph. Eccl. 581—8, *Μισοῦσι γὰρ, ἢν τὰ παλαιὰ πολλάκις θεῶνται.—Εἰ καινοτομεῖν ἐθελήσουσιν, καὶ μὴ τοῖς ἤθεσι λίαν Τοῖς ἀρχαίοις ἐνδιατρίβειν.—τοῦτο γὰρ ἡμῖν Δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστιν, τῶν δ' ἀρχαίων ἀμελῆσαι.*

5. *καὶ μάλιστα μὲν αὐτὸς — ἀποβησόμενα*] Of this obscurely expressed passage, the general sense appears to be as follows: 'The *first* wish of every man is to be himself a speaker; or, if that be impracticable, to at least secure the credit of *quickness of parts;* so that he may be supposed to have at least power of *thought*, if not readiness of *expression*, so as to seem not behind-hand [with the speaker] in following up the thread of ratiocination; to be quick in comprehending and assenting to what is said, even before it is well uttered, though slow in foreseeing the consequences that will result therefrom.' Here by *ἀνταγ.* is imported, not their *contradicting* the orator, but their *striving with* him, viz. to appear not inferior in quickness of conception and readiness in seizing the gist of a question. The infin. *μὴ ὕστεροι ἀκ. δοκεῖν* serves to express the *aim* at which they are striving,—which is not to come, as it were, in the wake of them, catching wisdom at second-hand from them. *Ἀκολουθῆσαι τῇ γνώμῃ* signifies, 'to follow up the sentiment brought forward, by comprehending its scope and bearings.' So in Plato, p. 319, a. we have, *ἕπομαι τῷ λόγῳ*, and 192.

Here, however, the chief difficulty rests on the words *ὀξέως δέ τι λέγοντος προεπαινέσαι*, where the question is, with what ought *ὀξέως* to be construed? Poppo, Goeller, and Arnold say, with *λέγοντος*, explaining the term to mean *acutely, cleverly.* But that is a sense of the word far from established: and as *ὀξέως* appears here to correspond to *ὕστεροι* just before, it may rather be supposed to have here its usual sense, 'rapidly,' *præpropere*. Nor is there any such redundancy in the *προ* as Poppo imagines, who here does not sufficiently allow for the extreme brevity of the expression. As to the other objection which he urges, that thus we should require *λέγοντος (τινός) τι*, it is futile; for why may there not be supposed an ellipsis of *τινός*? So Dobree must have thought, when he conjectured the true reading to be *δ' ἔτι λέγοντος*, which, Arnold thinks, removes the difficulty satisfactorily. But so far from effecting this purpose, it only exchanges one difficulty for another scarcely less formidable; for surely most harsh were it to suppose one of two genitives absolute left to be understood. The sense cannot be otherwise than what I have laid down.

In *προεπαινέσαι* the *αἰνέσαι* signifies *comprobare*, 'to assent to,' 'to approve:' and *λέγοντος* is governed of the *προ* in composition. Compare Æschyl. Ag. 467, *Γυναικὸς αἰχμᾷ πρέπει, πρὸ τοῦ φανέντος χάριν ξυναινέσαι*, where the *προ* might have been, as here, united with the verb. At *πρόθυμοι εἶναι* repeat *βουλόμενοι* from the preceding, which arises out of *ἀνταγωνιζόμενοι*.

The next words of the sentence convey another brief, but searching, remark, importing that 'the aims of the persons in question are of quite another nature to what is required by the circumstances in which they are placed, live, and act.' Render, 'seeking, so to say, something

ὄντων ἱκανῶς· ἁπλῶς τε ἀκοῆς ἡδονῇ ἡσσώμενοι, καὶ σοφιστῶν θεαταῖς ἐοικότες καθημένοις μᾶλλον, ἢ περὶ πόλεως βουλευομένοις. XXXIX. Ὧν ἐγὼ πειρώμενος ἀποτρέπειν ὑμᾶς, ἀποφαίνω Μυτιληναίους μάλιστα δή, μίαν πόλιν, ἠδικηκότας ὑμᾶς. 2. ἐγὼ γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν ὑμετέραν ἀρχὴν, ἢ οἵτινες ὑπὸ τῶν πολεμίων ἀναγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω· νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους,—ἐν ᾧ καὶ αὐτοὶ τριήρων παρασκευῇ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτούς,—αὐτόνομοί τε οἰκοῦντες, καὶ τιμώμενοι ἐς τὰ πρῶτα ὑφ' ἡμῶν, τοιαῦτα εἰργάσαντο,—τί ἄλλο οὗτοι ἢ ἐπεβούλευσάν τε, καὶ ἐπανέστησαν μᾶλλον ἢ ἀπέστησαν,—(ἀπόστασις μέν γε τῶν βιαιόν τι πασχόντων ἐστὶν,)—ἐζήτησάν τε

quite different from that position in which we live [and act], but having no sufficient perception respecting things present (i. e. what is called for by the actual state of things present),' much less, as it is implied, any forecast as to things future, *τῶν ἀποβησομένων*. So the Schol. well explains it by *καινότερα ζητοῦντες παρὰ τὰ εἰωθότα καὶ ἐν οἷς πολιτευόμεθα*. The *δὲ* is *continuative*, and, like *autem* or *porro* in Latin, is nearly equivalent to *imo*, 'nay.' By 'the things present in which they live and act,' understand the political system of Athens considered *ὡς τυραννίδα* (supra ch. 37). For the use here of the plural *οἷς*, instead of, what we should expect, the singular *ᾧ*, Poppo refers to Matth. Gr. Gr. § 37, obs. 3. Yet the principle adverted to there will clear up nothing *here*, where the plural is used because the thing in question, while singular in sense,—namely, 'the Athenian form of government,'—is still often designated by the plural *πράγματα*, to which the relative has to be accommodated in number. *Φρον.* here answers to *sapere* in Latin, and *savoir* in French; meaning, that practical knowledge which regards *action*. In the next clause we have summed up in brief the evil consequences of this state of things: where *ἁπλῶς*, as at ch. 45, 7, stands for *καθολικῶς*. Render, 'In short, overcome by the gratification of hearing, and rather like unto those who sit as spectators of sophists, than those who are consulting for the good of the state:' by *σοφ.* being meant, the teachers of rhetoric at Athens, who used to give public lectures on their art; and their auditors, who sat around on benches, were called *θεαταί*.

CH. XXXIX. 1. *ὧν*] scil. *ἐπιτηδευμάτων*, 'course of habitual action.' *Μίαν πόλιν*, 'for one city;' an idiom of which frequent examples occur in Herodotus, Æschylus, Sophocles, and Xenophon. The force of the *εἰς*, however, is, I apprehend, not *intensive*, but *limitative*.

2. *ἐγὼ γὰρ*] 'for as to my part, I,' 'I, for my part.'

νῆσον δὲ οἵτινες, &c.] Poppo well observes, that *νῆσον* is thus put before *οἵτινες gravitatis causâ:* though in Latin we should say, 'qui vero insulam tenentes cum muris.' We may, indeed, suppose that what lay most at heart,—their being islanders, and therefore out of the power of the enemy,—would naturally suggest itself, and come out *first:* and therefore in its being *put* first, we have what may truly be called a stroke of nature.

In *ἐς τὰ πρῶτα*, 'in the highest degree,' there is an adverbial phrase for adverb, as in Dio Cass. lxiv.; the full meaning being, that 'they had been of all the allies distinguished with the most peculiar honours and privileges.' At *τοιαῦτα εἰργάσαντο*, 'have worked us such mischief,' there is a breaking off of the construction — the natural effect of deep feeling. The next words, *τί ἄλλο οὗτοι—ἀπέστησαν*; may be rendered, 'what else did they do but plot against us, and rise up against, rather than revolt from us, (for revolt is rather the case of those who suffer some kind of force,) and, ranged on the side of our bitterest foes, seek to work our ruin?' a most forcible mode of expression, (of which I have noted various imitations in Dio Cass. and Dionys. Hal.) importing that Mitylene had been guilty not simply of revolt, but deliberate and malicious conspiracy. In the parenthetical remark, *ἀπόστασις μὲν—ἐστὶν*, we have (as in a few others occurring in our author) what may be said to be founded on too subtile a distinction. With respect to the *construction* there, at

μετὰ τῶν πολεμιωτάτων ἡμᾶς στάντες διαφθεῖραι; καίτοι δεινότερόν ἐστιν ἢ εἰ καθ' αὑτοὺς, δύναμιν κτώμενοι, ἀντεπολέμησαν. 3. παράδειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο, ὅσοι ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παροῦσα εὐδαιμονία παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δεινά· γενόμενοι δὲ πρὸς τὸ μέλλον θρασεῖς, καὶ ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως, πόλεμον ἤραντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι· ἐν ᾧ γὰρ ᾠήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν οὐκ ἀδικούμενοι. 4. εἴωθε δὲ, τῶν πόλεων αἷς ἂν μάλιστα καὶ δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέπειν· τὰ δὲ πολλὰ κατὰ λόγον τῶν βιαίων τι πασχόντων ἐστὶν, there is an ellipsis of πρᾶγμα, 'is the action of.' See other examples of the idiom in Matth. Gr. § 372, 6. With respect to the phrase, just after, μετὰ τῶν πολεμιωτάτων στάντες, of this I have in Translation adduced several examples from Aristoph., Eurip., and Dionys. Hal. Of καθ' αὑτοὺς the sense is, 'of themselves,' namely, without joining our worst woes.

3. Cleon now shows that, as nothing could turn them from this course,—neither warnings from the example of others' ruin, nor the fear of losing their present property therefrom,—they deserve no pity. Of τῶν πέλας the sense is simply *aliorum*; on which idiom see note supra i. 32. In παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δ. the μὴ has the appearance of being pleonastic; though it is, in effect, not so; the full sense being, 'occasioned a dread, so as not to come into danger;' where ὥστε is to be supplied.

The style now rises from strong censure to vehement and bitter invective, (as at iii. 66, med.) especially visible in the words ἐλπίσαντες—βουλήσεως, 'hoping for, or expecting, things far beyond their power, but beneath their will;' intimating that their wishes would work mischief far worse than even their plans reached to. In πόλεμον ἤραντο we have a most forcible expression, denoting not merely the being at hostilities with, but engaging in a regular war with; what is signified by *bellum movere*, as at i. 80. Herodot. vii. 132. In ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι, there seems an allusion to some such adage as our common one, 'to set might above right.' Similar is the use of προτιθέναι at iii. 84, τοῦ τε ὁσίου τὸ τιμωρεῖσθαι προὐτίθεσαν.

4. Cleon now accounts for their revolt on another principle besides that of bitter hostility to Athens,—namely, from the corrupting nature of prosperity, which had intoxicated them, and urged them into the maddest schemes of ambition; and hence he argues that a less favoured condition would have been *safer for them*, as well as better for the Athenians. This, however, the speaker does not affirm directly, but leaves it to be *implied* from a *pithy gnome*, that 'it is usual for states to which any good fortune comes on the sudden and unexpectedly, to run into arrogance;' which may remind one of a common proverb in our language.

In εἴωθε δὲ--ἔλθῃ there is a somewhat harsh construction, which, however, we may, with Goeller, regard as standing for εἴωθε δὲ ἡ εὐπραξία ἐκείνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ. Καὶ δι' ἐλαχίστου may best be taken, as it is by Poppo, to constitute an additional circumstance interposed, thus: 'quibus maximè, et quidem minimè insperata, et quidem nuperrimè.' Similarly sup. ii. 42, fin. we have, δι' ἐλαχίστου κοιροῦ—ἀπηλλάγησαν. This passage has been, as the commentators show, extensively imitated by the later writers. Yet the passages they adduce are, with one exception, (that of Philistus ap. Clem. Alex. Strom. vi. 2, εἰώθασι γὰρ μάλιστα, &c.) parallel only in *sentiment*, not in expression.

On the foregoing gnome, which regards states only, the speaker then engrafts two more, which respect *individuals*, of which the sense may be thus expressed: 'And that good fortune which befals men agreeably to a sober measure of calculation, is more to be relied on, than that which is beyond expectation (or, which could not be calculated on); and, so to speak, men more easily keep at bay adversity, than preserve prosperity.' Τὰ κατὰ λόγον, scil. ξυμβαίνοντα, 'what does not exceed the measure, or proportion, in which good is dealt out to man, but bears a due proportion to what might be expected;' the *contrary* to which is τὰ παρὰ δόξαν. This view of the sense (which has not occurred to the commentators) is placed beyond doubt by a passage, imitated from the present, in Dionys. Hal. Ant. iii. 42, init. (p. 530, ed. Reiske) φθονεῖν δὲ ταῖς εὐτυχίαις ἀναγκαζόμενοι μείζοσιν ἢ κατὰ λόγον γινομέναις, 'which happened beyond all the bounds of calculation.' The τὰ before πολλὰ does not belong to πολλὰ, but to εὐτυχοῦντα, and is to be repeated, per ellipsin, at παρὰ δόξαν, and πολλὰ must be construed with εὐτυχ.; the sense being, that 'many such εὐτυχίαι are ἀσφαλέστεραι,' &c.; tantamount to, 'but it often so happens,' &c. In the next words, κακοπραγίαν—διασώζονται, we have the foregoing sentiment carried out a little further: and Poppo refers for passages similar in sentiment, to his note on Xen. Cyr. vi. 5, 76. The *reason* for this may be found in the fact,—adverted to by Aristid. t. ii. p. 57,—ὡς ἄρα οὐ ῥᾴδιον εὖ πράττοντας εὖ φρονεῖν· ἀλλ' οἱ πολλοὶ χείρους ὑπὸ τῆς τύχης (good fortune) γίγνονται, meaning, that men are better able to bear adversity than prosperity. No stronger instance of this can be brought forward than the example of Mark Antony; of whom Plutarch says, (Vit. 17) φύσει παρὰ τὰς κακοπραγίας ἐγένετο βέλτιστος ἑαυτοῦ, καὶ, δυστυχῶν, ὁμοιότατος ἦν ἀγαθῷ.

5. Cleon now strenuously contends for the punishment in question, on the ground that 'it was richly merited by the pitch of insolence they had reached;—which would not have been the case, had they before enjoyed no other honours or privileges than the rest of the allies. Hence it was time *now* to make a change, *now* to punish their insolence and injustice.' A sentiment, this, strengthened by the interposed moral maxim, πέφυκε γὰρ—θαυμάζειν, with which compare a kindred one at iv. 61. Of καὶ ἄλλως the full sense is, 'in this as well as other cases;' meaning, that the maxim holds good generally. To the examples adduced in Steph. Thes. might be added two passages of Eurip. Alc. 345. Sisyph. frag. i. 12. With the expression τὸ θεραπεῦον ὑπερφρονεῖν, Poppo compares Agath. iii. 9, and refers to Matth. Gr. Gr. § 378, 2. In τὸ θεραπεῦον—τὸ ὑπεῖκον we have the use of neut. for masc., as often in the Attic writers, especially in *gnomes*, and where, through delicacy, any thing is said *tacitè*.

6. In the words καὶ μὴ we have (as Poppo long ago pointed out) the commencement of a 'nova pars disputationis;' for notwithstanding that Bekk. and Goell. retain the comma of the common text, the former section certainly ended with the position, that 'as the offence had been aggravated, so the punishment ought to be condign.' The speaker now anticipates the objection arising from the word κολασθήτωσαν; q. d. 'What, *all*? all have not been guilty.' To which the reply is, that 'there was no ground for a distinction;' all classes were alike guilty, either as active agents, or as passively acquiescing in the rebellion, and willing to share its risks and participate in its gains. Such impunity would only encourage other offenders. In short, to use the words of Bp. Thirlwall, p. 189, 'If such were allowed to hope for impunity, there would be no end to the labours, the dangers, and the losses of the commonwealth, which would be involved in a series of contests, in which victory would be unprofitable, defeat calamitous.' This use of προστίθ., as said of *blame*, is exceedingly rare: but we may compare a similar one of the Latin, *attribuere* or *ascribere crimen*. Similarly at iii. 82, we have, τὸ δὲ ἐμπλήκτως ὀξὺ ἀνδρὸς μοίρᾳ προσετέθη. In ἀπολύσητε there is a *variation* of the construction; though that will not defend the common reading, ὑμῖν, which Arnold has restored instead of ἡμῖν, which had been before edited by Bekker, Poppo, and Goeller; and very properly; the other yielding a sense harsh and jejune. As to what Arnold urges, 'the authority of most of the best MSS.,' this

τοῖς ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ δόξαν· καὶ κακοπραγίαν, ὡς εἰπεῖν, ῥᾷον ἀπωθοῦνται ἢ εὐδαιμονίαν διασώζονται. 5. χρῆν δὲ Μυτιληναίους καὶ πάλαι μηδὲν διαφέροντας τῶν ἄλλων ὑφ' ἡμῶν τετιμῆσθαι, καὶ οὐκ ἂν ἐς τόδε ἐξύβρισαν· (πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν·) κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας. 6. καὶ μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσητε· πάντες γὰρ ἡμῖν γε ὁμοίως ἐπέθεντο· οἷς γ' ἐξῆν, ὡς ἡμᾶς

τραπομένοις, νῦν πάλιν ἐν τῇ πόλει εἶναι· ἀλλὰ τὸν μετὰ τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαιότερον, ξυναπέστησαν. 7. τῶν τε ξυμμάχων, σκέψασθε, εἰ τοῖς τε ἀναγκασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἑκοῦσιν ἀποστᾶσι τὰς αὐτὰς ζημίας προσθήσετε τίνα οἴεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι, ὅταν ἢ κατορθώσαντι ἐλευθέρωσις ᾖ, ἢ σφαλέντι μηδὲν παθεῖν ἀνήκεστον; 8. ἡμῖν δὲ πρὸς ἑκάστην πόλιν ἀποκεκινδυνεύσεται τά τε χρήματα καὶ αἱ ψυχαί. καὶ τυχόντες μὲν, πόλιν ἐφθαρμένην παραλαβόντες, τῆς ἔπειτα προσόδου, δι' ἣν ἰσχύομεν, τὸ λοιπὸν στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς τοῖς ὑπάρχουσιν ἕξομεν· καὶ οὐ χρόνον τοῖς νῦν καθεστηκόσι δεῖ ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις πολεμήσομεν. XL. Οὔκουν δεῖ ‡ προθεῖναι ἐλπίδα, οὔτε λόγῳ πιστὴν

is one of those cases where even the best MSS. have little weight. And moreover, as Poppo justly observes, 'at that rate we should have expected *ὑμᾶς* just after.' And he adds, 'Pro quo quum *ἡμᾶς* scriptor dicere maluerit, eandem *κοίνωσιν* jam in *ἡμῖν* admissam, et tantum in *ἀπολύσητε*, ubi sine superbia loquentis probari non poterat, evitatam esse putes.' Οἷς has reference to *δῆμον*, which, as a noun of multitude, may have the relative in the *plural*. Of *τραπόμενοις ὡς ἡμᾶς* the sense is, by implication, 'abandoning their city, while going over to the Athenians.' 'They might *now*,' he says, 'have been in their homes.'

κίνδυνον ἡγησάμενοι βεβ.] 'thinking the hazard of joining the oligarchy more to be depended upon in its result.' Of *βεβ.* with *κινδ.* I know no other instance except at v. 113; and there probably not in the same sense.

7. *τῶν τε ξυμμ.*] 'and, as for the allies.' The speaker means to hold forth the *results* of the line of policy in question, in a two-fold point of view,—first, as it regarded the *allies;* secondly, as it respected *themselves.* Προσθήσετε, 'shall apportion,' 'inflict.' Βραχείᾳ *προφάσει*, 'on some slight pretext.' In *μηδὲν παθεῖν ἀνήκ.* we have an euphemism for *death*, or condemnation to slavery; as appears from Dionys. Hal. Ant. 170, 17, *ἢ κατορθώσαντες πλεῖον ἕξειν, ἢ σφαλέντες ἐν μηδενὶ δεινῷ ἔσεσθαι.* On the nature of the idiom in *τίνα οἴεσθε*, see Schneider on Xen. Cyr. i. 4, 25, *καὶ οὐδένα ἔφασαν ὄντινα οὐ δακρύοντ' ἀποστρέφεσθαι*, and also Matth. Gr. Gr. § 483.

8. *ἀποκεκινδυνεύσεται — ψυχαί*] 'both our money and our lives will be exposed to peril.' At *στερήσεσθε — ἕξομεν* there is a harsh change of person, but such is frequent in our author; on which see Pop. Proleg. i. 1, 275.

CH. XL. Now follows the *inference* from the foregoing,—namely, that 'the persons in question must not have any hope of pardon held out, by whatever arguments however plausible, backed by interest however strong, since the thing would be pernicious. Justice and expediency alike called for vengeance: a signal example of wholesome severity was wanting, to teach such of the allies as might be tempted to revolt, a memorable lesson, convincing them that no acts, whether of eloquence or corruption, would screen them from vengeance.' (Thirlwall.)

1. *οὔκουν δεῖ προθεῖναι*] The reading here is doubtful. For vulg. *προσθεῖναι*, which is retained by Poppo and Goeller, four good MSS. and Valla have *προθεῖναι*, which is edited by Bekker, whom I have here thought proper to follow, not because *προσθ.* might not be defended in the sense *addere*, (meaning to *give* or *impart:* so Tacitus has, 'strenuis vel ignavis spem metumque *addere*,') yet no evidence is adduced that *προστιθ.* ever had this sense, and since *proponere spem*, 'to hold out a hope,' is a more natural expression than 'to give, i. e. impart, a hope.' As to the authority of MSS. in so minute a difference, it is very small. Πιστὴν is equiv. to *πισύνην*, and therefore takes its construction and sense, namely, *fretam;* of which an example is adduced in Steph. Thes. from Plato de Legg. p. 824, *νυκτερευτὴν δὲ κυσὶ καὶ πλέκταις πιστὸν μηδεὶς ἐάσῃ—θηρεῦσαι*: and others I have noted elsewhere in the same writer; as also Æsch. Pers. 55, *τοξουλκῷ λήματι πιστούς.* See note on i. 35. By λόγῳ is meant *oratory;* in which same sense the *verb* occurs ch. 38, *καὶ δῆλον ὅτι ἢ τῷ λέγειν πιστεύσας.* The expression *χρήμασιν ὠνητὴν* has reference, as Goeller observes, to *bribery*, which is also hinted at in ch. 38. The words *ὡς ξυγγνώμην—λήψονται* are best rendered, by Poppo, 'veniam humanitùs peccandi accipient,' or, 'veniam peccandi ideo accipient, quia peccare humanum est,' 'shall receive pardon for sinning humanly,' i. e. falling into such sin as human nature is prone to. Poppo here aptly compares Xen. Cyr. vi. 1, 37, *συγγνώμην τῶν ἀνθρωπίνων ἁμαρτημάτων*: and Dio Cass. p. 24, *τοῖς ἁμαρτάνουσι συγγνώμην κατὰ τὸ ἀνθρώπινον.*

ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον] 'now the involuntary is excusable.' So in Dionys. Hal. i. 58, cited by Poppo, we have, *ἅπαν δὲ συγγνώμης ἄξιον τὸ ἀκούσιον.* See more on iv. 98.

2. *τότε πρῶτον καὶ νῦν διαμάχομαι*] The Schol. very properly, at *τότε πρῶτον*, supplies *διεμαχησάμην*: though, in following him, Hobbes and others absurdly make Cleon contend that the decree should not be annulled at a time when it was not yet *made.* To remove which awkwardness, we must at *διεμαχησάμην* supply, not *μὴ μεταγν. τὸ δεδογμ.*, but rather something suggested by the context, as *μὴ ἐᾶν ξυγγνώμην λαβεῖν τοὺς Μυτιληναίους.* The form here, *καὶ τότε πρῶτον καὶ νῦν*, may be compared with the frequent one, *καὶ τότε καὶ νῦν*: though here *πρῶτον* is added in the sense 'at first,' 'when the matter was first debated on.' *Διαμάχεσθαι* signifies properly, 'to fight through or out,' 'to decide a dispute;' also, metaph., 'to contend strenuously in argument for any position;' and it is followed both by *πρὸς* and an accus. of thing, (as in Dem. 217.) and a genit. with *περί*: also, by an infin. with *τὸ*, as in Eurip. Alc. 677, *διαμάχομαι τὸ μὴ θανεῖν*, and sometimes without the *τὸ*, as in Xen. Anab. v. 8, 10, *διεμάχετο ἀσπίδα μὴ φέρειν*: Plat. 153: which last is the construction here, where a *τὸ* is left to be understood, and the sense of *διαμ.* is *contendendo affirmare*, as often in Plutarch. As to the sense of *μεταγνῶναι*, it cannot be the general one of *repenting;* but must be the particular one of *altering* one's mind. Arnold takes it to mean *unvoting* what they had resolved on; though he would unite that of *repenting;* and thus *μεταγνῶναι* would be equiv. to *μεταγνόντας λύειν.* This Goeller approves of; though he would resolve the words into *μὴ μεταγνῶναι καὶ γνῶναι μὴ δεδόχθαι.* But either method causes a needless *mystification.* The truth is, the direct sense is, 'to change your mind as to what was before decided on or decreed;' which implies undecreeing or unvoting: though the other sense is the principal one, as appears from the construction; the accus. *τὰ προδ.* being not governed of the *verb*, but depending on a preposition understood, *quod attinet ad.* So, in a passage of Eurip. Med. we have, *μετέγνων καὶ τὰ πρόσθ' εἰρημένα*, 'I have changed my sentiment as to what I before said.' And in Eurip. Iph. Aul. 1425, *κἂν μεταγνοίης τάδε*, and Herodot. Hist. vii. 15, *μετέγνων, ἔγνων δὲ ταῦτα.*

The next words, *μηδὲ τρισὶ — ἁμαρτάνειν*, are meant to set in a strong point of view the inexpediency of the thing, as involving three dispositions of mind the most adverse to rule and authority—compassion [for offenders], a fondness for words or oratory, and mildness or clemency. And here there is no occasion, with Goeller and Arnold, to refine on the distinction of sense between *οἶκτος* and *ἔλεος*, and between both those and *ἐπιείκεια.* Though it be true, as Arnold says, that *οἶκτος* or *ἔλεος* is a *feeling*, *ἐπιείκεια* a *habit*, yet that only respects the *proper* or *philosophical*, not the *popular* use, by which *ἐπιείκεια* might denote *kindliness.* As, however, the term is used of *rulers*, there is no doubt that the meaning here is not *gentleness*, (as Arnold understands,) but that the term has the sense of the Latin *clementia*, clemency or humanity towards the erring, as often in Cicero; and that, indeed, almost always when the term is used of princes or rulers. So Vopiscus in Aurel. ch. 44, says, 'Clementia præcipua est principum virtus et dos prima. Hi enim maximè eam exercere possunt in subditos peccantes, leniùs in eos animadvertendo, et mitè imperium exercendo.' Hence we may see the force of the expression *τῇ σῇ ἐπιεικείᾳ* in Acts

οὔτε χρήμασιν ὠνητὴν, ὡς ξυγγνώμην ἁμαρτεῖν ἀνθρωπίνως λήψονται· ἄκοντες μὲν γὰρ οὐκ ἔβλαψαν, εἰδότες δὲ ἐπεβούλευσαν· ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον. 2. ἐγὼ μὲν οὖν καὶ τότε πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνῶναι ὑμᾶς τὰ προδεδογμένα, μηδὲ τρισὶ τοῖς ἀξυμφορωτάτοις τῇ ἀρχῇ, οἴκτῳ, καὶ ἡδονῇ λόγων, καὶ ἐπι-

mind. Arnold takes it to mean *unvoting* what they had resolved on; though he would unite that of *repenting;* and thus *μεταγνῶναι* would be equiv. to *μεταγνόντας λύειν.* This Goeller approves of; though he would resolve the words into *μὴ μεταγνῶναι καὶ γνῶναι μὴ δεδόχθαι.* But either method causes a needless *mystification.* The truth is, the direct sense is, 'to change your mind as to what was before decided on or decreed;' which implies undecreeing or unvoting: though the other sense is the principal one, as appears from the construction; the accus. *τὰ προδ.* being not governed of the *verb*, but depending on a preposition understood, *quod attinet ad.* So, in a passage of Eurip. Med. we have, *μετέγνων καὶ τὰ πρόσθ' εἰρημένα*, 'I have changed my sentiment as to what I before said.' And in Eurip. Iph. Aul. 1425, *κἂν μεταγνοίης τάδε*, and Herodot. Hist. vii. 15, *μετέγνων, ἔγνων δὲ ταῦτα.*

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εικείᾳ, ἁμαρτάνειν. 3. ἔλεός τε γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι, καὶ μὴ πρὸς τοὺς οὔτ' ἀντοικτιοῦντας, ἐξ ἀνάγκης τε καθεστῶτας ἀεὶ πολεμίους· οἵ τε τέρποντες λόγῳ ῥήτορες ἔξουσι καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶνα, καὶ μὴ ἐν ᾧ ἡ μὲν πόλις, βραχέα ἠσθεῖσα, μεγάλα ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται. καὶ ἡ ἐπιείκεια πρὸς τοὺς μέλλοντας ἐπιτηδείους καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον δίδοται ἢ πρὸς τοὺς ὁμοίους τε, καὶ οὐδὲν ἧσσον πολεμίους ὑπολειπομένους. 4. ἓν δὲ ξυνελὼν λέγω, πειθόμενοι μὲν ἐμοὶ, τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε· ἄλλως δὲ γνόντες, τοῖς μὲν οὐ χαριεῖσθε, ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε. εἰ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν, οὐ χρεών, ἄρχοιτε· εἰ δὲ δὴ, καὶ οὐ προσῆκον, ὅμως ἀξιοῦτε τοῦτο δρᾶν, παρὰ τὸ εἰκός τοι καὶ τούσδε ξυμφόρως δεῖ κολάζεσθαι,

xxiv. 4, there being an allusion to clemency and mildness as being the especial virtue of a ruler.

At the dat. *τρισὶ* supply *ἐπὶ* or *ἐν*, which latter is *expressed* in Soph. Aj. 1072, *τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη*. With respect to the use of the word *τρισὶ*, it may be observed, that the ancients were peculiarly fond of distributions into *three*. See supra i. 68, 3, and 70, 3, and compare Plut. Conj. Præc. 43, and Lucret. v. 93.

3. Cleon now shows that compassion were as *unsuitable* as it is inexpedient; since it is only right to be dealt out in return to those who are equal, namely, in good-will, *similarly affected* to us, so that they would reciprocally feel a like compassion for us. Ἐξ *ἀνάγ.* should be rendered, not as Portus, 'propter necessitatem,' but, as Kistem., *necessario*, 'necessarily;' intimating what cannot but be so or so from the circumstances of the case. Thus in a passage of Hebrews, vii. 12, we have *ἐξ ἀνάγκης*.

οἵ τε τέρποντες λόγῳ — ζημιώσεται] Meaning, that 'the matter in question is of too much consequence to be made a mere field for rhetorical contest or display, and of which the pleasure will be brief and dearly purchased by lasting injury to the state; in short, the only gainers will be the orators, who, *ἐκ τοῦ εὖ—ἀντιλήψονται*, from their well-speaking, will receive the return of being well treated in receiving a liberal return,'—namely, by the bribes of those whose interests they advocate, to the injury of the state. The persons here termed *οἱ ῥήτορες*, were of the class of men who, by their talents as orators and debaters, had acquired much influence in the assembly, and to whom the people looked up for counsel on matters of public importance; though they did not, as some say, form an *order* of persons out of which ten were chosen annually. See Schoemann de Comit. p. 10, and Mitch. on Aristoph. Ach. 38.

The next words glance at the inexpediency of the thing—at least in the present case; and may be rendered, 'The clemency [called for] were better bestowed on those who would be hereafter and in future our friends, and not on those who would be left just like what they were [before], *sui similes*, equally hostile in mind.' So the Schol. explains by *τοὺς ἐν τῇ αὐτῇ διαθέσει ὄντας, οἷοί περ ἦσαν πρότερον*.

4. ἓν δὲ ξυνελὼν λέγω] Constr. *λέγω δὲ ἓν ξυνελὼν*, 'one thing I say in sum,' i. e. 'to sum up the whole in one, I say.' Of *οὐ χαριεῖσθε* the sense is, 'will not confer a favour on,' 'lay them under obligation.' *Ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε*, 'will pass sentence of condemnation on yourselves,' proving that your rule is unjust and tyrannical; i. e. 'By allowing them to go unpunished, you will show that you regard them as having done no wrong, and consequently prove that your rule is tyranny.' Here, for *δικαιώσεσθε*, Elmsl. and Dind. would read *δικαιώσετε*. But the mid. form is well defended by Poppo, who compares i. 33, *ἢ σφᾶς αὐτοὺς βεβαιώσασθαι*, and other passages. See also Aristot. Eth. v. 9, and Herodot. iii. 29. At *οὐ χρεὼν* supply *ἄρχειν* from *ἄρχοιτε*; of which ellipsis examples have been adduced by Blomfield on Æschyl. Choëph. 917, and also Matth. Gr. Gr. § 564. *Προσῆκον* stands for *προσήκοντες*. *Ξυμφόρως*, suppl. *ὑμῖν*, 'for the promotion of your interest.'

ἢ παύεσθαι τῆς ἀρχῆς, καὶ ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι. 5. τῇ τε αὐτῇ ζημίᾳ ἀξιώσατε ἀμύνασθαι, καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες τῶν ἐπιβουλευσάντων φανῆναι· ἐνθυμηθέντες, ἃ εἰκὸς ἦν αὐτοὺς ποιῆσαι κρατήσαντας ἡμῶν, ἄλλως τε καὶ προϋπάρξαντας ἀδικίας. 6. μάλιστα δὲ οἱ μὴ ξὺν προφάσει τινὰ κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν κίνδυνον ὑφορώμενοι τοῦ ὑπολειπομένου ἐχθροῦ· ὁ γὰρ μὴ ξὺν ἀνάγκῃ τι παθὼν χαλεπώτερος,

ἢ παύεσθαι (scil. *δεῖ*) *τῆς ἀρχῆς*, &c.] Render, 'or else it would behove you to cease from rule, and at no hazard act the good sort of persons.' Comp. similar passages at ii. 63, and vi. 64. Evidently imitated from the present is a passage of Dio Cass. 967, 78, *ἀκινδύνως ἀνδραγαθίζεται*, and 351, 75, *ἀνδρ. ἀσφαλῶς*. The word occurs also in Appian, ii. 843.

5. *τῇ τε αὐτῇ ζημίᾳ ἀξιώσατε ἀμύν.*] Meaning, 'think it right to requite them with the same punishment [they would have inflicted on you].' Even more elliptical are the next words, which may be rendered, 'and [think it right] that those who have *escaped* should seem not less sensible of injury than those that *plotted their ruin*.' So the term *ἀνάλγητον* is by Dukas explained *ἀνεπαίσθητον*, and by Haack, 'sensus doloris magis expertes.' Οἱ *διαφεύγοντες* is by Poppo and Arnold taken as put substantively, like οἱ *διαβάλλοντες* at iii. 4. The next words, *ἄλλως τε καὶ πρ. ἀδικίας*, contain a stinging remark, the force of which is further unfolded in those following, *μάλιστα δὲ οἱ μὴ ξὺν προφάσει*, which may be rendered, 'For those especially who, from no cause, work evil to any one, persecute and hunt him to destruction, dreading the danger from a surviving foe;' where *μὴ ξὺν προφάσει* signifies, 'sine causâ,' 'not caused by the provocation of previous injury.' The words *ἐπεξέρχονται καὶ διόλλυνται* are highly significant, but somewhat perplexed, especially from the seemingly passive form *διόλλυνται* being joined with the active *ἐπεξέρχ.* Now, to avoid having to assign an active signification to *διόλλυνται*, Herm., Poppo, and Goell. construe the word with *ὑφορώμενοι*, in the sense, 'they are killed to live in suspicion of danger,' 'it kills them, they cannot bear it.' But so forced and frigid is the sense thus arising, that better is it to acquiesce in the common interpretation (adopted by the ancient interpreters) by which *διόλλυνται* is taken, as the natural constr. requires it should, with *ἐπεξέρχ.*; and consequently understood in an *active* sense; whether we are to consider it as a *deponent*, or, with Arnold, take it in a *middle* sense, (namely, 'they procure or effect his destruction,') may be thought doubtful; though the former, as yielding a stronger sense, is preferable, especially since the term is so closely connected with *ἐπεξ.*, that it cannot be taken in any way different from that. The term *ἐπεξέρχεσθαι* signifies properly, like our verb *to pursue*, 'to go after any one in chase' (being in this acceptation both a *military* and a *venatory* term); also, 'to pursue with enmity,' 'persecute;' as in Eurip. Andr. 817. And such I should be inclined to think were the sense here, but for the added words *καὶ διόλλ.*, which being taken with this, *per hendiadyn*, will mean, 'they pursue him to utter destruction,' lit. '*throughout* to his destruction:' a metaphor taken from hunting and destroying wild beasts; as also in Dio Cass. 817, 34, *οἱ δὲ ἐπιδιώκοντες σφᾶς ἐπίπαν ἐπεξῆλθον, καὶ ἐν ταῖς ὕλαις κρυπτομένους ἀνευρόντες, ὥσπερ θηρία, ἀπέκτειναν*. Of *ὑφορώμενοι* the sense is, not *suspecting*, or *discerning*, but *fearing*, *apprehending*; as the word is used in Ælian, V. H. i. 14, *ὑφορῶντες τὰ ἐν αὐτῷ θηρία*. Polyb. iii. 18, 8, and 74, 5 & 8. 2 Maccab. vii. 24. And so the ancient lexicographers explain *ὑφορώμενος* by *ὑποστελλόμενος*, *ὑπονοῶν*, *φοβούμενος*. The word signifies properly, 'to look at an object with a side glance;' which implies distrust, suspicion, or fear, as the case may be.

The next words, *ὁ γὰρ μὴ ξὺν ἀνάγκῃ—ἐχθροῦ*, give the *reason why* such is the case, and may be rendered, 'For he who has suffered any evil, out of no necessity on the part of the injurer [i. e. for which no plea of necessity can be alleged], is, after having escaped, a more dangerous [enemy] than he who is such from equal reciprocity [of quarrel],' i. e. as Poppo explains, 'qui ex æquo inimicum se præbuit, æquè alterum læsit [ac hic ipsum],' or, as Goeller, 'qui *μὴ προπαθὼν ἄνευ*

διαφυγών, τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ. 7. μὴ οὖν προδόται γένησθε ὑμῶν αὐτῶν, γενόμενοι δ' ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν, καὶ ὡς πρὸ παντὸς ἂν ἐτιμήσασθε αὐτοὺς χειρώσασθαι, νῦν ἀνταπόδοτε, μὴ μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα, μηδὲ τοῦ ἐπικρεμασθέντος ποτὲ δεινοῦ ἀμνημονοῦντες. 8. κολάσατε δὲ ἀξίως τούτους τε, καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀφιστῆται, θανάτῳ ζημιωσόμενον· τόδε γὰρ ἢν γνῶσιν, ἧσσον, τῶν πολεμίων ἀμελήσαντες, τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις."

XLI. Τοιαῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Διόδοτος ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ τότε ἔλεγε τοιάδε.

προφάσεως, ἀλλὰ καὶ αὐτὸς ἀδικήσας parem in inimicitia efficienda partem habuit,' meaning, as Arnold expresses it, one 'who has not suffered more than he has inflicted, has no more to complain of in his enemy than his enemy has to complain of in him'—where, in short, equal offence has been given on both sides. 'Talis inimicus (observes Goeller) exorabilior est, quam is, qui non prius alterum ad injuriam lacessens ipse injuria afficitur, utpote sibi conscius, non sine sua ipsius opera inimicitiam cœptam esse.' Cleon means this to be applied to the Mitylenæans, who, according to *his* representation, had suffered no injury from the Athenians.

7. Now comes the ἐπίλογοι or *peroratio*, which usually contains a brief *recapitulation* of the foregoing arguments, with an *application*, serving to stir up the auditors by an appeal to their passions, or to the moving principles of their actions. See Aristot. Rhet. iii. 19. The present deals chiefly in *expostulation* and *warning*, and appeals solely to the groveling principles of *self*, as all in all—no matter at what cost to *others*. Of the words γενόμενοι δ' ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν, the sense is, 'keeping your minds as nearly as possible in the state they were in when you suffered;' or, as Arnold expresses it, 'recalling as nearly as possible the feelings of the actual moment of suffering;' lit. 'coming as near as possible to.' So in a passage of Plato, Menex. 9, cited by Poppo, we have, γενέσθαι λόγῳ ἐν χρόνῳ. And this view is confirmed by the similar expression at ch. 38, init. ἀμύνασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον, ἀντίπαλον ὄν, μάλιστα τὴν τιμωρίαν ἀναλαμβάνει. As to the transition from the inf. in the next words, καὶ ὡς, we may repeat γενόμενοι τῇ γνώμῃ from the preceding, though in a somewhat modified sense,—namely, 'bearing in mind, considering how you then would have prized above every thing else their subjugation.' Compare i. 33, 2, ἢν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων—ἐτιμήσατε ὑμῖν προσγενέσθαι.

ἀνταπόδοτε] 'render [to their crime] a just retribution.' Μὴ μαλακισθέντες, 'not being softened into compassion,'—namely, at the miserable condition of the Mitylenæans: of which use of μαλ. (besides a passage infra vi. 29.) examples occur in the best writers; and therefore the word ought not to be explained, as it is by the Scholiast and Goeller, of giving way to the gratification of oratory. In πρὸς τὸ παρὸν αὐτίκα we have, not a mere pleonasm, but a forcible mode of expression to signify, 'at the circumstances immediately present,' namely, the immediate distress of the Mitylenæans, so as to forget their past crime, and the future consequences of the step you now take.

8. κολάσατε δὲ — ζημιωσόμενον] At ἀξίως supply τῆς ἀδικίας, which word is *expressed* supra.

Here ζημιωσόμενον, as Goell. observes, does not depend on παράδειγμα, but is in apposition with it; as though our author had written, παράδειγμα καταστήσατε, ὃς ἂν ἀφιστῆται, θανάτῳ ζημ., 'that he who shall revolt will be punished with death.' The same sort of construction is observable in a passage of Eurip. Troad. 1030, ἀξίως τήνδε Κτανὼν σεαυτοῦ· νόμον δὲ τόνδε ταῖς ἄλλαισι θὲς Γυναιξὶ, θνήσκειν, ἥτις ἂν προσδῷ πόσιν: and Soph. Elect. 1505, χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, Ὅστις πέρα πράσσειν γε τῶν νόμων θέλει, Κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ· where κτείνειν is in apposition with δίκην.

XLII. "Οὔτε τοὺς προθέντας τὴν διαγνώμην αὖθις περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφομένους μὴ πολλάκις περὶ τῶν μεγίστων βουλεύεσθαι ἐπαινῶ· νομίζω δὲ δύο τὰ ἐναντιώτατα εὐβουλίᾳ εἶναι, τάχος τε καὶ ὀργήν· ὧν τὸ μὲν μετὰ ἀνοίας φιλεῖ γίγνεσθαι, τὸ δὲ μετὰ ἀπαιδευσίας καὶ βραχύτητος γνώμης. 2. τούς τε λόγους ὅστις διαμάχεται μὴ διδασκάλους τῶν πραγμάτων γίγνεσθαι, ἢ ἀξύνετός ἐστιν, ἢ ἰδίᾳ τι αὐτῷ διαφέρει· ἀξύνετος μὲν, εἰ ἄλλῳ τινὶ ἡγεῖται περὶ τοῦ μέλλοντος δυνατὸν εἶναι καὶ μὴ ἐμφανοῦς φράσαι· διαφέρει δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν

CH. XLII. The speaker commences without preface, and, entering at once into the question before them, uses language of great moderation, as a kind of *præoccupatio benevolentiæ*, as regarded both the parties.

1. οὔτε τοὺς προθέντας, &c.] 'I neither blame those who have again brought forward the consideration and determination of this question.' Αὖθις must be construed with προθ. There is a reference to the words of Cleon at ch. 38, 1, θαυμάζω τῶν προθέντων αὖθις περὶ Μυτ. λέγειν.

οὔτε τοὺς μεμφομένους—ἐπαινῶ] 'nor do I commend those who censure frequent consultation on matters of the greatest moment.' With respect to the μὴ, it is put in, because after verbs which contain a negation, as μέμφεσθαι does, the Greeks often add a negative to the following verb in the infin. See Matth. Gr. Gr. § 534, obs. 4. In such a case, however, it is not pleonastic, but serves to strengthen the sense of the foregoing.

νομίζω δὲ—ὀργὴν] 'but my opinion is, that there are two things the most adverse to prudent counsel, [namely] precipitancy and passionateness:' glancing at the words of Cleon, where he deprecates this second consideration of the question as occasioning χρόνου διατριβήν. The ὀργὴν has reference to the vehement and passionate spirit in which Cleon and his supporters took up the matter. The τὸ μὲν must (as I long ago, in my former work, showed, and that view has since been adopted by Haack, Goeller, and Arnold) be referred to τάχος, and τὸ δὲ to ὀργήν; by ἀνοίας being understood, not *amentia, madness*, (as Portus, Hobbes, and Smith render,) but *folly, indiscretion, imprudence*. And so Goeller and Arnold now take it, explaining the sense to be, that 'haste is the companion of folly, since the less a man understands of the difficulties of a question, the more quickly he will decide upon it: while, on the other hand, passionateness is usually associated with a low, ignorant, and narrow mind.' I cannot, however, agree with Arnold in thus assigning to βραχύτητος γνώμης the sense 'narrowness of mind,' namely, those limited and short-sighted views which are inseparable from moral ignorance. For that sense, though a good one, cannot well be extracted from the expression; which will only mean *tenuitas mentis vel rationis*, 'scantiness or shallowness of judgment.' And this latter is a sense quite as applicable as the former: for, as Arnold himself observes, 'where reason is low, passion is necessarily predominant; and consequently ignorant and irrational natures are prone to violence.' Thus Dio Cass. p. 64, init., after mentioning a violence perpetrated on the Roman ambassadors by a barbarian queen, and the fear and abject submission which followed it, adds, (by an evident imitation of the present passage,) διήλεγξε δὲ τὴν τοῦ γυναικείου γένους ἀσθένειαν τάχα μὲν, ὑπὸ βραχύτητος γνώμης, ὀργιζομένην, ταχὺ δὲ καὶ ὑπὸ δειλίας φοβουμένην, where γνώμη means, as here, the faculty of reason or judgment.

2. τούς τε λόγους—διαφ.] The speaker now comes close home to the objection made by 'the blockheads,' whom Cleon represented, that 'there was no need of *words* or *oratory* to the dispatch of public business.' Render, 'And whoever (like Cleon) contends that words (and consultation) are not to be the teachers of affairs, (viz. how they are to be transacted,) he is either a simpleton, or he has some private interest of his own to serve.' On διαμάχ. see note at ch. 40, 2, where Cleon uses the word which is here carped at by Diodotus. The sense above assigned to ἰδίᾳ τι αὐτῷ διαφέρει is confirmed by a similar passage at i. 68, and another (evidently imitated from the present) of Synes. Epist. 48, ἐμοί δέ τι καὶ ἰδίᾳ διαφέρει. See Pind. Pyth. xi. 63, and Heyne on Pind. Isth. ii. 11.

διαφέρει δ' αὐτῷ, εἰ βουλόμενος—ἀκουσομένους] Render, 'On the other hand, he has an interest to serve, if desirous of carrying some base measure, and thinks

πεῖσαι, εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλὼν, ἐκπλῆξαι ἂν τούς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους. 3. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι προσκατη-

that he would not indeed be able to speak well concerning a dishonourable matter, but that by calumniating well (i. e. vehemently), he should strike terror into both their opponents and the auditors in general.' This use of *πείθειν* with an accus. of person, recurs at ch. 43, where we have, *πείθειν τὰ δεινότατα*; but in so rare a construction, that I know no other example, except in Aristot. ap. Steph. Thes. *τἀναντία πείθειν*. Soph. Œd. Col. 1442, *μὴ πεῖθ' ἃ μὴ δεῖ*. Eurip. Hec. 813, *ἵν' ἤ ποτε Πείθειν ἄ τις βούλοιτο*. In this case there is an ellipsis of an accus. of person, *expressed* in Plat. Apol. 27, and Herodot. i. 163, by *τοῦ μὴ καλοῦ*, 'what is not morally good,' i. e. virtuous. The *εὖ* here, as often, signifies *vehementer:* and so *probè* in Latin, *well* in English. Indeed the very phrase *εὖ διαβάλλειν* occurs in Hdot. v. 50; and *εὖ κατηγορεῖν* in Aristot. Thesm. 444. The term *διαβαλὼν* has reference to the chief *ingredient* in the cup Cleon mixed up for the public taste, and the chief tool of his base purposes, *calumny;* and accordingly that is the epithet which is in Aristoph. Eq. 247, applied to Cleon, of whom it is said, *παῖε τὸν πανοῦργον καὶ διαβολώτατόν τινα*. And at v. 44 of the same drama he is styled *βυρσοδέψην Παφλάγονα πανουργότατον*, i. e. ready to perpetrate any thing; or, as we should say, *up to any thing*. With respect to the other term there, *Παφλάγονα*, it has not (what might seem at first sight) any allusion to *Paphlagonia*, but is an adjective from *παφλάζω*, *ferveo*, *bullio*, (a word used properly of the waves of the sea in a violent state of agitation. So in Hom. Il. xiii. 798, we have, *κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης*.) just as our verb *to boil* in an elegant couplet of Gay: 'Then headlong shoots beneath the dashing tide; The trembling fins the *boiling* waves divide.' In the above passage, however, of Aristophanes, it is used in a metaphorical sense, to denote not, what Mr. Mitchell understands, *frothy*, (for frothiness was not a characteristic of Cleon,) but rather what we should express by *bullying;* so corresponding to the term *κεκράκτης* applied to Cleon in the same drama, v. 137 & 304. And indeed it may be observed, that our verb *to bully* comes not from *bulla* or *burly*, but from *bullio*, as that does from *φλύω*, cognate with *φλάω*, whence *παφλάζω*. The epithet is, indeed, one the more applicable to Cleon, because, as with us a *bully* means a *blustering* fellow with only the *semblance* of courage, so here there is an allusion to the *cowardice* of this demagogue, as of his counterpart in modern times, *Robespierre*. Thus he is described by Aristophanes as a bawling, bullying hector, yet at the same time an utter coward, and a fawner when he had any purpose of his own to serve; the terrorist of all classes, especially such as had any thing to lose, turbulent and inquisitorial, rapacious and most unscrupulous. As to his *eloquence*, Bp. Thirlwall says, that '*if* he had any, it was impetuous and coarse, set off with a loud voice and vehement gesticulation.' Perhaps, however, that may be going too far; since Cicero, after noticing the bad qualities of this demagogue, yet adds, 'tamen eloquens, grandis verbis, creber sententiis, compressione rerum brevis;' though, of course, merely with reference to his oratory as it stands in the speech attributed to him by Thucydides. Nay, this is at § 4 admitted by Diodotus himself. Eloquence Cleon must have possessed, otherwise he could not, as Mr. Mitchell says, have made himself master of the Athenian mob *by their ears:* but the eloquence was doubtless of a character adapted to the mob,—not that of a Pitt, Fox, or Burke, but rather of a *Cobbett*, dealing chiefly in invective. And though he depended chiefly on his power as inquisitor or terrorist general, he probably did not disdain laying those little *word-traps* and playing off those paronomasiæ, which Mr. Mitchell admits exist in the drama of Aristophanes, and which he seems to think were introduced there from having been used by Cleon,—and, I would add, from their being not unacceptable to the Athenians.

3. *χαλεπώτατοι δὲ—τινα*] Of this passage (which is one involving no little difficulty) it is by no means easy to fix the sense by the words themselves. We must, therefore, depend much on the connexion and context. Now Diodotus had just hinted at the chief feature in Cleon's character, as a person equally corrupt and calumnious. He now, I apprehend, means to go further, and to say, that 'the most formidable antagonists are those who,—not content with attacking a *speech* of the opponent on the score of being, however unintentionally, wrong in policy,—go so far as to ascribe it to

γοροῦντες ἐπίδειξίν τινα. εἰ μὲν γὰρ ἀμαθίαν κατηγοροῦντες ἐπίδειξίν τινα. εἰ μὲν γὰρ ἀμαθίαν κατηγοροῦντες, ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος ἀπεχώρει· ἀδικίας δ' ἐπιφερομένης, πείσας τε ὕποπτος γίγνεται, καὶ μὴ τυχὼν, μετὰ ἀξυνεσίας καὶ ἄδικος. 4. ἥ τε πόλις οὐκ ὠφελεῖται ἐν τῷ τοιῷδε, φόβῳ γὰρ ἀποστερεῖται τῶν ξυμβούλων· καὶ πλεῖστ' ἂν ὀρθοῖτο ἀδυνάτους λέγειν ἔχουσα τοὺς τοιούτους τῶν πολιτῶν· ἐλάχιστα γὰρ ἂν πεισθείησαν ἁμαρτάνειν. 5. χρὴ δὲ τὸν μὲν ἀγαθὸν πολίτην, μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας, ἀλλ' ἀπὸ τοῦ ἴσου, φαίνεσθαι ἄμεινον

corrupt motives;' which Cleon had insinuated at ch. 38, *κέρδει ἐπαιρόμενος, τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας, παράγειν πειράσεται*. Such being the case, I am now inclined to adopt the interpretation proposed by Dr. Arnold (though that involves some difficulty), by which the construction will be, *προσκατηγοροῦντες ἐπίδειξιν* (*ὡς*) *ἐπὶ χρήμασι* (*γεγενημένην*). Render, 'who besides [their accusations on the score of ignorance or error] go so far as to accuse the speech of being a mere rhetorical display, got up for the sake of gain;' equiv. (as Arnold explains) to accusing the orator of speaking not what he thinks, but what he is paid to speak,—namely, a mere *got-up* harangue: a use, this, of *ἐπὶ* not unfrequent, and on which see Matth. Gr. Gr. § 588, β. So in Soph. Antig. 1048, we have, *μὴ 'πὶ κέρδεσι λέγων*: and Jos. Bell. i. 33, 7, *τοὺς φύλακας ἱκέτευεν ἐπὶ χρήμασι ἐξαφιέναι αὐτόν*. And the same use is observable in Latin; e. g. Virg. Æn. vi. 621, 'Vendidit hic auro patriam — fixit leges *pretio* atque refixit.'

As to the construction, Arn. and Poppo are agreed that *προσκατηγοροῦντες ἐπίδειξιν* (scil. *τῶν ῥητόρων*) is of the same kind as that of *ἀδικία κατηγορεῖτο αὐτοῦ*, at i. 95; the sense being, 'imputing to the orators an insincere display of rhetoric for corrupt motives.' And so Dukas explains, *πρὸς τῷ τοὺς λόγους μέμφεσθαι τῶν λεγόντων, κατηγοροῦσιν αὐτῶν ἔτι καὶ δωροδοκίαν*. Of *χαλεπώτατοι* the sense is, 'the hardest to deal with,' 'the worst to bear.' So Xen. Anab. i. 3, 12, *χαλεπώτατος ἐχθρός*: and Dionys. Hal. Ant. 1691, *χαλεπώτεροι γὰρ ἂν τῶν μὴ τυγχανόντων* ('those who do not obtain their request, who receive an absolute denial') *ἀπαντήσειαν οἱ ψευσθέντες τῆς ἐλπίδος*, 'who have been deceived by false hopes.' Liban. Epist. 192, *ἀλλ' οὗτοί γε πάντων εἰσὶ χαλεπώτατοι νικῶντες ὥσπερ οἱ Σκυθ.*, where read *οἱ νικ.*

εἰ μὲν γὰρ ἀμαθίαν—ἄδικος] This is meant to show in what respect the case is worse. Render, 'for if, indeed, they had charged ignorance [upon us], he who had not carried his point would have come off with the repute rather of a simpleton than a knave; but when roguery is charged upon him, he who has carried [his measure] becomes suspected, and he who has failed is regarded as both blockhead and knave.' *Καταιτιῶμαι* generally governs an accus. of *person;* but sometimes—as here and in Dem. 553 & 1306,—an accus. of *thing;* in which case there is an ellipsis of the genitive of person governed of *κατὰ* in composition. *Ἀξυνετ. ἢ ἀδικώτερος* stands for *μᾶλλον ἀξύνετος ἢ ἄδικος*; on which double comparative see Matth. Gr. Gr. § 456. Of *ἐπιφερομένης* the sense is, *charged upon, imputed to*, as at v. 75. And so *ἐπιφέρειν ψόγον*, and *αἰτίαν*. *Πείσας*, just after, is to be taken like *πείσας* in the former part of the passage. At *ἄδικος* repeat *γίγνεται, understood*, in the accommodated sense 'is regarded.' *Μετὰ ἀξυνεσίας* stands for *καὶ ἀξύνετος*: an Attic elegance.

4. *ἥ τε πόλις*] 'the state too.' *Τοὺς τοιούτους τῶν πολιτῶν*, 'such citizens as those above mentioned,' § 3, *οἱ ἐπὶ χρήμασι προσκατηγοροῦντες ἐπίδειξιν*. Now that such persons should be eloquent, is no other than the very evil Cleon speaks of. This is admitting Cleon's eloquence; though it does not determine its *kind*. Of *οὐκ ὠφελεῖται* the meaning is, per meiosin, *is injured*. *Πλεῖστ' ἂν ὀρθοῖτο*, 'it would most prosper.' See note supra ch. 38, fin.

5. Diodotus now *follows up* this earnest representation of the evils of such a course, by direct admonition as to the duty of a true patriot. 'It behoves,' he says, 'the good citizen to show himself, in speaking, better than others,—not by terrifying gainsayers, but by proceeding on a footing of equality;' in other words, that he should carry his cause, not by terrifying his opponents, but by meeting them on a fair field of argument, in which nothing should be considered but the intrinsic merits of the counsel. With the expression here, *τὸν ἀγ. πολ.*, compare the *ὁ ποιμὴν ὁ καλὸς* of John x. 11. *Ἀπὸ τοῦ ἴσου*, 'ex æquo,' 'æqua conditione:' see supra i. 77, 99,

λέγοντα· τὴν δὲ σώφρονα πόλιν τῷ τε πλεῖστα εὖ βουλεύοντι μὴ προστιθέναι τιμήν, ἀλλὰ μηδ' ἐλασσοῦν τῆς ὑπαρχούσης, καὶ τὸν μὴ τυχόντα γνώμης οὐχ ὅπως ζημιοῦν, ἀλλὰ μηδ' ἀτιμάζειν. 6. οὕτω γὰρ ὅ τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιοῦσθαι παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὅ τε μὴ ἐπιτυχὼν ὀρέγοιτο τῷ αὐτῷ, χαριζόμενός τι καὶ αὐτὸς, προσάγεσθαι τὸ πλῆθος. XLIII. Ὧν ἡμεῖς τἀναντία δρῶμεν· καὶ προσέτι, ἢν τις καὶ ὑποπτεύηται κέρδους μὲν ἕνεκα, τὰ βέλτιστα δὲ ὅμως λέγειν, φθονήσαντες τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν, τὴν φανερὰν ὠφέλειαν τῆς πόλεως ἀφαιρούμεθα. 2. καθέστηκε δὲ τἀγαθὰ, ἀπὸ τοῦ εὐθέος λεγόμενα, μηδὲν ἀνυποπτότερα εἶναι τῶν κακῶν· ὥστε δεῖν ὁμοίως τόν τε τὰ δεινότατα βουλόμενον πεῖσαι, ἀπάτῃ προσάγεσθαι τὸ πλῆθος, καὶ τὸν τὰ ἀμείνω λέγοντα, ψευσάμενον, πιστὸν γενέσθαι. 3. μόνην τε πόλιν, διὰ τὰς περινοίας, εὖ ποιῆσαι ἐκ τοῦ προφανοῦς, μὴ ἐξαπατήσαντα, ἀδύνατον· ὁ γὰρ διδοὺς φανερῶς τι ἀγαθὸν ἀνυποπτεύεται ἀφανῶς πη πλέον ἔξειν. 4. χρὴ δὲ πρὸς

136, 140, and notes. For, as Duker observes, 'qui alium contra se dicentem corruptelæ insimulat, non patitur eum æquo jure secum esse, sed conditionem illius deteriorem facit.' Arnold very properly lays down the construction as follows: *φαίνεσθαι ἄμεινον λέγοντα, μὴ ἐκφοβ.—ἀλλ' ἀπὸ τοῦ ἴσου*, where *λέγοντα* stands for *λέγειν*, as often. *Ἄμεινον λέγοντα* is not well explained by Arnold of 'triumphing in eloquence;' it merely means to have the better in argument, to speak more to the purpose. So Xen. Cyr. vi. 2, 7, *ἄμεινον μαχομένους*, and Hist. vi. 5, 24, *μάχεσθαι ἄμεινον*. There is no occasion, with Goell., to repeat *λέγοντα*; since *ἀπὸ τοῦ ἴσου* stands as much by itself here, as it does supra ch. 37, (which passage is alluded to by Diodotus,) *κριταὶ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταί*.

Having thus pointed out the duty of the *citizen*, Diodotus, in the next words, *τὴν δὲ σώφρονα πόλιν – ἀτιμάζειν*, lays down the reciprocal duty of the *state*. Render, 'and, on the other hand, it is the duty of the state that acts soberly and wisely, I do not say to confer additional honour on him who has frequently counselled wisely, but, at least, not to detract from or lessen that which he already has; and him who has not obtained its assent or approbation [to his suggestions], not only not to punish or injure, but not even to cast disgrace or discredit upon him.' Such is, I apprehend, the general sense of these words, the obscurity attaching to which has, as Goeller and Arnold observe, chiefly arisen from the same words *ἀλλὰ μηδ'* bearing a different sense within the space of two lines,—signifying, first, 'but not either,' equivalent to *if not*, and then 'but not even.' Of *τῷ πλεῖστα εὖ βουλεύοντι* the sense is lit., 'to him who has well counselled very many things;' where *βουλ.* stands for *συμβουλ.*, by a rare use of the term, though one found also in another passage, book iv., where we have, *βουλεύσειν τῇ πόλει τὰ ἄριστα*. And so in Hesiod, Op. i. 264, *ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι* (scil. *αὐτὴν*) *κακίστη*. Such, too, is the use of *βουλεύεσθαι* in a passage supra ii. 44, *ἴσον τι ἢ δίκαιον βουλεύεσθαι*. The expression *μὴ τυχόντα γνώμης* is equivalent to *μὴ τυχὼν* just before, as opposed to *πείσας*. And Poppo aptly compares Dio Cass. xlii. 33, *τοὺς μὲν τυχόντας τῆς γνώμης καὶ ἐπαίνει καὶ τίμα· τοὺς δ' ἁμαρτόντας μήτ' ἀτιμάσῃς ποτὲ, μήτ' αἰτιάσῃ*. On the formula *οὐχ ὅπως* for *οὐχ ὅπως οὐκ*, see Herm. on Vig. The commentators have failed to remark, that the *μὴ* before *προστιθέναι* is to be taken for *μὴ ὅτι*, ('I would not say that,') as the context demands. Thus *μὴ ὅτι — ἀλλὰ μηδὲ* here is like the formula *μὴ ὅτι — ἀλλ' οὐδέ*, on which see Viger, p. 458.

6. The speaker now adverts to the benefit to the public arising from this wise and just course towards its counsellors; which is, that 'thus both he who *succeeds* will be least induced, in order to be thought worthy of yet greater rewards, to speak aught against his judgment, and merely for gratification to his hearers; and he who *fails of success*, will be least desirous in the same way,—by himself conciliating public favour,—to bring over the multitude to his interests.' The only difficulty here consists in the repetition of *ἥκιστα ἂν* at *ὀρέγοιτο*, which, though harsh, is demanded by the force of the antithesis. By *τῷ αὐτῷ* understand 'the same course of action,' namely, the speaking *παρὰ γνώμην* and *πρὸς χάριν*. The words *χαριζόμενός τι καὶ αὐτὸς* are exegetical of *ἐν τῷ αὐτῷ*. *Προσάγεσθαι* bears the same sense in Herodot. iv. 172.

CH. XLIII. In this chapter the speaker proceeds to set forth the pernicious nature of the course which now prevailed; whereby it was a matter full of difficulty and danger to offer the people wholesome counsel. He shows that the *contrary* to what befits a wise state to do, in the foregoing respects, is now done by the Athenians. 'If,' says he, 'any one be even suspected of speaking any thing for gain, though it be the best counsel; we,—envying him the lucre which we suspect he has got,—(although the suspicion be uncertain and little to be relied on,)—deprive the state of so much clear benefit.' For such is, I apprehend, the

full sense of this too briefly worded sentence, where *φθονήσαντες* has the force of a whole clause. And so Dukas well paraphrases, *φθονήσαντες αὐτῷ, ἐφ' οἷς ὑποπτεύεται κέρδεσιν, εἶτ' οὖν ἐπὶ τῷ ἀμφιβόλῳ κέρδει*: and Poppo still better, 'Invidentes ei lucrum, quod eum sibi parasse suspicamur, quanquam parum certa est hæc suspicio.' On the construction of *φθον.* see Matth. Gr. Gr. § 368, *a*.

2. *καθέστηκε δὲ*] 'and thus it is (usu venire solet) that good and salutary counsels, when brought forward in a direct and straightforward manner, are not less objects of suspicion than bad.' On the expression, *ἀπὸ τοῦ εὐθέος λεγόμενα*, see i. 34, and note; and compare Paus. viii. 8, 2, *ἐκ τοῦ εὐθ. λέγειν*.

ὥστε δεῖν—γενέσθαι] 'so that it equally behoves him who would carry the most mischievous measures, to bring over the multitude by deceit, as it is for him who propounds the most salutary counsels, to obtain credence by the use of deceit.'

3. *μόνην τε πόλιν—ἀδύνατον*] Render, 'and the state alone, by reason of these extreme surmises, it is impossible for any one to openly benefit, without resorting to deceit and artifice.' At *πόλιν* it is not well, with Arnold, to supply *ταύτην*, so regarding it as equivalent to *ὑμᾶς*. For here there is not, what would have been alike invidious and unnecessary, a comparison instituted between Athens and any other state. *Πόλιν* stands for *τὴν πόλιν*, and the sense is, 'the state, or body politic, is the only body whom it is impossible to serve without deceit.' In my Translation I pointed out that *περινοίας* does not mean *suspicions*, or what were otherwise denoted by *ὑποψίαι*—for the speaker carefully avoids the use of an invidious term—but extreme surmises or imaginations: a view, this, I find, since adopted by Arnold, who explains the term to mean, 'extravagant and far-fetched notions, owing to the excesses of an active mind, which sees all that is to be seen, but fancies something more.' Yet it may be doubted whether the *explanation* itself may not deserve the name of the *thing explained*, a mere *περίνοια*. It would rather seem that the speaker, willing to avoid the direct term *ὑποψίας*, uses the indirect one, *περινοίας*, which may best be rendered *over-surmisings*, from that particular sense of *περινοέω*, by which it denotes *περιττῶς νοέω*, and on which see Hesychius, Suidas, and Budæus Comment. Græc. Here, then, the *περι* has the sense of *præ, over* (for as *περὶ* signifies *about, around* any object, that may sometimes imply *over:* and so we use the prefix *over* in our own language); and hence *περινοέω* might very well be rendered, 'to be overcome,' and *περίνοια might* mean *over-wiseness* (a term used by Sir Walter Raleigh); in which view we may compare another similarly formed expression, *περιεργία*. Here, however, the context determines the word to signify over-*surmisings;* by which it will be equivalent to the *ὑπόνοιαι, evil surmisings*, of 1 Tim. vi. 5. A vice, this, consisting in an over-suspiciousness of men's motives, as though all were knaves, or had only a base end in view; a surmising or fancying a thing to be so or so, without certain knowledge or proof that it *is* such. This view of the force of *περίν.* is much confirmed and illustrated by a passage of Aristoph. Ran. 956—9, *Λεπτῶν τε κανόνων ἐσβολὰς, ἐπῶν τε γωνιασμοὺς, Νοεῖν, ὁρᾶν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν, Κἀχ' ὑποτοπεῖσθαι, περινοεῖν ἅπαντα*.

ὁ γὰρ διδοὺς—ἔξειν] 'for he who bestows any benefit *openly*, is in turn suspected of having some secret by-interest in view (*ἀνθυποπτεύεται* standing, as Abresch has pointed out, for *ἀντὶ τοῦ δοθέντος ἀγαθοῦ ὑποπτεύεται*); for, as it is observed by Arn. (in a passage cited from Aristot. Rhet. iii. 16.) with respect to the people, *ἀπιστοῦσιν ἄλλο τι πράττειν ἐκόντα* (scil. *τινα*) *πλὴν τὸ συμφέρον*. Here, as

τὰ μέγιστα, καὶ ἐν τῷ τοιῷδε ἀξιοῦντι, ἡμᾶς περαιτέρω προνοοῦντας λέγειν ὑμῶν τῶν δι' ὀλίγου σκοπούντων, ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν. 5. εἰ γὰρ ὅ τε πείσας καὶ ὁ ἐπισπόμενος ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν ἐκρίνετε· νῦν δὲ, πρὸς ὀργήν, ἥντινα τύχητε ἔστιν ὅτε

not unfrequently in the early Attic writers, πλέον ἔχειν stands for πλεονεκτεῖν: a use which may be sufficiently accounted for, when we consider that πλέον ἔχειν signifies, '*to hold* (i. e. hold in hand, keep to oneself) *more* than one's share of any thing;' whence πλεονέκτης and πλεονεκτεῖν. The *future* is used, and not the present, because the object of suspicion has reference to the future rather than the present: and here there may be an ellipsis of αὐτόν; the full sense being, 'suspicion attaches to him, that he will, in some covert way, make a gain of the matter in hand.' Such is the import of πλεονεκτεῖν ὑμᾶς in 2 Cor. xii. 17, 18.

4. The drift of the speaker in this and the next section is, I apprehend, to pave the way for the proposal he intends to make as to the Mitylenæans,—which is, that they should take some time for cool deliberation, and weigh well the matter before them,—namely, as to the punishment to be adjudged to the guilty; similar to what is said at ch. 48, οὐχ—ἀδικοῦντας κρῖναι καθ' ἡσυχίαν. This, however, he veils under a simple plea, or justification, of his own and his colleagues' seeming *backwardness* in adjudging these guilty rebels to punishment.

χρὴ δὲ πρὸς, &c.] Meaning to say, 'We orators, as public state-counsellors, cannot, as you of the people may, form a hasty judgment *per saltum*. As you use περινοίας, so we are found ever to use πρόνοιαν, (to forecast for your safety,) which is inconsistent with hasty and passionate views; especially since the course that might be taken would involve most important interests, and consequently would demand long and patient attention, such as is proper for *us* to use, who have to give counsel, and cannot be expected from *you*, who have only to take the matter into temporary consideration.' Such is nearly the view of the sense adopted by me in my Translation. And, agreeably to this, Dr. Arnold observes, that 'the stress of the passage lies in the words περαιτέρω προνοοῦντας, which seem intended to introduce the speaker's view of the question before them, as one of expediency, and deeply momentous,—and therefore not to be decided in haste and anger, but only after a deliberate calculation of the probable results of the decree they had passed.'

To advert to the phraseology in detail, the construction is, χρὴ δὲ ἡμᾶς, καὶ ἐν τῷ τοιῷδε ἀξιοῦντι, λέγειν προνοοῦντας περαιτέρω ὑμῶν τῶν δι' ὀλίγου σκοπούντων, &c. Of ἐν τῷ τοιῷδε ἀξιοῦντι the sense is, 'especially amidst such a disposition of mind, namely, so distrustful and suspicious of corruption;' in other words, 'such being the case, and knowing the sinister construction that will be sure to be put on whatever we may say, we are bound to be the more cautious what it is that we say.' The turn of the phrase bears a near affinity to that supra i. 142, ἐν τῷ μὴ μελετῶντι, and at iii. 10, ἐν τῷ διαλλάσσοντι, where the participle stands for the inf.; on which idiom see Matth. Gr. § 570. At δι' ὀλίγου supply χρόνου, 'considering it for a short time.' So supra i. 141, ἐν βραχεῖ μορίῳ σκοποῦσί τι τῶν κοινῶν. That the orators were held accountable for their public counsels, appears from Demosth. Olynth. i. sub fin., cited by Arnold. And the same may be concluded from a passage of Æschin. p. 56, 19, οὐδείς ἐστιν ἀνεύθυνος τῶν πρὸς τὰ κοινὰ προσελθόντων. They were open, as Schoemann proves, (de Comit. Att. p. 159.) to impeachments for imputed misconduct, termed γραφαὶ παρανόμων.

5. This section contains merely an incidental remark, showing the *inexpediency* (he does not say *injustice*) of the course in question. Εἰ γὰρ, &c. Render, 'for if he who counselled a measure, and he who followed that counsel, had been alike liable to suffer injury, you would have been more moderate and sober-minded judges.' Ἐβλάπ. signifies, 'had been damnified' by the course taken. Σωφρ. has reference to that freedom from passion or prejudice which should accompany the office of judgment: a broad hint, this, of what they should *avoid* on the present occasion.

The next words, νῦν δὲ, &c., are meant to point out what is the just and wise course, by placing in contrast the reverse. Render, 'But as things *now* are, out of anger at whatever counsel ye chance occa-

σφαλέντες, τὴν τοῦ πείσαντος μίαν γνώμην ζημιοῦτε, καὶ οὐ τὰς ὑμετέρας αὐτῶν, εἰ πολλαὶ οὖσαι ξυνεξήμαρτον. XLIV. Ἐγὼ δὲ παρῆλθον οὔτε ἀντερῶν περὶ Μυτιληναίων, οὔτε κατηγορήσων· οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἀγὼν, εἰ σωφρονοῦμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας. 2. ἤν τε γὰρ ἀποφήνω πάνυ ἀδικοῦντας αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, εἰ μὴ ξυμφέρον·

sionally to fail of success by, ye visit with punishment the single judgment of the person who counselled the measure, and not your own, though many there were who participated in the error.' Such is, I apprehend, the true sense of this confessedly intricate passage, on which no little difference of opinion exists among commentators. The chief difficulty centres in the words πρὸς ὀργὴν—σφαλέντες, where Hermann, Haack, and Poppo place a comma after τύχητε, and construe thus: πρὸς ὀργὴν ἥν τινα τύχητε [ζημιοῦντες], ζημιοῦτε. But this produces a very forced and frigid sense; and moreover, as Arnold observes, 'there is no reason for qualifying the word ὀργὴν by ἥν τινα τύχητε, since it is the speaker's object not to represent the punishment varying according to the ebb or flow of the people's resentment, but to describe the resentment and the consequent punishment as certain and severe.' Bekker, Goeller, and Arnold put no comma after τύχητε, and join σφαλέντες ἔστιν ὅτε πρὸς ὀργὴν ἥν τινα τύχητε [σφαλέντες], assigning the following sense: 'meeting, from time to time, with some disaster, according to the various passions which may have lured you to incur disasters.' But this is liable to the very same objection as the preceding mode,—presenting a harsh construction and a forced jejune sense. Accordingly I must still adhere to my former view, joining πρὸς ὀργὴν—ζημιοῦτε, and at ἥν τινα supplying παραίνεσιν from the preceding context; which method presents what Arnold acknowledges to be 'a very good sense,' and is not liable to any serious objection. For as to that urged by him, that it is harsh to refer ἥν τινα to παραίνεσιν repeated from a former sentence, the word might almost be said to be in the *same* sentence, since εἰ γὰρ merely subjoins another portion to the same ῥῆσις; and if it were even otherwise, the so-called harshness is what is by no means unfrequent in our author. And surely if the sense of any given words can be with tolerable certainty determined by the *context*, we must not be deterred from adopting it by any demur so little valid as this. Again, as to Poppo's objection, that σφαλῆναι would require the *genit.* or *dat.*, it is utterly futile; this verb being not unfrequently followed by an *accus.* with the ellipsis of κατά. So i. 69, σφαλεὶς τὰ πλείω, and Dio Cass. 35, 53, πολλὰ ἐσφάλη. Lucian i. 509, μυρία σφαλείς. Xen. Hist. iv. 1, 9, μηδὲν σφάλλεσθαι. vii. 1, 2, ἐλάχιστα ἐσφαλμένοι. This, indeed, is especially the case in the accus. of τίς; of which numerous examples might be adduced from our author and from Xen., Plato, and the Tragedians. It is scarcely necessary to add, that πρὸς ὀργὴν signifies *præ irâ*, as πρὸς φόβον, *præ timore*, &c.

Ch. XLIV. With the preceding chapter terminates the prefatory or preludial part of the speech. The orator has now paved the way for the introduction of the line of argument he means to adopt, and which, as Thirlwall observes, 'is one most judicious, on an occasion when the humane feelings of his hearers would be already roused, but many might want to be furnished with reasons for indulging them, and the rest would only be exasperated by any attempt to *vindicate* the objects of their resentment.' He tells them that for his part (such being the force of the ἐγὼ) he comes forward to be no man's gainsayer or accuser: he is willing to let the question then before them rest on the ground which his adversary has taken. He will not attempt to defend or excuse the Mitylenæans. He is ready to admit that they have *deserved* the utmost rigour of punishment; but he can show that although such might be just, it would not be expedient: the question, in short, being not what they *desired*, but what it was most for the *interest* of Athens to inflict. Ὁ ἀγών: meaning, the question in contest or at issue. Εἰ σωφρονοῦμεν, 'if we take a rational view.' Τῆς ἡμετέρας εὐβουλίας, 'what is the best counsel for us to take.'

2. ἤν τε γὰρ—φαίνοιτο] That this passage is corrupt, has been generally admitted; but on the mode of emending it, critics are by no means agreed. Suffice it to say, that, after a renewed and careful investigation of the passage itself, and all that has been written upon it, I am still of

ἦν τε καὶ ἔχοντάς τι ξυγγνώμης, ‡ ἐᾷν, εἰ τῇ πόλει μη ἀγαθὸν φαίνοιτο. 3. νομίζω δὲ περὶ τοῦ μέλλοντος ἡμᾶς μᾶλλον βουλεύεσθαι ἢ τοῦ παρόντος. 4. καὶ τοῦτο, ὃ μάλιστα Κλέων ἰσχυρίζεται, ἐς τὸ λοιπὸν ξυμφέρον ἔσεσθαι πρὸς τὸ ἧσσον ἀφίστασθαι θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον καλῶς ἔχοντος ἀντισχυριζόμενος, τἀναντία γιγνώσκω. 5. καὶ οὐκ ἀξιῶ ὑμᾶς τῷ

opinion, that the true reading is that which I have ventured, after Dind., to adopt,—namely, *ἦν τε καὶ ἔχοντάς τι ξυγγνώμης, ἐᾷν*, instead of vulg., retained by Bekker, Poppo, Goell., and Arnold, *ἦν τε καὶ ἔχοντές τι ξυγγ. εἶεν*. The *εἶεν* is quite indefensible; and utterly untenable are the methods of emendation proposed by Herm. and Goeller; while that propounded by G. Burges and Dind. is liable to no serious objection, and yields a very good sense. *Ἔχοντας*, indeed, is not a mere conjecture, since it must have had place in Valla's MS., and I found it in the famous Cod. Clarend. As to *εἶεν*, it evidently arose from the erroneous *ἔχοντες*; the participle thus requiring some verb to be supplied; in consequence of which, *εἶεν* was first written in the margin, and then crept into the text. Accordingly Goeller here would supply *ὥσι*. Not without reason, then, is the reading *ἔχοντας* preferred by Dobree and Poppo, who both concur in cancelling *εἶεν*: and justly does Poppo approve of *ἐᾷν*, since it is strongly confirmed by a passage of Plato, Euthyphr. p. 4, B. (cited by Dind.) *εἴ τε ἐν δίκῃ ἔκτεινεν ὁ κτείνας εἴτε μὴ, καὶ εἰ μὲν δίκῃ, ἐᾷν* ('let him'), *εἰ δὲ μὴ, ἐπεξιέναι* ('to prosecute him'). And so ch. 48, *τοὺς δ' ἄλλους Μυτ. ἐᾷν οἰκεῖν*. And though there is not any external authority to be adduced for *ἐᾷν*, yet *internal* evidence is quite in its favour; since it may easily have passed into the corrupt *εἶεν*, being mistaken for it in manuscript abbreviation, especially as the participle seems to require it. There is, I repeat, no direct authority for the reading in question; but nevertheless I suspect that it originally had place in the Cod. Clarend.; for that MS. has *ἔχοντας*, which is utterly inconsistent with *εἶεν*, while quite consistent with *ἐᾷν*. In that MS., indeed, the present reading is *ἦν*; but that is *on rasure*, and so very well permits the supposition that *ἐᾷν* was the original reading. *Supposing*, however, *ἔχοντες* to be the true reading, then *εἶεν* must be retained, though not taken in the sense *esto*, which Poppo has shown to be inadmissible, but regarded as an optative; in which case, for *ἦν*, propriety would require *εἰ*, which, indeed, is found in some MSS. any thing but valuable, yet doubtless from mere alteration. The great objection, however, to *ἔχοντες εἶναι*, is the extreme harshness of supplying the whole of the apodosis; for, although Arnold considers the difficulty as easy to be removed,—this being, he says, 'one of the cases alluded to in note on ch. 31, where two opposite members of an alternative being given, and the consequence of one of them being stated, the consequence of the other follows so directly to every one's apprehension, according to the common law of contraries, that it may safely be omitted without any obscurity'—yet insurmountable objections are urged by Poppo.

3. *νομίζω—τοῦ παρόντος*] Since they were not in effect consulting about a *future* but a *present* matter, the assertion must be taken in a *qualified* sense, to mean, 'the point at issue turns rather upon a future than a present view of things.' And such is the sense assigned by Wasse, who observes, that 'the speaker here argues from the real and not the apparent state of the case;' as at i. 36, and vi. 78.

4. *καὶ τοῦτο — γιγνώσκω*] Here, as Poppo well observes, the words *τοῦτο—ἀντισχυριζόμενος* have their opposite in the intermediate *ὃ ἰσχυρίζεται*. Render, 'And as to what Cleon strenuously maintains, that the enactment of death as a punishment will be expedient with a view to hereafter, inasmuch as there will be less revolt; I, on the other hand, by *counter*-asseveration, with a reference to what is good for the future, maintain the contrary opinion.' With respect to the *reading* here, instead of the *ᾧ* of several MSS., I have thought proper to retain *ὃ*, because the sense here required (which is *argumentis contendere*) requires the accusative, as in Dio Cass. 419, 12. Aristid. iii. 553, and elsewhere. Again, in the words *ξυμφέρον — προθεῖσι*, the common reading must be retained; though several MSS. have, for *προθεῖσι*, *προσθεῖσι*: a reading this which, as Duk. observes, can only yield the sense, 'to increase or make heavier the punishment,' not, what the context here requires, *pœnam proponere*.

εὐπρεπεῖ τοῦ ἐκείνου λόγου τὸ χρήσιμον τοῦ ἐμοῦ ἀπώσασθαι. 6. δικαιότερος γὰρ ὢν αὐτοῦ ὁ λόγος, πρὸς τὴν νῦν ὑμετέραν ὀργὴν ἐς Μυτιληναίους, τάχα ἂν ἐπισπάσαιτο· ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς αὐτούς, ὥστε τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως χρησίμως ἕξουσιν. XLV. Ἐν οὖν ταῖς πόλεσι πολλῶν θανάτου ζημία πρόκειται, καὶ οὐκ ἴσων τῷδε, ἀλλ' ἐλασσόνων ἁμαρτημάτων· ὅμως δὲ, τῇ ἐλπίδι ἐπαιρόμενοι, κινδυνεύουσι· καὶ οὐδείς πω, καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ ἐπιβουλεύματι,

On this phrase *θάνατον ζημίαν προτιθέναι*, 'to hold out death as the penalty of crime,' (for which, indeed, we might have had, as at ch. 45 & 46, *θανάτου ζημίαν*,) see note at ii. 24. As regards the *construction*, it is sufficient to say, with Poppo, Arnold, and Goeller, that it would be, in full, *ξυμφέρον ἔσεσθαι θάνατον προθεῖναι ζημίαν προθεῖσι*. With this they compare similar ones at v. 111, and i. 118, *εἰ πολεμοῦσιν ἄμεινον ἔσται*, and refer to Matth. Gr. Gr. § 555, annot. 2.

5. *οὐκ ἀξιῶ ὑμᾶς—ἀπώσασθαι*] 'I am of opinion that you ought not to reject.' On this use of *οὐκ ἀξιῶ* (found also at i. 136, and ii. 89, *οὐκ ἀξιῶν—ἔχειν*) see Matth. Gr. Gr. § 608. In *τῷ εὐπρεπεῖ τοῦ*, which stands for *τῇ εὐπρεπείᾳ τοῦ*, we have a *dativus commodi*, 'for the speciousness of,' &c., meaning *fair* show, as opposed to what is really useful; where the speaker evidently glances at the expression in Cleon's speech, ch. 38, 2, *τὸ εὐπρεπὲς τοῦ λόγου*.

6. *δικαιότερος*] 'more consonant with strict justice.' *Πρὸς τὴν νῦν ὑμετέραν*, 'on account of your,' &c. *Ἂν ἐπισπάσαιτο*, scil. *ὑμᾶς αὐτῷ*, 'may draw you over to that [view].' So at v. 111, we have, *πολλοὺς τὸ αἰσχρὸν καλ. ἐπεσπάσατο*, and in Xen. Cyr. v. 5, 5. Lucian i. 215; in each of which cases the verb is followed by an infin. with the ellipsis of *ὥστε* used for *ἐς τό*. So also Dio Cass. 734. Plato, 863, *εἰς τὴν αὐτοῦ βούλησιν ἐπισπώμενον ἕκαστον*.

οὐ δικαζόμεθα πρὸς αὐτούς] *cum ipsis non jure disceptamus*, 'we are not impleaded,' 'are not at judicial process with them,' as i. 77. Xen. Cyr. i. 2, 7. viii. 8, 7, and elsewhere in the best Attic writers: on which middle force in *δικαζ.* see Kuster de Verb. Med. ii. 7. Hence, in a passage of Arist. iii. 65, *εἰ μὲν οὖν δικάζομεν αὐτοῖς*, for *δικάζομεν* read *δικαζόμεθ'*; and in Dio Cass. 401, 63, (closely imitated from the present,) *οὐδὲ γὰρ δικάζετέ τισιν ἂν ἐν τῷ παρόντι, ὡς τό τε πανὺ ἀκριβὲς δίκαιον ζητηθῆναι δεῖν· ἀλλὰ βουλεύεσθε περὶ τῶν ἐνεστηκότων ὅπως ὡς ἀσφαλέστατα καταστῇ*· for *δικάζετε* read *δικάζεσθε*, and cancel the *ἄν*. By *τῶν δικαίων*, just after, understand 'arguments of justice and equity;' in which sense the expression occurs at iii. 54. Aristoph. Thesm. 543. Plut. p. 485. Xen. Cyr. iii. 1, 8. Jos. Bell. ii. 2, 4.

CH. XLV. Having placed the thing on the footing of *expediency*, the speaker proceeds to show that such expediency will not justify the extreme harshness from which he is dissuading them: and this he does by appealing to the testimony of *experience*, which shows that no severity of punishment will avail to prevent crime.

1. *ἐν οὖν ταῖς πόλεσι—ἐς τὸ δεινὸν*] Render, 'Now in states generally the penalty of death is awarded against *many* offences, and those not equal in guilt to this, but of far lesser criminality: nevertheless, buoyed up by hope [of impunity], men do run all hazards; and no one ever yet came into peril, who despaired that he should be able to come off safe (or get through with the enterprise).' *Προκεῖσθαι* is a term frequently used of the enaction of *laws*: but of its use as applied to *penalties* awarded by law, I know no other example except in Xen. de Vect. iv. 21, *καὶ προσκειμένης ζημίας τῷ πωλοῦντι*: and there it is strange the editors should not have seen that for *προσκ.* should be read *προκ.* In Plato, p. 717, d. *διότι κούφων λόγων βαρυτάτη ζημία*, there is an ellipse of *ἐστι* understood, as put for *πρόκειται*. Evidently formed upon which neat turn is a similar one in Plut. viii. 12, 5, *ἐπεσπάσαντο κουφοτάτου πράγματος, λόγων, βαρυτάτην ζημίαν*. Since *πόλεσι* has the article, the sense must be 'the states in general,' civil communities at large. *Οὐ* stands for *οὐ μόνον*, as appears from the correspondent *ἀλλὰ—καί*: a use, this, also occurring infra iv. 92, and Acts v. 4. Of *καταγνοὺς ἑαυτοῦ μὴ περ.* the literal sense is, 'judging of himself despondingly, that he should not,' &c., as at vii. 51, 1, *ὡς καὶ αὐτῶν κατεγνωκότων ἤδη*

ἦλθεν ἐς τὸ δεινόν. 2. πόλις τε ἀφισταμένη τίς πω, ἥσσω τῇ δοκήσει ἔχουσα τὴν παρασκευήν, ἢ οἰκείαν ἢ ἄλλων ξυμμαχίᾳ, τούτῳ ἐπεχείρησε; 3. πεφύκασί τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου· ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι, προστιθέντες, εἴπως

μηκέτι κρεισσόνων εἶναι σφῶν. Xen. Cyr. vi. 1, αὐτὸς ἐμαυτοῦ μὴ ἂν κατερῆσαι. Dionys. Hal. i. 142, 18, τῆς οἰκείας δυνάμεως ἀσθένειαν κατεγνωκότα: and i. 305, 23, Σαβίνων τινὲς καταγνόντες τῆς πόλεως ἀσθένειαν. Pausan. x. 19, 4, καταγνόντες αὐτῶν, ὅτι ὀλίγοι τε ἦσαν καὶ οὐκ ἀξιόμαχοι.

2. πόλις τε ἀφισταμένη — ἐπεχείρησε] This is meant to be illustrative of the foregoing sentiment in οὐδεὶς—ἐς τὸ δεινόν; serving to establish the assertion by an appeal to facts, as follows: 'What state revolting (i. e. meditating revolt) did ever, having in its own estimation a preparation, whether its own or by the alliance of others, less [than was indispensably requisite] take in hand the enterprise?' In ἀφισταμένη we have the present tense of what is soon to happen, or may shortly happen, here used not so much of the commencement of action, as the meditating thereon. Τῇ δοκήσει stands for κατὰ τὴν δόκ., 'estimation,' as at vi. 64, and vii. 67.

For vulg. ξυμμαχίαν I have, with Haack, Poppo, Bekker, and Goeller, edited ξυμμαχίᾳ; because the latter, besides being supported by external testimony, is strongly borne out by internal evidence, from ξυμμαχίᾳ being, on account of οἰκείαν preceding, far more likely to be altered to ξυμμαχίαν, than the contrary: though ξυμμαχίαν taken as a subst. would be very good Greek. So in Hdian. viii. 6, 12, ἀφῖκτο δὲ αὐτῷ καὶ Γερμανῶν οὐκ ὀλίγη συμμαχία πεμφθεῖσα. Dionys. Hal. Ant. p. 648, συμμαχίαν ἀποστέλλοντος, and especially 705, 4, where the writer had evidently this passage in mind: οὐδὲν αὐτοῖς ἐχώρει κατὰ νοῦν τοσαύτην μὲν οἰκείαν δύναμιν ἐπαγομένοις τοσαύτην δὲ ξυμμαχίαν.

3. The speaker now proves the impracticability of effecting the desired object, on the testimony of *experience*, as attested in what seems like an adage, πεφύκασιν ἅπαντες—ἁμαρτάνειν, 'all mankind, whether states or individuals, are by nature prone to delinquency.' Closely imitated from the present is one of Orig. c. Cels. p. 151. Isæus, p. 4, 30. Dio Cass. 617. Isocr. p. 127. Compare, too, Soph. Antig. 1011, ἀνθρώποισι γὰρ Τοῖς πᾶσι κοινόν ἐστι τἀξαμαρτάνειν. Yet the sentiment of Sophocles is not so strong as that of Thucyd., the meaning in the former being merely, that to commit faults is common to all men; which *might*, indeed, be the sense *here*, did the context permit; but this it does not. There is a plain allusion to some principle of corruption innate, and therefore not to be eradicated by any human institutions: which important truth, and its application to the present case, is yet more plainly expressed in a passage of Sopater ap. Stobæi Serm. p. 313, (cited by Wasse,) ἐννόει δὲ, ὡς σύμφυτον τὸ ἁμαρτάνειν ἀνθρώποις· ὥσθ', ἕως ἂν τις ὡς ἀναμαρτήτους κολάζῃ, τὸ μέτρον ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώσεως, where σύμφ. signifies *ingenitus, insitus*, 'inherent,' lit. 'born with us and growing up with us,' *a naturâ insitus*, as in Arist. Metaph. ii. Theophr. frag. i. 1, σύμφυτόν ἐστι τὸ γνωρίζειν τὰ συγγενῆ, and Galei frag. Pyth. p. 59. From fault being innate, it might be *expected*, as Diod. adds, that no laws would by their penalties avail to restrain men from crime; but the thing is *proved* to be so by *facts*, which attest that 'men (i. e. legislators) have gone through (had recourse to) all kinds of punishments, still adding to them, but all in vain.' In illustration of which use of διεξέρχεσθαι I have noted, besides several passages in Liban. and Isocr., the following in Jos. Bell. ii. 8, 10, διὰ πάντων ὀδεύοντες τῶν βασανιστηρίων, ἵνα βλ. For προστιθέντες some would here read προτιθ.: but although that be somewhat countenanced by a passage infra ch. 82, ἐπεξῄεσαν τὰς τιμωρίας ἔτι μείζους προτιθέντες, *proponentes*, this reading cannot be admitted, since thus it will be necessary to supply τὰς ζημίας, which, however, would require προστ. 'adding to,' (not *injungentes*, as Goeller explains,) i. e. 'continually adding to them or augmenting them.' This is perfectly agreeable to *facts:* see Mitford, and Wachsmuth, Antiq. Gr. ii. 1, p. 161. Our author, too, adds that 'the punishments of the greatest offences were of old very mild, but they (meaning the laws which enjoined them) being transgressed, the greater part reach unto death.' The

ἧσσον ἀδικοῖντο ὑπὸ τῶν κακούργων. 4. καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακωτέρας κεῖσθαι αὐτὰς, παραβαινομένων δὲ τῷ χρόνῳ, ἐς τὸν θάνατον αἱ πολλαὶ ἀνήκουσι· καὶ τοῦτο ὅμως παραβαίνεται. 5. ἢ τοίνυν δεινότερόν τι τούτου δέος εὑρετέον ἐστὶν, ἢ τόδε γε οὐδὲν ἐπίσχει· ἀλλ' ἡ μὲν πενία ἀνάγκῃ τὴν τόλμαν παρέχουσα, ἡ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονή-

greatest *permanent* extensions of judicial punishment (for Dracon's laws prevailed but a short time) were made during the Peloponnesian war; since our author, ch. 82, notices among its characteristics the τιμωριῶν ἀτοπίαν and τιμωρίας ἔτι μείζους προτιθέντας.

The words following, εἴπως ἧσσον ἀδικοῖντο ὑπὸ τῶν κακούργων, have reference to the sole *end* of punishments, the suppression of crime; which most legislators have thought would best be effected by visiting offence with speedy and condign punishment,—regarding punishment as alike a *retaliation* towards the offender, and a reparation to the sufferer and society at large. So in Plut. de Serâ Num. Vind. ch. 6, init. it is said: 'Ὡς αἱ μὲν δικαιώσεις αἱ παρὰ ἀνθρώπων μόνον ἔχουσι τὸ ἀντιλυποῦν, καὶ ἐν τῷ κακῶς τὸν δεδρακότα παθεῖν ἱστανται, περαιτέρω δ' οὐκ ἐξικνοῦνται· διὸ τοῖς ἁμαρτήμασι, κυνὸς δίκην, ἐφυλακτοῦσαι κατακολουθοῦσι, καὶ τὰς πράξεις ἐκ ποδὸς ἐπιδιώκουσι· meaning that 'punishments, as coming from men, have no other object than the retaliation of the injury on the injurer, and when he who has *done* κακῶς has *suffered* κακῶς, they stop, and proceed no further;' and in the exercise of that, they are compared with a savage dog set to defend property.

The next words are so connected with this highly important subject, that I subjoin them, and more especially for the purpose of removing a deeply seated *corruption*, which has defied all attempts of even Wyttenbach himself to remove it. They are as follows: τὸν Θεὸν δ' εἰκὸς, ἧς ἂν ἐφάπτηται τῇ δίκῃ ('in his righteous judgment') ψυχῆς νοσούσης, τά τε πάθη διορᾶν, εἴ πη τι καμπτόμενα πρὸς ἐπανόρθωσιν ('for correction, or reformation, of what is wrong') οἷς οὐκ ἄκρατος ('irrepressible') οὐδ' ἄτρεπτος (for ἄστρεπτος, or ἀμετάστρεπτος, ἀμεταμέλητος) ἡ κακία πέφυκε, προσιζάνειν, where πέφυκε has the same force as πεφύκασι in this passage of Thucydides, and, for the corrupt προσιζάνειν, I confidently propose to read προσορίζειν· an emendation strongly confirmed by the reading πορίζειν found in the Cod. Mezeriac. The mistake arose from the abbreviation for προσ being mistaken for a single π. Again, other scribes, it seems, inadvertently taking πορίζειν for προσίζειν, the critics altered it to the usual form, προσιζάνειν. The term προσορίζειν signifies, to *mark out*, to *appoint:* and Plutarch elsewhere uses this very phrase προσορίζειν χρόνον.

In καὶ τοῦτο ὅμως παραβαίνεται the τοῦτο has reference to something contained in the preceding context, *by implication*, as τὸ θανάτου ζημίαν προκεῖσθαι.

5. The speaker has already shown by the testimony of experience, that no rigour of the laws, how far soever it might be stretched, could avail to suppress crime: and he here draws the inference, that 'accordingly some other object of terror must be found, since this would nought avail.' It was not, however, for Diodotus or for Thucydides to point out, what can never be unknown to any Christian legislators, or governors,—namely, the fear of punishments in another world; but the speaker contents himself with pointing out *how* it comes to pass that no severity of law will avail to prevent offences: and this he does with so much address, as to interest the feelings of the compassionate, even in favour of the object of their just resentment. His words are, ἀλλ' ἡ μὲν πενία —— ἐξάγουσιν ἐς τοὺς κινδύνους· which may be rendered, 'For, on the one hand, poverty is found to impart boldness from necessity, and, on the other, the license of wealth is found to communicate, by insolence and arrogance, a grasping rapacity. The other conditions, too, of life (meaning the middle ones) by the impetuous workings of human passion, as each is respectively possessed and ruled by some unbridled lust, hurry men into dangers.' Such is the general sense: to advert to the phraseology in detail; in the datives ἀνάγκῃ, ὕβρει, καὶ φρονήματι, and ὀργῇ, we have, as Kistem., Poppo, and Arnold remark, datives of instrument or cause; the sense being, as Arnold explains, 'poverty making men bold from necessity, and large means making them ambitious from insolence and pride.' And

ματι, αἱ δ' ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς ἑκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος, ἐξάγουσιν ἐς τοὺς κινδύνους. 6. ἥ τε ἐλπὶς καὶ ὁ ἔρως ἐπὶ παντὶ,—ὁ μὲν ἡγούμενος, ἡ δ' ἑφεπομένη, καὶ ὁ μὲν τὴν ἐπιβολὴν ἐκφροντίζων, ἡ δὲ τὴν

so Steph., Heilm., and Bredow explain, 'ex necessitate audaciam afferens;' and Dukas well paraphrases: *ὁ μὲν πένης, τῇ ἐνδείᾳ ἀναγκαζόμενος, τολμᾷ κακουργεῖν, ὁ δὲ δυνατὸς, ὕβρει καὶ φρονήματι ἐπαιρόμενος, ὁρμᾷ πλεονεκτεῖν.* In which view compare Eurip. El. 375, and Plato de Repub. iv. p. 331. By *ἐξουσία* is meant, 'power of wealth,' 'the possession of means conferred by wealth for gratifying the desires of the heart.' So Aristot. Eth. x. 8, *συμβέβηκε τοῖς μὲν πένησι, διὰ τὴν ἔνδειαν, ἐπιθυμεῖν χρημάτων· τοῖς δὲ πλουσίοις διὰ τὴν ἐξουσίαν* (scil. *τοῦ πλούτου*) *ἐπιθυμεῖν τῶν μὴ ἀναγκαίων ἡδονῶν.* In either, then, it is the desire, or want, which spurs them on *κακουργεῖν*. And so in Aristot. Rhet. i. 12, (cited by Arnold,) we have, *ἀδικοῦσι, ὅσοι ἂν ἐνδεεῖς ὦσι· διχῶς δέ εἰσιν ἐνδεεῖς· ἢ γὰρ ὡς ἀναγκαίου, ὥσπερ οἱ πένητες· ἢ ὡς ὑπερβολῆς, ὥσπερ οἱ πλούσιοι.* To this purpose also is the remark of Ammian. Marcell. l. xxxi. 4, 'Cupiditates sunt materia omnium vitiorum.'

By *πλεονεξία* is denoted that craving spirit which often accompanies wealth, making its possessor desire *more*,—or whatever it can purchase, as sensual pleasure, or power. Of *ξυντυχίαι* the meaning is, 'states or conditions of life,' in which men are placed by fortune (insomuch that the word bears the sense of *fortune* in Eurip. Herc. Fur. 766, and Herodot. v. 65); and here by *καὶ ἄλλαι ξυντυχίαι* must be understood, the middle stations: the meaning being, that 'in *all* classes of society men are, by the *ὀργῇ*, or impetuosity of the master-passion of their heart, carried away, and led to face every danger.' On this sense of *ὀργὴ* see note supra ch. 43, and i. 130, 140. *Ἐξάγουσι* is a very forcible term, used as in Eurip. Alc. 1033, *ἀλλ' ἔρως τις μ' ἐξάγει.* Dio Cass. 686, 63, *ἡ φύσις πολλοὺς ἁμαρτάνειν ἐξάγει*, and 678-9. Eurip. Herc. Fur. 775, *ἅ τ' εὐτυχία Φρονεῖν βροτοὺς ἐξάγεται*; perhaps by a metaphor taken from a ship carried out of its course by tempestuous winds. So Eurip. Herc. Fur. 1212, *Κάτασχε λέοντος ἀγρίου θυμόν γ', ὅπως Βρόμον ἐπὶ φόνιον, ἀνόσιον ἐξάγῃ.*

The words *ὡς ἑκάστη τις* (scil. *ξυντυχία*, meaning a person or individual of each of the classes) *κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος*, are meant to suggest, as does *ἐξάγουσι*, some *excuse* for the thing, on the ground of the agent being possessed and enslaved by some passion too powerful for human nature to combat: and *ἀνήκεστον* signifies *incorrigible*, namely, by human laws; a sense which the word bears in the *ὀργὴ ἀνήκ.* of Plut., and *ἀνήκεστος πονηρία* of Xen. Mem. iii. 5, 18. In *κατέχεται* we have a metaphor either founded on a comparison of physical disease with the moral disorder of unbridled passion, (and so the phrase *κατέχεσθαι νόσῳ* or *νοσήματι*,) or rather one taken from the being possessed with a superhuman influence; a sense which the word frequently bears in Plato and other writers: and sometimes it is used of the irresistible impulses of passion, as Xen. Symp. viii. 10, *ὑφ' οὗ σὺ κατέχεσθαί μοι δοκεῖς ἔρωτος.*

6. The speaker now adverts to those passions, which especially set these desires far more in motion,—namely, love of, or desire for, the object, and the hope of attaining it. *Ἐπὶ παντὶ*, scil. *πράγματι*, 'under every circumstance.' *Πλεῖστα βλάπτουσι*, 'work most of the mischief,' namely, these passions, hope and desire; for to *πλεῖστα βλ.* belong the foregoing nouns *ἡ ἐλπὶς* and *ὁ ἔρως*. These two *master-engines*, the main-springs of human action, may, indeed, seem placed out of their natural order; for, as the Schol. observes, 'a man first desires, and then hopes he shall attain what he desires, and lastly attempts it.' So Max. Tyr. Diss. xxxvii. (cited by Poppo,) *συγκατῴκισεν ὁ Θεὸς τοῖς λογισμοῖς ἔρωτα καὶ ἐλπίδα, τὸν μὲν ὡσπερεὶ πτέρωμά τι κοῦφον καὶ μετάρσιον, ἐπαίρον τε καὶ ἀνακουφίζον τὴν ψυχὴν, καὶ παρέχον αὐτῇ δρόμον ἐπὶ τὰς αὐτῆς ὀρέξεις· αἱ δὲ ἐλπίδες συγκατῳκισμέναι τῇ ψυχῇ παραμύθιον ταῖς ἑκάστου ὁρμαῖς.* Yet it must be borne in mind, that hope may, in some sense, be said to *precede*,—since, unless there be some hope of attaining an object, desire of it can scarcely come into existence: not to mention, that it is chiefly the *blind hope* which causes men always to calculate too securely on the chances of escaping from perils, by which they are chiefly engaged to rush on them. If *others* have perished, or may, nay must perish, in the course he is taking, each man thinks that *he* at least shall escape.

The next words, *ὁ μὲν ἡγούμενος—ὑποτιθεῖσα*, are illustrative of the *process* by which the deceit is accomplished; and here the two terms *ἡ ἐλπὶς* and *ὁ ἔρως* are considered in their strictly natural order,—*desire* as leading the way, *hope* as following in his steps. *Desire* is described as *ἐκφροντίζων τὴν ἐπιβολήν*: by which cannot be meant, as the commentators explain, 'contriving the project,' but literally, 'thinking out, working out by thought, figuring out to itself in imagination the object of desire, that on which the person *τὸν νοῦν ἐπιβάλλει*, sets his mind,' namely, the *undertaking*. *Hope* is represented as following up and furthering desire and purpose, by suggesting the *facility* of success. The dangerous nature of these deceits is then set forth in the words, a little after, *ὄντα ἀφανῆ, κρείσσω ἐστὶ τῶν ὀρωμένων δεινῶν*, of which the meaning is, that 'though unseen, (i. e. not falling under view as objects of the senses,) they have a greater effect [on the mind of man] than dangers that are seen;' in other words, making men slight them and coolly encounter them.

7. What is said in this section is meant to *account for* the prevalence of these two principles of action (the nouns denoting which accordingly take the *neuter* gender) thus leading men to face any dangers,—namely, from their being strengthened, and their purposes encouraged, by the capriciousness of fortune, which makes them reckon too securely on the chances of escape from danger.

ξυμβάλλεται ἐς τὸ ἐπαίρειν] 'contributes not less [than hope] to encourage them;' in other words, a fortunate concurrence of circumstances leads a man on to engage in a dangerous project, even *ἐκ τῶν ὑποδεεστέρων*, 'with insufficient resources.' The words, a little after, *καὶ οὐχ ἧσσον τὰς πόλεις*, are introduced by way of indicating that what was just said of *individuals* is applicable to *states*; of course, meaning *Mitylene* in particular. And one cannot but admire the address with which the feelings of compassion are worked upon and effectually interested, before a hint is given as to the *objects* meant to be benefited by this appeal. At

εὐπορίαν τῆς τύχης ὑποτιθεῖσα,—πλεῖστα βλάπτουσι· καὶ, ὄντα ἀφανῆ, κρείσσω ἐστὶ τῶν ὀρωμένων δεινῶν. 7. καὶ ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἔλασσον ξυμβάλλεται ἐς τὸ ἐπαίρειν· ἀδοκήτως γάρ ἐστιν ὅτε παρισταμένη, καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν τινὰ προάγει,—καὶ οὐχ ἧσσον τὰς πόλεις, ὅσῳ περὶ τῶν μεγίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς· καὶ μετὰ πάντων ἕκαστος ἀλογίστως ἐπὶ

περὶ τῶν μεγίστων supply *κινδυνεύουσι*, from *κινδυνεύειν* preceding. The argument is a powerful one, and it is strengthened by what is said in the next words.

καὶ μετὰ πάντων—ἐδόξασεν] The reading here is doubtful. The early editions and the generality of the MSS. have *αὐτὸν*, which was retained by Duker, Bauer, Haack, Bekker, and Poppo; while several of the best MSS. have *αὐτῶν*, which is *preferred*, though not adopted, by Poppo and Arnold, and has been edited by Goeller. I have thought proper to retain the common reading; first, because, in minute variations of this kind, the authority of MSS. is but slender; and secondly, because the sense arising from *αὐτῶν*, whether 'aliquid earum rerum (libertatis et in alios imperii) in majus animo concipit,' as Goeller renders, or, as Arnold, 'carries his imaginations something too far concerning them,' is too forced and far-fetched: besides, where, it may be asked, does *δοξάζειν* mean,—as Arnold says it does,—'to form schemes in imagination?' not certainly supra i. 120; for there *δοξάζομεν* merely imports, 'we form in our mind *δόξας*, ideas or images, imaginations [namely, how the thing will be and we shall act],' thus answering to *ἐκφροντίζων* supra § 6 of the present chapter. So, in a passage of Eurip. ap. Plut. vi. 428, 3, we have, *εἴ τι πάσχοιμ' ὧν ἐδόξαζον φρενί*: and so Eurip. Thes. frag. iv. says, *εἰς φροντίδας νοῦν συμφορᾶς τ' ἐβαλλόμην· φυγάς τ' ἐμαυτῷ προστιθεὶς πάτρας ἐμῆς, θανάτους τ' ἀώρους, καὶ κακῶν ἄλλας ὁδοὺς* ('inlets of evils'). *Ὡς, εἴ τι πάσχοιμ', ὧν ἐδόξαζον, ποτὲ,* ('if ever I should suffer aught of what I had formed to my mind in imagination,') *Μή μοι νέορτον προσπέσον, μᾶλλον δάκοι·* where, for *νοῦν*, I conjecture ought to be read *νοῦ*, taking *φροντίδας νοῦ* to mean 'solicitudes of mind,' answering to the 'thoughts of heart' in Judg. v. 15, where the Sept. has *ἐξικνούμενοι καρδίας*, for which I would propose to read *ἐξικνιασμοὶ καρδίας*, what in Aquila is expressed by 'investigations of heart.'

Finally, difficult is it to conceive how any one can be said 'to irrationally think

πλέον τι ‡ αὐτὸν ἐδύξασεν. 8. ἁπλῶς τε ἀδύνατον, καὶ πολλῆς εὐηθείας ὅστις οἴεται, τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πρᾶξαι, ἀποτροπήν τινα ἔχειν ἢ νόμων ἰσχύϊ, ἢ ἄλλῳ τῳ δεινῷ. XLVI. Οὔκουν χρὴ οὔτε τοῦ θανάτου τῇ ζημίᾳ ὡς ἐχεγγύῳ πιστεύσαντας, χεῖρον βουλεύσασθαι, οὔτε ἀνέλπιστον καταστῆσαι τοῖς ἀποστᾶσιν, ὡς οὐκ ἔσται μεταγνῶναι, καὶ ὅτι ἐν βραχυτάτῳ

too highly of liberty or slavery,' since, as is said in the well-known couplet in Homer's Odyssey, xvii. 322, ἤμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς Ἀνέρος, εὖτ' ἂν μιν κατὰ δούλιον ἦμαρ ἕλῃσιν. On the other hand, excellent is the sense yielded by *αὐτὸν*,—namely, 'and because, together with the community at large, each individual, miscalculatingly, thinks of himself somewhat too much,' *in majus*. So in a passage of St. Paul, Rom. xii. 3, we have the similar expression, *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν*. Yet so rare, we may say, is the possession of this quality of mind denoted by *τὸ σωφρονεῖν*, that the *want* of it would—Diodotus could not fail to see—be held far from inexcusable by all considerate persons: and the drift of the whole sentence is to suggest matter for excuse for the Mitylenæans. Goeller, indeed, speaks of the *usus loquendi* as being in favour of *αὐτῶν*. But all that can truly be said is, that it *allows*, not that it demands, that reading. I am not aware that there is any thing in the *usus loquendi* to forbid *δοξάζειν* bearing the sense (sometimes found in the Latin *sentire*) 'to form an opinion of a person.' Such is certainly the use of the word in Ælian, V. H. i. 16, *πῶς καλῶς ὑπὲρ ἡμῶν οὕτω δοξάζει*; Ecclus. v. 31, *ἐν πραΰτητι δόξασον τὴν ψυχήν σου*, for *ἐν πρ. δόξ. σεαυτὸν*, 'think with humility of thyself,' and not (what is denoted by *ἐπὶ πλέον* here) *plusquam par est*; 'judge of thyself in meekness, humility, and modesty.' And to this purpose is the expression of St. James, Ep. iii. 13, *ἐν πραΰτητι σοφίας*, meaning, 'such a wisdom as is accompanied with meekness and humility.'

Here we have an excuse suggested for the individuals, on the ground that they erred *μετὰ πάντων*, for which, however, I conjecture, ought to be read *μεθ' ἁπάντων*. In either case an excuse is suggested by the term *ἀλογίστως*: since what, it may be asked, is so venial as a miscalculation in our own favour?

8. The speaker now, from the foregoing considerations, ventures to lay down as a position not to be disputed, that 'it is impossible (and a mark of utter simplicity in any one to think otherwise) that when human nature is passionately bent on any object of desire, any effectual means can be found to restrain it, whether by force of laws, or any other terror;' an argument intended to act as a dissuasive against extreme severity, whether towards states or individuals, from the consideration that the desired *security* is unattainable. Closely imitated from the present is a passage of Dio Cass. p. 789, 19.

As respects the phraseology here, *ἁπλῶς* is well explained by the Schol. as standing for *καθολικῶς*, 'upon the whole.' The term is one not unfrequently employed with *οὐδείς* and *ἅπας*. In *πολλῆς εὐηθείας ὅστις οἴεται* we have, as Goell. and Arnold observe, a *genus dicendi mixtum ex εὐηθείας ἐστὶ τὸ οἴεσθαι et εὐήθης ἐστὶν ὅστις οἴεται*· in which view I would compare Aristoph. Thesm. 178. *Ἀποτροπὴν ἔχειν* signifies, as Poppo explains, '*habere rationem*, quâ deterreamus [naturam a cupidè agendo].'

CH. XLVI. Leaving what he had said in the last sentence, though seemingly affirmed of individuals, to be applied to *states*,—the speaker now means to say, that none would ever be restrained from such an undertaking, as that of the Mitylenæans, by their knowledge of the *evils* which they would incur from a failure of success.

1. *οὔκουν χρὴ*, &c.] Render, 'Accordingly we must not come to any impolitic determination in reliance on the penalty of death as affording a security.' The term *ἐχέγγυος* signifies literally, 'having an *ἐγγύη*, or security, in hand,' like its cognate *φερέγγυος* occurring infra viii. 68, which similarly signifies, '*holding* it in hand.' The latter term is found also in Herodot. v. 30, and Æschyl. Sept. 480, and elsewhere. Both are terms properly used of *persons*; though sometimes of *things*. Compare Dio Cass. 292, 39, *ὥστε καὶ τὰ φαινόμενα πίστιν τῆς σωτηρίας ἐχέγγυον*. Soph. Œd. Col. 284, *ἀλλ' ὥσπερ ἔλαβες ἐχέγγυον* (where, for *ἐχέγγυον*, read *ἐχέγγυος*). Eurip. Andr. 191, *ἐχεγγύῳ λόγῳ πεισθεῖσ'*.

οὔτε ἀνέλπιστον καταστῆσαι τοῖς ἀποστᾶσιν] In *ἀνέλπ.* we have, as Poppo remarks, the accus. of predicate, as in *ὡς οὐκ ἔσται μεταγνῶναι* the accus. of *object*, as though it had been written *ἀνέλπιστον καταστῆσαι* (i. e. *ποιῆσαι*) *τὸ μεταγνῶναι*. On this use of the negative see Matth. Gr. Gr. § 584, note 4, and § 609. *Μεταγνῶναι* signifies, 'to change one's mind and take another course,' as in Soph. Phil. 1270, *ἔνεστι καὶ μεταγνῶναι*, &c. On this collocation of *ὅτι* see Popp. Proleg. i. 301, and Matth. Gr. Gr. § 461. Of *καταλῦσαι* the sense is *diluere*. The simple *λῦσαι* is found supra i. 42, *μεῖζον ἔγκλημα λῦσαι*: and in Aristoph. Ran. 691, *λῦσαι τὰς πρότερον ἁμαρτίας*. The former, however, is a stronger term, signifying, 'to entirely *do away the fault*.'

2. Having shown that severity, however great, will, so far from *preventing* revolt, rather make men desperate in resistance, after having revolted, the speaker proceeds to show, by contrast, the advantages of a lenient system, like the present, over one of extreme terror, on the ground of its affording a far greater security—at least under any tolerable vigilance of a government exercised rather to anticipate than to punish—than any system of terror could effect. *Καὶ ἀποστᾶσα*, 'even after revolting.' *Γνῷ μὴ περιεσομένη*, 'should find that it could not succeed [in its attempt].' *Ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα*, &c., 'would come to terms while yet able to pay back the expenses incurred in quelling the revolt;' as was done in the case of the Samians, Thasians, and others. *Ὑποτελεῖν*, scil. *φόρον*, for *ὑποτελῆ εἶναι*, as in Dio Cass. 114. *Ἐκείνως δὲ*, 'but in the way [now proposed],' namely, that of leaving no room for repentance and reparation for the offence. See Schaefer on Demosth. Orat. de Cherson. § 64. Of *παρατενεῖσθαι ἐς τοὔσχατον* the sense is, 'to hold out in siege to the last extremity.' *Παρατείνεσθαι* is properly used of *things*, and especially such as involve a notion of *time*. But sometimes, though very rarely, as here, (and in Plut. Fab. *δύναμιν παρατεινομένην ἀεί*: and thrice in Dio Cass.) it is used of *persons*, when an idea of time is implied, as when spoken of *age*, or *life*, as in Synes. and Lucian ap. Steph. Thes. On this force of the passive see note on iii. 52, init.

3. *διὰ τὸ ἀξύμβατον*] Schol. *τὸ ἀσυγχώρητον*, 'the not capitulating.' Of this word, which is rare, an example occurs in Polyb. xv. 9, 1; and the phrase *ἀσυμβάτως ἔχειν* is found in Plut. Cat. 16, and Camill. 17. The words *καὶ ἦν ἔλωμεν—τῷδε* are said by way of opposition to those of Cleon, ch. 39. By *ἐφθαρμένην* is meant, *utterly ruined*, a mere heap of ruins, or an utter solitude.

4. *ὥστε οὐ δικαστὰς—βλάπτεσθαι*] 'So, then, we must not be rigid judges of the delinquents, to our own injury, but rather see to it, that for the time to come we may, by moderation in punishment, have the states in a condition of ability to pay any pecuniary fine.' At *βλάπτ.* supply *ὥστε*; unless, with Arnold, we take *δικαστὰς ὄντας βλάπτ.* as equivalent to 'not to hurt ourselves by being judges,' as i. 71, *ἀμυνόμενοι μὴ βλάπτεσθαι*. And this latter view is confirmed by ch. 44, fin. *ὥστε οὐ δικαζόμεθα πρὸς αὐτοὺς ὥστε τῶν δικαίων δεῖν*. Of *ἐς χρημάτων λόγον ἰσχυούσαις* the sense is, 'of ability (i. e. solvent) in respect to the payment of money.' So in a passage of Lysias, cited by Abresch, we have, *οὐ μόνον εἰς δόξαν, ἀλλὰ καὶ εἰς χρημάτων λόγον λυσιτελεῖ*. Pollux, iii.

τὴν ἁμαρτίαν καταλῦσαι. 2. *σκέψασθε γάρ, ὅτι νῦν μέν, ἤν τις καὶ ἀποστᾶσα πόλις γνῷ μὴ περιεσομένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα ἔτι τὴν δαπάνην ἀποδοῦναι, καὶ τὸ λοιπὸν ὑποτελεῖν· ἐκείνως δὲ, τίνα οἴεσθε ἥντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκίᾳ τε παρατενεῖσθαι ἐς τοὔσχατον, εἰ τὸ αὐτὸ δύναται σχολῇ καὶ ταχὺ ξυμβῆναι; 3. ἡμῖν τε πῶς οὐ βλάβη δαπανᾷν καθημένοις διὰ τὸ ἀξύμβατον, καὶ ἢν ἕλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι; ἰσχύομεν δὲ πρὸς τοὺς πολεμίους τῷδε. 4. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον τῶν ἐξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾶν ὅπως ἐς τὸν ἔπειτα χρόνον μετρίως κολάζοντες, ταῖς πόλεσιν ἔξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι· καὶ τὴν φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς

δεινότητος ἀξιοῦν ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. 5. οὗ νῦν τἀναντία δρῶντες, ἤν τινα ἐλεύθερον καὶ βίᾳ ἀρχόμενον, εἰκότως πρὸς αὐτονομίαν ἀποστάντα, χειρωσώμεθα, χαλεπῶς οἰώμεθα χρῆναι τιμωρεῖσθαι. 6. χρὴ δὲ τοὺς ἐλευθέρους οὐκ, ἀφισταμένους, σφόδρα κολάζειν, ἀλλά, πρὶν ἀποστῆναι, σφόδρα φυλάσσειν, καὶ προκαταλαμβάνειν, ὅπως μηδ' ἐς ἐπίνοιαν τούτου ἴωσι, κρατήσαντάς τε, ὅτι ἐπ' ἐλάχιστον τὴν αἰτίαν ἐπιφέρειν. XLVII. Ὑμεῖς δὲ σκέψασθε ὅσον ἂν καὶ τοῦτο ἁμαρτάνοιτε,

109, εἰς χρημάτων λόγον εὖ πράττων. Synes. 300, b. ἐκεῖνο μεῖζον εἰς λόγον χρημάτων. Dionys. Hal. Ant. 699, 8, Sylb. εἰς χρημάτων λόγον ἅπαντα ληψόμεθα, and xi. 17, ὅσα ἡμᾶς ἐβλάψατε κατὰ τὰς ἐμβολὰς (incursiones) εἰς χρημάτων λόγον ἅπαντα διαλύσετε. Diod. Sic. t. i. 148, ὃ συγκεφαλαιούμενον εἰς ἀργυρίου λόγον, 'as to the tale or reckoning of money.' The Schol. well explains the term λόγον by ἀπαρίθμησιν. And such is the use of our *tale*, or reckoning, from the verb *tellan*, to count or reckon. In short, the word λόγος (from λέγω, to tell, or number, or reckon) exactly answers, in its natural sense, to our *tale*, and, in its figurative as well as natural one, to our *score*, a reckoning.

τὴν φυλακὴν — ἀξιοῦν ποιεῖσθαι] 'to seek our security.' Δεινότητος, 'terror.' Ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας, 'but by having care over [our] actions,' i. e. by carefully abstaining from all such conduct as might occasion revolt; using all means to prevent it before it has broken out (§ 6), and to suppress it after it has arisen.

5. οὗ νῦν τἀναντία — τιμωρεῖσθαι] Construe: οὗ τὰ ἐναντία [ἡμεῖς] δρῶντες, οἰόμεθα [ἡμᾶς] χρῆναι χαλεπῶς τιμωρεῖσθαι, ἢν χειρωσώμεθά τινα ἐλεύθερον καὶ βίᾳ ἀρχόμενον, εἰκότως πρὸς αὐτ. ἀπ. Ἤν τινα is for ὄντινα. Βίᾳ is for ἀκουσίως. There may seem a contradiction between ἐλεύθερον and βίᾳ ἀρχ., but, in fact, the freedom of the Mitylenæans was, as they themselves say, iii. 11, little more than nominal.

It is to be observed, that the language is, properly speaking, *general*, but is meant to be applied to the case of the Lesbians in particular; since it exactly corresponds to the circumstances in which they really stood with respect to Athens. I say *really*, for though they had a sort of independence, yet that was little more than nominal. Thus at iii. 11, they describe themselves as αὐτόνομοι δὴ (*forsooth*) ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι. And this will serve to explain the import of the words ἐλεύθερον καὶ (*and yet*) βίᾳ ἀρχόμενον. Or we may, with Poppo, suppose that by a *free* state here is meant one free according to covenants, and consequently obeying unwillingly.

6. The speaker now points out the course of policy to be observed towards such states, comprehending it, for greater force, into one brief politicaI maxim, rendered still more pointed by the iteration of the word σφόδρα, *vehementer*, here used in two senses somewhat differing,—first, to signify *excessively;* and secondly, *extremely, very much;* so producing, as Poppo says, a neat *parisosis*.

χρὴ δὲ τοὺς ἐλευθέρους, &c.] Render: 'Whereas free states, we ought not, when they have revolted, to excessively punish, but, before they revolt, to extremely well watch them, and anticipate their attempts; so that such a thought may never enter their minds; and, after having quelled revolt, to impute the fault to as few as possible.' On ἐς ἐπίνοιαν—ἰέναι, see note at iv. 92. Of the phrase τὴν αἰτίαν ἐπιφέρειν, another example occurs at ch. 81. With this form of expression, ὅτι ἐπ' ἐλάχιστον, 'to as few as possible,' comp. ch. 39. Almost transcribed from the present is a passage of Dio Cass. 787, 57.

Ch. XLVII. 1, 2. The speaker now proceeds further to set forth the *inexpediency* of following Cleon's counsel, by the following reasoning, as expressed in the words of Bp. Thirlwall: 'But if it was impolitic for Athens thus to deprive herself of the advantages which she would reap from the timely submission of her refractory allies, it would be the height of folly, as well as of injustice, to involve the commonalty of Mitylene, which had brought about the surrender, in the same sentence of extermination with the authors of the rebellion, and thus to estrange the affections of the only class (namely, the popular party) which she could any where call her friends.' Καὶ [κατὰ] τοῦτο, 'on the following account.' By τοῖς

Κλέωνι πειθόμενοι. 2. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν πάσαις ταῖς πόλεσιν εὔνους ἐστὶ, καὶ ἢ οὐ ξυναφίσταται τοῖς ὀλίγοις, ἢ, ἐὰν βιασθῇ, ὑπάρχει τοῖς ἀποστήσασι πολέμιος εὐθύς, καὶ τῆς ἀντικαθισταμένης πόλεως τὸ πλῆθος ξύμμαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. 3. εἰ δὲ διαφθερεῖτε τὸν δῆμον τὸν Μυτιληναίων,—ὃς οὔτε μετέσχε τῆς ἀποστάσεως, ἐπειδή τε ὅπλων ἐκράτησεν, ἐκὼν παρέδωκε τὴν πόλιν,—πρῶτον μὲν ἀδικήσετε, τοὺς εὐεργέτας κτείνοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώπων ὃ βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις, τὸν δῆμον εὐθὺς ξύμμαχον ἕξουσι, προδειξάντων ὑμῶν τὴν αὐτὴν ζημίαν τοῖς τε ἀδικοῦσιν ὁμοίως κεῖσθαι καὶ τοῖς μή. 4. δεῖ δὲ, καὶ εἰ ἠδίκησαν, μὴ προσποιεῖσθαι, ὅπως ὃ μόνον ἡμῖν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον γένηται. 5. καὶ τοῦτο πολλῷ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθεξιν τῆς ἀρχῆς, ἑκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίως, οὓς μὴ δεῖ, διαφθεῖραι· καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμωρίας οὐχ εὑρίσκεται ἐν αὐτῷ δυνατὸν ὂν ἅμα γίγνεσθαι. XLVIII. Ὑμεῖς δὲ, γνόντες ἀμείνω τάδε εἶναι, καὶ μήτε οἴκτῳ πλέον νείμαντες μήτ' ἐπιεικείᾳ,—οἷς οὐδὲ ἐγὼ ἐῶ προσάγεσθαι,—

ὀλίγοις are meant 'the few,' as opposed to 'the many,' or the people at large; namely, the party which supported aristocracy. In τῆς ἀντικαθισταμένης πόλεως, 'the city ranged against you,' 'adverse to you,' we have a military metaphor, as at i. 71, ἀντικαθεστηκυίας πόλεως. See also vii. 39. The construction here is, ἐπέρχεσθε ἐς πόλεμον ἔχοντες ('ita ut habeatis') τὸ πλῆθος τῆς ἀντικαθ. πόλ. ξύμμαχον. In ἐπέρχεσθε there is *not*, as Duker endeavours to show, the use of present for fut.; but the present is here employed to denote what is *customary*, having the sense *fieri solet*.

3. καταστήσετε — μάλιστα] 'you will bring about for the higher classes what they most of all wish for;' οἱ δυνατοὶ here, as at viii. 21, and elsewhere, signifying *optimates*. Κεῖσθαι, 'is denounced.' The term is used properly of *laws* which are *enacted;* though also, as here, not only of *penal laws*, but of the penalty of law.

4. καὶ εἰ ἠδίκησαν] 'had they even been criminal.' So in old English, 'but and if they,' &c. Μὴ προσποιεῖσθαι, *dissimulare*, 'to dissemble it,' 'to do as though we noticed it not.' So Diog. Laërt. ix. 29, ἐὰν λοιδορούμενος μὴ προσποιῶμαι· in which idiom προσποιεῖσθαι signifies *præ se ferre*, 'to take to oneself,' and also 'to make as though,' as in a passage of St. Luke, xxiv. 28, προσεποιεῖτο πορεύεσθαι πορρώτερω. That, however, is not the force of ποιεῖσθαι in the present instance, but the word has simply what is its original sense, 'to make a thing one's own, to take it to oneself,' and, by implication, 'to *notice* it;' as Theophr. Char. Eth. 1, περὶ εἰρωνείας· ἀκούσας τι δόξει μὴ προσποιεῖσθαι scil. ἀκοῦσαι. In later Greek οὐ is mostly used; as Hdian. i. 9, 13, πιστεύειν οὐ προσεποιοῦντο. Ælian, V. H. ix. 4, ὁ δὲ οὐ προσεποιήσατο, αἰτιᾶσθαι τὸν Π. (for so I would point.) Dio Cass. 642, 22, οὐ μέντοι προσεποιεῖτο.

5. ἑκόντας ἡμᾶς ἀδικηθῆναι] 'that we be willing to put up with injury.' So ἀδικεῖσθαι at i. 120, 4, 'to bear to be wronged,' and 1 Cor. vi. 7, διατί οὐχὶ μᾶλλον ἀδικεῖσθε; By τὸ Κλέωνος understand, 'what Cleon had said,' ch. 40, namely, πειθόμενοι μὲν ἐμοὶ, τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε. At ἐν αὐτῷ supply, with Goeller, ἐν τῷ τιμωρεῖσθαι.

Ch. XLVIII. We have now the ἐπίλογοι, couched in the form of a brief counsel as to what should be done in the matter. Ὑμεῖς δὲ, γνόντες ἀμείνω τάδε εἶναι, &c. 'Do you, then, being decidedly of opinion that this is the best course of policy to be taken, and not as too much swayed by feelings of pity or lenity,—to which neither would *I* myself [any more than Cleon] suffer you to be actuated,' &c. On πλέον νέμειν in this figurative sense,

ἀπ' αὐτῶν δὲ τῶν παραινουμένων, πείθεσθέ μοι Μυτιληναίων οὓς μὲν Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας, κρῖναι καθ' ἡσυχίαν, τοὺς δ' ἄλλους ἐᾷν οἰκεῖν. 2. τάδε γὰρ ἔς τε τὸ μέλλον ἀγαθὰ, καὶ τοῖς πολεμίοις ἤδη φοβερά· ὅστις γὰρ εὖ βουλεύεται, πρὸς τοὺς ἐναντίους κρείσσων ἐστὶν, ἢ μετ' ἔργων ἰσχύος ἀνοίᾳ ἐπιών."

XLIX. Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθεισῶν δὲ τῶν γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας, οἱ Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης, καὶ ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώμαλοι· ἐκράτησε δὲ ἡ τοῦ Διοδότου. 2. καὶ τριήρη εὐθὺς ἄλλην ἀπέστελλον κατὰ σπουδὴν, ὅπως μὴ, φθασάσης τῆς ‡ προτέρας, εὕρωσι

see note supra ch. 3, and vi. 88. Of *κρῖναι καθ' ἡσυχίαν* the sense is, as Mitford and Arnold express it, 'to judge with dispassionate deliberation.' Ἐᾷν *οἰκεῖν* signifies, 'to have them in possession of their country,'—not to drive them from it, as was often done in this, to make way for other inhabitants.

2. The speaker now, in order to leave the stronger impression on the minds of his hearers, as to the expediency of the course he is recommending, concludes with a pithy gnome, (like that in Herodot. iii. 127, *ἔνθα σοφίης δέει, βίης ἔργον οὐδέν,*) that 'he who employs wise counsel [as to what is to be done] is stronger (i. e. more strongly armed) against his enemies than he who rushes on, devoid of counsel, with deeds of [mere] strength or brute force.' Ἀνοίᾳ stands for *ἀβούλως*. By *ἰσχύος* is meant, 'strength alone, unaccompanied by counsel,' as in 1 Sam. ii. 9, 'for by strength shall no man prevail,' *οὐκ ἰσχύει ἀνὴρ δυνατὸς*, scil. *ἐστι*.

Ch. XLIX. 1. *μάλιστα ἀντιπάλων πρὸς ἀλλήλας*] By this Arnold says he understands our author to mean, that 'the real contest was between the motion of Cleon and that of Diodotus;' and that whatever modifications of opinion there might have been between those two extremes, were merged in one or the other when the question came to the vote. Poppo, however, not without reason, apprehends that thus the pronoun *τούτων* will be required to make up the sense. As to the sense propounded by Arnold, all that can truly be said is, that such a sense may be contained, by implication, in the words of our author, if at least *μάλιστα ἀντιπάλων* be rendered, as it best may, *maximè contrariæ*. As to the next words, *ἦλθον ἐς ἀγῶνα ὅμως τῆς δόξης*, the learned commentators have stumbled at *ὅμως*, insomuch that some have proposed to read *ὁμῶς*, others *ὁμοίως*. This, however, is one of those cases (adverted to by Popp. Proleg. i. 1, p. 289, l.) in which the sentiment to which that particle is opposed, is suppressed, and left to be supplied from the context. Thus here the word *ὅμως* (*nevertheless* or *notwithstanding*) has allusion, as Goeller, Poppo, and Arnold observe, to what had been said before, ch. 36, that the people altered their minds as to the former decree, and the majority wished to reconsider the question; q. d. 'Nevertheless, when it came to the point, the repeal of the decree was not carried without a struggle:' a view, this, in which I entirely acquiesce, though I would observe, that the allusion will be more direct if we suppose—as I have already suggested in my Translation—that the word *ἀντιπ.* in this instance bears a double sense,—namely, *contrary*, and *equally matched, of equal strength* or *power*; by which we are to understand that the *γνῶμαι* were *considered* of equal match: for had they been really such, it may be supposed that no decision would have been made: or rather, in that case, the cause of mercy might be carried; since in a criminal cause, when the votes for and against the prisoner were equal, the prisoner was acquitted. To which purpose compare Eurip. Iph. T. 966, and 1470-2, *Καὶ πρίν γ' Ἀρείοις ἐν πάγοις ψήφους ἴσας Κρίνασ', Ὀρέστα, καὶ νόμισμ' ἐς ταὐτό γε, Νικᾷν, ἰσήρεις ὅστις ἂν ψήφους λάβῃ*, and Aristoph. Ran. 603, *κελαδεῖ δ' ἐπίκλαυτον ἀηδόνιον Νόμον ὡς ἀπολεῖται, Κἂν ἴσαι γένωνται*, scil. *αἱ ψῆφοι*. At any rate the party of Diodotus were emboldened to bring the question to vote with some confidence.

At *ἐκράτησε* supply *γνώμη* from the preceding; which word is *expressed* in a passage of Philostr. Vit. Ap. ii. 39, *ἐκράτησεν οὖν ἡ τοῦ Α. γνώμη*.

2. *φθασάσης τῆς προτέρας*] The reading here is doubtful; the common reading and that of the great body of the MSS.

διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρᾳ καὶ νυκτὶ μάλιστα. 3. παρασκευασάντων δὲ τῶν Μυτιληναίων πρέσβεων τῇ νηῒ οἶνον καὶ ἄλφιτα, καὶ μεγάλα ὑποσχομένων εἰ φθάσαιεν, ἐγένετο σπουδὴ

being *δευτέρας*; while three have *ἑτέρας*, and four have *προτέρας*. Of the editors, Poppo, Goeller, and Bekker (in his first edition) retain *δευτέρας*; while Bekker in his second edition, and Arnold in his second edition, *προτέρας*. Arnold in his first edition adopted *ἑτέρας*, and this I formerly myself edited. I entirely agree with Goeller and Arnold, that every attempt to explain the passage, while *δευτέρας* is retained and taken in its only possible sense, is fruitless. Hence I propose to read either *ἑτέρας* or *προτέρας*: and indeed internal evidence is rather in favour of *ἑτέρας*, considering that that word may easily have been changed to *δευτέρας*. And such is the case in a passage of Theoph. Sim. p. 124, d. (Paris) *ἐν ᾗ τὸ νικᾶν ὑπερένδοξον, καὶ τὸ τῆς δευτέρας τύχης βαρὺ καὶ λεγόμενον*, where for *δευτέρας τύχης* read *ἑτέρας τύχης* (meaning *νικᾶσθαι*), and at *τὸ* supply *ὄνομα*. The preceding ς might, as in the present instance, be taken for a δ. However, I have now followed Bekker in editing *προτέρας*, because external authority is rather in its favour, since it is found not only in three MSS. besides Valla's Codex, but was, as I discovered on close examination, originally the reading of the Cod. Clarend., though afterwards altered to *δευτέρας*. Nor is this unsupported by internal evidence; for although *δευτέρας* and *προτέρας* are too dissimilar to be confounded with each other by careless copyists, yet I have occasionally observed one word to take place of the other; as, for instance, in a passage of Euseb. Hist. Eccles. iv. 17, where for *προτέρᾳ* some MSS. have *δευτέρᾳ*, others *ἑτέρᾳ*. In such a case the error, whichever way it lies, is to be imputed, not to the error of scribes, but to the misconception of half-learned critics; who, stumbling at something in the context or construction, cannot understand the word, and consequently alter one word to the other. Thus, for instance, here the common reading *δευτέρας* arose, we may suppose, from those who did not understand *μὴ φθασάσης τῆς προτέρας*, and thought the difficulty would be removed by reading *δευτέρας*, especially since they doubtless construed *μὴ* with *φθ.*, and thought it might be taken also with *ὅπως*, as did Arnold in his first edition: a view, however, as Goeller observes, quite inadmissible. I will only add, that the verb *προεῖχε* in the next clause, which must be referred for its subject to whatever word is here read, while it is quite at variance with *δευτέρας*, may admit either *προτέρας* or *ἑτέρας*. The same remark I find made by Goeller in his second edition, evidently derived from what had already been observed by myself in Transl. and smaller edition. Poppo, in his Appendix, accedes to the opinion of Goeller, that either *ἑτέρας* or *προτέρας* should be read. I prefer *προτ.* for the foregoing reasons, and because *ἑτέρας* seems to have arisen from those who, partly dissatisfied with *δευτέρας*, as forbidden by *προεῖχε*, and, having no other copy to refer to, altered *δευτέρας* to *ἑτέρας*, simply on conjecture.

Thus reading, then, we may render: 'they immediately despatched another trireme with all speed, in order that they [meaning the persons sent on board] might not, by the former vessel having come up first, find the city destroyed.'

προεῖχε δὲ ἡμέρᾳ καὶ νυκτὶ μάλιστα] 'had preceded it by a day and a night,' meaning 24 hours. This, however, does not quite determine the precise time when each of the galleys started; though that must have been at the *same* time. Goeller and Poppo are of opinion that the first galley sailed on the evening of the day when the decree for the destruction of the Mitylenæans had passed, and the second on the evening of the next day, after the decree for its rescindment had passed. But little probable is it that the galley could be got ready to sail before the next morning: and as there is little doubt but that the second assembly was held on the day after, yet as, from what is said at ch. 36, it appears that it was not till the day after the decree was passed that the people repented of it, and since, when they had, *means* had to be taken to bring about the convoking of another and second assembly, consequently that assembly must have been held unusually late on that day; hence we cannot suppose that the second galley could set out sooner than the next morning; which would be just a day and a night after the *first*, in exact accordance with the words of our author, *ἡμέρᾳ καὶ νυκτὶ*, for which, however, the mode of explanation propounded by Goeller and Poppo would rather require *νυκτὶ καὶ ἡμέρᾳ*, and involve, in two ways, a great improbability.

τοῦ πλοῦ τοιαύτη, ὥστε ἥσθιόν τε, ἅμα ἐλαύνοντες, οἴνῳ καὶ ἐλαίῳ ἄλφιτα πεφυραμένα, καὶ οἱ μὲν ὕπνον ᾑροῦντο κατὰ μέρος, οἱ δὲ ἤλαυνον. 4. κατὰ τύχην δὲ πνεύματος οὐδενὸς ἐναντιωθέντος, καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, καὶ μέλλειν δρᾶσειν τὰ δεδογμένα, ἡ δ' ὑστέρα αὐτῆς ἐπικατάγεται, καὶ διεκώλυσε μὴ διαφθεῖραι. 5. παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου. L. Τοὺς δ'

3. *ἥσθιόν τε, ἅμα ἐλαύνοντες*, &c.] 'ate while rowing;' for in the ordinary way rowing was suspended during meal times. The words following, *οἴνῳ καὶ ἐλαίῳ ἄλφιτα πεφυραμένα*, are not well explained 'cakes dipped in wine and oil;' rather, 'kneaded up with wine and oil.' Indeed the exact sense of *ἄλφιτα* is not *cakes*, nor that of *πεφυραμένα*, *dipped*. Ἄλφ. simply denotes *meal*, which, in being made up into cakes (*μάζαι*), was usually wetted (*δεδευμένα*) with water, sometimes with milk, (so Hesiod, Opp. 587, *μάζα ἀμολγαίη*,) and sometimes (as appears from Erotian and Hesych. in *φύραμα*) with *oil*. (See 1 Kings xviii. 12.) And this, I conceive, is what is called in Aristoph. Vesp. 610, *φύστη μάζα*, or the *spiced*, in contradistinction to the *plain μάζα*, which was the *usual* food of sailors. Now this word Suid. explains by *στρυφνὸν*, which (considering that the cakes were made of barley-meal) it might very well be called, as being husky and dry; so corresponding to our old word *rusk*, a sort of mean biscuit. When kneaded with *wine* as well as oil, the cakes were considered as food fitted for extraordinary services, such as the present. So Joseph. Ant. xiv. 15, 3, mentions, among the provisions supplied by Herod to the Roman army, *σῖτον καὶ οἶνον καὶ ἔλαιον*, such forming materials for these cakes, which, as appears from Hesych., were called *wine-cakes*, (his words are these: *Οἰνοῦσσα· μάζα οἴνῳ πεφυραμένη*. And so in Aristoph. Plut. 1121.) otherwise called *health-cakes*, as appears from another gloss of Hesych. and Phot.: *Ὑγιείαν· καλοῦσιν Ἀττικοὶ τὰ πεφυραμένα οἴνῳ καὶ ἐλαίῳ ἄλφιτα*.

Here I have, with the recent editors, for vulg. *πεφυρμένα*, preferred to adopt, from the best MSS., *πεφυραμένα*; the latter being more agreeable to the *usus linguæ*. So Pollux, viii. 6, 5, in his section on *bakers*, says, *τὰ δὲ ἔργα δεῦσαι, φυράσαι*, 'to knead, mix together.' And Dioscor. ap. Steph. Thes. in v. *φυράω*, says, *φύρασον οἴνῳ*..

καὶ οἱ μὲν ὕπνον—ἤλαυνον] Comparing this passage with ii. 75, and bearing in mind that the present service was, like the provisions, *extraordinary*, we may infer that the crews of Grecian triremes did not row by night. Hence, too, we may better account for the second vessel overtaking the first, though the latter had so long a start.

4. *ἀλλόκοτον*] 'horrible,' lit. 'monstrous,' as said of a fœtus out of the ordinary course of nature. So Appian, i. 433, 39, *μὴ εὐθὺς ἐπιχειρεῖν εἰς ἔργον ἀλλόκοτον*, and Plut. Coriol. *ἀφελεῖν τῆς τιμωρίας τὸ ἀλλόκοτον καὶ βαρύ*, and viii. 190, *ἔργον ἀλλ.* Soph. Phil. 1191, *γνώμῃ ἀλλ.* Plato, 436, *ἀ. πατέρα, sævum.* Our author, we may observe, has used the strongest term that the language supplies, by way of intimating his abhorrence of the atrocious fury of the Athenians; which nevertheless, I agree with Thirlwall, is less hateful than the cold-blooded cruelty of the Spartans.

ἐπικατάγεται] lit. 'is brought into port after:' a nautical term of somewhat rare occurrence, but found in Dio Cass. 310, 8. Polyæn. iv. 76, and Jos. Ant. xviii. 7, 2, *ὁ δὲ ἐπαναχθεὶς καὶ δεξιῷ χρησάμενος τῷ πλῷ, τοσόνδε ἀπελείπετο τοῦ Ἡρώδου, ὥστε τὸν μὲν ἐντυχεῖν Γαΐῳ, ὁ δὲ ἐπικατάγεται καὶ τὰς ἐπιστολὰς ἀπεδίδου*.

5. *παρὰ τοσοῦτον—ἦλθε κινδύνου*] A phrase, this, occurring also infra vii. 2, fin., and which is also found in Appian, i. 136 & 144. ii. 166. The Schol. explains *παρὰ τοσοῦτον* as standing for *εἰς τοσ.*, 'into such imminent danger came Mitylene.' But the word *παρὰ* cannot denote this: and the instances of *παρὰ τοσοῦτον, παρ' ὀλίγον*, and *παρὰ μικρὸν*, laboriously brought together and minutely discussed by Irmisch on Hdian. v. 4, 24, are of another kind to the present. See note on iv. 106, and viii. 133. Hence it is better to suppose a confusion of two modes of expression, *ἐς τοσοῦτον κίνδυνον* and *παρὰ τοσοῦτον ὀλέθρου οὐκ ἀπώλετο*: a view which I have also propounded in my former edition of this author, and in which Dr. Arnold

ἄλλους ἄνδρας, οὓς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωτάτους ὄντας τῆς ἀποστάσεως, Κλέωνος γνώμῃ διέφθειραν οἱ Ἀθηναῖοι·—ἦσαν δὲ ὀλίγῳ πλείους χιλίων·—καὶ Μυτιληναίων τείχη καθεῖλον, καὶ ναῦς παρέλαβον. 2. ὕστερον δὲ φόρον μὲν οὐκ ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς γῆς, πλὴν τῆς Μηθυμναίων, τρισχιλίους, τριακοσίους μὲν τοῖς θεοῖς ἱεροὺς ἐξεῖλον, ἐπὶ δὲ τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λέσβιοι

professes to coincide, though he just after starts a *doubt*. 'Unless,' says he, 'κινδύνου be taken in a wider sense for the evil of which there is danger, here ὀλέθρου;' in which case the meaning would be, 'came within so little of destruction,' lit. 'escaped, by so little, from destruction.' But it may be doubted whether even our word *danger* has ever (what Arnold supposes) this sense: certainly the Greek *κίνδυνος* never has, as indeed he himself acknowledges; and consequently his criticism is a baseless *imagination*, contributing nothing towards the solution of a real difficulty.

Ch. L. 1. *γνώμῃ*] *sententiâ, consilio.* In *παρέλαβον* we have a *sensus prægnans* for 'received at their hand, and took possession of.'

2. *φόρον οὐκ ἔταξαν*] Smith renders, 'imposed no tribute for the future.' But the Lesbians, it may be observed, never had yet paid any. They had enjoyed a sort of independence, (see iii. 1.) and were only bound to furnish a naval quota. Now on being subdued it might have been expected that, as in the case of Samos, (see i. 117.) they would have been put on a footing with the other *tributary* allies. But, instead of this, another expedient was adopted, by which they were compelled to pay a sort of *private* tribute, i. e. to private persons; a politic measure, as it seems, to appease some troublesome democrats.

By *κλήρους* is, as the Schol. saw, meant *μερίδας*, shares into which any territory assigned was divided, and probably distributed by *lot*. (See more in my note in Transl.) Of these shares there were, we find, three thousand: and Clinton, Fast. Hellen., thinks we may collect that each share contained ninety-six acres. Of these, it is added, *τριακοσίους τοῖς θεοῖς ἱεροὺς ἐξεῖλον*, 'they set apart three hundred [to be regarded as] consecrated to the gods,' i. e. devoted to religious uses, as the building and keeping in repair of temples on the *τέμενος* or glebe, providing victims for the sacrifices, and maintaining the priests and inferior ministers of the temples. See Aristot. Polit. vii. 10. Isocr. Areop. p. 196. Xen. Vectig. iv. 19, and other passages referred to by Arnold, as also Boeckh, Pub. Œcon. of Athens, iii. 2.

κληρούχους τοὺς λαχόντας ἀπέπεμψαν] Meaning, 'such of the citizens at Athens (probably the poorer ones only) as obtained, in a kind of lottery, the prizes entitling each to one of the shares.' From the term *ἀπέπεμψαν* it is plain that the shareholders *went* to Lesbos; but there is no reason to think that they remained there, and, in point of fact, that they *did not*, is, as Arnold observes, clear from all the subsequent story of the revolts in Lesbos, viii. 22, 23, and Xen. Hist. i. 6. ii. 2. He thinks 'they were sent out only to ascertain the size and situation of their shares, and to arrange matters with their tenants.' But the circumstance that *two minæ* formed the fixed rent for each share, and that the former proprietors were left in possession of the land, seems to exclude the idea of arrangement. The only reason one can well imagine for their going is this, that there was probably a *second* casting of lots, by which the allotment was regulated, and the situation of each lot determined ultimately by the choice of the individual who obtained that power by lot. Moreover, though it may be evident, as Arnold says, that the shareholders did not remain in the island, yet that can only be understood *as a body*. There might be not a few who did remain, probably the poorest and most destitute, to whom the banishment from all the enjoyments of Athens, of which he speaks, could not apply, and whom the fixed rent, small as it was, might maintain more comfortably than in a dear metropolis like Athens. It was clearly for the advantage of Athens thus to get rid of a considerable number of the most destitute and troublesome of her citizens. As to the objection, which may seem to lie from the fact, adverted to by him, that 'there was no population of Athenian citizens resident at Lesbos,' it is of no great weight; since the time he speaks of was fifteen years after the period when the persons in question were sent out, and

ταξάμενοι τοῦ κλήρου ἑκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν, αὐτοὶ εἰργάζοντο τὴν γῆν. 3. παρέλαβον δὲ καὶ τὰ ἐν τῇ ἠπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν, καὶ ὑπήκουον ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβον οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἅλωσιν Ἀθηναῖοι, Νικίου τοῦ Νικηράτου στρατηγοῦντος, ἐστράτευσαν ἐπὶ Μινώαν τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων· ἐχρῶντο δὲ αὐτῇ, πύργον ἐνοικοδομήσαντες, οἱ Μεγαρῆς φρουρίῳ. 2. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις, καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι, τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν λανθάνοντες, τριήρων τε, (οἷον καὶ τὸ πρὶν γενόμενον,) καὶ λῃστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν. 3. ἑλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργω προέχοντε μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς νήσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἠπείρου, ᾗ κατὰ γέφυ-

during that time a considerable part of the κληροῦχοι would, in the course of nature, have died off; so that there would then be nothing that could be called an *Athenian population*. Again, it was greatly for the interest of Athens that a considerable number of the κληροῦχοι should remain, since they would be a check on the Lesbians; one great reason, in ancient times, for sending out these κληροῦχοι, who were generally disbanded soldiers, or retired veterans. See Boeckh, Pub. Œcon. of Athens, book iii. 18.

ταξάμενοι] 'engaging to pay,' as i. 99, where see note.

3. τὰ ἐν τῇ ἠπείρῳ πολίσματα] Meaning, doubtless, those termed infra iv. 52, Ἀκταῖαι πόλεις, so called as being on the coast-line of the continent opposite to Lesbos, as Colonæ Troades, (i. 131.) Hamaxitos, Larissa, Lectum, Antandrus, and others. It was, indeed, not unusual for powerful and opulent islands to hold territories on an adjoining continent. Thus Chios, Samos, Rhodes, and Thasus, all had such appendages. And in the time of Strabo, the Mitylenæans retained some towns on the continent, as Coryphantia and Heraclia.

Ch. LI. 2. ἐβούλετο δὲ — εἶναι] The construction is, ἐβούλετο δὲ N. τὴν φυλακὴν εἶναι τοῖς Ἀθηναίοις αὐτόθεν (scil. ἀπὸ τῆς Μινώας) δι' ἐλάσσονος [ἐσομένην] καὶ μὴ ἀπὸ τοῦ B. καὶ τῆς Σ., where by τὴν φυλακὴν understand, the station for the guard-ships which blockaded Nisæa. At τούς τε Πελ., ὅπως μὴ, &c., the Scholiast and Duker repeat, from the preceding clause, ἐβούλετο; by which the accus. will be taken as standing for a nomin., thus: ἐβούλετο ὅπως οἱ Πελ. μή. To this, however, Goeller objects on the score of grammatical propriety as concerns ὅπως μή; and, after Krueg., would supply φυλάσσεσθαι, taken from the preceding φυλακὴν εἶναι. Yet thus an intolerable harshness is involved: and as ἐβούλετο must be supplied in the *third* clause of the sentence (τοῖς τε—ἐσπλεῖν), there can be no doubt that it ought to be repeated *here*. In this view, I find, Poppo acquiesces, illustrating the construction thus: 'ut complura verba infinitivum requirentia nonnunquam ὅπως post se habent, ita post βούλεσθαι hic in secundo membro mutata structura eo facilius hæc conjunctio admittitur, quo commodius pro ipso ἐβούλετο verbum similis notionis, ut προὐθυμεῖτο, cogitatione repetitur.' Λῃστῶν, 'privateers,' as iv. 9, where see note. Μηδὲν ἐσπλεῖν, 'that nothing should be imported.' Neut. for pass., as not unfrequently in this verb, especially in Thucydides, Xenophon, and other Attic writers.

3. ἑλὼν οὖν—θαλάσσης] Constr. ἑλὼν οὖν πρῶτον μηχαναῖς ἐκ θαλάσσης δύο πύργω προέχοντε ἀπὸ τῆς Νισαίας. Προέχοντε, 'jutting out;' as vii. 4, πρ. τοῦ λιμένος, and viii. 35.

ἀπετείχιζε—ἠπείρου] The sense is, 'he drew a wall on the side which faced the continent; where, by a bridge through a morass, succours had been sent to the island.'

ραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ, οὐ πολὺ διεχούσῃ τῆς ἠπείρου. 4. ὡς δὲ τοῦτο ἐξειργάσαντο ἐν ἡμέραις ὀλίγαις, ὕστερον δὴ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ φρουρὰν, ἀνεχώρησε τῷ στρατῷ.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς, οὐκέτι ἔχοντες σῖτον, οὐδὲ δυνάμενοι πολιορκεῖσθαι, ξυνέβησαν τοῖς Πελοποννησίοις τοιῷδε τρόπῳ. 2. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ οὐκ ἐδύναντο ἀμύνεσθαι. γνοὺς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν, βίᾳ μὲν οὐκ ἐβούλετο ἑλεῖν· (εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαίμονος, ὅπως, εἰ σπονδαί γίγνοιντό ποτε πρὸς Ἀθηναίους, καὶ ξυγχωροῖεν ὅσα πολέμῳ χωρία ἔχουσιν ἑκάτεροι ἀποδίδοσθαι, μὴ ἀνάδοτος εἴη ἡ Πλάταια, ὡς αὐτῶν ἑκόντων προσχωρησάντων·) προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα, "εἰ βούλονται παραδοῦναι τὴν πόλιν ἑκόντες τοῖς Λακεδαιμονίοις, καὶ δικασταῖς ἐκείνοις χρήσασθαι, τούς τε ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα." 3. τοσαῦτα μὲν ὁ κήρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδοσαν τὴν πόλιν. 4. καὶ τοὺς Πλαταιέας ἔτρεφον οἱ Πελοποννήσιοι ἡμέρας τινάς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαίμονος δικασταὶ πέντε ἄνδρες ἀφίκοντο. 5. ἐλθόντων δὲ αὐτῶν, κατηγορία μὲν οὐδεμία προετέθη, ἠρώτων δὲ αὐτούς, ἐπικαλεσάμενοι, τοσοῦτον μόνον, "εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι ἀγαθόν τι εἰργασμένοι εἰσίν." 6. οἱ δ'

Ch. LII. 1. οὐδὲ δυνάμενοι πολιορκεῖσθαι] The full sense is, 'and not being able to bear being besieged,' as again ch. 109. See also note on i. 120. Indeed the passive of the Greek and Latin sometimes signifies, 'to suffer any thing to be done to oneself.'

2. At εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακ. Poppo would cancel the ἦν. But thus the γὰρ can have no place; and the δὲ after προσπέμπει will have *also* to be cancelled: though for either omission as little *necessity* is there as authority; for at εἰρημένον ἦν may very well be supplied οὕτω, i. e. μὴ βίᾳ ἑλεῖν: οὕτω being often so used with verbs of *commanding*, in the passive.

λέγοντα, εἰ — οὐδένα] These words I have marked with inverted commas, because they are the herald's question, which is, 'Are they willing to surrender their city to the Lacedæmonians, and regard them as their judges, to punish the guilty, but, contrary to justice, no one?' This use of χρήσασθαι, 'to take to oneself for use, to receive,' is Attic. The τε answers to the subsequent δὲ, and must be taken, not with ἀδίκους, but, as Poppo suggests, 'is to be considered as connecting the inf. κολάζειν depending on βλέπονται, with χρήσασθαι.' See Herm. on Viger, p. 836, 317.

3. ἦσαν ἐν τῷ ἀσθενεστάτῳ] 'were at the last stage of weakness.' So Dio Cass. 1253, 52, ἐν τῷ ἀσθ. ἐγένοντο. Pausan. ix. 7, 4, ἐς τὸ ἀσθενέστατον προήχθησαν.

4. δικασταὶ πέντε ἄνδρες] So the Romans used their *Quinqueviri*. See Mueller's Dorians.

5. προετέθη] *proposita est*, 'was brought against them.' Ἐπικαλεσάμενοι, 'after summoning them [to trial].' For ἐπικαλ. is a forensic term, like *arcessere* in Latin, to signify *in judicium vocare*, 'to summon to a court of justice.' And so in Cic. Off. ii. 14, we have, 'arcessere innocentem judicio capitis.' The more usual term is προσκαλ. (so Demosthenes has προσκαλέσασθαι τοὺς ἄρχοντας); and this is used, in narrating the story, by Diod. Sic.; but ἐπικαλ. is a more significant term, denoting, 'to summon any one to trial, calling him by his name.'

εἴ τι—ἀγαθόν τι] At this repetition of the τι the commentators stumble; and some would cancel one of them. But Goell. defends the repetition from a similar

ἔλεγον, αἰτησάμενοι μακρότερα εἰπεῖν, καὶ προτάξαντες σφῶν αὐτῶν Ἀστύμαχόν τε τὸν Ἀσωπολάου καὶ Λάκωνα τὸν Ἀειμνήστου, πρόξενον ὄντα Λακεδαιμονίων. καὶ ἐπελθόντες ἔλεγον τοιάδε.

LIII. "Τὴν μὲν παράδοσιν τῆς πόλεως, ὦ Λακεδαιμόνιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα,—οὐ τοιάνδε δίκην οἰόμενοι ὑφέξειν, νομιμωτέραν δέ τινα ἔσεσθαι,—καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξάμενοι,

one in Plaut. As. iv. 1, 40, and refers to Pors. Addenda to Eurip. Hec., and Herm. on Soph. Tr. 940. Arnold follows Bredow in thinking that here and in ch. 68 the τι should be repeated, but not at ch. 54. The Lacedæmonians, he says, meant to put the question as strongly as possible, whether they had *in any point done any service*. This may serve to account, though somewhat artificially, for the omission of the τι at ch. 54; but it will not prove that the word should be repeated at ch. 68; for the question having *once*, in the present passage, been brought forward with the minuteness and particularity customary in law proceedings, it was unnecessary to again use such a repetition, by which very little real strength is communicated to the words. Thus it has no place, the second time, in *all* the MSS., and in the *first* is found in scarcely any.

6. ἔλεγον αἰτησάμενοι] 'they spoke, after requesting,' &c.: for αἰτησάμενοι does not, as some commentators suppose, depend on ἔλεγον; that word having no reference to the request that they might be heard more at large and by a spokesman, but, as Dukas observes, to the subsequent speech itself, the intermediate matter being in some degree parenthetical. Hence there is at καὶ ἐπελθόντες ἔλεγον τοιάδε a resumption, *per epanorthosin*, of the foregoing expression. Μακρότερα, 'more at large,' namely, than the question allowed; which could only be answered by a simple *yes* or *no*. Προτάξαντες σφῶν αὐτῶν Ἀ., 'having appointed as spokesmen for them, as pleaders in their behalf.' Similar is the use of *procurator* in Latin for *orator*. Προστ. is, indeed, the more usual term, on which and other cognate terms see my note on Acts xix. 33.

Λάκωνα—πρόξενον ὄντα Λακεδ.] This *public host* of the Lacedæmonians seems to have derived his name from the respect which his family bore the Lacedæmonians, between which and some powerful Lacedæmonians there was probably a close intimacy. For the same reason Cimon called one of his sons Lacedæmonius: see i. 45. On the other hand, at iv. 119, we find among the Lacedæmonians who signed the treaty of peace, one *Athenæus*, who had, doubtless, received his name from a similar cause.

Ch. LIII. We have now another pair of speeches, which are among the ablest in Thucydides; especially that of the *Platæans*, for, in the opinion of all competent judges, from Dionys. Hal. downwards, it has ever been regarded as one of the most consummate compositions, not only in our author, but in all writers, Greek or Latin. Thus Dionysius (Jud. de Thucyd. p. 921.) admires it beyond all the other speeches in Thucydides, praising it more particularly on the ground τὸ μὴ βεβασανίσθαι (of not being tortured by art), μηδὲ κατεπιτηδεῦσθαι (being covered over with studied ornaments), ἀληθεῖ δέ τινι καὶ φυσικῷ κεκοσμῆσθαι χρώματι. So, too, the eminent critic Heilman speaks of it in the following just terms: 'Hæc oratio, me judice, generis dicendi ad commovendos animos compositi præstantissimorum exemplorum unum est, ex quo facile universa illius repetatur ars atque ratio. Meherculè Demosthenes merito novies Thucydidis scripta perlegit et edidicit.'

This chapter contains the *proem*, which adverts, in order to move compassion, to the destitute condition they are in, and the necessity of saying something, however fruitless it may be, to avert their fate, which seems already decreed.

1. οὐ τοιάνδε δίκην—ἔσεσθαι] 'not supposing we should have to encounter such a kind of trial,' or such sort of justice as this, but one of a more legal kind, i. e. one agreeable to the common laws of justice prevalent in all countries: for the term δίκην, *justice*, used by the Lacedæmonians, implied that the trial should be a *legal* one; whereas the whole procedure was a mere mockery of justice. At ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξάμενοι the construction is, as Goeller observes, καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι οὐκ ἐν ἄλλοις ἢ ἡμῖν. And he adds, 'Ordo participiorum hic est, ἐποιησάμεθα — οἰόμενοι καὶ — (δεξάμενοι) ἡγούμενοι. Nexus participiorum δεξάμενοι et ἡγούμενοι talis est, ut δεξάμενοι causam contineat, cur ἡγοῦνται. Idem

ὥσπερ καὶ ἐσμὲν, γενέσθαι ἢ ὑμῖν, ἡγούμενοι τὸ ἴσον μάλιστ' ἂν φέρεσθαι. 2. νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν· τόν τε γὰρ ἀγῶνα περὶ τῶν δεινοτάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς, μὴ οὐ κοινοὶ ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε

igitur est ac si scripsisset, καὶ, ἐπεὶ ἐδεξάμεθα οὐκ ἐν ἄλλοις δικασταῖς γενέσθαι ἢ ὑμῖν, ἡγούμενοι,' &c. Of δεξάμενοι the sense is uncertain. Poppo explains it to mean, 'having wished to be under,' &c., observing that δέχεσθαι, followed by an inf., often signifies *velle, eligere*. But it may signify *probare, admittere, accipere*, with allusion to some previous engagement or covenant. So Herodot. ii. 143, οὐ δεχόμενοι παρ' αὐτοῦ ἀπὸ Θεοῦ, γενέσθαι ἄνθρωπον. If the former mode of explanation be preferred, the οὐκ should be closely connected with the term δέχ., as we should say, 'not caring,' in the sense 'being disinclined;' a view favoured by the context. The reasons why they delivered up the city to the Lacedæmonians were,—first, that they entirely relied on their good faith; secondly, that they were not disposed to be, or did not expect to be, judged by any others than by *them*,—and why? as thinking that thereby they should especially obtain right and justice.

The words οὐ τοιάνδε δίκην—ἔσεσθαι contain a reflection incidentally thrown in, and in which may be recognised the first stroke to awaken pathos: and to the same effect tend the words ὥσπερ καὶ ἐσμέν. The repetition of the ἐν is harsh; but Poppo observes that the word is sometimes found, as here, even before an apposition; referring, for proof, to Voigtl. on Lucian, D. M. xiv. 5. Here at least (and perhaps wherever the same idiom occurs) there is, properly speaking, no pleonasm, but rather a strengthening of the sense of the preposition, which is here *penes aliquem, in alicujus potestate, constituì*. For ἐν, παρὰ would, indeed, have been the more usual word in such a case (so in Herodot. iii. 160, we have, παρὰ Δ. κριτῇ); but ἐν is more forcible, meaning, 'in the power of any person to do with one as he pleases.'

Of τὸ ἴσον μάλιστ' ἂν φέρεσθαι the sense is, 'to obtain what is right and just.' So τὸ ἴσον supra ii. 37, and δόξαν φέρεσθαι, ii. 11. The phrase literally signifies, (the force of the middle verb being manifest,) 'to carry off any thing [as one's right] for one's use and behoof, *to obtain*.'

Such is, I conceive, the true import of § 1, of which the construction is very anomalous, and the sense but imperfectly developed; an incoherence, this, admirably adapted to represent the extreme perturbation which the Platæans would naturally feel, at being thus suddenly dragged, not to trial, but to condemnation and a speedy execution.

2. νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν] 'but as things now are, we fear lest we have missed of both our just expectations.' On this use of the *indic.* after μὴ, to express, as Arnold says, the conviction of the speaker, rather than his doubtful apprehension that the Platæans had really missed of both, (or, as Goeller expresses it, the persuasion of the Platæans, 'se jure timere, eosque rem futuram propemodum certò prævidisse,') see Matth. Gr. Gr. § 520, 8.

The words following, τὸν ἀγῶνα περὶ τῶν δεινοτάτων εἶναι εἰκότως ὑποπτεύομεν, depict in lively colours the horrible suspicion they felt, that they were brought here rather for condemnation than trial, and consequently that their present address was not what such generally was, an ἀγὼν or *forensic pleading* to obtain justice, but an ἀγὼν περὶ τῶν δεινοτάτων, a contest about matters of the most fearful and terrific nature,—even life or death: to which purpose comp. the words of Dionys. Hal. Ant. 601, 27, εἰς ἀγῶνας ὑπὲρ τῶν αἰσχίστων ἀγώνων καθιστάντες, οὓς, &c., where, as a means of removing the acknowledged corruption there existing, I propose to cancel ἀγώνων, and for αἰσχίστων to read ἐσχάτων, which is the term used in kindred passages at p. 625, 25, and 634, 41. Also, for ἀγῶνας, I suspect that Dion. (who undoubtedly had there this passage of our author in mind) wrote ἀγῶνα. Such expressions as περὶ τῶν δεινοτάτων and περὶ τῶν ἐσχάτων being no other than euphemisms for *death*; as we say, 'to fear *the worst*.' The term here, δειν., may bring to mind the expression of Cicero, '*Horribile* est causam capitis dicere.'

καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε] By grammatical attraction for μὴ ὑμεῖς ἀποβ.: a mode of expression adopted, from its being promotive of force and energy. See note on ch. 57, fin. By κοινοὶ is meant, *æqui*, 'impartial,' what is otherwise expressed by δίκαιοι: and so in Demosth. p. 524, λόγος δίκαιος καὶ κοινός. Such, too, is sometimes the use of *communis* in Latin, as Livy, xlii. 14, 'Martem esse communem.' The term then signifies, 'alike well disposed to both parties that are at

ἡμῶν οὐ προγεγενημένης, ᾗ χρὴ ἀντειπεῖν, (ἀλλ' αὐτοὶ λόγον ᾐτησάμεθα,) τό τε ἐπερώτημα βραχὺ ὂν, ᾧ τὰ μὲν ἀληθῆ ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῆ, ἔλεγχον ἔχει. 3. πανταχόθεν δὲ ἄποροι καθεστῶτες, ἀναγκαζόμεθα, καὶ ἀσφαλέστερον δοκεῖ εἶναι, εἰπόντας τι κινδυνεύειν· καὶ γὰρ ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ' ἔχουσιν αἰτίαν ἂν παράσχοι, ὡς, εἰ ἐλέχθη, σωτήριος ἂν ἦν. 4. χαλεπῶς δὲ ἔχει ἡμῖν, πρὸς τοῖς ἄλλοις, καὶ ἡ πειθώ· ἀγνῶτες μὲν γὰρ ὄντες ἀλλήλων, ἐπεισενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ' ἄν, νῦν δὲ πρὸς εἰδότας πάντα λελέξεται· καὶ δέδιμεν οὐχί, μὴ, προ-

issue on any matter.' Here there is an allusion to the *Thebans* as the other party. We may also remark the use, somewhat rare, of ἀποβαίνειν for the Latin *evadere, fieri*, 'to turn out [to be],' 'to become,' as in Xen. Mem. iv. 8, 8, δυσμαθέστερον ἀποβαίνειν. Lucian, ii. 898, ἀποβαίνουσιν ἄριστοι ἄνδρες, and i. 270, ὅμοιος ἀπέβης τράγῳ. Plato, 878, C, ἂν τὸ τραῦμα ἰάσιμον ἀποβῇ.

At τεκμαιρόμενοι (scil. ἡμεῖς) προκατηγορίας, &c., we may remark, with Goeller, that 'the verb τεκμαίρ. is construed as well with the case absolute, (here both genitive and nominative absolute,) as also with an ὅτι following, (as i. 1.) and followed by ἀπὸ and ἐκ, and sometimes a dative.' Compare Matth. Gr. Gr. § 396, 2. So we say, 'to conclude from,' and 'to judge by any thing,' by a metaphorical sense formed on the physical, 'to take any thing as a mark or indication, whence to judge of something else.' So in Pind. Olymp. viii. 3, we have, ἵνα μάντιες ἄνδρες, Ἐμπύροις τεκμαιρόμενοι, &c. Of προκατηγορίας ἡμῶν οὐ προγεγενημένης the sense is, 'there being no fore-accusation against us;' for the Platæans were obliged to speak *first*, contrary to the general rule in such a case, which is, that the *accuser* should first speak: to which purpose are the words of Liban. Epist. 277, εἰκότως ἀφῆκας ἐμοὶ τῷ προτέρῳ γράψαι. τῷ μὲν κατηγόρῳ τοῦτο δέδοται, κατηγορῶ δὲ ἐγώ. Δεῖ δέ σε τὰς αἰτίας πειρᾶσθαι λύειν, διόπερ ἀνέμεινας, οὐκ οἰηθεὶς δεῖν Πλαταιεῦσιν ἀκολουθῆσαι μᾶλλον ἢ κοινῷ νόμῳ, where, had the learned Wolfius been aware of the evident allusion there to this passage of our author, he would not have puzzled himself and his readers to no purpose.

At ἐναντία γίγνεται, 'is adverse to our cause,' the subject of the verb, as Haack explains, is τὰ ἀληθῆ ἀποκρίνασθαι. See Matth. Gr. Gr. § 443, 1, and Popp. Proleg. i. 1, p. 94.

3. πανταχόθεν ἄποροι καθεστῶτες] See note on ii. 59, 3. εἰπόντας τι κινδυνεύειν, i. e. as Stephens, Gail, Poppo, and Arnold explain, 'non prius periclitari quam aliquid dixerimus.' So supra i. 20, we have, βουλόμενοι δράσαντές τι καὶ κινδυνεῦσαι. Ὁ μὴ ῥηθεὶς λόγος is, as Bauer observes, for τὸ μὴ ῥηθῆναι λόγον, 'the not having said any thing:' an elegance, this, imitated by Jos. Ant. ii. 6, 9, παύσομαι περαιτέρω λέγειν· ἵν', εἰ μὲν κατακρίνειας ἡμῶν, τὰ μὴ λεχθέντα δόξῃ βεβλαφέναι ἡμᾶς—εἰ δ' ἀπολύσειας, &c. Of αἰτίαν παράσχοι the sense is, 'might occasion reproach,' or the being blamed, on the score of self-injury. In the next words, ὡς, εἰ ἐλέχθη, &c., there is a further development of the sense; literally, 'as how, that if spoken, it might have been the means of saving them;' since, as Solomon says, Prov. xv. 23, 'A word spoken in due season, how good (i. e. salutary) is it!' The expression σωτήριος λόγος is one indeed not unfrequent in the Tragedians. On this whole section it may be observed, with Poppo, that no little light is thrown by the conference between Orestes and Pylades, in Eurip. Orest. 765—771.

4. χαλεπῶς ἔχει ἡμῖν—ἡ πειθώ] 'hard to us is the task of persuasion, besides the other [difficulties of the case].' Ἀγνῶτες ὄντες ἀλλήλων, 'had we been unknown to each other,' lit. 'unknowing of;' the partic. ἀγνὼς having here an *active* signification, as occasionally in the best early Attic writers, but only with a genitive of *thing* (as in our adj. *unknowing*); insomuch that I should be inclined to adopt the reading of the Cod. Vat., ἀλλήλοις, but that the very same phrase, ὄντες ἀλλήλων ἀγνῶτες, occurs in Plato de Legg. vi. p. 751, d.

ἐπεισενεγκάμενοι μαρτύρια ὧν, &c.] 'we might, by bringing in testimonies respecting things which ye know, have been benefited.' In other words, 'such is the knowledge we mutually have of each other, that what we can say or urge, you know all as well as we do.'

καὶ δέδιμεν οὐχί, μὴ, &c.] Between

καταγνόντες ἡμῶν τὰς ἀρετὰς ἧσσους εἶναι τῶν ὑμετέρων, ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ, ἄλλοις χάριν φέροντες, ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα. LIV. Παρεχόμενοι δὲ ὅμως ἃ ἔχομεν δίκαια

λελέξεται and these words καὶ δέδιμεν, &c., I have, as the context requires, placed a colon. The full sense of this briefly worded sentence is, 'and our fear is, not that precondemning us, because ye judge our merits and services towards you to have been less than they should have been, ye make this accusation; but lest ye have, in order to confer a favour on others, brought us to a predetermined trial,' one where the event has been predetermined. So Jos. Ant. xvii. 5, 3, ἱκετεύοντος μὴ προδιεγνωσμένην καταστῆναι δίκην, (where, for μὴ προδ., I conjecture μὴ εἰς προδ.) Dionys. Hal. Ant. 587, 32, εἰ μὲν ἐπὶ δίκην με κεκλήκατε—εἰ δὲ ἐπὶ τιμωρίαν κατεγνωσμένην. Of the term προκαταγινώσκω, which is rare, examples are found in Dio Cass. 437, 41. 785, 86, προκατέγνωσαν σφῶν, and other passages cited in my Transl. Ἀρετὰς, *merits*, as at ii. 40. Ἄλλοις χάριν φέροντες stands, as Poppo observes, for ἄλλοις χαριζόμενοι, *aliis gratificantes*, 'conferring a favour on others.' So in Acts xxiv. 27, we have, θέλων χάριτας καταθέσθαι τοῖς Ἰ.

Of the clause ἀλλὰ (scil. δέδιμεν) μὴ—καθιστώμεθα, the sense is well expressed by Arnold as follows: 'but what we really fear is, that our conduct, whatever we can show it to have been, will not affect your sentence; that your minds are made up already, and that we are to be sacrificed to gratify the Thebans, not on account of our demerits towards you.' In μὴ προκαταγνόντες—ὑμετέρων may be recognised a well-judged and delicate προθεραπεία or *captatio benevolentiæ*, similar to that of St. Paul, Acts xxvi. 2, and xxvii. 22; also to another passage of our author, i. 68. But what is most worthy of attention in this clause, is what Arnold calls 'a strange grammatical confusion;' for, as Goeller observes, strict propriety would require either ἀλλὰ μὴ ἄλλοις χάριν φέροντες—ἡμᾶς καθιστῆτε, or ὑμῶν χάριν φερόντων—καθιστώμεθα. Compare ii. 3, and viii. 102. In the same light, of a grammatical confounding of two modes of expression, the wording is also regarded by Poppo; a view which would suppose a negligence of expression on the part of our author, unprecedented elsewhere in his history, and least of all to be expected or excused in a composition so consummate as the present oration. Hence I am of the same opinion as formerly, that καθιστώμεθα was written, and not καθιστῆτε, from *delicacy*, and to avoid giving umbrage to the Lacedæmonians, by bringing *home* to *them* the deed that was done *through* them; though the speaker, with no little address, hints at the other sense, by adapting to it the words preceding, ἄλλοις χάριν φέροντες. In short, the term καθιστώμεθα is brought forward by that kind of play upon words, called by the rhetoricians τὸ παρὰ προσδοκίαν, (on which see Demetr. Phal. de fig. Sent.) by which, instead of the word itself that might be expected, is given another that bears more or less of affinity to it,—generally by a sort of *paronomasia*, but sometimes by any change whatever, not only of the word, but of its mood, tense, and person, that is unexpected. Such changes, or παραπροσδοκίαι, abound in Aristophanes, and are well explained by Mr. Mitchell, whom see in his Introduction to *The Knights*, sub fin. These are, indeed, in that author, usually little better than, to use Mr. Mitchell's term, '*word-traps*, well adapted to enchain the attention and delight an Athenian audience.' But the figure, so to call it, is capable of effecting a much higher purpose, and in the hands of a Demosthenes or an Æschines has been made a powerful engine of true eloquence. Here it is admirably introduced, as quite suitable to the occasion.

CH. LIV. The proem thus concluded, now comes the *didactic* part of the speech, ch. 54 — 56, comprehending a general *justification* of their preceding conduct; and that consisting, first, of a defence of their own proceedings, ch. 54, 55; and, secondly, in ch. 56, a crimination of that of their foes and accusers, the Thebans. In ch. 54 there is a defence of their own conduct, by entering into a justification of themselves as to their disputes with the Thebans: in doing which, they go back to events which had long preceded those hostilities; which enable them to bring forward such merits of their own towards Greece at large, as should entitle them to far other treatment than that which they are now experiencing.

1. παρεχόμενοι — πειρασόμεθα] This forms a sort of proem to the defence; the sense being, 'alleging, however, such justifications of our cause, as we are able, both as to our disputes with the Thebans, and our differences with you and the other

πρός τε τὰ Θηβαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς ἄλλους Ἕλληνας, τῶν εὖ δεδρασμένων ὑπόμνησιν ποιησόμεθα, καὶ πείθειν πειρασόμεθα. 2. φαμὲν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχὺ 'εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷδε ἀγαθὸν πεποιήκαμεν,' εἰ μὲν ὡς πολεμίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ παθόντας, φίλους δὲ νομίζοντας, αὐτοὺς ἁμαρτάνειν μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. 3. τὰ δ' ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον ἀγαθοὶ γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ δὲ ξυνεπιθέμενοί τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι Βοιωτῶν. 4. καὶ γὰρ ἠπειρῶταί τε ὄντες ἐναυμαχήσαμεν ἐπ' Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένῃ παρεγενόμεθα ὑμῖν τε καὶ Παυσανίᾳ· εἴ τέ τι ἄλλο κατ' ἐκεῖνον τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι, πάντων παρὰ δύναμιν μετέσχομεν. 5. καὶ ὑμῖν, ὦ Λακεδαιμόνιοι, ἰδίᾳ, ὅτεπερ δὴ μέγιστος φόβος περιέστη τὴν Σπάρτην μετὰ τὸν σεισμὸν τῶν ἐς Ἰθώμην Εἱλώτων ἀποστάντων, τὸ τρίτον μέρος

Greeks:' a version which, however free, well represents the meaning, and is required by the difference between the two prepositions *πρὸς* and *εἰς*, of which the former implies *hostility;* the latter, a suspension of friendship. After all, however, it may be doubted, whether the *πρὸς* has not rather the sense *quod attinet ad*, 'as to;' for as *τὰ Θηβαίων διάφορα* must mean 'our disputes with the Thebans,' (thus at iv. 70, we have, *τὰ παλαιὰ διάφορα τῶν Ἀθηναίων,*) so the sense *adversus* would here be out of place. Then at *ἐς ὑμᾶς* repeat *τὰ διάφορα*· the sense being, 'our differences as to you,'—a milder sense than *πρὸς* would supply.

τῶν εὖ δεδρασμένων ὑπόμνησιν ποιησόμεθα] Meaning, that 'the course they purpose to take is this: after explaining and justifying themselves as to their disputes with the Thebans and the other Greeks, they will remind the Lacedæmonians of their good deeds to Greece, and endeavour to prevail upon them to spare them.'

2. *φαμὲν γὰρ—ἐπιστρατ.*] Render, 'we say, then, as to the brief interrogation, "Whether we have done the Lacedæmonians and their allies any good during the war?" that if ye ask us as *enemies*, ye have suffered no wrong in not having received good at our hands; but if, regarding us as friends, we say that those are the more to blame who warred against us.' At *φίλους δὲ νομίζοντας* there is, as Arnold observes, again a variation of construction; *φαμὲν γὰρ—εἰ μὲν ἐρωτᾶτε—νομίζοντας δὲ φίλους*, instead of *εἰ δὲ φίλους νομίζετε.* We have here an *argumentum ex absurdo*,—namely, 'what good could they *expect* from persons either their avowed enemies, or at least not their friends? and as to the blame cast on *them* as enemies, it might be retorted with more force on the *aggressors*, the Thebans and Lacedæmonians.' And here the speakers turn the view from the lamented *present* to the honoured *past*,—as a period when the Platæans did Greece such good service at its greatest need, as might well entitle them to its merciful consideration; so that former merits might be held to far outweigh their present demerits.

3. *ἀγαθοὶ γεγενήμεθα*] 'acquitted ourselves well.' *Τῷ δὲ ξυνεπιθέμενοι*, 'attacking him (i. e. the Mede) conjointly with you.' Compare Acts xxiv. 9, *συνεπέθεντο δὲ* (scil. *αὐτῷ*) *οἱ Ἰουδαῖοι*, where see my note.

5. *φόβος περιέστη τὴν Σπάρτην*] This use of *περιΐστημι* is well illustrated by Æschin. p. 73, 17, *διὰ τὸν φόβον τὸν περιστάντα αὐτούς*. Dionys. Hal. Ant. 535, *περιειστήκει τε πάντοθεν Οὐολούσκοις τὸ δεινόν*. Polyb. i. 35, 6, *τοῦ δεινοῦ παντα-χόθεν αὐτοῖς περιστάντος*: and especially Eurip. Sisyph. frag. i. 37, *τοίους δὲ περιέστησεν ἀνθρώποις φόβου Στοίχους*· where, for *φόβου*, I conjecture ought to be read *φόβων*. So in a passage of our author infra vii. 80, we have, *φόβοι καὶ δείματα*.

Εἱλώτων ἀποστάντων] These are not to be considered as genitives absolute, but here Εἱλ. depends on *φόβος* preceding; the sense being, 'fear of or from the Helots.' In *ἀποστάντων* we have a sense

ἡμῶν αὐτῶν ἐξεπέμψαμεν ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν.

LV. *Καὶ τὰ μὲν παλαιὰ καὶ μέγιστα τοιοῦτοι ἠξιώσαμεν εἶναι· πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίας, ὅτε Θηβαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε, καὶ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι, ὡς ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων. 2. ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν οὔτε ἐπάθετε, οὔτε ἐμελλήσατε. 3. εἰ δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν, ὑμῶν κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις, ὅτε ὑμεῖς ἀπωκνεῖτε· καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλόν,—ἄλλως τε καὶ οὓς εὖ παθών τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους, καὶ πολιτείας μετέλαβεν,—ἰέναι δὲ ἐς τὰ παραγγελλόμενα εἰκὸς ἦν προθύμως. 4. ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμάχοις, οὐχ οἱ ἑπόμενοι αἴτιοι, εἴ τι μὴ καλῶς ‡ ἑδρᾶτε, ἀλλ' οἱ ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα.*

prægnans for, 'who revolted and fixed themselves at Ithome.' On the thing itself, see my note on i. 101.

CH. LV. They now proceed to show, that *they* were not the first to break this friendship, but the Lacedæmonians. And they urge that their alliance had been at first formed with Athens by the advice of the Lacedæmonians themselves, to whom they had applied for aid against the aggressions of the Thebans; and that justice and honour alike forbade them subsequently to renounce a connexion self-sought and highly advantageous.

1. At *τὰ παλαιὰ καὶ μέγιστα* supply *κατὰ* and *πράγματα*. Of *τοιοῦτοι ἠξιώσαμεν εἶναι* the sense is, 'such we thought proper to be,' 'such we approved ourselves,' (compare i. 132, 2.) namely, faithful and attached friends. For *δεομένων* Poppo and Goeller think ought to have been written *δεομένους*, comparing another passage of our author, iv. 20, *ἡμῶν γὰρ καὶ ὑμῶν ταὐτὰ λεγόντων, τό γε ἄλλο Ἑλληνικὸν ἴστε ὅτι ὑποδεέστερον ὂν τὰ μέγιστα τιμήσει.* Here, however, there is rather an ellipsis of *ἡμῶν*, to be supplied from *ἡμᾶς*. In short, this idiom comes under that rule laid down in Matth. Gr. Gr. § 563, of the genit. particip. standing alone without any subject, as i. 116, *ἐσαγγελθέντων*, i. 74, *δηλωθέντος*, and viii. 6, *ἀπαγγείλαντος αὐτοῖς*· where supply *Φρύνιος* from *Φρῦνιν* preceding. Compare also vii. 68. The sense, then, is, 'when we entreated [you] for alliance.' See supra i. 32, *ἐπικουρίας δεησομένους*. At *μακρὰν ἀποικούντων* supply *ἡμῶν*, 'far off from us.' The word is *expressed* in Aristot. Pol. ii. *ἀποικεῖν πόρρω τῶν διαφθειρόντων.*

2. *μέντοι*] 'however,' i. e. though enemies. *Οὐδὲν ἐκπρεπέστερον*, 'no very remarkable injury,' 'no such mighty injury.' At *οὔτε ἐμελλήσατε* supply *παθεῖν* from *ἐπάθετε*. See note on vii. 69. From certain verbal coincidences, it is plain that our author had here before him a passage of Herodot. vi. 108.

3. *ἐναντία Θηβαίοις*] On this adverbial use of *ἐναντία*, see note at i. 29. *Ἄλλως—οὓς* stands for *ἄλλως τε καὶ ὅτι αὐτούς*. The words *ἄλλως—μετέλαβεν* are hypoparenthetical, and consequently I have placed lines to indicate this. On the phrase *ἰέναι ἐς τὰ παραγγελλόμενα*, see note on i. 121.

4. *ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμάχοις*] 'as to what [injunctions] either of you enjoin on your allies [to do].' On the construction here, see Matth. Gr. Gr. § 409, 6. *Ἐξηγεῖσθαι* is a conventional term, commonly applied to the giving orders to subject states. For *ἑδρᾶτε*, Poppo, on the authority of a Schol. in Bekker's Anecd., would read *ἑδρᾶτο*. No alteration, however, is necessary, since the same sense is, in effect, contained in the common reading, though less distinctly brought out. What the Platæans mean to do is, to excuse themselves for a line of conduct, wrong though it might be, which they had adopted under the orders of the Athenians. In doing this, they make the proposition common to both parties, by saying *ἑκάτεροι ἐξηγεῖσθε*, and consequently *ἑδρᾶτε* is more suitable than *ἑδρᾶτο*. If, indeed, any alteration were necessary, I should prefer to read, with Reiske, *δρᾶται*. With *τὰ μὴ ὀρθῶς ἔχοντα* compare the expression of Eurip. Archel. frag. 32, *τὰ οὐκ ὀρθῶς πρασσόμενα.*

LVI. Θηβαῖοι δὲ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ τελευταῖον αὐτοὶ ξύνιστε· δι' ἅπερ καὶ τάδε πάσχομεν. 2. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν καταλαμβάνοντας ἐν σπονδαῖς, καὶ προσέτι ἱερομηνίᾳ, ὀρθῶς ἐτιμωρησάμεθα, κατὰ τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμιον ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ ἂν εἰκότως

Ch. LVI. The speakers now resort to recrimination, showing, that as to their disputes with the Thebans, they can turn the accusation on *them*. They themselves had not broken the peace, but the *Thebans*, who had treacherously surprised them, and seized their city, while, as they thought, secure in the faith of treaties.

1. *τὸ δὲ τελευταῖον—πάσχομεν*] Meaning, 'but this last [injury at their hands], through which, too, [as a necessary consequence,] we are suffering these ills, ye yourselves know [what it was].' That such must be the sense, is plain from the context: and in this (which is that assigned in the several Translations of Acacius, Hobbes, and myself) Poppo, though formerly adopting another view, now at length coincides, as does also Goell. The only scruple they make is at the plural in *δι' ἅπερ*, for which Poppo would either read *δι' ὅπερ*, or suppose such a kind of license involved as that supra ch. 38, fin. in *ἄλλο τι ἢ ἐν οἷς ζῶμεν*· though that, on account of the added word *τί*, he thinks less unusual. Yet of these two modes of removing the difficulty, the former only *cuts* the knot, and the latter can scarcely be said to *untie* it. Hence I would rather suppose the plural *ἅπερ* to refer to the plural in *ἄλλα* and *τὸ δὲ τελευταῖον*, the sense, when more fully developed, being, 'Now the Thebans have done us many other injuries, but especially this last; through which injuries we are suffering these things.' Thus the plural in *ἅπερ* was adopted by way of correspondence with *τάδε*: and it cannot be denied that the preceding injuries, as well as the last, had been the cause of what the Platæans were then suffering; for the *preceding* injuries had embittered their minds against the Thebans, and then when the *last* was added, they could no longer refrain from avenging themselves by however atrocious an act. The preceding injuries had tended as much as the last to bring about this catastrophe. A long series of injuries had at length provoked an inoffensive and long-suffering people beyond all endurance, and the last injury was only the *immediate*, but not the real, cause of the outbreak. I am not aware that this mode of removing a formidable difficulty is open to any serious objection: as to the brevity of expression in *τὸ δὲ τελευταῖον αὐτοὶ ξύνιστε*, for *τὸ δὲ τελευταῖον τόδε ὃ αὐτοὶ ξύνιστε*, is such as no attentive reader of Thucydides can stumble at as unprecedented. In short, I doubt not that in writing these words a thought passed through the mind of our author, such at that at Prov. xvii. 14, 'The beginning of strife is as when one letteth out water,' &c.

2. *ἱερομηνίᾳ*] On the exact sense of this word commentators are not agreed; and for want of more complete knowledge of the *subject*, the *force* of the *term* is involved in no little obscurity. It were out of place here to enter into a full discussion of the term in its various uses, primary and secondary. Suffice it to say, that as the word properly signifies 'a holy time of the month,' so it might denote any festal period of the month whatever, consisting of one day, or of more, or, as it sometimes does, of the whole month: to which purpose are the words of the Schol. on Pind. Nem. iii. 2, cited by Goeller, *ἱερομηνίαι λέγονται αἱ ἐν τῷ μηνὶ ἱεραὶ ἡμέραι οἷαι δήποτε θεοῖς ἀνειμέναι*. Now the sense here *may* be, what Haack, Poppo, and others suppose, simply *a feast-day;* the word being derived, they think, not from *μὴν* and *ἱερ.*, but from *μήνη, luna, dies*. But, besides that the above etymology is questionable, considering that the capture took place early in the morning of the *νουμηνία*, so I am of opinion that *ἱερομ.* here denotes, *κατ' ἐξοχήν, the* holy-day of the month, meaning the *first day* of the month, which, we know, was always regarded as sacred to Apollo. Thus (I would observe) the Etym. Mag. defines *ἱερομηνία* by *ἡ ἐν τῷ μηνὶ ἱερὰ ἡμέρα*, and the Greek and Latin Glossaries have *ἱερομηνία, kalendæ*. And so, again, Hemsterh. on Hesych. t. ii. p. 26, quotes the Schol. on Nazianz. Stelit. ii. p. 106, as saying that the Greeks applied the term *ἱερομηνία properly* to *νουμηνία*, the new-moon holyday, but *catachrestice* to any other holyday. The earlier writers, however, almost invariably observe the distinction.

τὸν ἐπιόντα πολέμιον ὅσιον εἶναι ἀμύνεσθαι] 'that it is just and right to repel an invading foe.' This (probably an adage) is just before called *ὁ πᾶσι νόμος καθεστὼς*,

δι' αὐτοὺς βλαπτοίμεθα. 3. εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολεμίῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ ξυμφέρον μᾶλλον θεραπεύοντες. 4. καίτοι εἰ νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε, ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἑτέροις ὑμεῖς ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος, οἵδε μετ' αὐτοῦ ἦσαν. 5. καὶ δίκαιον ἡμῶν τῆς νῦν ἁμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντιθεῖναι τὴν

meaning, 'a rule of action established among all nations.' The same statement, expressed far more strongly, occurs in vii. 68.

καὶ νῦν—βλαπτοίμεθα] 'and [accordingly] we should not justly be ill-used on account of them,' meaning, from our quarrel with them.

3. *εἰ γὰρ—θεραπεύοντες*] This is meant to further develop the sense obscurely implied in *οὐκ εἰκότως*, as to the *injustice* of the treatment they are experiencing. Render, 'For if you take (i. e. measure, interpret) justice by your own immediate advantage and *their* enmity, (meaning, the enmity they bear us,) you will appear to be no true judges of right and justice, but rather seem studious of your own interest.' There is here, as Poppo observes, a transposition of *τε*, as in another passage i. 49, and elsewhere. At *πολεμίῳ* must be supplied *τῷ* from the preceding; *τῷ πολεμ.* thus standing, like *τῷ χρησίμῳ*, in the place of a *noun*. Of the words *εἰ—τὸ δίκαιον λήψεσθε*, the sense is usually explained, 'si judicium faciatis,' 'si decernatis;' which might also imply the carrying it into execution: but proof is wanting of this signification; and hence I am now inclined to think that we have here a peculiar idiom,—peculiar in the same way as *λαμβάνειν πρόσωπον* in Hellenistic Greek, but differing in sense. And as *λαμβάνειν*, like our verb to *take*, means to *take into the mind*, (so in Herodot. iii. 41, we have, *νόῳ λαμβάνειν*,) i. e. to *comprehend, understand*, so it may mean, like *accipere* in Latin, (as in the phrase *in bonam partem accipere*,) 'to put a meaning upon,' to *interpret:* and thus it is used in Plut. Cicer. 13, *τοῦτο πρὸς ἀτιμίαν ὁ δῆμος ἔλαβε*, 'interpreted this into a disgrace.' Thus here the sense is, 'if ye understand or interpret justice according to your immediate advantage;' a sense quite suitable, since, as judges, they were expected to *interpret* law and justice as well as to administer it; but they were called upon to interpret it *impartially*, not according to considerations of gain or loss to themselves, or as actuated by friendship or enmity. Accordingly they are said not to be *true* judges, but represented as *τὸ ξυμφέρον θεραπεύοντες*, ('studying their own advantage,') rather than *θεραπεύοντες τὸ δίκαιον*, which latter phrase occurs also at vi. 79. *Θεραπεύειν* here signifies *inservire*, 'to subserve.' So Xen. Cyr. v. 5, 13, *τὴν ἐμὴν ἡδονὴν θεραπεύω*. Demosth. 662, 8, *θερ. ἐλπίδα πλεονεξίας*.

4. There is now a transition to another line of argument: the mention of the *τὸ χρήσιμον* causes the speakers to anticipate the objection to taking the just course, that 'it would be contrary to their interest to alienate friends so useful to them as the Thebans:' to which the answer is, 'And yet if *they* seem serviceable to you now, much more were *we* then, when you were in greater danger [than you now are].' The next words, *νῦν μὲν — ἦσαν*, are meant to set in a stronger light their former situation, by contrasting it with their present. Here, however, some obscurity exists, arising from extreme brevity; the sense meant to be expressed being, 'For at that time ye were in the greatest danger of subjugation, when the barbarian was bringing the yoke of slavery on all; whereas now ye are the formidable assailants of others;' intimating that they are then *doing* what the barbarians *purposed* to do. In order, however, to avoid offence, the contrast is made only *indirect*, and especially as thereby a circumstance, which would otherwise have been thrown in by-the-by, is made more prominent, and a circumstance of some moment, as tending to lower their enemies the Thebans, and exalt *them*,—'at that time those [fellows] were on his side;' in other words, 'when you were in danger, they were ranged *against* you.'

5. The speakers proceed to put in a plea for mercy and forbearance, on the ground that their former merits and services should be held as a sufficient set-off against any later offence that might be imputed: on which sense of *ἀντιθεῖναι* see note on ii. 85, and compare Dio Cass.

τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω εὑρήσετε, καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι,—ἐπῃνοῦντό τε μᾶλλον οἱ μὴ τὰ ξύμφορα, πρὸς τὴν ἔφοδον, αὐτοῖς ἀσφαλείᾳ πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων τὰ βέλτιστα. 6. ὧν ἡμεῖς γενόμενοι, καὶ τιμηθέντες ἐς τὰ πρῶτα, νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ διαφθαρῶμεν, Ἀθηναίους ἑλόμενοι δικαίως μᾶλλον ἢ ὑμᾶς κερδαλέως. 7. καίτοι χρὴ ταὐτὰ περὶ τῶν αὐτῶν ὁμοίως φαίνεσθαι γιγνώσκοντας, καὶ τὸ ξυμφέρον μὴ

249, 21, *τῆς γὰρ φιλίας τὴν ἀντ. ἀντιθεὶς*, and 617, 86—9, where there is an evident imitation of the present passage. The speakers then proceed to set these former merits in the strongest light, by balancing *μείζω προθυμίαν πρὸς ἐλάσσω ἁμαρτίαν*, i. e. as more than sufficient to outweigh their present demerits, and as being evinced at a period when such was rarely found.

σπάνιον ἦν τῶν Ἑλλήνων — δυνάμει ἀντιτάξασθαι] 'rare was it to oppose valour to the mighty force of Xerxes:' an expression, this, of poetic boldness. The next words are meant to place their own merits in the strongest point of view, and at the same time intimate, by an indirect contrast, the *demerits* of their foes. These, it is added, 'were evinced at a time when those rather claimed commendation who were not contriving [solely] what would most promote their own interest or security, but were disposed to dare, amidst dangers, the noblest deeds.' To advert to the phraseology, one cannot but notice the antithetical cast which prevails throughout; the terms, as Goeller and Poppo remark, being severally opposed one to another—*τὰ ξύμφορα* to *τὰ βέλτιστα*, and *ἀσφαλείᾳ* (which stands for *ἐν ἀσφ.* or *δι' ἀσφαλείας*, i. 17) to *μετὰ κινδύνων*. By *πρὸς τὴν ἔφοδον* understand, 'at the invasion [of the Persians].' For vulg. *αὐτοῖς*, I would read, with Bekker, (in his second edition,) *αὐτοῖς*· the construction being, *πράσσοντες, ἐν ἀσφαλείᾳ, τὰ ξύμφορα αὐτοῖς* (where *πράσσ.* bears the sense *transigere*, 'to mind,' 'attend to,' as i. 141, *τὰ οἰκεῖα πράσσουσι*, and Synes. ap. Steph. Thes. 7920, *πράσσειν τὰ ἑαυτοῦ*). At *μᾶλλον οἱ μὴ* there is an evident allusion to the *Thebans*, who certainly *did* so; and in *ἀσφαλείᾳ* a bitter sarcasm is conveyed; they being, it is meant, rather willing to sleep in a whole skin than *ἀντιτάξασθαι ἀρετὴν τῇ Ξέρξου δυνάμει*, or *τολμᾶν τὰ βέλτιστα*, in which latter expression note the somewhat rare use of *τολμᾶν* for *σὺν τόλμῃ πράττειν*, as in Xen. Hier. v. 1, and often in Plut. Such, too, is the use of the Latin *audeo* and our *dare*.

6. *ὧν ἡμεῖς γενόμενοι*] The speakers now appropriate to themselves a share of that general meed of praise to the deserving. Render, 'of which number although we were, and honoured with the highest rewards, (meaning, that they were most eminently distinguished by merit,) [yet] now we fear that we should, for the very same conduct, come to destruction.' That they had high honours conferred on them, is certain; and that they declined yet higher, is testified by Plutarch, Aristid. 20, 21, besides being highly probable in itself, since true merit is usually accompanied with modesty. Of *ἐπὶ τοῖς αὐτοῖς* the sense is best expressed in the words of Haack, 'propter eandem agendi rationem, quâ honestum utili præferebamus,' Angl. 'on the same principles of action.' The words following are explanatory of the preceding, meaning, 'by having chosen the side of the Athenians out of regard to justice, rather than yours, for our interest.'

7. *καίτοι χρὴ ταὐτὰ περὶ τῶν αὐτῶν ὁμοίως φαίνεσθαι γιγνώσκοντας*] The speakers now proceed to make a remark, which contains no other than the gist of the whole question, in an appeal to the equitable feelings of the Spartans, as serving to show them that the Platæans were, so far from being deserving of blame, now as entitled to praise as before, as having acted on the same principles. Render, 'And yet it is proper to be found holding alike the same sentiments concerning the same actions,' i. e. forming the same estimate of the same conduct, however circumstances not affecting the principles may vary; in other words, 'the same magnanimous preference of honour to interest, which you admired when it was exercised *for* you, should now call forth your respect, when it has operated *against* you.' Such is certainly the meaning intended; though, to avoid giving offence, couched under a *gnome generalis*. *Φαίνεσθαι*

ἄλλο τι νομίσαι, ἢ τῶν ξυμμάχων τοῖς ἀγαθοῖς ὅταν ἀεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς † ἔχωσι καὶ τὸ παραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται. LVII. *Προσκέψασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ ἡμῶν*

here signifies, 'to be apparent;' though when joined, as here, with a participle, (as supra ii. 11, *φαίνεσθαι χρωμένους*, and Xen. Mem. iii. 3, 9, *φαίνομαι εἰδώς*,) it may be expressed by the adverb, *clearly, manifestly*. So we say, 'it is clearly our duty to do so or so.' In the words following, *καὶ τὸ ξυμφέρον*, &c., no little difficulty and obscurity exist, and that partly from extreme brevity, and partly from the meaning being, owing to the above cause, (the endeavour to avoid giving offence,) rather hinted at than directly expressed; and no wonder, since the words contain that which, bluntly and openly brought forward, would reflect so little credit on the Spartans, that it could not but have given umbrage to them. To investigate the exact scope of the words,—as the preceding clause contained an appeal to the better feelings of the Spartans, (their equity and candour,) so this contains one addressed to the *coarser* and more ordinary motives of human action, namely, considerations of interest and advantage,—but then an interest on the *long run*, not that immediate one, by grasping at which men sacrifice their true and lasting interest. These *utilitarians*, the Spartans, were, as usual, thinking of the *utile*, to the neglect of the *honestum: that* the Platæan orators well knew, and accordingly saw that all they could do would be to turn that feeling into a better channel, by suggesting that if interest be made all in all, there is the more reason why it should be such an interest as is true and lasting. The general sense, then, is, I am persuaded, what Dr. Arnold expresses freely as follows: 'that whereas the Lacedæmonians were sacrificing every thing to their present interest, they ought to admit other considerations; and while they took care of their present advantage, they should not neglect those eternal principles of honour and gratitude which were in the long run the true interest of every body.' The question, however, is, What is the *exact* sense of the words? Arnold makes it to be as follows: 'And we should hold it as our real interest to retain an ever enduring sense of the services of brave and faithful allies, while we take care of whatever our immediate advantage may seem to call for.' This, however, is surely too paraphrastic a rendering, and, as Poppo observes, would require the Greek to stand thus: *καὶ τὸ ξυμφέρον μὴ ἄλλο τι νομίσαι, ἢ τῶν ξυμμάχων τοῖς ἀγαθοῖς ἀεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς ἔχειν, ὅτ' ἂν τὸ παρ. που ἡμῖν ὠφέλιμον καθιστῆται*. I agree with Poppo, that there are only two ways by which we can meet the difficulty,—namely, first, with Heilm., to read *ἔχουσι*, dat. plur. partic., for verb *ἔχωσι*, in the following sense: 'Oportet utilitatem nihil aliud esse existimare, quam si a nobis firmam gratiam virtutis bonis sociis habentibus etiam præsentia ex usu nostro constituantur,' i. e. quam si præsentia ita ex usu nostro constituantur, ut simul bonis sociis gratiam habeamus. If this be not admitted, we must suppose, with Portus and Dukas, that there is here a negligence of phrase and confusion of persons, and withal the omission of some particle after the second *καί*. The sense will then stand thus: 'quam quum sociis, qui strenuè se gesserunt, semper certam fortitudinis gratiam rependimus, et simul [*ἐν τῷ αὐτῷ*] præsentia negotia ex usu nostro constituimus.' No good reason, however, can be given why *ἔχωμεν* should not have been written; and, upon the whole, this involves a harshness greater than the former. No necessity is there to supply any preposition (as *ἡμᾶς* or *ὑμᾶς*) at *χρὴ*, and the *ἡμῖν* suffices for the whole of the second clause. As to *ὑμῖν*, for *ἡμῖν*, found in many of the best MSS., and received into the text by Bekker in his last edition, it cannot, on any mode of interpretation, be defended, since it would at once destroy the delicacy by which here a general sentiment stands for a particular one. To read *ὑμῖν* would confound the general sentiment with its particular *application*, in the present case a *κοίνωσις*.

CH. LVII. There is in this chapter another appeal to the motives of interest, and that by the consideration 'how much they must suffer in their credit by abandoning to the enmity of the Thebans ancient and faithful allies, who once showed a zeal, even beyond their power, in their cause and the cause of Greece.'

1. *προσκέψασθέ τε*] 'mind, too, that,' lit. 'consider beforehand,' namely, before it be too late. *Τοῖς πολλοῖς τῶν Ἑλ-*

γνώσεσθε μὴ τὰ εἰκότα, (οὐ γὰρ ἀφανῆ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὐδ' ἡμῶν μεμπτῶν,) ὁρᾶτε ὅπως μὴ οὐκ ἀποδέξωνται ἀνδρῶν ἀγαθῶν πέρι, αὐτοὺς ἀμείνους ὄντας, ἀπρεπές τι ἐπιγνῶναι, οὐδὲ πρὸς ἱεροῖς τοῖς κοινοῖς σκῦλα ἀπὸ ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος ἀνατεθῆναι. 2. δεινὸν δὲ δόξει εἶναι Πλάταιαν Λακεδαιμονίους πορθῆσαι· καὶ τοὺς μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι' ἀρετὴν τὴν πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ πανοικησίᾳ διὰ Θηβαίους ἐξαλεῖψαι. 3. ἐς τοῦτο γὰρ δὴ ξυμφορᾶς προκεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων

λήνων, 'by most of the Greeks,' meaning, the Lacedæmonian confederacy. This compliment (paid to conciliate favour) was, however cautiously guarded in its expressions, in effect little merited, since it does not appear that the Lacedæmonians ever cared for justice and probity, when they crossed their own interest: and so it is truly said of them, v. 105, *ἐπιφανέστατα ὧν ἴσμεν — τὰ ξυμφέροντα δίκαια*. In *μὴ τὰ εἰκότα* we have a *cautious* expression for *τὰ ἀπεικότα*. In *ἐπαινούμενοι—μεμπτῶν* there is a brief form of expression for *ὡς ἐπαιν. δὲ ὑμεῖς περὶ ἡμῶν οὐδὲ μεμπτῶν*, where *οὐδὲ* stands for *οὐ*, or rather may be considered as a stronger expression, though properly only suitable to nominatives, thus: *ὑμεῖς μέν ἐστε ἐπαινούμενοι, οὐδὲ δὲ ἡμεῖς μεμπτ.* At *αὐτοὺς ἀμείνους ὄντας* there is another *captatio benevolentiæ*. At *οὐδὲ* repeat *ἀποδέξωνται, neve improbent*. By *ἱεροῖς τοῖς κοινοῖς* is meant, Dukas thinks, the temple at Delphi. See v. 18.

2. *δεινὸν δὲ—ἐξαλεῖψαι*] Render, 'atrocious will it seem for Lacedæmonians to destroy Platæa: yea, that, on the one hand, your fathers should have inscribed the city, for its valour, on the tripod at Delphi; while, on the other, *you* should have expunged it, root and branch, from the general family of Greece.' In *ἐξαλεῖψαι* there is a metaphor taken from effacing characters traced on a writing-board or parchment; the proper sense being, to *wipe out* characters traced on a waxen tablet. So Xen. Hist. ii. 3, 20, *Θηραμένην ἐξαλείψω ἐκ τοῦ καταλόγου*. Aristoph. Pax, 1181, *τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἐξαλείφοντες*: a similar antithesis, this, to the present; *ἐξαλεῖψαι* here corresponding to *ἀναγράψαι* just before. So Revel. iii. 5, *ἐξαλείφειν τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς*. Eurip. Pel. frag. 4, *ὃν γ' ἐξαλείφει ῥᾷον, ἢ γράφει, Θεός*. See also Æschyl. Choëph. 500. Imitated from the present is a similar elegance in Aristid. ii. 857, *ἐξαλεῖψαι Λακεδαιμονίους ἐκ τῆς Ἑλλάδος*. And so we say, 'to expunge a nation from the map of Europe.'

Nothing, indeed, is more remarkable than the extremely antithetic character of this sentence, in which the *chief* point turns on *τοὺς πατέρας—ὑμᾶς, ἀναγράψαι*, and *ἐξαλεῖψαι*: though there is *another* also, turning on *Λακεδαιμονίους* and *Θηβαίους*, where, however, the principal point to be attended to is not so much *Λακεδαιμονίους* and *Θηβαίους* as the sense which would commonly be supposed there contained; q. d. 'what an enormity this, that *Lacedæmonians*, the perpetual assertors of the liberty of Greece, should sacrifice that city whose glory it was to have supported that liberty, at its greatest need, in order to gratify *Thebans*, whose eternal disgrace it would be to have *betrayed* Greece at its utmost need!' Arnold here very properly notices the emphasis which exists; referring, for examples, to i. 69. iv. 85, 86. But when he confines this idiom to names of nations *without* the art., and yet explains *Λακεδαιμονίους* to mean, 'you who are Lacedæmonians,' he says what would rather involve the contrary: but, in truth, the art. were here out of place, since there is here an ellipsis of *ὄντας*. The term *πανοικησία* is adapted, not to the metaphor in *ἐξαλ.*, but to the *thing* signified in *τοῦ Ἑλληνικοῦ*, scil. *ἔθνους*, the nation at large being considered as all one family. And so in Ephes. iii. 15, we have, *πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς*.

3. *ἐς τοῦτο—ἠσσώμεθα*] From *argument* the speakers now make a transition to *pathos*, appealing to the feelings of the auditors by a representation of the wrongs suffered by persons who, having been well nigh ruined in the cause of Grecian freedom, are now brought to the very verge of destruction, and are held as base in comparison with the *Thebans*, the betrayers of its liberties. *Ἐς τοῦτο ξυμφορᾶς προκεχωρήκαμεν*, 'for to this pitch of misfortune have we advanced.' See note at i. 49, and iv. 69. For vulg. *ἀπολλύμεθα*, I have, with Haack, Bekker, Goeller, and Poppo, edited *ἀπωλλ.*, from the Cod. Cass. Aug. 2 man., and Clarend., because a *past* time is here absolutely required by the antithesis, and consequently the supposition of a present tense in a past *sense* cannot here be admitted. The sense intended is not, what Arnold and Bernhardy assign, 'who were going to be ruined, had the Medes been victorious;' for, as Poppo observes, this omission of *ἂν* cannot be supposed there, where a great *ambiguity* would thus be occasioned; and moreover this sense is forbidden by history itself. Again, the sense assigned by Portus, Hobbes, Smith, and Heilm., 'qui periissemus, si Medi vicissent,' would require a double *ἄν*, and is by no means suitable; for surely any other city would have been destroyed, had the Medes conquered. Hence best is it to render, with Poppo, 'qui, quum Medi vicissent, periimus,' or, with Dukas and Goeller, 'qui, quum Medi terrâ nostrâ potiti essent, periimus.' Yet not sufficiently authorised is this addition of *τῆς χώρας*. All that the term *κρατησάντων* can signify is, 'when they were victorious,' 'had the upper-hand,' as in Hom. Il. xxi. 315, *ὃς δὴ νῦν κρατέει*, and often elsewhere. Whether, indeed, *periimus* be a right rendering, may be questioned. That sense would rather require *ἀπωλόμεθα*, which is, indeed, the word used in a certain saying of Themist. recorded in Plut. Them. 29, *ἀπωλόμεθ' ἂν, εἰ μὴ ἀπωλόμεθα*. But surely such an hyperbole, however suitable to a witty *bon mot*, would here be any thing but in place. Moreover, sufficiently good is the sense yielded by the imperf., 'we were being ruined,' i. e. were on the point of being ruined: a sense also justified by *facts*; for it is well known, that after their city had been destroyed, and they had been compelled to take refuge in Peloponnesus, the Platæans were on the *brink* of ruin, from which they were alone rescued by the event of the battle of Platæa. If this be not admitted as a satisfactory statement, we may render *ἀπωλλ.* 'were ruined,' taking the term as a popular hyperbole to denote great distress, as in Exod. x. 7, *ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν Αἴγυπτος;*

Of *ἐν ὑμῖν—Θηβαίων ἠσσώμεθα* the sense is, as Poppo expresses it, 'vobis judicibus (*ἐν ὑμῖν δικασταῖς*, ch. 53) a Thebanis superamur,' i. e. Thebanis viliores sumus, postponimur.

δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν] 'we have undergone two trials the greatest:' by *ἀγ.* being meant, such difficulties and distresses as are in the highest degree *trying* to bear, such as starvation, on the one hand, or to be tried for one's life, on the other. I have here followed Poppo, Bekker, and Goeller, in ejecting *δίκῃ*, which, according to the common reading, has place after *θανάτου*. It is true that the examples of the phrase *κρίνεσθαι θανάτου*, adduced by Dukas and Stephens, are all from the later writers; and hence we might suppose *θανάτου δίκῃ κρίνεσθαι* to be the *complete*, for this the elliptical, phrase, and accordingly the more likely to have been used by the early, as *θανάτου κρίν.* is by the later writers. Yet since I find *κρίνεσθαι θανάτου* occurring in Xen. Cyr. i. 2, 14, and employed by Demosth., I think there is sufficient reason to suppose its use to have existed in the time of our author. Certain it is that internal evidence (which, in a case like this, overbalances external testimony) is quite in favour of *θανάτου κρίνεσθαι*, the word *δίκῃ* being more likely to have been foisted in from the Scholiasts, than omitted by the copyists.

4. *καὶ περιεώσμεθα — ἀτιμώρητοι*] A most touching appeal to the feelings. Render, 'Yea, we are spurned by all,—we Platæans who evinced a zeal beyond our strength towards the Greeks,—deserted [are we] and unaided.' The term *περιωθεῖσθαι* signifies literally 'to be shoved and pushed about,' as mean insignificant persons who stand in the way of others: and such is its use in Dionys. Hal. Ant. 437, and Appian, ii. 65 & 68. Most frequently, however, as in Demosth. 570, 17, it bears the figurative sense 'to be spurned, or contemned,' to suffer repulse, as persons deserving of no attention, and whose requests it is not worth while to grant. So Aristot. Pol. v. 6, *γίνονται αἱ στάσεις ἐκ τοῦ περιωθεῖσθαι ἑτέρους ὑφ' ἑτέρων κατὰ γάμους ἢ δίκας*. In this sense, too, the word occurs infra ch. 67, *μὴ περιωσθῶμεν ἐν ὑμῖν*, i. e. 'suffer repulse *apud vos*, at your hands.' Here it might

ἀπωλλύμεθα, καὶ νῦν ἐν ὑμῖν, τοῖς πρὶν φιλτάτοις, Θηβαίων ἠσσώμεθα· καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν, τότε μέν, τὴν πόλιν εἰ μὴ παρέδομεν, λιμῷ διαφθαρῆναι, νῦν δέ, θανάτου κρίνεσθαι. 4. καὶ περιεώσμεθα ἐκ πάντων Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι

ἐς τοὺς Ἕλληνας, ἔρημοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων ὠφελεῖ οὐδείς, ὑμεῖς τε, ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς, ἐδείμεν μὴ οὐ βέβαιοι ἦτε. LVIII. Καίτοι ἀξιοῦμέν γε, καὶ θεῶν ἕνεκα τῶν ξυμμαχικῶν ποτε γενομένων, καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἕλληνας, † καμφθῆναι ὑμᾶς, καὶ μεταγνῶναι εἴ τι ὑπὸ Θηβαίων ἐπείσθητε· τήν τε δωρεὰν ἀνταπαιτῆσαι αὐτούς, μὴ κτείνειν οὓς μὴ

mean 'to be spurned or contemned,' if it stood by itself; but as taken with ἔρημοι and ἀτιμώρητοι, with which it is closely connected in construction, it must bear the sense, 'we suffer repulse at the hands of all,' which may involve, by implication, the sense 'spreti et auxilii fraudati,' (and so, it may be observed, Budæus explains in the passage at ch. 67 by 'ne repulsam feramus, a vobis spreti et auxilii fraudati,') but this it is not necessary to suppose, since the idea in question is, in effect, expressed by the words ἔρημοι καὶ ἀτιμώρητοι, 'deserted and unaided,' or rather 'unavenged,' *inulti*. And so Steph. in Thes. explains by '*nemine* injuriam nobis factam ulciscente,' which, as being the *stronger* sense, is therefore to be preferred.

ὠφελεῖ] *opem fert*, scil. ἡμῖν. So at v. 23, we have ὠφ. Ἀθηναίοις. Most affecting are the words which follow, ὑμεῖς τε, ὦ Λακεδαιμόνιοι—ἦτε, and that from the increased agitation they discover. Render, 'And ye Lacedæmonians, our only hope—we fear that ye should prove not to be relied on;' similar to what is said infra v. 43, οὐ βεβαίους φάσκων εἶναι. Here we see the opposite passions of hope and despair most feelingly depicted, as each contending for the mastery, and striving which should prevail.

Ch. LVIII. 1, 2. In this passage the pathos increases; the speakers now having recourse to earnest entreaties, urged by all those considerations which have any power over the human mind, as religion, humanity, and a remembrance of the vicissitudes of human affairs.

1. καίτοι] for καὶ μήν, *atqui*. Render, 'But yet we, at least, entreat, for the sake of the gods who were once invoked by us in common alliance, and of the valour we evinced for the Greeks,—that you would be dissuaded and change your purpose as to any thing you may have been persuaded to by the Thebans.' With καμφθῆναι here compare Æschyl. Prom. 1031, Γνάμψει γὰρ οὐδὲν τῶνδέ μ', ὥστε καὶ φράσαι, where the Schol. explains by ἐπικλάσει, 'prevail upon.' And so infra ch. 59, we have, ἐπικλασθῆναι τῇ γνώμῃ. Very properly have Poppo, Bekker, and Goeller here recalled καμφθ. instead of γναμφ., which had been brought into the text by Wasse and Dukas on very insufficient authority; for it is not clear that any *one* MS. has γναμφ. Yet three good MSS. have κναμφ., which was probably the original spelling of the word, afterwards softened to γναμφ., and then to καμφθ. Γνάμπτω is a word not unfrequent in the early poets, chiefly the heroic ones; though it is occasionally also found in the prose writers, (yet only of a later date than our author,) and as the three MSS. above mentioned have κναμφ., it is difficult to imagine what could have induced the scribes to substitute for a common an uncommon form; and especially taking into consideration the partiality of our author for the old and harsh forms of words, (some of which have been altered into the ordinary ones,) not improbable is it that he here wrote κναμφθῆναι. I have here followed Bekk. and Goell. in removing the comma after μεταγνῶναι, because εἴ τι here, as often, stands for ὅτι. Of this syntax with the accus. examples are found supra ch. 42, μεταγνῶναι τὰ δεδογμένα, infra vi. 17, μ. τὸν πλοῦν, and Eurip. Med. 64, μεταγνὼν καὶ τὰ πρόσθ' εἰρημένα, and Iph. Aul. 1425, μετ. τάδε.

In the next words, τήν τε δωρεὰν—πρέπει, there is a *refined* turn of expression, which has been but imperfectly comprehended by interpreters. Render, 'And to ask back of them [in return for benefits received] this favour, not to destroy (i. e. that you should not put to death) those whom it would be unbecoming in you [to destroy].' At ἀνταπαιτῆσαι Haack very properly supplies ὑμᾶς from the preceding. The word is one somewhat rare; though ἀνταποδίδωμι is frequent. Of δωρεὰ in this sense, to denote *favour*, examples occur in Demosth. c. Mid. ἐν χάριτος μέρει καὶ δωρεᾶς παρεῖχον, and 1381, ἵνα σώζηται ἡ δωρεὰ τοῖς ἐπιγιγνομένοις. And so Hom. Il. iii. 54, δῶρ' Ἀφροδίτης. Pind. Ol. i. 120, δῶρα Κύπριδος. Æschyl. P. V. 346, αὐχῶ τήνδε δωρεὰν ἐμοὶ Δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων. Moreover, Hesych. explains δωρεὰς by χάριτας, and Suid. δωρεὰ by δόσις ἀναπόδοτος, where, for ἀναπόδοτος, read ἀνταπ. Indeed by the term δωρεὰ it is usually implied, that the favour is one in return for some benefit conferred: and thus Plato, p. 414, defines δωρεὰ by ἀλλαγὴ χάριτος, what in Aristot. Eth. iv. 2, is called ἀντιδωρεά: the *opposite* to which is, ἡ δωρεὰ ἐν χάριτι, 'the gift *by grace*, or gift of grace, *gratuitous gift*,' spoken of by St. Paul, Rom. v. 14, where, for ἐν χάριτι, the idiom of classical Greek would have required χάριτος, as in Plato, p. 844, διττὰς ἡμῖν δωρεὰς ἡ Θεὸς ἔχει (for παρέχει) χάριτος αὖτη. Such is the use of our word *boon* in a passage of Shakspeare: 'Vouchsafe me, for my *meed*, but one fair look; A smaller *boon* I cannot beg.' Commentators are not agreed whether at κτείνειν we should understand αὐτούς, or ὑμᾶς. The former mode is adopted by Portus, Dukas, Goeller, and Arnold: the latter view, first propounded by myself in my smaller edition, has been since adopted by Poppo; and thus the sense that would seem required by the ὑμῖν following is, 'that you should not be compelled to kill those whom it may be unbecoming in you to destroy:' a sense, this, sufficiently good, but perhaps not weighty enough for the occasion. Moreover, as κομίσασθαι, just after, must be referred to the Thebans, so it would be harsh to suppose any other subject to the verb κτείνειν. The sense will thus be, 'that they kill not (be the means of killing) those whom it would be unbecoming in you to destroy.'

σώφρονά τε ἀντὶ αἰσχρᾶς κομίσασθαι χάριν] 'and to receive (i. e. be content to receive) an *honourable*, not a base, return of kindness.' Of this rare use of σώφρων as applied to *things*, two examples are found, in Aristoph. Av. 1433, ἔργα σώφρονα, and Plato, p. 728, σωφρονέστατα, scil. ἔργα. Thus it is equivalent to Lat. *honestum*, as opposed to *turpe*, (so in Nepos, Præf. we have, 'honesta atque turpia,') in which case there is an implied notion of what is just and equitable, sometimes *expressed*, as in Cic. pro Rosc. 2, 'si vobis æqua et honesta postulatio;' and in Plato, p. 936, χρείαν μὴ σώφρονα. Finally, in Demosth. and Dionys. Hal. we have the phrase δικαίαν χάριν ἀποδιδόναι, and that the ideas of *honestum* and δίκαιον are common, is certain. So in a passage of St. Paul, Phil. iv. 8, we have, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ (*honesta*), ὅσα δίκαια.

The next words, καὶ μὴ ἡδονὴν δόντας—ἀντιλαβεῖν, have no connexion with those immediately preceding, but depend on ἀξιοῦμεν ὑμᾶς, the sense being, 'we beg of you not, by giving pleasure to others, yourselves to receive disgrace in return.' The same construction is found ch. 44, οὐκ ἀξιῶ ὑμᾶς—ἀπώσασθαι. By κακίαν is to be understood *vitiosam famam*; this latter idea being implied in ἀντιλαβεῖν, in which there is a *forensic* allusion, well traced by Schoemann, who renders, '*malitiæ famam* vicissim accipere hominum judicio:' though I would observe, that the term κακία has here rather the general sense *vice*, or criminality, as opposed to *virtue*; a sense of frequent occurrence in Aristotle and other of the philosophical writers. Thus what the Platæans earnestly entreat of the Lacedæmonians is, that they would not be made *tools* in the hands of the Thebans; so that, while gratifying the desires of others, they should not themselves suffer the evils at the price at which they must be purchased.

The next words, βραχὺ γὰρ—ἀφανίσαι, are not to be referred to those immediately preceding, but the γὰρ has reference to what went *before*, and is meant to suggest *why* they should relent, and not be hurried into that which, though it might be a temporary gratification to the Thebans and themselves, would entail a lasting misery in the disgrace of such a deed; q. d. 'For to destroy our bodies, is a thing soon done; but to make away with the disgrace of the deed, will be a work of labour and time.'

The words following, οὐκ ἐχθροὺς γὰρ—πολεμήσαντας, are suspended on the word δύσκλειαν: q. d. 'Ay, *disgrace*,—for you will, unjustly, take vengeance on those who are not enemies, but well-wishers; and who were at war with you only by constraint.'

2. Now commences what Poppo calls the μέρος παραινετικὸν καὶ ἐντρεπτικὸν of the speech, extending to the end of the second section of ch. 59. The μέρος παραινετικὸν extends to the end of this chapter; but the first portion is hortatory only by *implication*: in short, it is chiefly occupied in urging these strong claims on the

ὑμῖν πρέπει, σώφρονά τε ἀντὶ αἰσχρᾶς κομίσασθαι χάριν· καὶ μὴ, ἡδονὴν δόντας ἄλλοις, κακίαν αὐτοὺς ἀντιλαβεῖν· βραχὺ γὰρ τὸ τὰ ἡμέτερα σώματα διαφθεῖραι, ἐπίπονον δὲ τὴν δύσκλειαν αὐτοῦ ἀφανίσαι· οὐκ ἐχθροὺς γὰρ ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὔνους, κατ' ἀνάγκην πολεμήσαντας. 2. ὥστε καὶ τῶν σωμάτων ἄδειαν ποιοῦντες

ὅσια ἂν δικάζοιτε καὶ προνοοῦντες, ὅτι ἑκόντας τε ἐλάβετε καὶ χεῖρας προϊσχομένους, (ὁ δὲ νόμος τοῖς Ἕλλησι μὴ κτείνειν τούτους,) ἔτι δὲ καὶ εὐεργέτας γεγενημένους διὰ παντός. 3. ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς, ἀποθανόντας ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις, ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου

clemency of their foes, inasmuch as they had been enemies by constraint, and had heretofore all along deserved well of them, that they had been bound in friendship by the closest ties: in touching on which last point, there is conveyed a strong appeal to the *feelings* of the Lacedæmonians, on the score of their *ancestors;* a topic which, to the ancients, from their warm attachment to the memory of their forefathers, was usually very effective.

ὥστε καὶ—δικάζοιτε] This has reference to the expression used in the preceding section, *κατ' ἀνάγκην*, the sense being, 'so that you would alone judge rightly and justly, by granting a freedom from all bodily harm.' In the phrase *ἄδειαν ποιεῖν*, 'to grant security from punishment,' we have a forensic form, answering to *ἄδειαν παρέχειν, δοῦναι*, &c., which are found in the orators, and sometimes in the historians. See Boeckh, Staatsh. ii. p. 174. Thus the term is conjoined with *ἀμνηστίᾳ* in Hdian. v. 4, 18: and at vi. 60, 3, we have the expression *ἄδειαν ποιήσασθαι*. In the phrase following, *ὅσια δικάζειν*, (with which compare *ὅσια ποιεῖν* supra i. 71, 7.) the term *ὅσιος* bears the united sense of *jus* and *fas*.

καὶ προνοοῦντες] This is rendered, 'especially considering:' but, besides that *καὶ* can scarcely here bear the sense *præsertim*, no good authority exists for *προνοεῖν* in the sense *cogitare, considerare*. As to the doubt here expressed by Poppo, 'nescio an, suppleto *ἡμῶν*, rectius convertamus, *et nobis* prospicientes propterea quod,'—that is quite ungrounded; the words *καὶ προνοοῦντες* being meant to further unfold and complete the idea in *ἄδειαν ποιοῦντες*. Render, 'providing for our own safety [against the attacks of the Thebans];' where *ἡμῶν* may very well be supplied, from its being implied in *τῶν σωμάτων*, which stands for *ἡμῶν*. This sense of *προνοέω*, as used with a gen. of person, is of frequent occurrence in Xen., and is sometimes found in other of the best writers. The *ὅτι* after *προνοοῦντες* bears the sense *because*. I have pointed accordingly. Of *ἑκόντας* the sense is, 'voluntarily surrendering ourselves.' The words following, *καὶ χεῖρας προϊσχομένους*, 'holding out our hands,' serve to complete the idea, and are highly graphic. Of this phrase another example occurs at ch. 66, and *χεῖρας προέχεσθαι* is found in Dionys. Hal. i. 58, and *προΐσχ.* frequently in Dio Cass. So also in Cæs. de Bello Gall. vii. 50, we have, 'dextris exsertis.' The hands thus held out were of course without arms: and so in Livy, xxviii. 3, we have, 'dextras *nudas* ostentantes.' That the custom of the Greeks was to spare an enemy who surrendered himself, and by asking quarter became a suppliant, is well known.

3. What is said in this section is brought forward suspended on a *γὰρ*, serving to supply a reason why they should *προνοεῖν αὐτῶν*, i. e. act with especial reference to them as *εὐεργέτας*, § 2. That they had been such, was attested by the very tombs of their forefathers, who had fallen and were buried in the territory of the Platæans, their companions in arms, and coadjutors in conquering the liberties of Greece: an argument, this, strengthened by adducing the *fact*, that, as a proof of the close friendship of the two nations, the tombs of their Spartan ancestors were regularly honoured with all due honour. Hence it is argued, that consistency requires from Spartans a very different course to that which they are now adopting: in handling which argument, the speakers make the appeal almost *graphic;* and the tombs are in a manner represented as present, by the simple words *ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας*· q. d. 'You will not judge rightly, if you do *not* shield us from danger and secure our personal safety; for cast your eyes [there] upon the sepulchres of,' &c.: with which highly pathetic appeal compare a similar one in Isocr. Platæic. p. 534. From Strabo, p. 598, it appears that the tombs in question still remained in his time.

ἐτιμῶμεν κατὰ ἔτος—νομίμοις] Of the whole mode of this annual *parentatio*, a full description is given in Plut. Aristid. 21, and Justin, ix. 7, 11. See also Wachsm. Ant. Gr. ii. 2, p. 126. With respect to the *ἐσθήμασι*, neither Plutarch makes any mention of them, but only of the *ἐναγίσματα*, (libations of wine, milk, &c.) nor is there any distinct mention of it in any

ὡραῖα, πάντων ἀπαρχὰς ἐπιφέροντες, εὔνοι μὲν ἐκ φιλίας χώρας, ξύμμαχοι δὲ ὁμαίχμοις ποτὲ γενομένοις· ὧν ὑμεῖς τοὐναντίον ἂν δράσαιτε, μὴ ὀρθῶς γνόντες. 4. σκέψασθε δέ· Παυσανίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλίᾳ τιθέναι καὶ παρ' ἀνδράσι τοιούτοις· ὑμεῖς δὲ, εἰ κτενεῖτε ἡμᾶς καὶ χώραν τὴν Πλαταϊδα Θηβαΐδα ποιήσετε, τί ἄλλο ἢ ἐν πολεμίᾳ τε καὶ παρὰ τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους καὶ ξυγγενεῖς, ἀτίμους γερῶν ὧν νῦν ἴσχουσι, καταλείψετε; πρὸς δὲ, καὶ γῆν ἐν ᾗ ἠλευθερώθησαν οἱ Ἕλληνες δουλώσετε; ἱερά τε θεῶν, οἷς εὐξάμενοι Μήδων ἐκράτησαν, ἐρημοῦτε; καὶ θυσίας τὰς πατρίους τῶν ‡ ἐσαμένων καὶ κτισάντων

of the several authorities adduced by the commentators. It is not clear what use the *ointments* were put to. It is hardly to be supposed that they were *burnt;* that being a custom rather in use at the *funeral*, and not at the annual commemoration. Arnold supposes 'the clothing in question to have been offered in the same superstitious feeling which prompted offerings of meat and drink; as though the dead were cold in their disembodied state, and still required those reliefs to the necessities of human nature which they had needed when alive.' Yet thus we must suppose the clothing to have been *burnt;* for, as Arnold shows from Herodot. v. 92, 'the clothing so offered was not thought to be serviceable to the departed unless it were burnt.' No proof, however, exists that they *were* offered as if serviceable to the dead. It is sufficient to suppose that they were, together with the meats and drinks, offered, like the *στεφανώματα, honoris causâ*, as a mark of respect; similarly as in the case of Electra offering up her zone at her father's grave, Soph. El. 455.

Among the *νόμιμα* was probably that mentioned by Plutarch, of sacrificing a bull, and inviting the dead to the feast.

ὅσα τε ἡ γῆ—ἐπιφέροντες] By the *ὡραῖα* understand, 'the fruit that came to maturity' *ἐν τῇ ὥρᾳ τοῦ ἔτους*: on which Dukas refers to Græv. on Hesiod, Op. 31, and Meibom. on Diog. Laërt. 1152. Of the thing itself, illustrations exist in Stob. Serm. p. 290, 48, *χρὴ δὲ καὶ τῶν τελευτώντων ἕκαστον τιμᾶν τῇ τῶν κατ' ἔτος ὡραίων ἐπιφορᾷ*. Ælian, V. H. i. 31, *τυρὸν προσφέρουσα, καὶ τρωκτὰ ὡραῖα, καὶ τὰς ἄλλας ἀπαρχὰς τῶν ὡραίων*. Liban. Or. 508, A, *οἱ μὲν γὰρ ἄλλοι τοῖς ἀποθανοῦσιν ἀπαρχὰς τῶν ὡραίων ἐπιφέρουσιν*.

εὔνοι—γενομένοις] Meaning, 'as well-wishers [offering first-fruits] from a friendly country, and allies to those who were our companions in arms.' *Μὴ ὀρθῶς γνόντες*, 'by not making a right decision.' So *δικάζοιτε*, a little before.

4. What is said in this section is meant to show the inconsistency in every way which would result from the conduct they deprecate,—they would undo what their fathers had done. With the passage Poppo compares Isocr. Paneg. § 60, 61. *Ἔθαπτεν αὐτοὺς*, 'buried them [here].' By *τοιούτοις* understand *φιλίοις*. *Τοῖς αὐθένταις*, 'their murderers;' for the Thebans were on the side of the Persians. In this sense the word occurs not unfrequently in the Tragedians. On the idiom in *ἀτίμους γερῶν* see Matth. Gr. Gr. § 339. They would be deprived of these honorary observances, because there would be none left to make the offerings; for the Thebans could not participate in that feeling.

θυσίας τὰς πατρίους] Meaning, as Goell. points out, 'sacra quæ instituerant patres eorum, qui loquuntur, et Spartanorum, ad quos loquuntur. Quæ si cum terra Platæensium in Thebanos conferent, primis conditionibus eripient.' For vulg. *ἐσσαμένων*, retained by Bekker, Poppo and Goeller edit *εἰσαμ.*, while Haack and Arnold prefer *ἐσαμ.* The common reading cannot be defended, as being quite a poetical form. As to *εἰσαμ.*, it is Ionic, and for it there is only the authority of *one* MS.; while *ἐσαμ.* has that of three of the best, and is preferable from its pure Attic prose form, which comes from the original future *ἔσω*, whence the participle *ἔσας*, used several times in Homer; whence *ἐσάμην* and *ἐσάμενος*. Finally, it remains to determine what the term is to be referred to. The translators and Abresch refer it to *ἱερά*, while Gottleb. and Poppo refer it *also* to *θυσίας*, but wrongly. *Ἕω* is never used in such a figurative sense. Strange is it that the commentators should

ἀφαιρήσεσθε; LIX. Οὐ πρὸς τῆς ὑμετέρας δόξης, ὦ Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους ἁμαρτάνειν, οὔτε ἡμᾶς τοὺς εὐεργέτας, ἀλλοτρίας ἕνεκα ἔχθρας, μὴ αὐτοὺς ἀδικηθέντας, διαφθεῖραι· φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ, οἵκτῳ σώφρονι λαβόντας, μὴ ὧν πεισόμεθα μόνον δεινότητα κατανοοῦντας, ἀλλ' οἷοί τε ἂν ὄντες πάθοιμεν, καὶ ὡς ἀστάθμητον

not have seen that the two *participles* ἐσαμένων and κτισάντων are meant to be applied to the two *nouns* just before occurring, and to each in the same order,—ἐσαμ. to ἱερὰ, (accordingly the term is *mostly* used of erecting a building; as, for instance, in Herodot. i. 66, ἱερὸν εἰσάμενος. Plut. Them. p. 22. Ap. Rhod. i. 967.) and κτισάντων to θυσίας: for κτίζειν sometimes, though ἕω never, bears the figurative sense *instituere*, as said of establishing any observance. So Pind. Pyth. v. 119, κτίσῃ ἑορτὴν, 'establish a festivity,' and Ol. vii. 75, ἑκτίσατο ἀγῶνα. Phalar. Epist. κτίζειν τέχνην. Cic. *condere jura*. And so Hesych. explains κτίσαι by ἄρξασθαι. The same sense, withdrawing the figure, is expressed in Plato, 642, θυσίας τελετῶς συμμίκτους κατεστήσαντο: while at p. 113 we have the *figurative* sense conveyed, though by the use of another word; ἱερὰ θυσίας τε αὐτοῖς κατασκευάζοντες: where the verb is to be taken both in the proper and the metaphorical sense,—namely, 'founding temples and establishing sacrifices.' And so Xen. Anab. v. 3, 9, θυσίαν ἐποίει τῷ θεῷ. Of the term πατρίους the sense is well expressed by our word *ancestral*.

Ch. LIX. In sections 1 and 2 of this chapter the matter is first ἐντρεπτικὸν, and then ἐπικλαστικὸν and ἐπισκηπτικόν.

1. οὐ πρὸς τῆς ὑμετέρας, &c.] Meaning, that they ought to be ashamed to think of such a course as that which they now meditate. Render, 'Not for your glory, Lacedæmonians, are these things.' This phrase πρός τινος εἶναι, like the Lat. *esse pro aliquo*, signifies 'to be for the advantage of any one:' and examples of it may be seen in Matth. Gr. Gr. § 590. One may remark here the *meiosis*, which serves to soften the censure conveyed, as in a passage of St. Paul, 1 Cor. xi. 17, οὐκ ἐπαινῶ.

ἐς τὰ κοινὰ τῶν Ἑλλήνων — ἁμαρτάνειν] 'to violate the common institutions of Greece.' This use of ἁμαρτ. with an accus. of *person*, is not unfrequent; while as used with an accus. of *thing*, it is so rare, that I know of no other example. Here, as ἁμαρτάνειν is used with an accus. both of thing and of person, it must be accommodated in sense to each. By ἀλλοτρίας ἔχθρας understand, 'the enmity borne by the Thebans to the Platæans.' At φείσασθαι δὲ repeat, from the preceding, πρὸς δὲ τῆς ὑμετέρας δόξης ἐστὶ or ἔσται, 'that will be honourable to you.' According to the maxim of antiquity so well expressed in Virg. Æn. vi. 854, 'Parcere subjectis, et debellare superbos.'

In οἵκτῳ σώφρονι λαβόντας, (for so I have thought proper to edit, with Poppo, Bekker, and Goeller, from almost all the best MSS., confirmed by internal evidence in the *peculiarity* of the expression, instead of vulg. οἶκτον σώφρονα λαβ.) we have, as Poppo and Goeller are agreed, a brief form of expression; the full construction being, φείσασθαι οἴκτῳ λαβόντας, scil. αὐτὸν [τὸν οἶκτον], 'to spare [us] in pity, having taken it upon you.' Goeller compares another passage infra v. 15, ἐπιθυμίᾳ τῶν ἀνδρῶν κομίσασθαι, scil. αὐτούς. And Arnold compares Soph. Œd. Col. 475. Of σώφρονι the sense is here, 'regulated by the dictates of a sober mind,' alive to the frailty of human nature, as opposed to a mind actuated by the impulses of passion either way. So in Dionys. Hal. Ant. viii. 23, we have, μετὰ σώφρονος λογισμοῦ.

κατανοοῦντας] 'bearing in mind. Highly significant are the words which follow, οἷοί τε ἂν ὄντες πάθοιμεν, 'and *who* [answering to *quales* in Latin] we are who would suffer it.' Compare supra ii. 41, ὑφ' οἵων κακοπαθεῖ. Herodot. i. 31, οἵων τέκνων ἐκύρησε, in which case οἷος stands for ὅτι τοιοῦτος. See Matth. Gr. Gr. § 480, obs. 3.

καὶ ὡς ἀστάθμητον τὸ τῆς ξυμφορᾶς] 'bearing in mind, too, the uncertainty of fortune.' So iv. 62, we have, τὸ ἀστάθ. τοῦ μέλλοντος. The term ἀστάθμητος signifies properly, 'what has no standing or foundation;' also, as here, metaph. what is *never at a stay*, to use our old English phrase: a term, this, highly applicable to *fortune*, which may well be said never to continue at one stay. Thus Phocyl. 25, ὁ βίος τροχός· ἄστατος ὅλβος. And so says Terence, 'Nihil diu in eodem

τὸ τῆς ξυμφορᾶς, ᾧτινί ποτ' ἂν καὶ ἀναξίῳ ξυμπέσοι. 2. ἡμεῖς τε,—ὡς πρέπον ἡμῖν καὶ ὡς ἡ χρεία προάγει,—αἰτούμεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοινοὺς τῶν Ἑλλήνων ἐπιβοώμενοι,

statu manet.' Arnold thinks that τὸ τῆς ξυμφορᾶς here is not, as the commentators regard it, equiv. to ἡ ξυμφορὰ, but means 'the nature of misfortune,' or every thing about it. But it rather signifies literally, 'the *matter* of fortune,' what constitutes fortune, i. e. fortune considered as a subject whereon to think or speak. Goeller and Poppo suppose here a sort of grammatical *attraction*, for καὶ ὡς ἀστάθμητον, ᾧ τινί ποτ' ἂν καὶ ἀναξίῳ ξυμπέσοι. This, however, is a view too much tending to pare down the sense; it being the evident purpose of the speakers here to advert to the case as well of the Lacedæmonians as of themselves. They mean to warn them of the instability of fortune, which might desert them all at once (as it afterwards did) from the very Thebans whom they were now seeking to bind to them by a base compliance with their wishes. The term ξυμφορὰ is one of *middle* signification, importing simply *quod fors fert*, as at i. 140, and consequently may be synonymous with τύχη. The words following, ᾧτινι—ξυμπέσοι, were added by way of further developing the sense of the foregoing, and also *applying* the maxim, (where ἀστάθ. must be repeated, as also the term ξυμφορὰ, though as understood in the sense *misfortune*,) q. d. 'Since fortune is so unstable a thing, it must be uncertain on whom it (meaning ill fortune) may at any time fall or happen, however unworthy [to suffer it], however undeserving of it.' By the words καὶ ἀναξίῳ it is meant to be intimated, that they *themselves* ought not to be thought worse of because they are in misfortune; and a warning is conveyed to the Lacedæmonians not to trust blindly to fortune, since no virtue, or merit, not even *as great as theirs*, will secure men from misfortune. Hence it is abundantly clear, that the reading ἀναξίῳ, instead of vulg. ἀναξίως, received by Poppo, Bekker, and Goeller, is alone the true one: and strongly confirmatory of it is an evident imitation of the present passage found in Hdian. v. 1, 11, τὰ τῆς τύχης δῶρα καὶ ἀναξίοις περιπίπτει, where though the writer is speaking of the *converse* to what is here expressed,—namely, of persons coming into possession of the gifts of fortune, who are undeserving,—yet here it is evident he took the term ξυμφορὰ as standing for τύχη: as does also, I find, Dukas. Finally, the above reading is not a little supported by a passage of Menand. ap. Stob. Frag. xvi. p. 153, Gesn. αὐτὴ γὰρ (scil. τύχη) ἄλλῳ, τυχὸν, ἀναξίῳ τινὶ, παρελομένη σου πάντα προσθήσει πάλιν.

2. The speakers now resort to entreaty and adjuration. Ἡμεῖς τε, &c. 'We, then, as is becoming or fit for us to do, and as necessity compels us,—we, loudly invoking the gods who are worshipped at the same altar and are common to the Greeks, require of you that we may prevail as to these things; (i. e. to obtain our request,) and bringing forward [as topics of argument] the oaths which you sware, we adjure you to be not unmindful of them: we are suppliants at your fathers' tombs, and we invoke the aid of the departed, not to be under the Thebans, nor that those who were the dearest [to them] should be delivered up to those who were the most hated by them.' Such is, I apprehend, the general sense; but here the construction and phraseology demand no little attention, and each in their order. With respect to the former, it is best laid down by Goell. (nearly as I had long ago done in my Transl.) as follows: 'αἰτούμεθα ὑμᾶς πεῖσαι τάδε—αἰτούμεθα ὑμᾶς μὴ ἀμνημονεῖν—ἱκέται γιγνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ—παραδοθῆναι. Cum priori αἰτούμεθα ὑμᾶς juncta est per participium sententia ἐπιβοώμενοι θεοὺς τοὺς ὁμοβωμίους καὶ κοινοὺς τῶν Ἑλλήνων, cum altero αἰτούμεθα ὑμᾶς item per participium juncta hæc sunt: προφερόμενοι ὅρκους, οὓς οἱ πατέρες ὑμῶν ὤμοσαν. Verba autem ἱκέται γιγνόμεθα ὑμῶν τῶν πατρῴων τάφων καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας jungenda sunt cum μὴ γενέσθαι ὑπὸ Θηβαίοις et sequentibus.' But to advert to the phraseology in detail, προάγει signifies literally, 'draws us on;' in which sense the word occurs also at ch. 45, and in Appian, ii. 412, εἰς ἣν ἡ λύπη με προάγει. Plut. 22, a, and 666, c. Xen. Hist. ii. 3, 17. Mem. i. 4, 1. By θεοὶ ὁμοβώμιοι are meant, those deities who were (as was not unusual among the Greeks, and also the Persians) worshipped together at one and the same altar; and that either, as Arnold observes, 'from some congeniality in their nature,' or rather from a relationship subsisting between them; in which case they were called ὁμοβώμιοι or κοινοβώμιοι, or, if only *two*, συμβώμιοι.

In the words καὶ κοινοὺς τῶν Ἑλλήνων, is added *another* circumstance, namely,

πεῖσαι τάδε,—προφερόμενοι ὅρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν, μὴ ἀμνημονεῖν,—ἱκέται γιγνόμεθα ὑμῶν τῶν πατρῴων τάφων,—καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας,—μὴ γενέσθαι ὑπὸ Θηβαίοις, μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παραδοθῆναι· ἡμέρας τε ἀναμιμνήσκομεν ἐκείνης, ᾗ τὰ λαμπρότατα μετ' αὐτῶν πράξαντες, νῦν ἐν τῇδε τὰ δεινότατα κινδυνεύομεν παθεῖν. 3. ὅπερ δὲ ἀναγκαῖόν τε καὶ χαλε-

that the gods in question were not only, from some affinity, worshipped at one and the same altar, but were worshipped in *common* by the Greeks, and at whose altar all Greece might jointly sacrifice, as the Olympian Jupiter and the Pythian Apollo. Of ἐπιβοώμενοι the sense is, not *acclamantes*, (which would rather require ἐπιβοῶντες, as infra iv. 108.) but *magnâ voce invocantes ad auxilium*, where the force of the *middle* voice is to be noted in this word: and so it was understood by Zonaras, who in his Lexicon explains it by ἐπικαλούμενοι. Such, too, is the sense it not unfrequently bears in Dio Cass. Πεῖσαι τάδε stands for ὥστε πεῖσαι ἡμᾶς κατὰ τάδε: and προφερόμενοι signifies *allegantes*, 'bringing forward;' in which sense the term also occurs infra vii. 69, and, in the *act.*, at v. 29. At μὴ ἀμνημονεῖν supply αὐτῶν, 'that you would not be unmindful of those oaths.' Of ἱκέται ὑμῶν τῶν πατρῴων τάφων the full meaning is, 'your suppliants at your ancestors' tombs,' entreating you as you respect them, &c. Μὴ γενέσθαι [ἡμᾶς] ὑπὸ Θηβαίοις, 'that we may not be under the Thebans.' The appeal is further strengthened by the inserted words, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας, 'nay, we invoke the departed;' a certain mysterious power being ascribed to the deceased, such as that of the ἐπιχώριοι ἡρῶες. The next words, μηδὲ—παραδοθῆναι, have reference to the inserted words above mentioned, and serve to add another touch to the picture. Then is thrown in a further circumstance by which to prevail on them,—namely, the memory of that glorious day when their mutual ancestors fought for and conquered the liberties of Greece. After which, for the sake of pathos, a *contrast* is drawn between *that* period, so glorious to their ancestors, and *this*, so dreadful to themselves.

For μετ' αὐτῶν the best MSS. have μεθ' αὐτῶν or μεθ' ἑαυτῶν, understood as standing for μετ' ἀλλήλων: but Poppo has shown that such cannot here be admitted, as leading to an absurdity. Goeller thinks that the words are either to be cancelled, or altered to κατ' αὐτῶν, scil. Θηβαίων: of which two methods of removing the difficulty the latter is *preferable*;—but wholly opposed to this is the evidence of *facts*, since the Thebans were not in the field of Platæa. After all, there is nothing reasonably to stumble at in the words. The αὐτῶν must, of course, be referred to πατέρες ὑμῶν which went before: nor is there any thing justly to object to on the ground that the persons now in peril were not the same as those who fought at the battle of Platæa; for this, though true, would be here nothing to the purpose; by *we* being meant, *we Platæans, the Platæan people*. Had our author written ἐπράξαμεν, no one would have stumbled: but what he *has* written amounts to the same thing; since by the use of the participle πράξαντες two clauses are thus blended into one: a harshness, indeed, but quite Thucydidean. The sense, fully developed, would stand thus: 'We remind you, too, of *that* day on which, in conjunction with them, we achieved the most glorious exploits; whereas now, on *this*, we are in danger of suffering the worst inflictions.' Poppo notices the omission of the article before ἡμέρας, but does not seem aware of the *reason why* it was omitted; which is, that a sentence cannot with propriety commence with an article. It rarely commences with a substantive in any of the oblique cases, and only when, as here, the thing represented is meant to be made as prominent as possible.

3. Here commences the ἐπίλογοι, or conclusion of the oration, in which we have first a strong protestation against the deed which the Spartans meditate, as contrary to every principle of justice, and a demand of right, that they should not be placed in a worse condition by their not having held out to the last; but if they were to gain nothing by the capitulation, to be restored to the state in which they were when they made it. They conclude by a last earnest appeal to the justice of the Spartans, by the most earnest entreaty and adjuration.

In the phraseology here, the first point worthy of attention is the commencement of the sentence with a *relative*, which is

πώτατον τοῖς ὧδε ἔχουσι, λόγου τελευτᾶν, διότι καὶ τοῦ βίου ὁ κίνδυνος ἐγγὺς μετ' αὐτοῦ, παυόμενοι λέγομεν ἤδη ὅτι οὐ Θηβαίοις παρέδομεν τὴν πόλιν, (εἰλόμεθα γὰρ ἂν πρό γε τούτου τῷ αἰσχίστῳ ὀλέθρῳ, λιμῷ, τελευτῆσαι,) ὑμῖν δὲ πιστεύσαντες προσήλθομεν. 4. καὶ δίκαιον, εἰ μὴ πείθομεν, ἐς τὰ αὐτὰ καταστήσαντας, τὸν ξυντυχόντα κίνδυνον ἐᾶσαι ἡμᾶς αὐτοὺς ἑλέσθαι. 5. ἐπισκήπτομέν τε ἅμα μὴ, Πλαταιῆς ὄντες, οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι, Θηβαίοις, τοῖς ἡμῖν ἐχθίστοις, ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως, ἱκέται ὄντες, ὦ Λακεδαιμόνιοι, παρα-

then, further on, explained by the exegetical apposition λόγου τελευτᾶν, with which the commentators compare infra iv. 125, ὅπερ φιλεῖ μεγάλα στρατόπεδα, and another similar passage infra vii. 20. Here, then, we have an example of the idiom treated on by Matth. Gr. Gr. § 476: and the words as they stand are equivalent to παυόμενοι δὲ, ὅπερ ἀναγκαῖόν τε καὶ χαλεπώτατον τοῖς ὧδε ἔχουσι, τὸ λόγου τελευτᾶν δηλονότι, λέγομεν: where the verb τελευτᾶν, as Poppo remarks, carries after it the genit., as having the sense of λήγειν and παύεσθαι, (which regularly take the genit.) of which he adduces examples from Xen., Dionys., and Plut., and refers to Matth. Gr. Gr. § 355.

In ἐγγὺς μετ' αὐτοῦ we have a combination of two forms of expression, ἐγγὺς αὐτοῦ and μετ' αὐτοῦ. Αἰσχίστῳ ὀλέθρῳ Hobbes, strangely enough, renders 'base perdition;' and the version of Smith, *miserable*, is far from well representing the sense. For although Homer and other authors apply the epithet οἰκτιστος to death by famine, yet that does not forbid the idea that other epithets may be applied according to the view taken of such a death. All violent kinds of death may be *miserable*, or wretched and pitiable; but to be pined to death was, according to the ideas of the ancients, a death, as compared with that of dying with arms in one's hands, especially *ignominious*, as suggesting the idea of a snared brute beast: to which purpose compare the words of Ammianus Marc. xvii. 9, 'Nunc, proh nefas! cum ultimis hostium fatis instamus, *fame, ignavissimo* mortis genere, tabescentes.' Now answering to *ignavissimus* there is evidently *αἰσχ.* here, of which term so employed I know no other example except one in Polyæn. i. 38, 1, περιτειχισθέντες αἴσχιστα λιμῷ ἁλώσοιντο. Something, indeed, very nearly approaching to it occurs in Dionys. Hal. Ant. p. 1238, τῷ κακίστῳ τῶν μόρων ἀναλωθείη, λιμῷ, 'the most ignoble of deaths.' Both the above passages were doubtless written with a view to this of our author.

5. ἐπισκήπτομέν τε ἅμα—ἡμᾶς διολέσαι] In this concluding portion, (forming the most eloquent and pathetic part of the whole speech,) highly significant is the term ἐπισκήπτομεν, which comprehends the two senses of *enjoining* and *entreating*: and so supra ii. 73, 4, and Herodot. iii. 65. vii. 158, there is a similar blending of injunction and adjuration, as in Herodot. iii. 73, there is a blending of injunction and imprecation or commination.

Not a little calculated to impart force and energy, is the constant succession here observable of *antithetical clauses*, which Heilm. disposes in more regular order as follows: μὴ, 1. Πλαταιῆς ὄντες, οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι. 2. Θηβαίοις. 3. τοῖς ἡμῖν ἐχθίστοις. 4. ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως. 5. ἱκέται ὄντες, ὦ Λακεδαιμόνιοι, παραδοθῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν, καὶ μὴ, τοὺς ἄλλους Ἕλληνας ἐλευθεροῦντας, ἡμᾶς διολέσαι· adding with not more truth than taste, 'ubi insolens collocatio vocativi ὦ Λακεδ., omissio accusativi ὑμᾶς in γενέσθαι δὲ σωτῆρας ἡμῶν, quanquam subjectum diversum, quod proximè antecedit, tale additamentum postulabat, geminatum ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως, angorem et consilii inopiam dicentis eximie depingunt.'

The words ἐκ τῆς ὑμετέρας πίστεως are by Mueller and Levêsque (as they were formerly by myself) joined with the words following, ἱκέται ὄντες; by which the sense will be, 'suppliants relying on your faith.' Yet this would suppose an unprecedented, not to say anomalous, expression, and that quite unnecessarily, — since, construing these words with the *preceding* ones, with which they seem naturally connected, the sense thus arising is not only *apt*, but highly *forcible* and *touching*,—namely, 'We entreat not to be delivered over out of your hands, and out of your faith and trust.' In ἐκ τῆς πίστεως there is an

δοθῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν, καὶ μὴ τοὺς ἄλλους Ἕλληνας ἐλευθεροῦντας, ἡμᾶς διολέσαι."

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον· οἱ δὲ Θηβαῖοι, δείσαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοι τι ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βούλεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα ἀποκρίσεως. ὡς δ' ἐκέλευσαν, ἔλεγον τοιάδε.

LXI. "Τοὺς μὲν λόγους οὐκ ἂν ἠτησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο, καὶ μὴ ἐπὶ ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο, καὶ περὶ αὐτῶν ἔξω τῶν προκειμένων,—καὶ ἅμα οὐδὲ ἠτιαμένων,—πολλὴν τὴν ἀπολογίαν, καὶ ἔπαινον ὧν οὐδεὶς ἐμέμψατο· νῦν δὲ, πρὸς μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἔλεγχον ποιή-

allusion to what was just before said, *ὑμῖν πιστεύσαντες προσήλθομεν*. In *διολέσαι* the *δια* is *intensive*, as at iii. 41, the sense being, 'to utterly destroy.'

Ch. LX. *μακρότερος — ἀποκρίσεως*] 'longior oratio quam quæ [simpliciter et paucis] responderet ad interrogationem.' (Bauer.) *Πρὸς τὸν λόγον*, just before, must be construed with *δείσαντες*. Render, 'being apprehensive at their speech.'

Ch. LXI. This speech of the Thebans is marked by that bitter hostility they had long borne to the Platæans, but which had now increased to exasperation the most rancorous, by the violence lately done to their friends and relations, and the difficulties and sufferings they had themselves undergone to attain what they thought their just revenge. The reasonings are, as might be expected, one-sided and fallacious, and the representations either false or exaggerated; little decency being thought necessary to be employed to those who were so utterly helpless and destitute as the Platæans. As to the speech itself, viewed as a composition, it is as fine a specimen of the *invective*, as the preceding one is of *pathetic* eloquence. The first section of this chapter is occupied with a brief *proem*, containing, 1. the *reason why* they had asked permission to speak on the present occasion,—namely, that they might refute the misrepresentations of the prisoners, both as to their own merits and their adversaries' (the Thebans) demerits. 2. A defence of themselves as to their long-standing enmity against the Platæans, of which they open out the origin.

1. *καὶ αὐτοὶ*] 'they too [in like manner],' i. e. acquiescing in what was the wish of the confederates, that there should be no speechifying. On the construction in *τὸ ἐρωτηθὲν ἀπεκρίναντο* see Matth. Gr. Gr. § 409, 6. In *ἐπὶ ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο* there is not, what the Schol. and other commentators have supposed, an *antiptosis*, for *καθ' ἡμῶν*, but a condensed form of expression comprehending two in one, for *ἐπὶ ἡμᾶς τραπ., καθ' ἡμῶν κατηγορίαν ἐποιήσαντο*. *Ἐπὶ ἡμᾶς τραπόμενοι* may be paralleled by our idiom 'turning the tables upon one.' Of the next words, *καὶ περὶ αὐτῶν — ἐμέμψατο*, the general sense is clear; but the construction is disputed. Poppo, Goeller, and Arnold are agreed that *ᾐτιαμένων* cannot be referred, as it is usually done, to *αὐτῶν*, being, they say, in the neuter gender, as is evident, they urge, from this, 'quod ipsi quidem Platæenses accusati esse negari non possunt, at a Thebanis dicuntur se defendisse propter res non exprobratas.' Accordingly Poppo would render thus: 'et [nisi] quod ad ipsos attinet, extra propositum, simul etiam ea, quæ ne accusata quidem sunt, multum defendissent.' Yet thus the sense is *weakened* in the words *περὶ αὐτῶν*, and *dis-spirited* in the rest of the clause. Moreover, the words *καὶ ἅμα οὐκ* are so evidently parenthetical, that to construe *ᾐτιαμ.* with *ἀπολογίαν* does great violence to the construction. And the very passage adduced by Goeller in illustration of the words (namely, i. 2, *καὶ ἀτειχίστων ἅμα ὄντων*, where the words are themselves parenthetical,) puts the negative on his mode of tracing the construction. Finally, thus *ἔξω τῶν προκειμένων* would stand, most harshly, for an adjective. Such being the case, I would, with Arnold, connect *περὶ αὐτῶν* with *πολλὴν τὴν ἀπολογίαν ἐποιήσαντο*, considering the words *ἔξω τῶν προκειμένων* as qualifying *ἀπολογίαν ἐποιήσαντο*, and *καὶ ἅμα οὐδὲ ᾐτιαμένων*, scil. *αὐτῶν*, as a parenthetical remark serving to strengthen the sense of *ἔξω τῶν προκειμένων*, and which may be rendered literally, 'and withal they being not even accused [of any offence].' So supra ch. 53, 2, *προκατηγορίας τε ἡμῶν οὐ προγεγενημένης*. Against any possible objection to this construction on the ground that *ἀπολογίαν ποιεῖσθαι* and *ἀπολογεῖσθαι* carry after them either a genit. of person or thing, or a genit. with *ὑπὲρ*, I am enabled to adduce the following passages, proving that *περὶ* is sometimes so used: Demosth. 407, *ὑπὲρ ὧν ἀγωνίζεται, περὶ τούτων καὶ ἀπολογεῖσθαι*, and 979, 23, *περὶ ὧν ἐμοὶ δικάζεται, τὰς αὐτὰς ἀπολογίας εὑρήσετε*. Isocr. Encom. Hel. 7, *ἀπολογεῖσθαι περὶ τῶν ἀδικεῖν αἰτίαν ἐχόντων*. Acts xxiv. 10, *περὶ ἐμαυτοῦ ἀπολογεῖσθαι*. I have pointed accordingly, as Bekker did long ago, and have followed that editor and Goeller in retaining the vulg. *αὐτῶν*, for which Haack and Poppo have needlessly, not to say erroneously, edited *αὐτῶν*, resting on the authority of MSS. in a case where they have little or no weight.

On the anomalous *πρὸς μὲν τὰ*, for *πρὸς τὰ μὲν*, (with which Goeller compares something similar in the *apodosis* at iii. 82, *ἐπὶ δὲ τῷ ἀγάλλονται*, and vi. 60, *παρὰ δὲ τὸ κρημνοί*,) see Matth. Gr. Gr. § 287, note 3, who shows (after Reiz. de Accent. p. 13) that the article thus used for a pronoun generally *follows*, not *precedes*, the particles *μὲν* and *δέ*· but that it sometimes precedes, chiefly when, as in the above three passages of our author, the particles come immediately after a preposition governing *ὁ μὲν* and *ὁ δὲ*, e. g. Plato, 167, *ὅταν ἐν μὲν τῷ—ἐν δὲ τῷ*, and 263, b, *ἐν μὲν τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὔ*. As to the passage at iii. 82, in the *protasis*, the article comes first. In short, that passage is the exact *counterpart* to the present; the former having the anomaly (or rather idiom) in the *apodosis*; the latter in the *protasis*.

Finally, in *ἀντειπεῖν πρὸς τὰ*, the term *ἀντειπεῖν* often signifies, (as in Plut. p. 19, c, *σὺ πρὸς αὐτὰ ἀντεῖπες ὡς*, &c.) 'to make answer, reply to any charge,' so as to show it to be either entirely or partially false. So at i. 86; and answering to this is the use of *contradico* in Latin.

ἔλεγχον ποιήσασθαι] 'to make confutation, to confute, refute, their boastful claims.' So, at least, the commentators understand the phrase. Its import, however, is rather *explorationem facere*, 'to enter into an examination, or inquiry into, the things in question.' So Plato, 278, c, *εἰς ἔλεγχον ἰὼν περὶ ὧν ἔγραψα*. Isocr. Ægin. *εἰς ἔλεγχον καταστήσειν ὁποῖός τις ἡμῶν ἕκαστος*. And so in a passage of our author supra i. 131, 3, *καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν*. Thus the phrase *ποιήσασθαι ἔλεγχον* may be compared with *λαβεῖν* or *διδόναι ἔλεγχον*.

In the next words, *ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία ὠφελῇ μήτε ἡ τούτων δόξα*, (which serve to show the *purpose* of this reply and scrutiny,) there is much of *point* and significancy; and accordingly the terms *κακία* and *δόξα* must be taken with a certain accommodation of sense, as meant of what they are *said to be*, rather what they *are*; q. d. 'what you call *κακία*,' *improbitas*, as in Xen. Laced. ix. 2, and Cyneg. xii. 12. In like manner by *δόξα* is to be understood 'what they call glory,' or arrogate to themselves as such.

2. They now proceed (treating the question at issue as one which lay entirely between the Platæans and themselves) to trace the origin of the enmity which had so long subsisted with them.

ξυμμίκτους ἀνθρώπους] Otherwise called *μιγάδες*, meaning, a heterogeneous population, composed of persons of different races or nations; namely, the earlier inhabitants of those parts, whom Arnold supposes to be the Hyantians, Thracians, Pelasgians, and others spoken of by Strabo, ix. 2, 3. Of *ὥσπερ ἐτάχθη τὸ πρ.* the sense is not, 'as had been first ordained,' or ordered, but rather, 'as had been first arranged or settled;' implying an agreement: in which view we may compare the use of *constitui* and *constitutum* in Latin to signify *pactus*; also our phrase, 'to *arrange* or settle by mutual agreement.' These Bœotian colonisers had, it seems, agreed to hold the Platæan territory on the con-

σασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία ὠφελῇ μήτε ἡ τούτων δόξα, τὸ δ' ἀληθὲς περὶ ἀμφοτέρων ἀκούσαντες, κρίνητε. 2. *ἡμεῖς δὲ αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον, ὅτι, ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς ἄλλης Βοιωτίας, καὶ ἄλλα χωρία μετ' αὐτῆς, ἃ ξυμμίκτους ἀνθρώπους ἐξελάσαντες ἔσχομεν, οὐκ ἠξίουν οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμονεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν*

ἄλλων Βοιωτῶν παραβαίνοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο, προσεχώρησαν πρὸς Ἀθηναίους, καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἔβλαπτον, ἀνθ' ὧν καὶ ἀντέπασχον. LXII. Ἐπειδὴ δὲ [καὶ] ὁ βάρβαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνοι Βοιωτῶν οὐ μηδίσαι· καὶ τούτῳ μάλιστα αὐτοί τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν. 2. ἡμεῖς δὲ μηδίσαι μὲν αὐτοὺς οὐ φαμὲν διότι οὐδ' Ἀθηναίους· τῇ μέντοι αὐτῇ ἰδέᾳ ὕστερον ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἕλληνας, μόνους αὖ Βοιωτῶν ἀττικίσαι. 3. καίτοι σκέψασθε ἐν οἵῳ εἴδει ἑκάτεροι ἡμῶν τοῦτο ἔπραξαν· ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν·

dition of rendering obedience to the general Bœotian congress, (consisting of the four councils who exercised sovereign power,) and following their directions, *ἡγεμονεύεσθαι ὑπ' αὐτῶν*. So Isocrates in his Plat. § 8, makes the Platæans say, *συντελεῖν αὐτοῖς (Θηβαίοις) οὐκ ἠθέλομεν*, which tends to countenance the idea,—probable in itself,—that Platæa had never been a *sovereign* state of the confederacy; but one of the smaller called *ξύμμοροι* or *ξυντελεῖς*, which were so far subject to the larger ones as to be obliged to furnish to them a contingent of troops and a payment in money. Nay, it is probable that Platæa had been originally a colony from, and a dependency on, *Thebes;* which may serve to account for the peculiar enmity borne them by the Thebans, as their revolted subjects. The Platæans are here represented as *παραβαίνοντες τὰ πάτρια*, because the settlers of a colony were (according to the *νόμοι πάτριοι* which prevailed in Greece) held to have a right to exercise rule and authority over it.

προσηναγκάζοντο] 'were being compelled,' viz. *ἐμμένειν τοῖς πατρίοις*, by an ellipsis also found at iv. 87, and for which we have the complete expression, vi. 72.

Ch. LXII. The speakers now proceed to give a counter-representation of their own conduct in the Persian war, and enter into an examination of that of the Platæans.

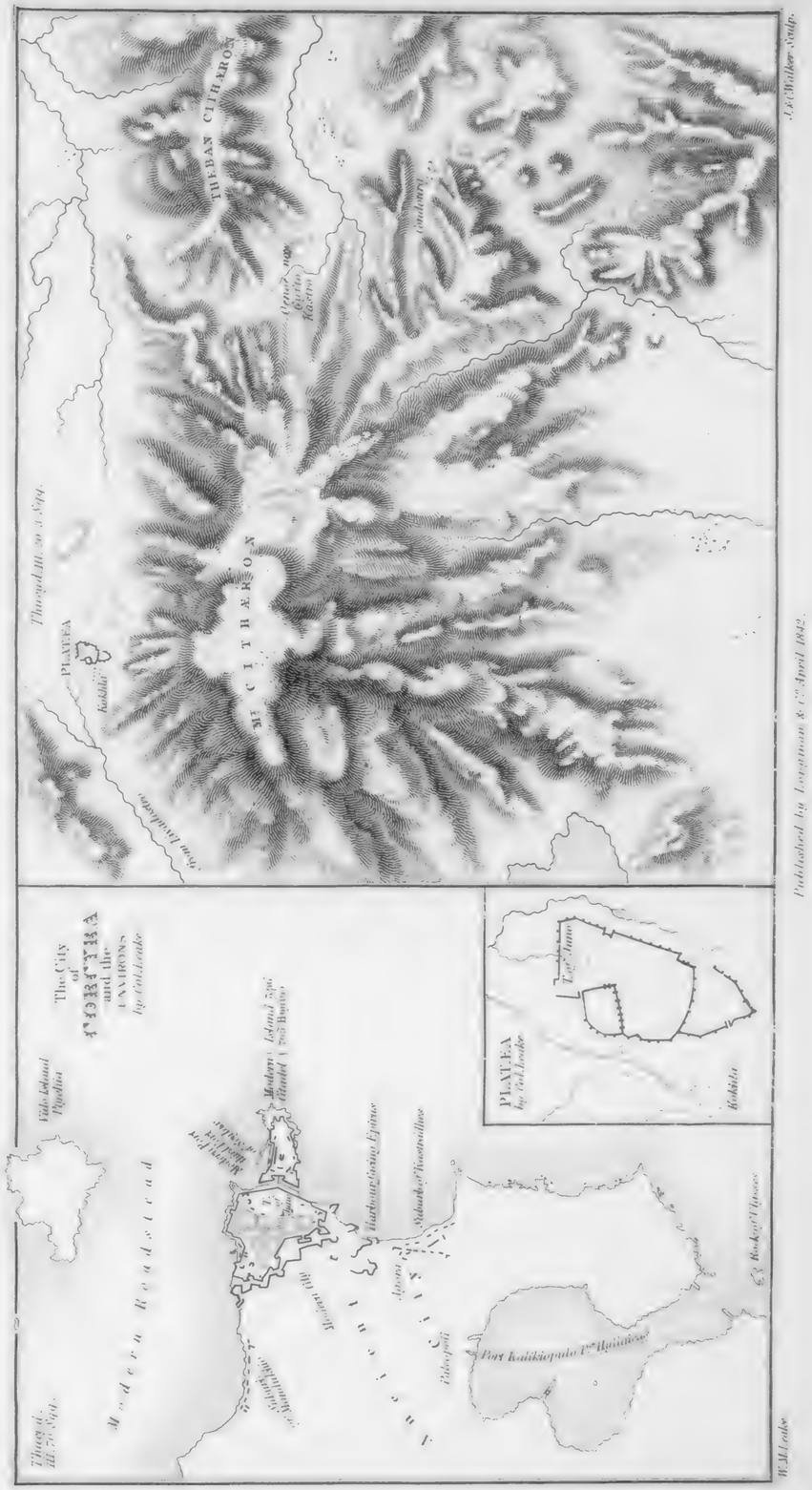
1. *τούτῳ ἀγάλλονται*] 'in this they take pride,' or glory; as iii. 82, and vi. 41, where the same syntax has place. Τούτῳ must be referred also to λοιδοροῦσιν, *ἐπὶ* being understood, which is *expressed* in Xen. Cyr. i. 4, 9.

2. The *οὐ* here is to be referred to *μηδίσαι* just before. For *Ἀθηναίους*, Poppo observes, we might have expected *Ἀθηναῖοι*; but there is here that kind of attraction frequent in comparisons. See note on v. 44, and Matth. Gr. Gr. § 448. Thus they allow no merit to the Platæans for the patriotic exertions in the cause of Grecian freedom, ascribing it solely to their attachment to Athens. The words *τῇ μέντοι—ἀττικίσαι* are meant to form a set-off against the foregoing admission. Render, 'when, however, the Athenians afterwards, on the same principle of action, went against the Greeks, they alone of the Bœotians atticized.' Here we have another example of *ἰδέᾳ* in this sense, which is also found at iv. 76. The term is explained by Dukas *σκόπῳ*, and by the Schol. *ἀποθέσει*; q. d. 'the ground of action was the same in both cases,—namely, their devotedness to Athens, by which they were afterwards as ready to help her in enslaving Greece, as they had before been in defending her against the Persians.'

3. The speakers now, by way of further depreciating the merits of the Platæans, and lessening their own demerits, point to the different circumstances under which each acted. Now the circumstances and condition adverted to in the case of the Platæans, was their close connexion with, and devotedness to, Athens, which deprived them of all merit in what they did. This the speakers advert to in the second place, and in the next chapter. First they advert to their *own* case.

ἐν οἵῳ εἴδει] 'in what situation,' state, or condition,—meaning, political circumstance; as Polyb. vi. 10, 2, *πᾶν εἶδος πολιτείας*. So at viii. 89, 3, we have in the Cod. Clar. *τῷ τοιούτῳ εἴδει*, by which, as appears from the preceding context, is to be understood *σχήματι πολιτικῷ*.

κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα] Poppo is of opinion that *ὀλιγαρχίαν ἰσόνομον* here designates *τὴν ἀπὸ γένους ὀλιγαρχίαν*, or *ἀριστοκρατικὴν ὀλιγαρχίαν*, inasmuch as in that all the nobles were *ὁμότιμοι* or *ὅμοιοι*. But preferable to this,—a somewhat far-fetched view,—is that by which the term *ἰσόνομος* is under-



ὅπερ δέ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτω δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. 4. καὶ οὗτοι ἰδίας δυνάμεις ἐλπίσαντες ἔτι μᾶλλον σχήσειν, εἰ τὰ τοῦ Μήδου κρατήσειε, κατέχοντες ἰσχύϊ τὸ πλῆθος, ἐπηγάγοντο αὐτόν· καὶ ἡ ξύμπασα πόλις οὐκ αὐτοκράτωρ οὖσα ἑαυτῆς τοῦτ' ἔπραξεν, οὐδ' ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἥμαρτεν. 5. ἐπειδὴ γοῦν ὅ τε Μῆδος ἀπῆλθε, καὶ τοὺς νόμους ἔλαβε, σκέψασθαι χρή,—Ἀθηναίων ὕστερον ἐπιόντων, τήν τε ἄλλην Ἑλλάδα

stood to signify, 'apportioning an equality of civil rights,' implying, as Arnold explains, 'the equality of all the citizens one to another, as far as related to their private disputes and private injuries.' Compare ii. 37, *μέτεστι δὲ κατὰ τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον*. See also further remarks in my note in Transl.

ὅπερ] Supply *εἶδος* from the preceding. Of *τῷ σωφρονεστάτῳ ἐναντιώτατον* the sense is, 'opposed to the most moderate and well-ordered class of society;' *τῷ σωφ.* being here used as *ὅστις σωφρονεῖν ἐπίσταται* in Soph. Œd. R. 589. To this it would then be quite opposed; because the wish of such would be, that no one should be above the law. *Ἐγγυτάτω τυράννου*, 'nearest to a tyranny;' *τύραννος* here bearing the sense *tyranny*, as *δῆμος* often does that of a *democracy*. Poppo aptly compares the words of Tacit. Annal. vi. 42, 'Paucorum dominatio regiæ libidini propior est.' Somewhat peculiar is the phrase following, *δυναστεία ὀλίγων ἀνδρῶν*, which is best understood by adverting to the various uses of the term *δυναστεία*. Now this properly signifies, 1. the *office* of *δυνάστης* or potentate of any kind, whether that of the *domini* or *reguli*, or kings, but almost always those who exercise sovereign authority. 2. The *authority* and *power*, dominion or rule, belonging to such office, what we understand by *government* generally. So in Isocr. ap. Steph. Thes. in v. we have, *τοὺς δυναστείας ἔχοντας*. Pol. iii. 18, 3, *τὰς δυναστείας τῶν πόλεων τοῖς αὐτοῦ φίλοις ἐνεχείρισε*. Also, *sway*, as in Dem. 1467, 16; but chiefly *despotic* sway, as Dem. 117, 4. 316, 18, in which sense it answers to the Latin *dominatio*, or despotic rule: and so it is used in Dio Cass. 37, 67, and 661, 2, *ἐν δυναστείᾳ ἀλλ' οὐ δημοκρατίᾳ*, and that whether as understood of *one* man, or of *more*. So in Plut. 492, b, we have, *ἀρχήν τινα, ἢ τυραννίδα ἢ δυναστείαν*, where by *δυν.* seems meant, despotic rule exercised by more than one, by a few (what we should call a *cabal*); an idea, at 291, more fully expressed by *τὴν ὑπὸ τῶν ὀλίγων δυναστείαν*, 'an oligarchy.' And so Plutarch, on the subject of Monarchy and Democracy, ix. 287, speaks of *δυναστεῖαι*, or *dominationes*, as arising *ὅταν ἐντέκῃ ὀλιγαρχία ὑπερφροσύνην*, where by *ὑπερφ.* is meant what St. Paul, Rom. xii. 3, expresses by *ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*, 'to look arrogantly above law and justice.' In the present instance, however, the term must denote several persons, or at least more than one, exercising despotic power, a *knot* or *cabal* of persons exercising despotic rule. Of this peculiar form of expression I know not any other example; but something very nearly approaching to it occurs in Xen. Hist. v. 4, 46, *ἐν πάσαις ταῖς πόλεσιν δυναστεῖαι καθειστήκεσαν*, meaning, (as established by the Lacedæmonians,) *despotic magistracies*, (what we should call *corporations*,) of a few persons. So Tacit. Ann. iii. 26, 'At, postquam exui æqualitas, *provenere dominationes*.'

4. *κατέχοντες ἰσχύϊ τὸ πλῆθος*] 'forcibly coercing the people.' So iv. 92, *τὸ πλῆθος – ὀλιγαρχούμενον ἀχθῆναι ὑπὸ τῶν— δυνατωτάτων*. *Αὐτοκράτωρ ἑαυτῆς*, 'master of its own actions.' So in Aristid. we have, *ἐπειδὴ Ἑλλὰς ἑαυτῆς αὐτοκράτωρ ἐγένετο*. At *μὴ μετὰ νόμων* supply *οὖσα*, understanding the expression as equiv. to *νόμοις οὐ χρωμένη*. A similar form of expression occurs in Dionys. Hal. Ant. 1620, 13.

5. *τοὺς νόμους ἔλαβε*] for *τοὺς αὐτῶν νόμους ἀνέλαβε*, 'recovered their laws,' i. e. the legitimate constitution, which had been overturned by the oligarchs. In this section the speakers show by *example* that the wishes of the people were not for Medish tyranny, nor any tyranny. 'Thus, for instance, (for such is the force of the *γοῦν*,) they recovered their freedom on the departure of the Mede, and thus both maintained their own freedom, and are now zealously furthering the freedom of Greece.'

The words following, *σκέψασθαι χρή*,

καὶ τὴν ἡμετέραν χώραν πειρωμένων ὑφ' αὐτοῖς ποιεῖσθαι, καὶ κατὰ στάσιν ἤδη ἐχόντων αὐτῆς τὰ πολλά,—εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς, ἠλευθερώσαμεν τὴν Βοιωτίαν, καὶ τοὺς ἄλλους νῦν προθύμως ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκενὴν ὅσην οὐκ ἄλλοι τῶν ξυμμάχων. καὶ τὰ μὲν ἐς τὸν μηδισμὸν τοσαῦτα ἀπολογούμεθα. LXIII. Ὡς δὲ ὑμεῖς μᾶλλόν τε ἠδικήκατε τοὺς Ἕλληνας, καὶ ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα ἀποφαίνειν. 2. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ, ὡς φατὲ, Ἀθηναίων

must be construed with *εἰ μαχόμενοι—ἠλευθερώσαμεν—καὶ τοὺς ἄλλους νῦν ξυνελευθεροῦμεν*, the sense being, 'consider whether we have fought and freed ourselves, and are assisting towards freeing others,' i. e. consider whether or *not*: a refined, and, at the same time, strong mode of asserting that they *had*: and on this ground, — their long-continued exertions in the cause of liberty,—they rest their defence against the charge of upholding Medism, or slavery.

ἵππους, a little after, stands for *ἱππέας*, as appears from ii. 9, *ἱππέας δὲ Βοιωτοί, αἱ δὲ ἄλλαι πόλεις πεζὸν παρεῖχον*. Thus it is plain that the Bœotians furnished no *infantry*. By *παρασκευὴν* understand all sorts of military stores, including provisions and other necessaries, which had probably been provided by the Thebans at the late siege of Platæa.

CH. LXIII. Having now despatched the counter-representation, in justification of their own conduct, (*ἃ ἀντειπεῖν δεῖ*,) they now proceed to an *ἔλεγχος* or investigation of the conduct of the Platæans, to see whether the *glory* they claimed was justly due, or whether it had not been far outweighed by later offences. Now this *ἔλεγχος* occupies the present and the next chapter. In pursuance of this, the speakers commence by, as we say, turning the tables on the Platæans; and they undertake to show that *they* are rather the persons who have injured Greece, and consequently have become amenable to every penalty. They then show that by following the banners of Athens in all her attacks on the liberties of Greece, when they might have aided Lacedæmon in *resisting* them, they were far worse traitors to Greece than *themselves*, and have by such conduct forfeited every claim to consideration on the score of their services against the Mede; which, as appeared by their subsequent conduct, were performed rather to gratify *Athens*.

1. *ἀξιώτεροί ἐστε πάσης ζημίας*] Of these words (with which compare similar expressions in Jos. 763, 21, *πάσης ἄξιοι τιμωρίας*. Eurip. Hipp. 3, *πάσης κατα-γνώσεως* [*ἄξιος*]) the sense would seem, *à primâ facie*, to be, as Arnold renders, 'ye are more worthy of all punishment [than we whom you affect to call traitors to Greece].' The Thebans, he observes by way of explanation, 'were still reproached with their conduct during the Persian invasion, and were said to be still liable to the penalty of forfeiture denounced against those who should join the barbarian.' But the Thebans did not *themselves* recognise this censure or liability as just, which the above version makes them do; and consequently we *might*, as Bauer, Goeller, and Poppo suggest, resolve the comparat. into *μᾶλλον* and the positive *ἄξιοι*, as *αἴσχιον* stands for *αἰσχρὸν μᾶλλον* at ii. 42. Thus, they add, the word *μᾶλλον* will not belong to *ἄξιοι*, but to the whole sentence, as follows: 'digni estis pœnâ potius quam veniâ.' Yet in this view there is something not a little forced and frigid, and indeed *objectionable* on the ground of *taking for granted*, what cannot be proved to exist, a strong emphasis on *ζημίας*. Moreover, it has the effect of quite dis-spiriting the passage, by removing from it the pointed character of *recrimination* which otherwise there prevails. Render, 'it is *ye* rather than ourselves who are worthy of every penalty [ye may suffer].' In short, the word *ἀξιώτεροι* was, we may suppose, employed by way of avoiding the *tautology* involved in *μᾶλλον ἄξιοι*.

2. *ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ*] These words state the *purpose* of the action: and of these Poppo and Goeller assign as the sense, 'ut nos ulciscereminí,' considering them as equiv. to *ἐπὶ τῷ ἡμᾶς τιμωρεῖσθαι*, 'that we might be punished.' Yet opposed to this view is the evidence of *facts*; for from what the Platæans themselves say, supra ch. 55, it appears that they sought, and obtained, only aid to repel aggression, not means of punishing former violence. On that ground the version of Arnold, 'vengeance against

ξύμμαχοι καὶ πολῖται. 3. οὐκοῦν χρὴν τὰ πρὸς ἡμᾶς μόνον ὑμᾶς ἐπάγεσθαι αὐτοὺς, καὶ μὴ ξυνεπιέναι μετ' αὐτῶν ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι καὶ ἄκοντες προσήγεσθε ὑπ' Ἀθηναίων, τῆς τῶν Λακεδαιμονίων τῶνδε ἤδη ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγενημένης, ἣν αὐτοὶ μάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε ὑμῶν ἀποτρέπειν καὶ, τὸ μέγιστον, ἀδεῶς παρέχειν βουλεύεσθαι. 4. ἀλλ' ἑκόντες, καὶ οὐ βιαζόμενοι ἔτι, εἵλεσθε μᾶλλον τὰ Ἀθηναίων. 5. καὶ λέγετε ὡς αἰσχρὸν ἦν προδοῦναι τοὺς εὐεργέτας· πολὺ δέ γε αἴσχιον καὶ ἀδικώτερον τοὺς πάντας Ἕλληνας καταπροδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους μόνους, τοὺς μὲν καταδουλουμένους τὴν Ἑλλάδα, τοὺς δὲ ἐλευθεροῦντας. 6. καὶ οὐκ ἴσην αὐτοῖς τὴν χάριν ἀνταπέδοτε, οὐδὲ αἰσχύνης ἀπηλλαγμένην· ὑμεῖς μὲν γὰρ ἀδικούμενοι αὐτοὺς, ὡς

us,' must be rejected: though that commentator has, I find, adopted the view propounded in my note, by which *ἡμετέρᾳ* is regarded as standing for *καθ' ἡμῶν*; comparing a similar use i. 69, *αἱ ὑμέτεραι ἐλπίδες*, and i. 77, *τὸ ὑμέτερον δέος*. In his former edition he adopted the version offered in my Transl., 'to procure assistance against us;' which, after all, is the only correct one, as appears from ch. 55, whence it is plain that they asked only for alliance, and received no more than *βοήθειαν*. Poppo, indeed, demurs to this, on the ground that 'non constat *τιμωρίαν τινὸς* unquam objectivè significare *auxilium* contra aliquem ferendum;' though he admits that *ἐπικούρημα* and *ἐπικούρησις* are so used, as appears from Matth. Gr. Gr. § 354. The anomaly he alludes to may, however, be got rid of by taking *τιμωρία* as standing for *ἐκδίκησις*, *avengement*, the *being righted*, importing (according to the definition of the word by Johnson) 'the being delivered from wrong, established in one's just possessions.' Thus the term *ἐκδίκησις* has a sort of double sense, like that of *vindicatio* in Latin. So Cicero de Invent. ii. 22, fin. defining the word *vindicatio*, says, 'Est per quam vis et injuria, et omnino omne quod obfuturum est, defendendo aut ulciscendo propulsatur.'

3. *τὰ πρὸς ἡμᾶς*] 'as far as regarded *us*.' At *ὑπάρχον γε ὑμῖν* repeat *τὸ μὴ ξυνεπιέναι*, &c.; the sense being, 'especially as it was in your power [so to have done].'

εἴ τι καὶ ἄκοντες προσήγεσθε] 'if ye had been in any respect unwillingly compelled by the Athenians,' literally, 'if ye were being compelled [to go with them against others].' See note on viii. 106. The words following, *τῆς τῶν Λακεδαιμονίων—γεγενημένης*, serve to show *how* it was in their power not *ξυνεπιέναι ἄλλοις*, namely, from the confederacy of these Lacedæmonians against the Medes having already subsisted. Of the words *ἣν αὐτοὶ μάλιστα προβάλλεσθε* the sense is, 'which ye especially bring forward [as a boast].' See supra i. 73, and infra vi. 92. *Τὸ μέγιστον* stands for *ὅπερ μέγιστόν ἐστι*, *quod maximum est*, 'what makes most for the argument.' Of *ἀδεῶς παρέχειν βουλεύεσθαι* the sense is, 'to afford you the power of taking your measures fearlessly.'

4. *ἀλλ' ἑκόντες*, &c.] The *ἀλλὰ* here has the elliptical force adverted to by Hoogev. de Part. 9, by which certain things which might have been said are *suppressed*, and the conclusion is drawn *without* them, q. d. 'But [to omit *more* that might be said, be that as it may],' &c. So in Virg. Æn. i. 135, we have, 'Quos ego. *Sed* motos præstat componere fluctus.' By *τὰ Ἀθηναίων* understand 'the part or side of the Athenians.'

5. *καταπροδοῦναι*] The word has here (what, indeed, the antithesis demands) such an intensity of force, as is observable also supra i. 86; the sense being literally, 'to betray *down*,' viz. to *ruin*. And so *καταδουλουμένους* just after.

6. *καὶ οὐκ ἴσην αὐτοῖς τὴν χάριν—ἀπηλλαγμένην*] Render, 'Nay, what is more, ye returned them a favour not equal (not a just equivalent), nor [one] devoid of shame:' on which sense of *ἀπηλλαγμένην* see note on i. 138, 3. This phrase (which occurs also in a passage of Joseph. Ant. xix. i. 5.) is well illustrated by the words of Cicero, Epist. ad Fam. vii. 3, who says, 'haud vacare culpâ,' is not free or clear from blame.

φατὲ, ἐπηγάγεσθε, τοῖς δὲ ἀδικοῦσιν ἄλλους ξυνεργοὶ κατέστητε. 7. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειληθείσας, ἐς ἀδικίαν δὲ ἀποδιδομένας. LXIV. Δῆλόν τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνοι οὐ μηδίσαντες, ἀλλ' ὅτι οὐδ' Ἀθηναῖοι, ὑμεῖς δὲ τοῖς μὲν ταὐτὰ βουλόμενοι ποιεῖν, τοῖς δὲ τἀναντία. 2. καὶ νῦν ἀξιοῦτε, ἀφ' ὧν δι' ἑτέρους ἐγένεσθε ἀγαθοὶ, ἀπὸ τούτων ὠφελεῖσθαι. ἀλλ' οὐκ εἰκός· ὥσπερ δὲ Ἀθηναίους εἵλεσθε, τούτοις ξυναγωνίζεσθε. 3. καὶ μὴ προφέρετε τὴν τότε γενομένην ξυνωμοσίαν, ὡς χρὴ ἀπ' αὐτῆς νῦν σώζεσθαι· ἀπελίπετε γὰρ αὐτὴν, καὶ παραβάντες ξυγκατεδουλοῦσθε μᾶλλον Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνομοσάντων, ἢ διεκωλύετε· καὶ ταῦτα οὔτε ἄκοντες, ἔχοντές τε τοὺς νόμους οὕσπερ μέχρι τοῦ δεῦρο, καὶ οὐδενὸς ὑμᾶς βιασαμένου, ὥσπερ ἡμᾶς· τὴν τελευταίαν τε, πρὶν περιτειχίζεσθαι, πρόκλησιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέροις ἀμύνειν, οὐκ ἐδέχεσθε. 4. τίνες ἂν [οὖν] ὑμῶν

τοῖς δὲ ἀδικοῦσιν ἄλλους ξυνεργοὶ κατέστητε] These words serve to supply a proof that the favour returned was not a just equivalent, but *more;* for they ought to have been content with aiding Athens against foreign invasion.

7. The reasoning is here further strengthened by a pithy apophthegm, meant to be especially applicable to the case under consideration, *καίτοι τὰς ὁμοίας — ἀποδιδομένας*, which words may be rendered, 'And yet *this* rather is base, to not return proportionable favours, than not to return those which were contracted, indeed, with justice, but are to be paid back with injustice.' With respect to the phraseology, the words *μὴ ἀντιδιδόναι* are to be repeated in both clauses of the sentence, and *αἰσχρὸν μᾶλλον* is equivalent to *αἴσχιον* at ii. 40, the sense being, 'this rather is disgraceful, and not.' The construction and general sense have been well laid down by Poppo, and, after him, by Haack, Goeller, and Arnold. Much to the present purpose is a passage cited by the last-mentioned commentator from Cic. de Off. i. 15, 'Non reddere beneficium (answering to *μὴ ἀντιδιδόναι χάριν* here) viro bono non licet (*αἰσχρὸν*), modo id facere possit sine injuria' (answering to *τὰς ὁμοίας χάριτας*); by which it is implied that if, however, it can only be returned 'cum injuria' (*ἐς ἀδικίαν ἀποδιδομένας*), then the not returning it (*μὴ ἀντιδιδόναι*) is allowable in a good man (*οὐκ αἰσχρόν*). The present passage is, I would observe, evidently imitated by Joseph. Ant. xv. 2, 2, *τάς τε χάριτας οὐχ ὁμοίως* (for which read *ὁμοίας*) *ἀποδίδοσθαι*. Something similar, too, occurs in Æschin. p. 66, 2, *τηλικαῦθ' ὑφ' ἡμῶν εὖ πεπονθότες, οὐ τὰς ὁμοίας ὑμῖν ἀπέδοσαν*.

CH. LXIV. 1. *Δῆλόν τε—οὐ μηδίσαντες*] To the phrase *δῆλον ἐποιήσατε* is subjoined a *particip.* (*μηδίσαντες*) instead of a verb, similarly as in Lycurg. c. Leocr. ch. 12, *φανερὸν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες*. See also Matth. Gr. Gr. § 549, 5, and compare supra ch. 49, fin. (Poppo.) At *οὐδ' Ἀθην.* supply *ἐμήδισαν*; and at *ὑμεῖς δὲ* supply *ἐμηδίσατε*. (Goeller.) By *τοῖς μὲν* understand the Greeks at large; by *τοῖς δὲ*, the Athenians.

3. *ὑμῶν*] Eleven MSS. (besides the Clar. 1 manu, and Cant.) have *ἡμῶν, fortasse rectè*, Poppo says; but I should rather say *haud dubiè pravè;* since internal evidence (which in a case like this is alone of any weight) is all in favour of *ὑμῶν*, this being the more *difficult* reading, though the transposition is one common in our author. Moreover, while *ἡμῶν* might be easily dispensed with, not so *ὑμῶν*, from its being requisite to afford a subject (*ὑμᾶς*) to the two verbs *περιτειχίζεσθαι* and *ἀμύνειν*.

4. *οὖν*] This is not found in ten of the best MSS., and is cancelled by Bekker and Goeller, though retained by Poppo; and very properly, from its being so necessary to the inference here drawn, that it cannot be dispensed with. Moreover, its omission in the MSS. may very well be attributed to the circumstance of the particles *ἂν οὖν* coming together; which would cause one to be absorbed by the

δικαιότερον πᾶσι τοῖς Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνὸραγαθίαν προὔθεσθε; καὶ, ἃ μέν ποτε χρηστοὶ ἐγένεσθε, ὡς φατὲ, οὐ προσήκοντα νῦν ἐπεδείξατε· ἃ δὲ ἡ φύσις ἀεὶ ἐβούλετο, ἐξηλέγχθη ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν ἰόντων ἐχωρήσατε. 5. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδισμὸν καὶ τὸν ὑμέτερον ἑκούσιον ἀττικισμὸν τοιαῦτα ἀποφαίνομεν. LXV. Ἃ δὲ τελευταῖά φατε ἀδικηθῆναι, (παρανόμως γὰρ ἐλθεῖν ἡμᾶς ἐν σπονδαῖς καὶ †ἱερομηνίαις ἐπὶ τὴν ὑμετέραν πόλιν,)

other, or, at least, one or other word to be omitted.

The words following, *οἵτινες ἐπὶ—προὔθεσθε*, serve to show *why* they merit this hatred; the sense being, 'who have displayed bravery, to their injury, as they had done in the defending of their city to the last extremity.' Portus and Hobbes, indeed, render *προθέσθαι* by *prætexere;* and Arnold by *pretend;* and that, he says, 'because the merit in question was not real, but assumed.' But, in truth, the bravery itself was, as *facts* attested it to be, real and undeniable; though the *motives* and purpose for its exercise would, in the view of the Bœotians, *seem evil;* which is no other than what is meant by the words *ἐπὶ τῷ ἐκείνων κακῷ*, 'to their injury.'

οὐ προσήκοντα νῦν ἐπεδείξατε] Of these words the meaning *may* be, what I formerly (with Heilm. and others) explained it to be, 'ye have now evinced what is not correspondent thereto,' *non congruentia.* Some deeper sense, however, seems here intended, namely, what the Schol. assigns, 'ye have now shown that the actions in question were not consistent with, were contrary to your nature, were abhorrent from your nature, or innate disposition;' so answering to *οὐκ ἐκ προσηκόντων*, ch. 67. Dukas paraphrases the words thus: *ἐδείξατε γὰρ οἷς ἐδρᾶτε μετὰ ταῦτα ὡς δι' ἄλλους* (scil. *τοὺς Ἀθηναίους*) *ἠνδραγαθεῖτε.* But the sense is rather, 'Ye showed by what ye since did, that to be *χρηστοὶ* or serviceable [to Greece], was wholly repugnant to your disposition.' The next words, *ἃ δὲ—ἀληθὲς*, are meant to further develop the idea, and explain the preceding; the full sense being, 'But what your native disposition always wished, has been of a truth detected,' (literally, found out,) namely, what is no other than the opposite to *χρηστοὶ γενέσθαι*, i. e. *ἄδικοι γενέσθαι.* A person is said *ἐξελέγχεσθαι*, when he is by *ἔλεγχος* found out to be not what he pretends; and an action is said *ἐξελέγχεσθαι* when it is shown, on being tested, to be not what it had been esteemed. Answering to *ἐς τὸ ἀληθὲς* here, is the Latin phrase *in verum*, and our *of a truth*, or, *for a truth.* Yet so rare is the expression, that I know of no other example but one in Isaiah xlii. 3, Sept. (in the Complut., Ald., and other copies,) where we have *εἰς ἀληθῆ*, standing for *ἀληθές.* Hence, I would observe, may be derived the elliptical form *τὸ ἀληθὲς*, to signify *reverà;* on which see note at viii. 92, 9.

In *ἄδικον ὁδὸν ἰόντων* we have a very strong form of expression; and on this it is not sufficient, with Matth. Gr. Gr. § 409, 6, to remark, that the way in which any one goes is (as he shows by certain examples) put in the accusative. It is proper rather to advert to the idea of *custom*, or habitual action, conveyed by the phrase here and in similar passages which I have in my Translation adduced from Dionysius, Josephus, and Pind.; besides which, I have since noted another strikingly similar one in Dexipp. ap. Corp. Byz. Hist. i. p. 11, D, *Ἰουθούγγων δὲ ἄδικον ὁδὸν ἰόντων.*

CH. LXV. This chapter is occupied with a defence of their conduct at Platæa; being meant to show that they committed no injustice at all, having been called in by the best and noblest citizens, and for purposes beneficial to all classes of the community.

1. For *ἱερομηνίαις* the Marg. Steph. has *ἱερομηνίᾳ*, which, indeed, seems required by ch. 56; and so easily might the *ς* arise from the *ε* following, that not improbable is it that our author wrote *ἱερομηνίᾳ*, which, as Wasse truly says, 'tam sententia quam constructionis varietas suadet. Since, however, every MS. seems to have *ἱερομηνίαις*, we are bound to retain it, and may sufficiently well account for the plural form by supposing, with Arnold, that the festival in question was one of several days' duration. Of this plural use of the word, and so applied, I have noted the following examples in Dio Cass. 550, 82, *ἱερομηνίαι ἐγένοντο*, and 369, 57. 478, 32, *ἱερομηνίαι*

οὐ νομίζομεν οὐδ' ἐν τούτοις ὑμῶν μᾶλλον ἁμαρτεῖν. 2. εἰ. μὲν γὰρ ἡμεῖς αὐτοὶ πρός τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα, καὶ τὴν γῆν ἐδῃοῦμεν ὡς πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει, βουλόμενοι τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι, ἐς δὲ τὰ κοινὰ τῶν πάντων Βοιωτῶν πάτρια καταστῆσαι, ἐπεκαλέσαντο ἐκόντες, τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν ἑπομένων. 3. ἀλλ' οὔτ' ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὔθ' ἡμεῖς· πολῖται δὲ ὄντες, ὥσπερ ὑμεῖς, καὶ πλείω παραβαλλόμενοι, τὸ ἑαυτῶν τεῖχος ἀνοίξαντες, καὶ ἐς τὴν αὐτῶν πόλιν φιλίως, οὐ πολεμίως, κομίσαντες, ἐβούλοντο τούς τε ὑμῶν χείρους

ἤχθησαν. 218, 34. 529, 57. 650, 32, ἱερομηνίας ἄγειν.

ὑμῶν μᾶλλον ἁμαρτεῖν] 'we were more in fault than you,' for οὐ μᾶλλον ἢ ὑμεῖς, *non tam—quam*, as in Appian, i. 212, 91, οὐ δοκιμάζων — μᾶλλον ἤ, and Eurip. Phœn. 518, τοῦτο—οὐχὶ βούλομαι Ἄλλῳ παρεῖναι μᾶλλον ἢ σώζειν ἐμοί.

2. εἰ ἡμεῖς αὐτοὶ — ἐμαχόμεθα] Here αὐτὸς stands for αὐτόματος, *nostrâ sponte* (as *ipse* in Latin for *suâ sponte*): an idiom almost confined to the *poets*. So Hom. Il. xvii. 254, ἀλλά τις αὐτὸς ἴτω, where the Schol. explains by ὑπὸ τῆς ἰδίας γνώμης παραγενέσθω. On ἀδικοῦμεν, just after, Poppo notices the remarkable sequence of tenses, 'si nos agrum hostili modo *vastassemus*, sontes *sumus*:' to remove which difficulty, Krueger would take ἀδ. as a *perfect* tense; but that is by no means satisfactory. Better is it to suppose the present tense here used according to a *popular* idiom common to most languages, where propriety would seem to require a *past* tense: though, indeed, there is no violation of propriety at all; since there is, in effect, no sequence of tenses, and, in fact, the action is not considered with reference to *time* at all, but only as regards the *agents*, and that hypothetically; nor has the second verb any reference to time (as is very often the case in the present tense). Of the thing so hypothetically put, the assertion is, '[if that were the case, then,] we are guilty, are in the wrong.' Instances in abundance of this idiom might be adduced from the earliest writers, as the Scriptures of the Old Testament and the writings of Herodotus. The following must suffice—namely, Levit. v. 17, 'If a soul shall sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet *is* he guilty, and shall bear his iniquity.' James ii. 10, 'Whosoever shall keep the whole law, and yet offend in one point, he *is* guilty of all.' Now in each of these cases there is no sequence of tenses, but an action being spoken of hypothetically, judgment is passed upon it, with which *time has nothing to do*, and the verb only serves to *affirm* that judgment. So in Aristid. Lept. § 64, (cited by Poppo,) εἰ μὲν ἀτέλειαν ὁ νόμος ἐκέλευεν εἶναι—μαρτυρίαν καθ' ἑαυτοῦ καταλείπει ὅτι παρανομεῖ, where a similar *inartificial* mode of speaking exists. In the same manner are to be explained the words τί ἀδικοῦμεν just after.

In οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν ἑπομένων there is, as Haack says, an insulting play on the words used by the Platæans, ch. 55, οὐχ οἱ ἑπόμενοι αἴτιοι, ἀλλ' οἱ ἄγοντες.

3. πλείω παραβαλλόμενοι] 'having a greater stake in the country.' In this sense παραβάλλεσθαι also occurs at ii. 44, and iii. 14. That those who hold the greatest stake in the welfare of a country should have the most to do with its government, is one of the most certain principles of political science, (see i. 91, fin.) and forms a prominent feature in the British Constitution.

τοὺς ὑμῶν χείρους μηκέτι μᾶλλον γενέσθαι] By τοὺς χείρους I now think, with the Scholiast, Poppo, and Arnold, we are to understand (as the words following require us to do) τοὺς κακούς, (on which see Poppo on iii. 9.) not, however, limiting it, with Arnold, to mean 'persons of bad principles,' but rather taking χείρους in a sense which it occasionally bears in Xenophon, to denote *minùs boni*, as said of persons inferior in talent, virtue, or whatever else fits a person to hold any office of dignity: opposed to whom are οἱ ἀμείνους, i. e. persons who are *above par* in both respects. Compare Xen. Cyr. viii. 1, 30, τῶν χειρόνων ὑπεικότων τοῖς ἀμείνοσι· also Athen. Rep. iii. 10, where to οἱ χείριστοι are opposed οἱ βέλτιστοι, though there pro-

μηκέτι μᾶλλον γενέσθαι τούς τε ἀμείνους τὰ ἄξια ἔχειν, σωφρονισταὶ ὄντες τῆς γνώμης, καὶ τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες, ἀλλ' ἐς τὴν ξυγγένειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες,

bably by οἱ χείρ. are to be understood the worst sort of persons, the plebeians, and by οἱ βέλτ. the better sort of persons, the *optimates*; a view confirmed by the words of our author supra ch. 47, νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν πάσαις ταῖς πόλεσιν εὔνους ἐστί, καὶ ἢ οὐ ξυναφίσταται τοῖς ὀλίγοις, ἢ, ἐὰν βιασθῇ, ὑπάρχει τοῖς ἀποστήσασι πολέμιος εὐθύς, καὶ τῆς ἀντικαθισταμένης πόλεως τὸ πλῆθος ξύμμαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε.

At μᾶλλον Poppo would supply χείρους, and Arnold χείρους ἢ ἀγαθούς. Yet so forced and frigid a sense arises from these supplementa, that better is it to suppose (as I did in my note in Translation) that μᾶλλον, though properly an adverb, here assumes the nature of an adjective; and thus μᾶλλον γενέσθαι will mean 'to be uppermost,' to have the upper hand,—lit. 'to be [in power] rather than others.' This adjectival sense the word has also at ch. 82, 2, μᾶλλον δὲ καὶ ἡσυχαίτερα, where repeat γιγνόμενα. Greater, indeed, is the harshness involved in the present passage: but the sense for which I contend is absolutely required by the antithetical words τούς τε ἀμείνους τὰ ἄξια ἔχειν, 'should obtain their deserts.'

The next words, σωφρονισταὶ ὄντες τῆς γνώμης, &c., serve to note *purpose*; and here ὄντες stands for εἶναι. Render, '[they wished] to be moderators or reformers, correctors of your mind [and sentiments].' (See infra viii. 48, 6.) Alluding, as Huds. thinks, to those magistrates at Athens called σωφρονισταί, who were the *censores morum* of the young men; whence the word came to mean figuratively, 'those who endeavour to bring such as are in error to a right mind.' Compare infra vi. 87, μή θ', ὡς σωφρονισταί, ἀποτρέπειν πειρᾶσθε.

The next words, καὶ τῶν σωμάτων τὴν πόλιν—οἰκειοῦντες, are meant to further develop the preceding statement as to their *purpose* in seizing Platæa. The sense, however, is so obscurely expressed, as not a little to have perplexed expositors. The explanation of them most entitled to preference is that proposed by Goeller, who (seizing on the clue held out by Abresch) makes the word σωμάτων (on which the chief difficulty turns) depend on ἀλλοτριοῦντες, and, in support of the sense he assigns to it, adduces another passage supra i. 41, where by the term σώματα are denoted the citizens performing military service, who serve the state by their bodies, (or, as we should say, their *persons*,) as others by their *wealth*. And he follows Abresch in taking τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες in the sense *ab urbe cives non abalienantes*, 'not taking away from the city the services of its citizens,' not depriving it of their services by death and banishment, as was the case in such seizures. The reason why our author wrote σώματα was (as Goeller observes) this, that he sought for an *antitheton* to the word γνώμης, as at i. 70, where to τοῖς σώμασιν, meaning their *persons*, is opposed τῇ γνώμῃ, their *mind*. Here, then, the obscurity which exists has been in a great measure occasioned by the sacrifice of perspicuity to rhetorical point: and this obscurity being removed, nothing remains at all perplexing; for we have only to suppose ἀλλοτρ. used instead of ἀποστεροῦντες, (as ἀπαλλοτρίωσις stands for στέρησις at i. 35.) and that we have here a not unusual *hypallage* or permutation of construction, as in a similar passage at i. 40, μὴ ἄλλου αὐτὸν ἀποστερῶν, for καὶ ἄλλων ἑαυτοῦ οὐκ ἀποστ. And so in a passage of Ecclesiasticus, xi. 35, we find, ἀπαλλοτριώσει σε τῶν ἰδίων σου, where ἀπαλλ. stands for ἀποστερήσει, 'will deprive thee of thine own.' So, too, Livy, xxii. 60, 'Sero nunc desideratis [patriam] diminuti capite, abalienati jure civium,' where the term *abalienati* is explained *severed, separated*. Thus in the present case the literal sense may be, 'separating your persons from the state.' Yet in all such cases, where ἀλλοτρ. or ἀπαλλ. seems to bear the sense *to separate from* or *deprive of*, there is also an implied notion of *transfer* of persons or property, so as to make them another's. Accordingly here the sense is, 'not making away with persons so that they may become citizens of another state, but making them especially their own,' (see vi. 23.) i. e. by bringing them unto their kindred the Bœotians, where in οἰκειοῦντες there is a *sensus prægnans*, by a blending of two constructions, as in Diod. Sic. t. ii. 381, χώρα πρὸς ἀμπέλου φυτείαν ἀπηλλοτριωμένη. The Bœotians are styled ἡ ξυγγένεια, 'their kindred,' as being of the *same race*. This mode of speaking, by which the inhabitants of any nation are considered as *fellow-kinsmen*, is of the most remote antiquity. So in a passage of the Old

ἅπασι δ' ὁμοίως ἐνσπόνδους. LXVI. Τεκμήριον δὲ ὡς οὐ πολεμίως ἐπράσσομεν· οὔτε γὰρ ἠδικήσαμεν οὐδένα, προείπομέν τε τὸν βουλόμενον κατὰ τὰ πάντων Βοιωτῶν πάτρια πολιτεύειν, ἰέναι πρὸς ἡμᾶς. 2. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ ξύμβασιν ποιησάμενοι, τὸ μὲν πρῶτον ἡσυχάζετε· ὕστερον δὲ, κατανοήσαντες ἡμᾶς ὀλίγους ὄντας,—εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀνεπιεικέστερον πρᾶξαι οὐ μετὰ τοῦ πλήθους ὑμῶν ἐσελθόντες,—τὰ μὲν ὁμοῖα οὐκ ἀνταπέδοτε ἡμῖν, μήτε νεωτερίσαι ἔργῳ, λόγοις τε †πείσειν ὥστε ἐξελθεῖν· ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν οὓς μὲν ἐν χερσὶν ἀπεκτείνατε, οὐχ ὁμοίως ἀλγοῦμεν· (κατὰ νόμον γὰρ δή τινα ἔπασχον·) οὓς δὲ χεῖρας προϊσχομένους, καὶ ζωγρήσαντες, ὑποσχόμενοί τε ἡμῖν ὕστερον μὴ κτενεῖν, παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε; καὶ ταῦτα τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες, τήν τε λυθεῖσαν ὁμολογίαν, καὶ τῶν ἀνδρῶν

Testament, Numb. x. 30, it is said, 'I will depart to mine own land, and to my kindred.' And again, 2 Sam. xix. 12, 'Ye are my brethren, ye are my bones and my flesh.' See also Acts vii. 19. On the term ἐνσπόνδους see note at ch. 68.

Ch. LXVI. 1. Having justified their own intentions in the attempt to occupy the city, as one of an amicable nature, they proceed to recriminate on the Platæans; q. d. 'We came in amity, but you treated us in a manner unjustifiable to the most inveterate hostility; you entrapped us, and then, breaking your solemn engagements, treacherously murdered us.' Πολιτεύειν here signifies simply *to live in a city*, to demean oneself as a citizen there; a sense which it also bears supra ch. 34, 1, and Xen. Anab. iii. 2, 16. Hist. iii. 1, 18. So also πολιτεύειν κατὰ in Xen. Hist. ii. 3, 2, καθ' οὓς [νόμους] πολιτεύειν.

2. χωρήσαντες] Supply πρὸς ἡμᾶς from the preceding. The words a little after, εἰ ἄρα καὶ ἐδοκοῦμεν — ἐσελθόντες, are parenthetical, and may be rendered, 'even though [granting that] we had even seemed to have done something rather harsh, by making an entry without the consent of the people at large.' Τὶ ἀνεπιεικέστερον is not well rendered *aliquid iniquius*. It means rather, 'a somewhat harsh or violent procedure:' a sense rare, indeed, yet found in Arrian, E. A. iv. 21, 16, ἀνεπιεικές τι ἐς τὸν Χορ. ἔργον ἀποδείξασθαι· also iii. 22, 3. Dio Cass. 183, 13, καί τοι τί ἄδικον ἢ ἀνεπιεικὲς—ἐποίησα; At οὐ μετὰ τοῦ πλήθους ὑμῶν there is a sort of Atticism; of which the meaning is, 'without the consent of the common people;' the persons who called them being, as we find, ἄνδρες οἱ πρῶτοι.

τὰ ὁμοῖα οὐκ ἀνταπέδοτε] Compare ch. 63, 6, οὐκ ἴσην αὐτοῖς τὴν χάριν ἀνταπέδοτε, and the expression ὅμοιαι χάριτες, *pares gratiæ*. At μήτε νεωτερίσαι supply ὥστε, and see Matth. Gr. Gr. § 532. Of νεωτερίζειν the sense is here *to commit violence*, as at ii. 3, ἐς οὐδένα οὐδὲν ἐνεωτέριζον. Vain is it that Haack, Herm., and Arnold attempt to account for and justify the reading πείσειν. It is plain that the true reading is πεῖσαι, which was conjectured by Poppo, and has been supported by the authority of one good MS., and will, I suspect, be found in others. Certain it is that the terminations αι and ειν are in manuscript characters so similar as scarcely to be distinguished.

In the next words, ἐπιθέμενοι, &c., the construction is well indicated by Poppo as follows: ''Επιθέμενοι proximo ἀπεκτείνατε accommodatum est, et verba ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν relativo anteposita sunt, quod et ad ambo membra relativa οὓς μὲν — οὓς δὲ pertinent, et superioribus τὰ μὲν ὅμοια οὐκ ἀνταπέδοτε ἡμῖν contraria sunt.' Of ἐν χερσὶν the sense is, 'in actual contest,' literally, 'hand to hand;' as often in the historians. On the expression, a little after, χεῖρας προϊσχομένους, see note supra ch. 58, 3.

πῶς οὐ δεινὰ εἴργασθε;] Here the interrogation partakes of the nature of *exclamation*, as in Isæus, p. 27, πῶς οὐκ ἂν δεινὸν τὸ πρᾶγμα εἶναι δοκοίη; And here the negative thus put in *interrogation* implies a strong *affirmative*, as supra ii. 60, πῶς οὐ χρὴ—ἀμύνειν αὐτῇ; and Xen. Mem. iv. 3, 8, πῶς οὐχ ὑπὲρ λόγον; ἀνέκφραστον. Demosth. Epist. iii. πῶς οὐκ ἀτυχής εἰμι;

The accusatives τὴν λυθεῖσαν ὁμολογίαν, and those which follow, are in

τὸν ὕστερον θάνατον, καὶ τὴν περὶ αὐτῶν ἡμῖν μὴ κτείνειν ψευσθεῖσαν ὑπόσχεσιν, ἣν τὰ ἐν τοῖς ἀγροῖς ὑμῖν μὴ ἀδικῶμεν, ὅμως φατὲ ἡμᾶς παρανομῆσαι, καὶ αὐτοὶ ἀξιοῦτε μὴ ἀντιδοῦναι δίκην. οὐκ, ἤν γε οὗτοι τὰ ὀρθὰ γιγνώσκωσι· πάντων δὲ αὐτῶν ἕνεκα κολασθήσεσθε. LXVII. Καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τούτου ἕνεκα ἐπεξήλθομεν, καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν κατα-γνωσόμενοι, ἡμεῖς δὲ ἔτι ὁσιώτερον τετιμωρημένοι. 2. καὶ μὴ παλαιὰς

apposition with ἀδικίας, serving to explain what these were, and so form an *appositio explicativa*. Καὶ ταῦτα bears the sense *idque, et quidem*. Evidently imitated from these are the words of Dionys. Hal. Ant. vi. 77, 10, ἀλλ' ἐν τῷ αὐτῷ τρία τὰ μέγιστα παρενομήσατε, τὸ, &c. καὶ — καὶ, &c. In this use of the participles λυθεῖσαν and ψευσθεῖσαν, we have, as Bauer remarks, what is equivalent to the substantives with gen. and an inf., namely, τὸ λυθῆναι τὴν ὁμολογίαν and τὸ ψευσθῆναι τὴν ὑπόσχεσιν. Of which phrases one occurs in Dionys. Hal. Ant. 617, and the other in another passage of the same writer, p. 367, ult. See more in note at v. 83.

I have here thought proper, with Poppo, to recal the vulg. ὑπόσχεσιν, for which ὑπόθεσιν was edited, from a few ancient MSS., by Bekker and Goeller. But so little suitable is the sense yielded by the latter, that no authority of MSS. would avail to establish it: and indeed the former is absolutely called for by the facts of the case, as narrated at ii. 5, ὑποσχόμενοι, &c. In short, it may be supposed that ὑπόθ. was a mere error of the scribes, to whom the common word ὑπόθεσις was better known than the less usual one ὑπόσχεσις.

After ἀδικῶμεν I have, with Bekker and Poppo, placed a comma, because, as Bauer saw, had ὅμως commenced a new sentence, καὶ or δὲ would have been added.

οὐκ] 'no! not if.' This use of οὐκ is frequent in the best Attic writers, and so employed the word is generally followed by ἤν or εἰ and a verb dependent thereon; sometimes by ἀλλὰ, in which case it should be pointed thus: οὐκ· 'no indeed!'

Ch. LXVII. 1. Having despatched the justificatory and recriminatory part of the oration, the speakers now, after a brief but earnest admonition to them against being worked upon by false compassion, proceed to the *hortatory* part as regarded the Lacedæmonians; in the course of which a strong appeal is made to the passions, to induce the Spartans to avenge the wrong done to themselves, by punishing the guilty as they merit. This most powerful part of the oration is, however, brought forward not *abruptly*, but is ushered in by a brief introductory remark in justification of the vehemence of these invectives, in which *justice* forsooth is pleaded as warranting, nay demanding, every extremity. This prefatory section may, then, be rendered, 'We have, Lacedæmonians, entered thus at large into the matter as well for our own sakes as for *yours;* namely, in order that you, on the one hand, may know, that you are going to condemn them justly, (i. e. that they will be justly condemned by you,) and we [may know] that we even more justly and equitably have avenged ourselves of them.'

Of ἐπεξήλθομεν ταῦτα the sense is, not, 'we have enlarged on these things,' but, 'we have gone over, (for such is the force of the ἐπι) have treated on these matters,' *oratione persecuti sumus*, as at i. 22, ἐπεξελθών, scil. ταῦτα, and Pseudo-Herodot. Vit. Hom. 1, ζητήσας ἐπεξελθεῖν (περὶ Ὁμήρου γενέσιος καὶ βιοτῆς). The words following, ἡμεῖς δὲ ἔτι ὁσιώτερον τετιμωρημένοι, cannot be otherwise rendered than as above, at least with any due regard to propriety of language. Poppo, who has well seen their sense, points out that τετιμ. is of the middle, not the passive, voice. It may be observed, too, that the use of the preterite tense has here no little force, as taking for granted that the deed is already done: and by so considering it, there is no occasion, with Heilm., to render the preterite as if it were a future. The only real difficulty rests on the εἰδῶμεν requiring to be supplied, in the second clause, from εἰδῆτε in the first; which, however, cannot well bear the sense that the term does in the first: for surely explanations were not needed to convince *themselves* of the lawfulness of their revenge. Accordingly, in supplying εἰδῶμεν, it is proper to understand the term with a certain modification of sense suitable to the context,—namely, as follows: 'that we may know and feel,' i. e. have a full assurance, be fully persuaded: the kind of knowledge here meant being that knowledge of a

ἀρετὰς,—εἴ τις ἄρα καὶ ἐγένετο,—ἀκούοντες ἐπικλασθῆτε, ἃς χρὴ τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς δὲ αἰσχρόν τι δρῶσι διπλασίας ζημίας, ὅτι οὐκ ἐκ προσηκόντων ἁμαρτάνουσι. 3. μηδὲ ὀλοφυρμῷ καὶ οἴκτῳ ὠφελείσθωσαν, πατέρων τε τάφους τῶν ὑμετέρων ἐπιβοώμενοι καὶ τὴν σφετέραν ἐρημίαν. 4. καὶ γὰρ ἡμεῖς ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσαν τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρμένην, ὧν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ δὲ, πρεσβῦται λελειμμένοι, καὶ οἰκίαι ἔρημοι, πολλῷ δικαιοτέραν ὑμῶν ἱκετείαν ποιοῦνται τούσδε τιμωρήσασθαι. 5. οἴκτου τε ἀξιώτεροι τυγχάνειν οἱ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δικαίως, ὥσπερ οἵδε, τὰ ἐναντία ἐπίχαρτοι εἶναι. 6. καὶ τὴν νῦν ἐρημίαν δι' ἑαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους ξυμμάχους ἑκόντες ἀπεώσαντο· παρηνόμησάν τε οὐ

thing which is derived from the testimony or information of others. This is a sense not unfrequently found in verbs of *knowing*, in all languages. One example will suffice: 1 Tim. iv. 3, *τοῖς ἐπεγνωκόσι τὴν ἀλήθειαν*, 'have fully,' &c.

2. Now commences the *hortatory* portion. Of *ἐπικούρους εἶναι τοῖς* the literal sense is, '*to* be helpful to the,' &c.: a use of *ἐπικ.* found in the best writers. *Διπλασίας ζημίας*, scil. *εἶναι*, 'ought to cause doubled penalties to them.' For *εἶναι* Arnold thinks that *ἐπιφέρειν* is required; but Poppo well defends the former, from the phrase *ἔστι τί μοι ζημία*, 'mihi aliquid pœna est;' and aptly illustrates the sentiment from i. 86, 1. *Οὐκ ἐκ προσηκόντων* stands for *ἐξ οὐ προσηκ.* (as in Plato, p. 70, *οὐ περὶ τῶν προσηκόντων λόγους ποιοῦμαι*) and may be regarded as a phrase for an adverb, *οὐ προσηκόντως*, like *ἐκ τῶν δικαίων* for *δικαίως* in Aristoph. Nub. 1116: though, as *manner* is denoted by the *ἐκ*, we may more exactly render 'in a manner abhorrent from, contrary to their native character and disposition.' So supra ch. 64, *οὐ προσήκοντα*. Arnold quite mistakes the force of the expression by explaining 'contrary to what we have a right to expect of them:' and as to the passage which he adduces in proof of this sense from Aristot. Rhet. i. 9, where it is called acting *κατὰ τὸ προσῆκον*, if a man's actions are *ἄξια τῶν προγόνων καὶ προϋπηργμένων*, that rather serves to establish the view I have above adopted; the sense there being, 'agreeable to his nature,' as in the parallel passage supra ch. 64, *ἃ μέν ποτε χρηστοὶ ἐγένεσθε — οὐ προσήκοντα νῦν ἐπεδείξατε*, where Arnold himself renders, 'not agreeable to your nature.'

3. *ἐπιβοώμενοι*] 'invoking,' as supra ch. 59, 2, where see note. *Τὴν σφετέραν ἐρημίαν*, as the Schol. observes, alludes to the words of the Platæans, ch. 57, *περιεώσμεθα ἐκ πάντων ἔρημοι*.

4. *ἡλικίαν*] So *juventus*, in Latin, for *juvenes*; and *youth*, in English, for *young men*. *Πρὸς ὑμᾶς τὴν Βοιωτίαν ἄγοντες*, 'in bringing over Bœotia to [your alliance].' At *καὶ οἰκίαι ἔρημοι* repeat *ὧν* from the preceding, 'whose bereaved and orphan families.'

5. *οἱ—τῶν ἀνθρώπων*] 'those men,' literally, 'those of men.' At *δικαίως* repeat *πάσχοντές τι*. In *τὰ ἐναντία*, 'on the contrary,' we have an adverbial phrase. *Ἐπίχαρτοι*, 'objects of rejoicing,' meaning, as the Scholiast explains, 'those over whose sufferings all men should rejoice,' or rather '*do* rejoice,' since, as says Solomon, Prov. xi. 3, *ἐπίχαρτος ἀσεβῶν ἀπώλεια*. The term is one used both of *things* that are matter of rejoicing, (as Soph. Trach. 1263, *ἐπίχαρτον — ἔργον*, and Æschyl. Prom. 164, *ἐχθροῖς ἐπίχαρτα πέπονθα*,) and also, nay indeed *chiefly*, of *persons*, as Æschyl. Ag. 700, *ἄμερον, εὐφιλόπαιδα, καὶ γεραιοῖς ἐπίχαρτον*, 'an object of delight to the aged.' Evidently imitated from which is the expression in Alciphr. ii. 4, p. 246, *διαλάμπεις ἐπίχαρτον καὶ εὐκταῖον*. The expression in Æschyl. was, I apprehend, *parodied* by Aristoph. in a fragment of his Centaur preserved in Pollux, Onomast. ix. 36, *ἐν κωμήτισι καπηλοῖς τ' ἐπίχαρτον*, 'an object of merriment,' i. e. fit only to be laughed at. So Demosth. 1127, 11, *μὴ περιΐδητε τὰς ἐμαυτοῦ θυγατέρας τοῖς ἐμαυτοῦ δούλοις ἐπιχάρτους γενομένας*. Plato, Epist. 6, *βαρβάροις ἐπίχαρτος γενόμενος, ludibrium*. Plut. de Garrul. 19, *παντάπασιν ἐπίχαρτος γίνεται καὶ καταγέλαστος*.

προπαθόντες ὑφ' ἡμῶν, μίσει δὲ πλέον ἢ δίκῃ κρίναντες, καὶ οὐκ ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν. ἔννομα γὰρ πείσονται, καὶ οὐχὶ ἐκ μάχης χεῖρας προϊσχόμενοι, ὥσπερ φασὶν, ἀλλ' ἀπὸ ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντες. 7. ἀμύνατε οὖν, ὦ Λακε-

At *οὐκ ἀνταποδόντες* the editors, with some reason, stumble, from *πείσονται* following in the same sentence. Accordingly, regarding the word *ἀντ.* as corrupt, they would read *ἀνταποδιδόντες* or *ἂν ἀνταποδόντες*, or, again, *ἀνταποδώσοντες*: of which several conjectures the third recedes too far from the letters to be with any propriety admitted; and as to the *second*, it may be doubted whether it would be good Greek, or indeed whether it would remove the difficulty. The first is preferable. But the present reading may very well be tolerated, if at least it be regarded, not,—as it is by the Translators,—in the light of a *future* tense. The present reading may, I repeat, be tolerated, nay regarded as having both propriety and force,—if, taking the aorist, in its usual sense, of time *past*, we suppose the Thebans here, as at § 1, in the term *τετιμωρημένοι*, speaking of the punishment, by *anticipation*, as already suffered,—and that by way of strongly intimating, and so tending to bring about the actual events, § 6: on which use of the aorist (also found in the preterite) see Matth. Gr. Gr. § 506, where mention is made of the idiom of *past* used of what is future, in order to intimate the completion of the action; examples of which occur in St. John, xv. 6, *ἐὰν μή τις μένῃ ἐν ἐμοὶ, ἐβλήθη ἔξω*, meaning 'he *will be* speedily cast out;' and v. 24, *εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν*. The idiom in question bears a strong affinity to the use of the *prophetic aorist*, found in Rev. xviii. 2, *ἔπεσεν, ἔπεσε Βαβυλών*. It is scarcely necessary to say, that punishment is by the Greek philosophers always considered as the penalty paid for crime,—by which the offender makes a return (*ἀντὶ*) to society for the injury he has thereby done it. It may indeed be said, that if *death* be not an *ἴση τιμωρία*, what can? since surely no *worse* can be inflicted. See ch. 45. This, however, will be only like that sort of overstrained language, by which, in common parlance, it is said of criminals of the worst description, that *death* is too good for them. Nothing is there to negative the above view in the next words, *ἔννομα γὰρ πείσονται*, because they have nothing to do with the sentence: and, accordingly, in all the editions down to Bauer's, a full stop was placed at *τιμωρίαν*, which Poppo altered to a *colon*; while Bekker threw the words *ἔννομα γὰρ πείσονται* into a parenthesis; a procedure undoubtedly ill-judged; for, by thus joining the words with *παρηνόμησαν*, a sense arises any thing but apt. The participles *προϊσχόμενοι* and *παραδόντες* must, as all the other editors and translators have seen, depend upon *πείσονται*: yet they can have no connexion with *καὶ οὐκ ἀνταποδόντες τ. τιμ.*, since it would be out of place to follow up the assertion, that 'they suffered lawfully.' Hence I conclude that the former editors were right in placing a period, and that a new sentence commences at *ἔννομα*, in which the *γὰρ* has that frequent elliptical use treated of by Hoogeveen, Buttm., Herm., and Matth.; by which it has reference to some assertion which is omitted, and left to be *understood*, and for which it gives the reason. One example must suffice; and that shall be the one first adduced by Hoogeveen, namely, Aristoph. Plut. 245, where to Plutus complaining that at every house, whether of miser or of prodigal, to which he has approached, he has been repulsed, Chremylus replies, *Μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε·* where Hoogeveen supplies *οὐδὲν δεινὸν πάσχεις*. And here *οὐδὲν δεινὸν ποιεῖτε*, or such like, might be supplied. But, in fact, the words are meant to *anticipate* the objection, that their punishment, however severe, though richly deserved, would not be legal. To which the answer (to be supplied) is, '[*Not so*;] for they will suffer legally, namely, not, as they say, men with uplifted hands, from battle suppliants, (with allusion to the words of the Platæans, ch. 58, 2, *ἑκόντας τε ἐλάβετε καὶ χεῖρας προϊσχομένους, ὃ δὲ νόμος τοῖς Ἕλλησι μὴ κτείνειν τούτους,*) but those on capitulation who delivered themselves up for trial.'

7. Now comes the *ἐπίλογος*, which deals in grave exhortation and earnest entreaty, followed up by strong representation of the *good* that will ensue from the wholesome severity thus exercised; the latter at length couched, for greater effect, in a weighty maxim of policy.

ἀμύνατε — τῷ τῶν Ἑλλήνων νόμῳ] This form of expression, by which a *law*

δαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ ὑπὸ τῶνδε παραβαθέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπόδοτε χάριν δικαίαν ὧν πρόθυμοι γεγενήμεθα· καὶ μὴ τοῖς τῶνδε λόγοις περιωσθῶμεν ἐν ὑμῖν, ποιήσατε δὲ τοῖς Ἕλλησι παράδειγμα οὐ λόγων τοὺς ἀγῶνας προθήσοντες ἀλλ' ἔργων· ὧν ἀγαθῶν μὲν ὄντων, βραχεῖα ἡ ἀπαγγελία ἀρκεῖ, ἁμαρτανομένων δὲ, λόγοι ἔπεσι κοσμηθέντες προκαλύμματα γίγνονται. 8. ἀλλ' ἦν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς, κεφαλαιώσαντες πρὸς τοὺς

is said to be *aided* when the breach of it is punished by condign punishment, is so rare, that I have not met with any other example except in Eurip. Orest. 516, Ἀμυνῶ δ'—τῷ νόμῳ. The law here meant is that which enjoined παρὰ τὰς σπονδὰς μηδὲν ἀναιρεῖν, and *that* the Platæans had violated. So supra ch. 66, οὓς παρανόμως διεφθείρατε. Here ἄνομα παθοῦσιν is meant to correspond to ἔννομα πείσονται a little before. And in ἀνταπόδοτε χάριν δικαίαν (where χάριν stands for ἀντίχαριν) there is a hit on the words of the Platæans, ch. 58, σώφρονα—κομίσασθαι χάριν, q. d. 'They wish you to receive of us an honest return of gratitude for services rendered; and *we* ask of you a just return for our zeal in your cause.' In πρόθυμοι γεγενήμεθα the speakers glance at the words of the Platæans, ch. 59, οἱ προθυμότατοι—γενόμενοι, q. d. 'We, too, have a zeal in your service to allege, which may well overbalance the zeal in the service of Greece to which they lay claim.' So again, in the words μὴ—περιωσθῶμεν ἐν ὑμῖν, there is a hit on the words of the Platæans at ch. 57, περιεώσμεθα ἐκ πάντων Πλαταιῆς, q. d. 'They complain of being spurned and repulsed by all, and *we* say, Let not *us* be spurned and meet with a repulse of our request from you.' In ποιήσατε παράδειγμα προθήσοντες we have a condensed form of expression for π. παρ. ᾧ δειχθήσεται ὅτι προθήσετε. Of προτιθέναι ἀγῶνας the sense is *certamina proponere*, 'to set forth publicly:' a rare form of expression; though ἆθλα προτιθέναι is not unfrequent. The phrase λόγων ἀγῶνας has reference to that sort of *oratorical gymnastics* then prevalent, to which Cleon alludes at ch. 37, in the words ξυνέσεως ἀγῶνι, and again in those further on, ἐκ τῶν τοιῶνδε ἀγώνων—ἀγωνοθετοῦντες. The τοὺς before ἀγῶνας is not, as might seem—and as the Schol. says it is—pleonastic; the full sense being, as Poppo points out, 'the contests which ye will set forth, ye will set forth not of words, but of deeds.'

λόγοι ἔπεσι κοσμηθέντες προκαλύμματα γίγνονται] Of these words the meaning is, 'speeches adorned with fine words and rhetorical ornaments.' So Soph. Aj. 1072, τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη, where, as Erfurdt remarks, by λόγοι are denoted the *whole;* by ἔπη, the *parts*. And so Damm, in his Lex. Hom. in v. ἔπος, says, 'λόγοι constant ἔπεσι, orationes verbis.' After all, however, by ἔπεσι may rather be denoted those pithy *dicta*, or political maxims, which the ancients used to be fond of introducing into their speeches; and in which, we may suppose, the hearers took some delight. Though, when we consider how much *more* delighted the Athenians were with those *word-traps*, (consisting in all sorts of rhetorical turns and ornaments of a refined composition,) such I am inclined to think is what is here meant by ἔπεσι, understanding it to mean not simply *words*, as opposed to *actions*, but *sentences* turned with all the refinements of an elaborate composition, and set off with all the arts of rhetoric. Now such might as properly be termed ἔπη as a verse in poetry was styled ἔπος, and especially as says the above lexicographer on this word, 'quia poësis heroica κατ' ἐξοχὴν aptam verborum collocationem et electionem quærit.' And the same sense should perhaps be assigned at ii. 41, οὔτε ὅστις ἔπεσι μὲν τὸ αὐτίκα τέρψει, τῶν δ' ἔργων τὴν ὑπόνοιαν ἡ ἀλήθεια βλάψει, and not *verses*. By προκαλύμματα understand *velamenta*, 'a cloak to cover their baseness.' So Lucian, i. 659, πρ. τῆς βδελυρίας, and iii. 188. Jos. 1219, 7, πρ. τῆς ἐπιβουλῆς. Dionys. Hal. Ant. vi. 77, πρ. τῆς ἀπάτης, and 1 Pet. ii. 16, ἐπικάλυμμα τῆς κακίας. With the general sentiment here, Poppo aptly compares the similar one in Sallust, Jug. 85, 'Ipsa se virtus satis ostendit: illis *artificio* opus est, ut turpia facta *oratione* tegant.'

8. The whole is now summed up in a pithy political maxim, ἦν οἱ ἡγεμόνες, &c., of which the meaning is well expressed by Arnold as follows: 'If all persons in authority were to punish criminals without

ξύμπαντας διαγνώμας ποιήσησθε, ἧσσόν τις ἐπ' ἀδίκοις ἔργοις λόγους καλοὺς ζητήσει."

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμόνιοι δικασταὶ, νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξειν, "εἴ τι ἐν τῷ πολέμῳ ὑπ' αὐτῶν ἀγαθὸν πεπόνθασι," διότι τόν τε ἄλλον χρόνον ἠξίουν δῆθεν αὐτοὺς κατὰ τὰς παλαιὰς Παυσανίου μετὰ τὸν Μῆδον σπονδὰς ἡσυχάζειν, καὶ ὅτε ὕστερον, ἃ πρὸ τοῦ περιτειχίζεσθαι προ-

letting themselves be misled by sophistry and eloquence, in the manner that you will do now, if you sum up the case in brief, and decide upon all these criminals together, then men will be less tempted to trust to fair words as a screen for ill actions.' In his note, Arnold remarks on the 'strange confusion which exists in the composition of this sentence, from the verb ποιήσησθε being made to agree with ὑμεῖς, and κεφαλ. πρὸς τοὺς ξύμπαντας being put as if it were the general principle recommended, instead of being an exemplification of it in this particular case.' Yet the *confusion* in question is not to be ascribed to negligence, but rather to the peculiar *brevity of expression* so characteristic of our author, and which is especially found on occasions like the present, when vigour and point would be thus alike promoted. Of κεφαλαιώσαντες the full sense is, 'after having summed up the cause in brief;' the term being used, Poppo observes, 'de brevi agendi et cognoscendi ratione, quæ non fallitur verborum cultu.' So infra viii. 53, κεφαλαιοῦντες ἐκ πολλῶν, for ξυντετιμημένως λέγοντες, *summatim perstringentes;* and Dio Cass. 616, 53, κεφαλαιώσας ἐρῶ τοῦτο, and 801, 49. Ecclus. xxxii. 9, κεφαλαίωσον—ἐν ὀλίγοις πολλά.

Ch. LXVIII. 1. σφίσιν ὀρθῶς ἔξειν] literally, 'would be right,' i. e. advantageous, 'for them;' ὀρθῶς here standing for καλῶς: a very rare idiom, of which I know no other examples than the following: Xen. Hipp. viii. 10, ὀρθῶς ἔχειν τῷ ἐλκομένῳ ἐπελαύνειν τὸν ἵππον, and Hist. v. 2, 39, ὀρθῶς ἔχειν τὰ δένδρα μεταβάλλειν. So in our language the word *right* sometimes bears the sense *favourable*, (see Johnson's Dict.) and such is occasionally the use of *rectè* in Latin for *utiliter*, as in Hor. Sat. ii. 7, 112, 'non otia rectè ponere.' Of νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξειν, Arnold explains the meaning to be, 'thinking their question might fairly be put.' But this sense the words themselves will by no means admit; σφίσι belonging to ἔξειν, not to ἐπερώτημα. And moreover, *supposing* such were the sense, how could we account for the verb being in the *future* tense, where the past or present would thus be indispensable? And yet, to take ἔξειν, with Bauer, as standing for ἔχειν, is forbidden by every principle of propriety; and, with Poppo, to *read* ἔχειν, for ἔξειν, on mere conjecture, is forbidden by the unanimous testimony of the MSS. in favour of ἔξειν: though, from the words following seeming to demand the sense in question, we may suppose that a *double* sense is contained in the words ὀρθῶς ἔξειν, namely, 1. as in common parlance we say, 'would do very well,' '*be all right* for them;' and 2. as referred to the words following, διότι, &c., 'would be right,' i. e. would be *thought* right and proper to be done. The words from διότι forwards have the appearance of being *parenthetical*, and so they are regarded by Portus and Dukas; though these commentators are not agreed whether the parenthesis terminates at πεπονθέναι, or at ἐδέξαντο. That, however, will best appear from an examination of the passage in detail. Of the portion διότι—ἡσυχάζειν, the sense is, 'for they had, forsooth, both during the rest of the time requested them to remain quiet, agreeably to the ancient covenant of Pausanias after the Median war, and,' &c. By τὸν ἄλλον χρόνον understand the whole period which intervened between the battle of Platæa and the late invasion of Platæa by the Lacedæmonians under Archidamus. Δῆθεν merely serves to intimate, that what is said in this parenthetical and explanatory portion contains rather what the party in question *alleged*, than what was strictly *true:* a use of the word not unfrequent in Thucyd. and the best writers. So ch. 111, 1, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν, 'for which they pretended they had gone forth.' Ἡσυχάζειν answers exactly to our phrase 'to be quiet,' which often means to not mix up oneself in the quarrels of *others*,—of course, implying neutrality, which is the very sense here intended, as appears from ii. 72, where Archidamus says to them,

εἴχοντο αὐτοῖς, κοινοὺς εἶναι κατ' ἐκεῖνα ὡς οὐκ ἐδέξαντο,—ἡγούμενοι τῇ ἑαυτῶν δικαίᾳ βουλήσει ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι—αὖθις τὸ αὐτὸ ἕνα ἕκαστον παραγαγόντες καὶ ἐρωτῶντες,

ἡσυχίαν ἄγετε, νεμόμενοι τὰ ὑμέτερα αὐτῶν, καὶ ἔστε μηδὲ μεθ' ἑτέρων. And so I would understand the word in a disputed passage of Æschyl. Prom. 352, ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδὼν ἔχων, q. d. 'Be quiet, keep yourself out of this dispute between me and Jupiter.' Some affinity to this exists in the expression of St. Paul, 1 Thess. iv. 11, παρακαλοῦμεν ὑμᾶς—ἡσυχάζειν καὶ πράσσειν τὰ ἴδια, where is forbidden that disposition which excites persons to a restless intermeddling with their neighbours' concerns, to the neglect of their own affairs.

καὶ ὅτε ὕστερον—κακῶς πεπονθέναι] Of this awkwardly-worded portion all attempts to make out any grammatical construction have been fruitless; nor are any of the conjectures proposed, or the interpretations founded thereon, such as to be confidently acquiesced in. As to Goeller's *conjectures*, they amount to little less than re-writing the passage; and not without reason is it that Poppo advances objections to these and all the conjectures and modes of construction and interpretation hitherto propounded. Of the various *alterations* that have been proposed, the *least violent* would be to change ὅτε into ὅτι, and cancel the ὡς, or, retaining the ὡς, to strike out the ὅτε. Yet there is nothing in the MSS. to countenance either of these changes: and so difficult were it to account for the introduction of ὅτι either by the scribes or critics, that I cannot but feel a strong impression that the passage runs exactly as it was written by the author, though not as it *ought* to have been written, with any regard either to good composition or perspicuity of sense. Yet there is, after all, nothing so inextricable in the construction as the commentators represent. The difficulty in this part of the sentence is, I apprehend, occasioned by the author, as often, for brevity's sake, and to prevent the repetition of the same phrase οὐκ ἐδέξαντο (for expressed at length the words would have stood thus: εἶναι κατ' ἐκεῖνα οὐκ ἐδέξαντο) having written ὡς οὐκ ἐδέξαντο; though by doing this he broke up the parenthesis, and let it run into the portion *extra parenthesin*. If this be thought to take too much for granted, we must, with Portus, suppose the construction to be as follows: καὶ ὡς οὐκ ἐδέξαντο ἃ προείχοντο αὐτοῖς, ὅτε ὕστερον [προείχοντο] προτειχίζεσθαι. κοινοὺς εἶναι κατ' ἐκεῖνα. This, however, supposes so very harsh a transposition, that the former mode seems preferable. Certainly the ὡς cannot be dispensed with, because it serves to note one of the two *reasons* on which the Lacedæmonians grounded the defence of their present conduct. At any rate we must take προείχοντο *twice*, thus: ὅτε ὕστερον προείχοντο ἃ προείχοντο, as at viii. 27, (where ἀγωνίσασθαι must be taken twice,) and not unfrequently in Thucydides, Herodotus, and other of the best writers. Finally, the ὅτε will not admit of being altered to ὅτι, because καὶ ὅτε ὕστερον corresponds to τόν τε ἄλλον χρόνον. Render, 'And when afterwards they proffered to them the offer which they made before they were besieged, to be neutral (lit. common to both parties), agreeable to those same terms, they received it not.' Κατ' ἐκεῖνα, of course, has reference to the words preceding, τὰς παλαιὰς Παυσανίου σπονδάς. The two portions, διότι τόν τε—οὐκ ἐδέξαντο, and ὡς οὐκ ἐδέξαντο, contain the *two reasons* which the Lacedæmonians alleged in justification of the course they were pursuing, and by which to prove that the putting of this brief interrogatory was a right course for them to take,—namely, because that interrogatory, as it only admitted of the answer 'none at all,' implied that the prisoners were their enemies, and hence that they might rightfully put them to death.

In the words ἡγούμενοι—πεπονθέναι, there is, as in the foregoing, a blending of two clauses into one: but the sense arising will depend on the acceptation in which βουλήσει is taken. Now almost all the commentators from Portus to Arnold assign to it the sense *postulato* or *postulatione*, 'request.' Arnold, following Portus, renders, 'thinking that in consequence of their just request or proposal [being refused], they were released,' &c. But there is surely an intolerable harshness in supposing so much sense left to be mentally supplied: and the novel, not to say ill-grounded, sense assigned, ought to have led Arnold, not, indeed, to 'suspect the words τῇ ἑαυτῶν δικαίᾳ βουλ. to be insititious,' but to reject a sense requiring such an unauthorized ellipsis, and to suppose that some *other* must be intended. Now that, I apprehend, is *consilio, intention*; a signification of the word not unfrequent in the best writers from Plato and Xenophon downwards, perhaps including Thucyd. iii. 39, ἐλπίσαντας μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως, &c. Render, 'accounting that with perfectly just intentions of their own, they had now become out of covenant with them, and had received injury at their hands.' The construction is, ἡγούμενοι ὄντες ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι.

"εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν ἐν τῷ πολέμῳ δεδρακότες εἰσὶν," ὁπότε μὴ φαῖεν, ἀπάγοντες ἀπέκτεινον, καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. 2. διέφθειραν δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν, οἳ ξυνεπολιορκοῦντο· γυναῖκας δὲ ἠνδραπόδισαν. 3. τὴν δὲ πόλιν ἐνιαυτὸν μέν τινα Θηβαῖοι Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι, καὶ ὅσοι τὰ σφέτερα φρονοῦντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν· ὕστε-

It may be supposed, then, that the difficulty and obscurity in this passage was occasioned by our author not having kept the discussion of the *two* reasons on which the Lacedæmonians grounded the defence of their present conduct, as he at first intended, *within a parenthesis*, but allowed the latter part of it to run out of the parenthesis. Had he kept them *within* the parenthesis, the words ἡγούμενοι, &c. would have been simply a resumption of the construction and sense at νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξειν. But as the case now stands, the words ὡς οὐκ ἐδέξαντο belong rather to the words *following* than the preceding; or perhaps to *both*: and this view (which was first propounded by me in my Translation) has, I find, been since adopted by Poppo. Finally, what is wanting to the sense at βουλήσει, may be best supplied from οὐκ ἐδέξαντο, thus: 'accounting accordingly, (i. e. as they had not accepted their offer,) they were already out of covenant with, and had received injury at their hands,' i. e. had become not merely ἔκσπονδοι, but *enemies*: where the term ἔκσπ. is to be understood of the Lacedæmonians. They considered themselves now ἔκσπονδοι as to the Platæans; implying that they were such to them, out of the pale of civil compact with them, and therefore might do what they would with them, and, as they were become enemies, would be fully justified in putting them to death. So far, indeed, from the words τῇ ἑαυτῶν δικαίᾳ βουλήσει being, what Arnold supposes them, a corruption of some lost reading, or a mere scholium, they contain the very gist of the whole question. The Lacedæmonians wished to show themselves to be free of blame in the matter, and as the intention constitutes an action to be either good or bad, so they allege that, with the best intentions on their part, they had come into the position of ἔκσπονδοι, and consequently enemies.

The words following, τὸ αὐτὸ ἕνα ἕκαστον, are, as Poppo and Goeller observe, to be taken as put for ἕνα ἕκαστον παραγαγόντες, ('having brought up each individual,') καὶ αὖθις τὸ αὐτὸ [ἐπερώτημα] ἐρωτῶντες. And they adduce examples of the same peculiarity of idiom elsewhere; referring to Pflugk on Eurip. Hec. 605, and other critics. With respect to ἀπάγοντες, a little after, it is a sort of *conventional* term, like *abducere* in Latin, to signify *taking away to execution*. Παραγαγόντες, a little before, is rendered by Poppo *præterducentes*, 'having led them along.' I would, however, rather render, 'having brought each up,' namely, for interrogation, nearly equiv. to *proferentes*, 'bringing forward.' And so in this sense 'to bring forward' for judgment or condemnation, the word is used in Demosth. 285 and 805. Dionys. Hal. Ant. 445, 37.

Of ὁπότε μὴ φαῖεν the sense is not, what Hobbes assigns, 'when they had answered not,' but, 'when they had answered *no*.' The reason why μὴ is used, and not οὐ or οὐκ, is that the negative is used in a dependent proposition suspended on a condition; on which idiom see Matth. Gr. § 608, *b*. Ἐξαίρετον, just after, stands for ἐκκεκριμένον, or ἀφειμένον, it being meant that they made a reserve of no one, not even, it seems, of Lacon, though πρόξενος τῶν Λακεδαιμονίων.

3. ἐνιαυτὸν μέν τινα] 'about a year.' This use of τις, answering to that of our *some*, is indeed almost confined to numbers, as we say 'some two,' 'three,' &c. But here ἕνα may be understood, which is *expressed* at vi. 61, καί τινα μίαν νύκτα. In such cases we do not use the word *some*, but *about*, answering to the Latin *circiter*.

ρον δὲ, καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων, ᾠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν, πανταχῇ κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο· καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεὼν ἑκατόμποδον λίθινον ᾠκοδόμησαν αὐτῇ. 4. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο

Of τὰ σφέτερα φρονοῦντες, the sense is, 'who had favoured their party;' a frequent Atticism, on which see Mitchell on Aristoph. Eq. 1179. At καθελόντες — θεμελίων, there is not, what Goeller supposes, a *pleonasm*, but a highly significant form of expression, to denote *utter demolition*, as in Jos. 174, 29, ἐξ αὐτῶν ἀνασπᾶν θεμελίων, καὶ μηδὲ ἔδαφος—καταλιπεῖν. Dionys. Hal. 167, 18. Goeller might have been more justified in tracing somewhat of hyperbole, such as exists in a similar passage in Hdot. ix. 13. By καταγώγιον is meant πανδοχεῖον,'an inn,' very much like the caravanseries of the East, and intended, no doubt, to accommodate those who came to worship at the temple. Διακ. ποδῶν, 'of 200 feet,' i. e. square, as appears from the expression πανταχῇ κύκλῳ, 'all around.' By κάτωθεν καὶ ἄνωθεν understand, 'both on the ground-floor and the upper story.' By the οἰκήματα are meant *apartments*, as at i. 134; of which the *lower* were the rooms for meals, and the *upper*, the sleeping-rooms. The persons are with reason supposed by Thirlwall to have been the pilgrims who might come to the quinqennial festival and on other solemn occasions. The term θυρώμασι includes both doors and door-posts; and ὀροφαῖς, all the wood-work of the roofs. Instead of ἔπιπλα, χαλκὸς, καὶ σίδηρος, we should have expected ἐπίπλοις, χαλκῷ, καὶ σιδήρῳ; but, as Goeller observes, 'cœpta in sententiâ interjecta constructio continuatur.' Ἐν τῷ τείχει is explained by Heilm., Haack, and Poppo, 'in the city;' but that is a sense not to be admitted except in passages like the one adduced by Poppo, (ἐς τὸ τεῖχος κατέφυγεν,) where it is suggested by the context. I must still adhere to the opinion which I have before professed, (and in which, I find, Goeller coincides,) that τῷ τείχει means the city-wall, and that there is reference to the metal cramps (spoken of at i. 93.) by which the huge coping-stones at the top of the wall were fastened. Now these might be called ἔπιπλα, as constituting the moveable materials of the wall; and so Hemsterh. on Pollux, x. 10, says, 'illa nimirum erant mobilia, non βέβαια.' Poppo, indeed, objects that the metal cramps in a small city-wall could have supplied sufficient materials for the κλῖναι. But it is not said that they furnished *all* the materials, but only that the Thebans formed κλῖναι out of them. Nor is there any thing, as Poppo alleges, to hinder this in the word ἄλλοις; for that is not governed of ἐχρήσαντο, but is a dative of instrument to κατασκευάσαντες. The wood-work of the roofs and doors (called ξύλωσις τῶν οἴκων in ii. 14.) might be termed *materials* for other edifices, and so might the brass and iron work of the walls. As to the κλῖναι, it is not clear whether they were *beds* for the votaries of the goddess to sleep in at the inn, as I have before said, (and in this view Goeller, I find, coincides,) or, as Arnold and Poppo suppose, *couches*, like the lecta ærata, or triclinia, of the Romans, for the guests to recline on at the sacrificial feasts. To the latter view, however, it may be objected, that no proof exists of there being any such sacrificial feasts; and, as Goeller observes, the materials, brass or iron, would be of too rough a nature to form triclinia fit for the temple: moreover, the circumstance of their being dedicated to Juno, proves that they must have been *beds* for the inn; and the being dedicated to Juno would secure them from being abstracted in war times: whereas had they been *triclinia* for the temple use, they would have required no such dedication, being sacred property. This νεὼν was, as I have pointed out in my Translation, a chapel or fane to the larger one called the Ἡραῖον, (doubtless that spoken of in Herodot. ix. 52.) and probably formed of the coping and casing stones from the city-walls.

4. δημοσιώσαντες] 'having made it public property.' In ἀπεμίσθωσαν ἐπὶ δέκα ἔτη is contained, I believe, the first mention on record of *leasing out* land. Of ἐνέμοντο, the sense is not, 'cultivated it,' as Portus renders it, but rather 'occupied it as leasehold tenants.'

Θηβαῖοι. 5. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους εἶναι. 6. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐνενηκοστῷ ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων, αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι διὰ τοῦ πελάγους, ἔκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι, καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι, καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρεισκαίδεκα τριήρεις Λευκαδίων καὶ Ἀμπρακιωτῶν, καὶ Βρασίδαν τὸν Τέλλιδος ξύμβουλον Ἀλκίδᾳ ἐπεληλυθότα. 2. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλέον τὸ ναυτικὸν ποιήσαντες ἐς τὴν Κέρκυραν πλεῦσαι στασιάζουσαν, δώδεκα μὲν ναυσὶ μόναις παρόντων Ἀθηναίων περὶ Ναύπακτον, πρὶν δὲ πλέον τι ἐπιβοηθῆσαι ἐκ τῶν Ἀθηνῶν ναυτικὸν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὅ τε Βρασίδας καὶ ὁ Ἀλκίδας πρὸς ταῦτα. LXX. Οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυ-

5. σχεδὸν δέ τι καὶ τὸ ξύμπαν] This is well rendered by Kist., 'fere autem omnino;' and of σχεδὸν (which again occurs infra v. 66, and vii. 35.) the sense is well expressed by Arnold, *pretty nearly*. See Matth. Gr. § 487, 4. Καὶ τὸ ξύμπαν means *adeo omnino*. In περὶ Πλαταιῶν οὕτως ἀποτετραμμένοι, 'were so averse to the Platæans,' (literally, 'were so averse respecting the Platæans,') we have a very unusual construction, but one the less harsh, because the participle here differs little from an adjective, and might very well be represented by the Latin *aversi*, meaning *alienated, hostile*. So Hor. Sat. i. 5, 29, 'aversos componere amicos.'

Ch. LXIX. 1. Our historian now resumes the thread of the narrative he was relating at ch. 33: for τότε here, as often, signifies, 'at the period above mentioned.' The construction is, ὡς — κατηνέχθησαν, καταλαμβάνουσιν, and the successive participles, φεύγουσαι, ἐπιδιωχθεῖσαι, χειμασθεῖσαι, and σποράδες, which is equivalent to σποράδες γενόμεναι, describe the successive adventures of the fleet before it reached Peloponnesus. (Arnold.) Of χειμασθεῖσαι, the sense is *tempestate jactatæ*. Comp. Acts xxvii. 18.

2. In this section the sense is clear, but the construction perplexed. It is best adjusted by Goeller, as follows: ἐβούλοντο οἱ Λακεδαιμόνιοι ἐς τὴν Κέρκυραν πλεῦσαι (ἐβούλοντο μὲν), δώδεκα ναυσὶ μόναις παρόντων Ἀθηναίων (ἐβούλοντο δὲ), ὅπως προφθάσωσι, i. e. ἐβούλ. προφθάσαι, πρὶν πλέον τι ἐπιβοηθῆσαι ἐκ τῶν Ἀθηνῶν ναυτικόν; and he remarks, 'Quum posterioribus locis ἐβούλοντο repeti necesse non esset, μὲν et δὲ alio loco (illo, quo nunc sunt) poni opus fuit. Sin ὅπως post βούλεσθαι sequi nolis, pro infinitivo utrimque post ἐβούλοντο cogita πλεῦσαι.'

Ch. LXX. Thucydides now proceeds to record one of the most soul-harrowing narratives ever penned; though at the same time calculated to supply invaluable instruction, as a lesson for every age. The story is ushered in by some information as to the state of affairs at Corcyra, which had occasioned the plan of operations to be formed.

1. ἐκ τῶν περὶ Ἐπίδαμνον—ἀφεθέντες] Meaning, 'who had been set at liberty by the Corinthians, after the sea-fights which took place about Epidamnus.' Strange is it that any, as Port., Bauer, Hobbes, and Smith, should have rendered, 'around, or in, or at Epidamnus;' since the battles in question took place at a considerable distance from thence (about 150 miles). It is plain that περὶ with an accusative is here, like *circiter* in Latin with an accusative, used in the sense *super, about, respecting*. And so Tacit. Hist. i. 13: 'circa consilium eligendi successoris in duas factiones scindebantur.' And certain it is that the sea-fights in question, which occasioned

μαχιῶν ὑπὸ Κορινθίων ἀφεθέντες, τῷ μὲν λόγῳ † ὀκτακοσίων ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις

the war, were solely about the matter of Epidamnus.

τῷ μὲν λόγῳ] 'as was professed or pretended.' This policy of treating prisoners of war with great indulgence, and then setting them at liberty without ransom, in order to bring them over (and, through their means, their countrymen,) to the interests of the state which had liberated them, was practised on other occasions. See Polyæn. ii. 132. Plut. Arat. 24. Jos. Bell. i. 12, 2.

ὀκτακοσίων ταλάντων τοῖς προξένοις διηγγυημένοι] i. e. 'pledged by their bondsmen (literally, *procuratores,*) for the payment of 800 talents [to the Corinthian state]'. The *genitive* of thing is elsewhere found, though sometimes the dative. The *passive* form is rare, yet I have noted it in Demosth. 1358, *διεγγυηθεῖσα ὑπὸ Στεφάνου*; and 713, *ἐξεγγυηθέντα*; 394, 9, *ἐξηγγυημένοι*. *There*, however, the sense intended is 'bailed through' or 'out' (and set at liberty); but not here, though Port. and H. Steph. assign that sense. But this the addition of the *τοῖς προξένοις* will by no means permit, which requires the view of the meaning that I have adopted, with Dukas and Poppo. By *τοῖς προξένοις* are meant 'their friendly hosts,' those between whom and themselves an intimacy, cemented by mutual hospitality, had subsisted before the war, and now a friendly feeling. This sense of the term is found in Eurip. And. 1104, and Ion, 55. Teleph. frag. 24. Soph. El. 1451. Æschyl. Suppl. 414, 486.

With respect to the words *ὀκτακοσίων ταλάντων*, since we find from Herodot. v. 77, and vi. 79, that *two minæ* formed among the Peloponnesians the ransom of a heavy-armed soldier, when made prisoner in battle, 800 talents for 250 persons may justly be thought incredible. Goeller, indeed, supposes that the rate of ransom had by this time increased. But *so* great an increase cannot surely be supposed. More force is there in Arnold's defence of the common reading, as follows: 'In the time of Demosthenes the orator, when the ordinary ransom of a heavy-armed soldier did not exceed three or five minæ, a talent is spoken of as the ransom of a particular individual. Thus 250 of the richest men in Corcyra, that is to say, of some of the richest merchants in Greece, might well pay a ransom of somewhat above three talents each, even though a poor Peloponnesian heavy-armed soldier, with no other property than a small portion of land, might be commonly ransomed for two minæ.' But surely the age of Demosthenes and Æschines is no rule for that of *Thucydides;* and the sum paid as the ransom of King Philip's ambassadors is no rule for the generality; nor is the case of the *particular individual* mentioned by Æschines as paying a talent for his ransom, to the purpose, especially since, as Poppo remarks, Æschines purposely exaggerated the thing, by way of a scoff at Demosthenes. And as to the passage of Demosthenes, the sums there mentioned, three minæ and five minæ, represent, we may imagine, the highest and the lowest sums given for the ransom of the persons in question, as is plain from the words, which are, *ἐδανείζοντο, ὁ μὲν τρεῖς μνᾶς, ὁ δὲ πέντε, ὁ δὲ ὅπως συνέβαινεν ἑκάστῳ τὰ λύτρα*, meaning some intermediate sum between three and five minæ. And yet we have no reason to think the price of ransom had risen between the time of Herodotus and that of Demosthenes. Again, although the greater part of the Corcyrean prisoners were *δυνάμει οἱ πρῶτοι*, it is not said they were the *richest*, or merchants at all; and certainly the rest were not; so that even then the sum may be thought incredibly high. Upon the whole, I am still of opinion, with Poppo, in his critical notes, that we should read, with Valla, *ὀγδοήκοντα*. The authority of MSS. is here of little weight, since the difference between the numbers ϖ′ (80) and ω′ (800) is very slight; and when the top of the ϖ had faded away, it would become ω. Poppo, indeed, is *now* inclined to think 80 talents as much too low, as 800 are too high a sum. I should be inclined to agree with him, did I not think it more probable that the ransom would be fixed at a moderate rate, than that it should be fixed at an extravagantly high rate. As to the passage of our author infra vii. 83, from which Poppo says, 'justo minorem numerum esse constat'—I should rather say, minimè constat, since the persons there mentioned are not ransomed prisoners of war, but *hostages* to insure the payment of a large sum of money; and as, in such a case, none would be accepted as hostages but persons of the greatest consideration, the sum of a talent a-piece is not exorbitant. There is no reason *in itself* why 80 talents should be thought too small a sum. If we suppose the persons of

Κέρκυραν προσποιῆσαι. 2. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν πολιτῶν μετιόντες, ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. 3. καὶ, ἀφικομένης Ἀττικῆς τε νεὼς καὶ Κορινθίας πρέσβεις ἀγουσῶν, καὶ ἐς λόγους καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίοις μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι ὥσπερ καὶ πρότερον. 4. καὶ—ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν Ἀθη-

rank forming *οἱ πλείους*, 130, and the rest 120, and rate the ransom of the latter at two minæ each, there will remain 74 talents as the ransom of the first-mentioned persons, not much less than three-quarters of a talent for each person; and, at any rate, twenty-times as much as that paid for the inferior persons. To have rated the ransom higher than that, would only have excited a suspicion that it was never meant to be paid.

πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι] To this they would, we may suppose, be easily brought, by the strong motives of a change from captivity to freedom and competence, if not affluence, together with a good chance of political power; since, as Thirlwall observes, they belonged to that class (the aristocratical) for which such a revolution would open the way to power.

2. *ἔπρασσον οὗτοι—πόλιν*] 'these persons did their best, by going about among the citizens individually, to withdraw the state from the Athenians,' i. e. the alliance with Athens. *Μέτειμι* signifies properly 'to go after,' and metaphorically, like *ambio* and *sollicito* in Latin, to *prevail on, gain over*, as infra viii. 15, and Aristoph. Eq. 605. In this sense *πράσσειν ὅπως* has already occurred at i. 56. iii. 4.

3. In this section is shown the *effect* of those exertions, which was, that, through the intrigues of those persons, parties ran high, and the country was thrown into commotion; insomuch that a state galley was sent with an embassy from Athens and from Corinth respectively, each to support their country's interests; and upon a public assembly being called, in which each should address the people, the revolutionary party proved strong enough to procure a decree which should revive the old system of the neutrality of Corcyra towards belligerent powers, like Athens and Corinth. See i. 32. The phrase *ἐς λόγους καταστῆναι* occurs again at iv. 58; and, like *ἐς λόγους ἐλθεῖν τινι*, is frequent in the Attic writers. By *ξύμμαχοι* is here meant, as appears from i. 44, *ξύμμαχοι καὶ ἐπίμαχοι*, defensive allies.

ὥσπερ καὶ πρότερον] They had ever been on good terms with all the Peloponnesians except the Corinthians; and had given respectful attention to the other Peloponnesian states, when attempting to mediate between them.

4. *καὶ ἦν γὰρ—καταδουλοῦν*] The construction here (with which Arnold compares a similar one in Herodot. i. 8.) is well stated by Goeller, as follows: *καὶ Πειθίαν ὑπάγουσιν οὗτοι οἱ ἄνδρες ἐς δίκην, ἦν γὰρ ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προεστήκει.* With respect to the term *ἐθελοπρόξενος*, in order to understand its exact force, we must first determine that of the simple *πρόξενος*, from which the other is formed, like *ἐθελόδουλος, ἐθέλεχθρος, ἐθελόπορνος*. Now the force of this word has been well pointed out by Pollux iii. 59, 60, where he states the duties of the *πρόξενος* as consisting in receiving ambassadors, and all persons coming in a public character, from the state for which he acted, as also looking after such other matters as fall under the care of our present *political residents* at foreign courts, and also of our *consuls*. He then adds that those duties are *also* discharged by the *ἐθελοπρόξενος, ὁ ἀνάγραπτον τὴν προξενίαν ἔχων*, where the sense is thought to require the insertion of a negative; and Kuhn would read *ὁ μή*; others, *ὁ οὐκ*. But I should prefer to simply read for *ὁ, οὐκ*. Thus the sole difference, it seems, was in his being registered and recognised as such, or *not*. Critics, however, are not agreed whether this appointment, and consequent registration, has reference to the state for which the *πρόξενος* is acting, or his *own* country. Kuhn, Wasse, and Valckn. are of the *former* opinion; while Jungermann and Boeckh (Inscrip. vol. i. 731.) are of the *latter;* which, it may be observed, is supported by the Schol. on the present passage, who defines the term *ἐθελοπρόξενος* by *ἀφ' ἑαυτοῦ γενόμενος καὶ μὴ κελευσθεὶς ἐκ τῆς πόλεως· οἱ γὰρ πρόξενοι κελευόμενοι ἐκ τῆς ἑαυτῶν πόλεως ἐγένοντο·* also by a passage of Ulpian on Demosth. Mid. p. 374, (cited by Goeller,) *πρόξενος ἀπὸ τῆς πόλεως χειροτονούμενος ἐπὶ τῷ τοὺς πρεσβεύοντας ὑπο-*

ναίων, καὶ τοῦ δήμου προειστήκει—ὑπάγουσιν αὐτὸν οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν. 5. ὁ δὲ,

δέχεσθαι. No easy matter is it to determine which of the above opinions is entitled to the preference. Perhaps the *latter;* but each may be, in some respects, well founded; for the πρόξενος required to be constituted and appointed to his office by his *own* country, though he had been previously desired to take upon him the office by the foreign state for which he was to act; and after being regularly appointed as such by his own country, he was then recognised as such by the foreign state, and registered (ἀνάγραπτος) as such, by the appointment being engraven on stone or brass, and put up in some public place; which last particular is attested by an important inscription found in Corcyra, and published by Boeckh. From that and other inscriptions brought forward by him, it appears that ample funds, in landed property, were appropriated by the Corcyrean state to those who discharged the office of πρόξενος, to watch over its interests in foreign countries. These πρόξενοι, however, properly so called, were, Boeckh says, *rare;* most of those who bear that title, either in ancient writers or in inscriptions, being ἐθελοπρόξενοι. See Inscrip. vol. i. p. 731, 732. That was probably from the circumstance that the two states would seldom agree on the same person, and hence persons were, *by connivance,* permitted to *exercise* that office, though not regularly appointed by their own country. Yet such an ἐθελοπρόξενος would still have to be recognised and registered by the country for which he acted. And hence, in the above passage of Pollux, the critics seem all wrong in supposing a negative to be wanting. So far from such being necessary, it would destroy the sense; it being the purpose of the lexicographer to intimate that such an ἐθελοπρόξενος required to be recognised and registered as such by the state for which he acted. I would, therefore, in the above passage, read and point as follows: ποιεῖ δὲ ταῦτα καὶ ὁ ἐθελοπρόξενος ὁ ἀνάγραπτον τὴν προξενίαν ἔχων, 'These duties also discharges the ethelo-proxenus who has his προξενία registered.' I have here, on the authority of MSS., received the ὁ; and have, moreover removed the comma after ἐθελ., because the words following are meant to qualify the foregoing *assertion* by a *condition.* And although Hesych. explains ἐθελοπρόξενος by ἐκὼν πρόξενος, yet that constitutes no sufficient reason why the negative should be required in the passage of Pollux; for there the term ἐκὼν is, as often elsewhere, used, like the Latin *suâ sponte,* to denote *proprio motu.* The register on record of the person being recognised as πρόξενος was, we find from one of the inscriptions in Boeckh, ordered to be engraven on brass, and put up in such public places as the magistrate might choose. Now these were sometimes the door-posts and vestibules of temples, as appears from a passage of Polyb. xii. 12, 2, καὶ μὴν ὁ τὰς ὀπισθοδόμους στήλας, καὶ τὰς ἐν ταῖς φλιαῖς τῶν νεῶν προξενίας (meaning the inscriptions recording such προξενίαι) ἐξευρηκώς. And from a passage of Antigon. Caryst. xv. p. 25, we learn that these inscriptions had affixed to them the insignia (as it were, *armorial bearings*) of the city: διὸ καὶ ἐπὶ τῶν προξενιῶν (for so rightly reads Locella, for vulg. προξένων) τῶν ἀναγραφομένων τὸ παράσημον τῆς πόλεως (καθάπερ ἐστὶν ἔθιμον πᾶσι προσπαρατιθέναι) ὑπογράφονται δύο κόρακες ἐφ' ἁμαξίου χαλκοῦ. Thus it appears that *either* Peithias was discharging the *office* of πρόξενος towards the Athenian state, though without any previous appointment by his own country, (the aristocratical party having, it seems, prevented this,) and, as such, is only called ἐθελοπρόξενος; *or,* as Thirlwall thinks, though not formally appointed by the state, or recognised by the Athenians as such, assumed the character of their proxenus, and thus was a sort of *volunteer* proxenus, the very view taken by Hesychius; and indeed, considering the then state of things in Corcyra, such a step, however irregular, would be tolerated by the Athenians and their party in Corcyra, and is therefore not beyond the bounds of probability.

τοῦ δήμου προειστήκει] Meaning either (as I formerly explained the sense to be) 'was leader of the democratical party;' or, as Poppo regards it, a term equivalent to προστάτης τοῦ δήμου, 'the leading person among the people.' So *princeps populi* in Liv. xxiv. 2. Similarly at ch. 75 and iv. 46, we have τοῦ δήμου προστάται τῶν Κερκυραίων. See more in Wachsmuth, Antiq., and note on vi. 35, 2. Of ὑπάγουσιν ἐς δίκην, the sense is, 'they bring him to trial,' 'impeach him;' a forensic phrase, on which see Valckn. on Herodot. vi. 57.

ἀποφυγὼν, ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἑκάστην χάρακα ἐπέκειτο στατήρ. 6. ὀφλόντων δὲ αὐτῶν, καὶ πρὸς τὰ ἱερὰ ἱκετῶν καθεζομένων, διὰ πλῆθος τῆς ζημίας,

5. ἀποφυγὼν] scil. τὴν αἰτίαν, 'being acquitted:' another forensic term, on which see Valckn. on Hdot. vi. 82. This absolute use is rather rare, but I have noted it in Arr. E. A. iii. 27, 4. Xen. Hist. i. 3, 18, ὑπαγόμενος θανάτου, ἀπέφυγεν, and ii. 3, 50. Ælian, V. H. xiii. 38, οὐχ ὑπήκουσεν εἰπὼν, εὖηθες τὸν ἔχοντα δίκην ('for him who is impleaded') ζητεῖν μὴ (I would read δὴ, 'forsooth') ἀποφεύγειν.

χάρακας] Meaning, not, as the word is generally explained, *poles,* but *stakes,* like our hop-poles, to which the vines were trained, called in Latin *statumina vitium,* a sense recognised by almost all the ancient lexicographers, and which is borne out by probability; for it is difficult to imagine how rich men should need so considerable a number of *poles;* whereas such *stakes* would be very much wanted for the vineyards, which, from the inscriptions adduced by Boeckh, we know abounded in the neighbourhood of Corcyra. So Xen. Hist. vi. 2, 6, Corcyra is spoken of as being παγκαλῶς πεφυτευμένη; also as μεγαλοπρεπεῖς δὲ οἰκήσεις καὶ οἰνῶνας κατεσκευασμένους ἔχουσα ἐπὶ τῶν ἀγρῶν. Now of these the rich vine-growers would require a great many for their vineyards; and consequently in the course of several years the number might be so great, that, if paid for at four staters a stake, the sum being estimated by the average number used in a year, it might amount to a sum such as to ruin the richest persons. These persons had, it seems, been induced to cut the stakes from these sacred glebes, since they abounded in what would be well fitted for the purpose,—namely, oak or other solid wood; and these stakes were formed from the loppings of large trees, or from trees decayed or blown down, also from the rich *underwood.* Strange is it that Goeller should, even in his second edition, maintain that the persons in question did not get the *stakes* from the sacred inclosures, but only the *materials;* expressing disapprobation that I should, in my note, have maintained the contrary. I answer, that the operation of forming the stakes would (as in all such cases) be carried on in the wood itself. It has indeed been thought difficult to imagine what could induce men of wealth and consequence to risk so heavy a penalty as was incurred in cutting the stakes; but the law in question had probably been long done away, and by connivance become obsolete; in which case it would be the rich and powerful alone who would chiefly venture. In order, however, to fully comprehend what is said by Thucydides, we must suppose *either* that these sacred groves were immediately adjoining, perhaps surrounded by the landed property (in vineyards) of these five very rich persons; *or,* as Arnold conjectures, that these persons were the hereditary tenants of the sacred grounds, and that, as such, they had been in the habit of treating it as their own, by cutting down the trees. But it is not said that they *cut down* the *trees,* nor indeed is such likely, since that would be a violation of the worst sort, and, moreover, unnecessary to the purpose in view. By *not* cutting down the trees, but only lopping some of the branches, and cutting the underwood, they, no doubt, thought that the law was sufficiently well observed; and though that had, it seems, been forbidden under a severe penalty by some ebullition of superstitious feeling, yet that being found an enactment too severe to be carried into effect, (for 'quid leges sine moribus?') it had, we may suppose, grown obsolete; though, as being unrepealed, it was convenient to be made (as in many other cases) a handle of to ruin the persons in question.

After Διὸς, Haack and Poppo insert, from many of the best MSS., τοῦ. I have thought proper, with Bekker and Goeller, not to receive it; because, while it is easy to account for its *insertion,* it is very difficult to imagine any reason for its *omission;* and yet it is better away, since the sense intended must be, 'a sacred inclosure consecrated to Jupiter,' for we cannot suppose it was the only inclosure sacred to Jupiter in the island.

In ἐπικεῖσθαι we have a conventional term, commonly appropriated, like *imposita* in the Latin, to the subject of denouncing a penalty on any offence, and especially used with ζημία. By στατὴρ must be meant the *silver* stater of four drachmas, not the golden one of twenty drachmas; which indeed was so little in use, that, when meant, it always, I believe, has the epithet χρύσεος subjoined.

6. ὀφλόντων αὐτῶν] scil. τὴν ζημίαν, 'being condemned [to pay] the fine.' In

ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθίας (ετύγχανε γὰρ καὶ βουλῆς ὢν) πείθει ὥστε τῷ νόμῳ χρήσασθαι. 7. οἱ δ', ἐπειδὴ τῷ τε νόμῳ ἐξείργοντο, καὶ ἅμα ἐπυνθάνοντο τὸν Πειθίαν, ἕως ἔτι βουλῆς ἐστι, μέλλειν τὸ πλῆθος ἀναπείσειν τοὺς αὐτοὺς Ἀθηναίοις φίλους τε καὶ ἐχθροὺς νομίζειν, ξυνίσταντό τε, καὶ λαβόντες ἐγχειρίδια ἐξαπιναίως ἐς τὴν βουλὴν ἐσελθόντες, τόν τε Πειθίαν κτείνουσι, καὶ ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν ἐς ἑξήκοντα. 8. οἱ δέ τινες τῆς αὐτῆς γνώμης τῷ Πειθίᾳ ὀλίγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παροῦσαν. LXXI. Δράσαντες δὲ τοῦτο, καὶ ξυγκαλέσαντες Κερκυραίους, εἶπον ὅτι ταῦτα καὶ βέλτιστα εἴη, καὶ ἥκιστ' ἂν δουλωθεῖεν ὑπ' Ἀθηναίων· τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ' ἢ μιᾷ νηΐ,

the next words the construction is, *καὶ διὰ [τὸ] πλῆθος τῆς ζημίας, καθεζομένων πρὸς τὰ ἱερὰ ἱκετῶν, ὅπως*, &c. Render, 'sitting as suppliants, supplicating that they might pay the money by instalments,' lit. *τεταγμέναις ταῖς καταβολαῖς*. In this sense *τάσσεσθαι* occurs also at i. 99, 101, 117, and iii. 50. With the expression a little after, *βουλῆς ὤν*, 'was of the council,' Poppo compares Dio Cass. xxxvi. 11, *βουλῆς γεγονώς*, and refers to Matth. Gr. § 322

πείθει ὥστε τῷ νόμῳ χρήσασθαι] 'prevails that they should put the law in force.'

7. *τῷ νόμῳ ἐξείργοντο*] Something is here evidently to be supplied from the context; though *what* that is, commentators are not agreed. Portus, Hobbes, Bred., Dukas, and Haack supply, from the preceding, *τῆς βουλῆς*; and of *ἐξείργεσθαι* thus followed by similar words, as *βήματος, τῆς ἀγορᾶς, συνεδρίου*, I have before adduced several examples; also showing that those who failed to pay any fine enjoined by the law, were excluded from holding any public office, and indeed from giving suffrage as citizens. Yet the sense in question may perhaps, not without reason, be thought too limited a one here. Still more so is that assigned by Poppo, 'they were hindered by the law [from paying the sum by instalments],' a sense not a little forced and frigid. Again, that assigned by the Schol. and Goeller, 'were hindered of their wish or purpose,' is not sufficiently definite, and is, moreover, quite deficient in force. Upon the whole, I am now persuaded that the term should be taken (as its absolute use requires) in the most extensive sense that the case admits. Render, 'and since they were by the law (its severity and the impossibility of fulfilling its requisitions) excluded from any other course than that which they took;' in other words, were compelled to do as they did. So the phrase in Herodot. vii. 96, and 139, *ἀναγκαίῃ ἐξέργεσθαι*, 'to be compelled by necessity [to do so],' lit. (as Schweigh. there explains) 'to be excluded or prohibited from the power of doing *otherwise*;' and ix. 111, *ὑπὸ τοῦ νόμου ἐξεργόμενος*, 'compelled by the law [to do so],' lit. excluded from any other course; where *ἐξείργεσθαι* is put absolutely, also in Isocr. p. 131, *ἂν παντα-χόθεν ἐξειργώμεθα*. The reason for this peculiar use will appear when we consider that *εἴργειν* signifies properly *to fix a hedge*; and as fixing a hedge in a person's path *hinders* him from going that way, and *compels* him to take another, so *ἐξείργειν* signifies lit. 'to hedge *up* any one's way [by fixing a hedge on all sides];' and hence, 'to hinder him from pursuing any course.' So in a passage of Hos. ii. 6, we have, 'I will hedge up thy way with thorns,' meaning, as here, to exclude from any way but one, and so compel the person to take *that* way.

τοὺς αὐτοὺς — νομίζειν] lit. 'to regard the same persons as friends or foes with the Athenians,' meaning, *as the Athenians did*; in other words, to form an alliance offensive and defensive with them. Comp. i. 44, and ch. 74. *Ξυνίσταντο* stands for *σύστασιν ἐποιοῦντο*, which phrase occurs at ii. 21.

8. *τῆς αὐτῆς γνώμης*] Supply *ὄντες*, and see notes on i. 122. iv. 85. v. 8.

CH. LXXI. 1. *ὅτι ταῦτα—δουλωθεῖεν*] Render, 'that the measures they had taken were the best, and such whereby they would least be in danger of being enslaved by the Athenians.' At *ἥκιστ' ἂν δουλ.* repeat *ταῦτα*, with *κατὰ* understood.

At *δέχεσθαι* must, as Arnold very properly points out, be repeated *εἶπον*, though in a more technical sense; not simply, 'they said,' but 'they moved' or proposed.

ἡσυχάζοντας, τὸ δὲ πλέον πολέμιον ἡγεῖσθαι. ὡς δὲ εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασαν τὴν γνώμην. 2. πέμπουσι δὲ καὶ ἐς τὰς Ἀθήνας εὐθὺς πρέσβεις, περί τε τῶν πεπραγμένων διδάξοντας, ὡς ξυνέφερε, καὶ τοὺς ἐκεῖ καταπεφευγότας πείσοντας μηδὲν ἀνεπιτήδειον πράσσειν, ὅπως μή τις ἐπιστροφὴ γένηται. LXXII. Ἐλθόντων δὲ, οἱ Ἀθηναῖοι τούς τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες, καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγιναν. 2. ἐν δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πράγματα, ἐλθούσης τριήρους Κορινθίας καὶ Λακεδαιμονίων πρέσβεων, ἐπιτίθενται τῷ δήμῳ, καὶ μαχόμενοι ἐνίκησαν. 3. ἀφικομένης δὲ νυκτὸς, ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγεὶς ἱδρύθη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τήν τε ἀγορὰν κατέλαβον,—οὗπερ οἱ

Comp. ii. 24, *ἢν δέ τις εἴπῃ, ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα.*

μηδετέρους δέχεσθαι ἀλλ' ἢ μιᾷ νηὶ ἡσυχάζοντας] 'to receive neither party otherwise than [coming] with a single ship, conducting themselves peacefully.' Ἡσυχάζοντας stands for *ἡσυχίαν ἄγοντας*, the meaning being 'not conducting themselves hostilely towards each other.' Such, too, is the present law as regards the conduct of belligerents coming into neutral ports. Poppo and Goeller, however, refer the accus. *ἡσυχ.* to *τοὺς δεχομένους* (the Corcyræans), not to *τοὺς δεχθέντας*; comparing the similar words, supra ii. 7, *τά τ' ἄλλα ἡσυχάζοντας καὶ Ἀθηναίους δεχομένους μιᾷ νηΐ.*

2. *ὡς ξυνέφερε*] Poppo very properly takes the *ὡς* as standing for *ὅπως*, used in the sense of our old English *how*, or *as how*. With respect to the term, a little after, *ἐπιστροφή*, this I before explained, with Poppo, to mean *revolution*; Arnold, however, I find, assigns to it the sense *counter-revolution*, or re-action: so understood, it will be equiv. to *μετάστασις*.

CH. LXXII. 1. *ἐλθόντων*] This word is put in the genitive, and not in the accusative, because, as Poppo says, 'ad *τοὺς πρέσβεις* mox accesserunt verba *καὶ ὅσους*.'

τοὺς πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες] Thus treating Corcyra as a subject dependency of Athens, in which case all secession was accounted rebellion. The persons so circumstanced as these Corcyræans were, had, it seems, permission to be at large in the island, the Athenian navy being considered a sufficient guard over them.

2. *οἱ ἔχοντες τὰ πράγματα*] So Herod. vi. 80, *οἱ δοῦλοι ἔσχον τὰ πράγματα.*

3. *τὸν Ὑλλαϊκὸν λιμένα*] There has been no little difference of opinion as to the situation of this port, which Manso places to the *north* of the peninsula containing the present city, and its two strong forts on two separate eminences to the seaward, (which evidently correspond to the *aërias* Phæacum *arces* of Virg. Æn. iii. 291.) at the present Porto Govino; while Goeller places it at the mouth of the river Santa Barbara; and geographers in general, at the *south* of the above peninsula, at what is now called the Old Port. The Porto Govino is undoubtedly too *far off* to have ever been one of the three ports of the *city*; and as to the second, I cannot by consulting the best authorities, and applying for information on the point to one most competent to give it, Col. Leake, ascertain that there is, or ever has been, any *port* there at all. That very learned scholar, and consummate geographer, has, at my request, been induced to give this perplexed point of ancient geography his mature consideration; and, in illustration thereof, he has favoured me with the following communication, (accompanied by the subjoined *plan*,) which I will first give in his own words, and then add a few remarks corroborative or illustrative.

"I suppose the *Temple of Juno* to have stood on the esplanade which lies between the modern city and its citadel, nearly opposite to the entrance of the latter, which appears to me to be 'the island in front of the Heræum,' intended by Thucydides; for he appears to make a distinction between that island and the island named Ptychia. The city and its two harbours, as described by Homer, seem perfectly to accord with the evidence as to the ancient site, preserved in the modern name *Paleópoli*, which is attached to the isthmus, including a part of the peninsula, and the

πολλοὶ ᾤκουν αὐτῶν,—καὶ τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἤπειρον. LXXIII. Τῇ δ' ὑστεραίᾳ ἠκροβολίσαντό τε ὀλίγα, καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφότεροι, τοὺς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμαχον, τοῖς δ' ἑτέροις ἐκ τῆς ἠπείρου ἐπίκουροι ὀκτακόσιοι. LXXIV. Διαλιπούσης δ' ἡμέρας, μάχη αὖθις

ground adjacent to the head of port Kalikiópulo. This harbour, now unserviceable on account of the shallowness of its long entrance, I take to have been the Portus Hyllaicus of Thucydides and Apollonius. That of the present *Kastradhes* answers exactly—and is the only harbour at Corfu that does answer—to that ancient port, which Thucydides says, 'faced towards Epirus.' If the peninsula was the acropolis, the shore of that harbour was a convenient position for the agora. The rock at the entrance of port Kalikiópulo corresponds to the fabled 'ship of Ulysses,' being, as the words of Homer require, *in view* from the greater part of the ancient site. The *third* port of Scylax I conceive to have been the modern harbour at the northern end of the citadel, where a ledge of rocks projects from it, and embraces the harbour, which is protected on the opposite side by the ramparts of the town, and the rocks on which they stand. It seems very likely, that in ancient times a mole projected from these rocks, towards the natural χηλὴ on the opposite side, rendering the basin within what the Greeks called a closed port (κλειστὸς λιμὴν), as having been occasionally closed by a chain across the entrance. I submit, therefore, to your better judgment, whether we may not propose to change the κάλλιστος of Scylax, which is rather unmeaning, into κλειστός!"

The above view nearly corresponds with that which I had myself, by previous and separate investigation, been induced to form. I had been, indeed, somewhat doubtful as to the situation of the *Hyllaic Port*, which is so much the more difficult to fix, because there is, I believe, no other mention of the name, except in Apoll. Rhod. Argon. iv. 1125, Ὑλλικῷ ἐν λιμένι σχεδὸν ἄστεος, which description excludes the *Porto Govino;* and that the present *Kastradhes* cannot be the Hyllaic port, is certain, because then the port of the agora must be placed either at the Old Port, or at the harbour ὁ Κάλλιστος (or, as Col. Leake conjectures, ὁ Κλειστὸς) of Scylax, neither of them *opposite to the continent*, as it is described to be by Thucydides; nor would the petty harbour, in the latter case, have been sufficiently large for the business of this grand emporium of western Greece; whereas if the Hyllaic port be supposed to be the present Old Port, it will exactly answer to the description of Apollonius; especially if we suppose, as we have great reason to do, that the ancient city occupied, according to the view of Col. Leake, the isthmus of the peninsula.

There can be no doubt that the peninsula, which Thucydides says was circumnavigated by the Corcyræan galleys, previous to the massacre of the aristocrats by the democrats, was *this peninsula;* and then, as the port of the agora could not have been the Old Port, (because *that* was *not* fronting the continent,) it could be no other than this, the present Kastradhes. The port thus graphically mentioned in Hom. Od. vi. 263, Αὐτὰρ ἐπὴν πόλεος ἐπιβήσομεν, ἣν πέρι πύργος Ὑψηλός· καλὸς δὲ λιμὴν ἑκάτερθε πόληος, Λεπτὴ δ' εἰσίθμη, must, I think, have been the *Old Port*. Certainly the expression λεπτὴ εἰσίθμη, in the above passage, is suitable to no other port; and each of the ports would deserve the epithet καλὸς, though in different ways. Finally, by the πύργος ὑψηλὸς is designated the *fortress*, which seems from the earliest times to have existed in the island to the east of the present city, occupying the *double-headed* promontory called, from this circumstance, Κορύφω, (whence the modern name,) in which were situated the 'aërias Phæacum arces' of Virgil, now called the *Old Forts;* and this situation will very well correspond to the description in Homer, περὶ πόλιν.

Ch. LXXIII. τῷ δήμῳ — ξύμμαχον] That the slaves should, as the Americans say, be sympathizers with the common people, was natural. Ἐπίκουροι I would now simply interpret *auxiliaries;* since παρεγένοντο is here to be supplied from παρεγένετο, the term παραγίγνεσθαι being used with ἐπίκουρος and other words of a similar sense.

Ch. LXXIV. 1. διαλιπούσης δ' ἡμέρας] 'after a day had intervened.' So i. 112, διαλιπόντων τριῶν ἐτῶν.

γίγνεται, καὶ νικᾷ ὁ δῆμος, χωρίων τε ἰσχύϊ καὶ πλήθει πρυέχων· αἵ τε γυναῖκες αὐτοῖς τολμηρῶς ξυνεπελάβοντο, βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεράμῳ, καὶ παρὰ φύσιν ὑπομένουσαι τὸν θόρυβον. 2. γενομένης δὲ τῆς τροπῆς περὶ δείλην ὀψίαν, δείσαντες οἱ ὀλίγοι μὴ αὐτοβοεὶ ὁ δῆμος τοῦ τε νεωρίου κρατήσειεν, ἐπελθὼν καὶ σφᾶς διαφθείρειεν, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ᾖ ἔφοδος, φειδόμενοι οὔτε οἰκείας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων κατεκαύθη, καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. 3. καὶ οἱ μὲν παυσάμενοι τῆς μάχης, ὡς ἑκάτεροι ἡσυχάσαντες, τὴν νύκτα ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναῦς τοῦ δήμου

2. περὶ δείλην ὀψίαν] 'about the dusk of the evening,' literally, the *late* dusk, as distinguished from the *early* dusk, that of the morning; for there was the δείλη πρωΐα, mentioned in Herodot. viii. 6, and the δείλη ὀψία, spoken of here and in Herodot. viii. 9, and elsewhere. Of these expressions, the former is somewhat rare; insomuch that where there is no addition, the *late* dusk may be generally understood, as in Xen. Anab. iii. 3, 11, and 4, 34. vii. 2, 16; though sometimes the *early*, as in i. 8, 8. ii. 2, 14. vii. 3, 10. Ὀψία is properly an adj. (as in Pind. Isthm. iv. 59.) and the word ὥρα is to be supplied. By οἱ ὀλίγοι understand 'the party of the few' (the optimates), as distinguished from that of the people at large. By νεώριον is usually denoted a *dock*, a place where ships are built or repaired; but also, in a more general sense, (what gave rise to the name, and so may be called the *proper* signification,) a place where ships were *taken care of* and laid up ready for service, sometimes including νεώσοικος, a dock, and also naval storehouses forming an arsenal. See more in note infra vii. 22, 1. In Hom. Od. vi. 265, mention is made of the place as both νεώριον and νεώσοικος, and the ἀγορὰ is there spoken of as immediately adjacent: ἔνθα δέ τε σφ' ἀγορὴ, καλὸν Ποσειδήϊον ἀμφίς. Probably this temple formed one side of the square of the agora, that fronting the sea, and on the highest ground to be seen at a distance; for temples of Neptune usually occupied such situations.

τὰς ξυνοικίας] The older commentators and the English translators, Hobbes and Smith, take this to mean 'the houses adjacent.' But the context rather requires the sense assigned by Duker, 'houses let out to several occupants,' like our lodging-houses, or perhaps sometimes what we call *hotels*. Of the two words οἰκία and συνοικία placed together, Duker adduces an example from Harpocr. in v. ναύκληρος. And of the word συνοικία, as used in this little known sense, I have noted examples in Lucian, iii. 375. Ælian, V. H. xiii. 12. Jambl. Vit. Pyth. ch. 3. Xen. de Rep. Ath. i. 17. Aristoph. Eq. 1001. So also Æschines, cont. Tim. p. 137, explains the difference between οἰκία and συνοικία thus: ὅπου πολλοὶ μισθωσάμενοι μίαν οἴκησιν, διελόμενοι, ἔχουσι (I conj. οἰκοῦσι), συνοικίαν καλοῦμεν· ὅπου δ' εἷς ἐνοικεῖ, οἰκίαν. Now these συνοικίαι, in the present case, were partly lodging-houses, let out, in what are called in Edinburgh *flats*, to the poorer persons, and partly as hotels, for the temporary accommodation of the multitude of persons, whom commercial pursuits would bring to a crowded emporium like Corcyra. And so Æneas, Tact. 30, seems to regard συνοικίαι as synonymous with καπηλεῖα.

By the words following, ὅπως μὴ ᾖ ἔφοδος, it is meant, as Poppo explains, that this was done to cut off all further approach on the part of the enemy. Οἰκείας and ἀλλοτρίας are to be regarded as genitive cases, with the ellipsis of οἰκίας. Render, 'sparing neither any house of their own nor that of another's.' By χρήματα, just after, understand, not *money*, but *merchandise:* of which sense of the word examples occur in Aristoph. Lys. 895. Polyæn. iv. 9. vi. 11. Procop. p. 39. Jos. Bell. i. 18, 5. Dionys. Hal. Ant. xviii. 16, 2. The term may be most closely rendered by our word *goods*, meaning articles good for use. On the phrase, a little after, ἄνεμος ἐπεγένετο ἐπίφορος, see note at ii. 77.

κεκρατηκότος, ὑπεξανήγετο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν ἤπειρον λαθόντες διεκομίσθησαν. LXXV. Τῇ δ' ἐπιγιγνομένῃ ἡμέρᾳ Νικόστρατος ὁ Διτρέφους, Ἀθηναίων στρατηγὸς, παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὁπλίταις· ξύμβασίν τε ἔπρασσε, καὶ πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις, δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι,—οἳ οὐκέτι ἔμειναν,—τοὺς δ' ἄλλους οἰκεῖν, σπονδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. 2. καὶ ὁ μὲν, ταῦτα πράξας, ἔμελλεν ἀποπλεύσεσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν, ὅπως ἧσσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι, ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ σφῶν αὐτῶν ξυμπέμψειν. 3. καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ναῦς. 4. δείσαντες δὲ ἐκεῖνοι μὴ ἐς τὰς Ἀθήνας ἀποπεμφθῶσι, καθίζουσιν ἐς τὸ τῶν ‡ Διοσκόρων ἱερόν. 5. Νικόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παρεμυθεῖτο· ὡς δ' οὐκ ἔπειθεν, ὁ δῆμος ὁπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ,—ὡς οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ,—τά τε ὅπλα αὐτῶν ἐκ τῶν οἰκιῶν ἔλαβε, καὶ αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκώλυσε, διέφθειραν ἄν. 6. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθίζουσιν ἐς τὸ Ἡραῖον ἱκέται, καὶ γίγνονται οὐκ ἐλάσσους τετρακοσίων. 7. ὁ δὲ δῆμος,

Ch. LXXV. 1. *ξύμβασιν ἔπρασσε*] The verb *πράσσω* is here, as often, especially in the imperf. tense, to be understood of *endeavour*, q. d. 'he tried to effect a treaty of pacification.'

2. *δήμου προστάται*] On this expression see note supra ch. 70. Of the words a little after, *ὅπως ἧσσόν τι ἐν κινήσει*, the sense is, 'that the opposite party might be less in motion [for mischief].' So Cicero has *esse in motu*.

3. *κατέλεγον*] 'they were enrolling or enlisting,' i. e. putting on the list for service; as infra vii. 31. Xen. Ages. i. 24, and Hist. iii. 4, 16. Aristoph. Acharn. 1029. The force of the imperf. is to note action either commenced or essayed: and so *ἀνίστη* and *παρεμυθεῖτο*, just after.

5. *ὡς οὐδὲν αὐτῶν — ἀπιστίᾳ*] 'as if they intended no good by this distrust [and refusal] to sail with them,' literally, 'this their distrust in not sailing;' the genit. here being explanatory of the noun it is connected with, as in *ἡ ἀπορία τοῦ μὴ ἡσυχάζειν* at ii. 49. *Οὐδὲν ὑγιὲς διαν.* is said *per meiosin*, intimating (like our phrase *to mean no good*) that they meditated *evil designs*, by wishing to remain as if they intended again to attack the commonalty. Of the expression *οὐδὲν ὑγιὲς* (which signifies literally *nihil integrum ac sincerum*) examples occur also at iv. 22, and also in Aristoph. and Demosth.

6. *καθίζουσιν ἐς τὸ Ἡραῖον*] Concerning the exact situation of this temple we have, I apprehend, no certain means of information: but that it was very near the city, is highly probable; since the persons here mentioned would, we may imagine, seek a *near* refuge: and hence I am not of opinion that it was (as is generally supposed) on the right of the Hyllaic port, but somewhere on the sea-shore, just out of the city, and fronting the present island of *Vido*, the *Ptychia* mentioned at iv. 46. Now this is the only island that fronts the situation of the *Ἡραῖον*; for as to *Condilores*, the present isle of *Lazaretto*, thought by Goeller and Poppo to be the island here meant, that certainly does not. Indeed we may suppose that the ruined temple situated on the peninsula described by Dodwell, vol. i. p. 33, as the remains of the cella of an ancient temple, was no other than the remains of the *Heræum*. But see note supra ch. 72, 3.

δείσας μή τι νεωτερίσωσιν, ἀνίστησί τε αὐτοὺς, πείσας, καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ τὰ ἐπιτήδεια ἐκεῖσε αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσης, τετάρτῃ ἢ πέμπτῃ ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον διακομιδὴν, αἱ ἐκ τῆς Κυλλήνης Πελοποννησίων νῆες, μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἔφορμοι οὖσαι, παραγίγνονται τρεῖς καὶ πεντήκοντα· ἦρχε δὲ αὐτῶν Ἀλκίδας, ‡ ὅσπερ καὶ πρότερον, καὶ Βρασίδας αὐτῷ ξύμβουλος ἐπέπλει. 2. ὁρμισάμενοι δὲ ἐς Σύβοτα, λιμένα τῆς ἠπείρου, ἅμα ἕῳ ἐπέπλει. LXXVII. Οἱ δὲ πολλῷ θορύβῳ, καὶ πεφοβημένοι τά τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν, παρεσκευάζοντό τε ἅμα ἑξήκοντα ναῦς, καὶ τὰς ἀεὶ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε ἐᾶσαι πρῶτον ἐκπλεῦσαι, καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι. 2. ὡς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες, δύο μὲν εὐθὺς ηὐτομόλησαν, ἐν ἑτέραις δὲ ἀλλήλοις οἱ ἐμπλέοντες ἐμάχοντο· ἦν δὲ οὐδεὶς κόσμος τῶν ποιουμένων. 3. ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν ταραχὴν, εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς δώδεκα ναῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο, Σαλαμινία καὶ Πάραλος. LXXVIII. Καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ κατ' ὀλίγας προσπίπτοντες, ἐταλαιπωροῦντο καθ' αὑτούς· οἱ δ'

Ch. LXXVI. 1. *ἔφορμοι οὖσαι*] This is, as Poppo says, for *ἐφ' ὅρμῳ οὖσαι, ἐν Κυλλήνῃ ὁρμοῦσαι*. For vulg. *ὥσπερ*, which is retained by Poppo and Goeller, I have, with Bekker in his second edition, substituted *ὅσπερ*, not only from its being found in many of the best MSS. and the early editions, but from its being the more Attic and Thucydidean form of expression.

Ch. LXXVII. 1. *τὰ ἐν τῇ πόλει*] 'the state of things in the city.' *Τὸν ἐπίπλουν*. Meaning the fleet coming against them. *Τὰς ἀεὶ πληρουμένας*. Meaning, each in succession as they were manned or equipped: for *πληρόω* has here probably the sense which it certainly bears at vii. 19, and vi. 50, namely, such as to include *equipment* of every kind. See note at vii. 19. Of *ἀεὶ* as thus used to signify 'in succession,' examples occur also at i. 2, and iv. 68. The particle is most commonly placed between the art. and the particip.; though not always, as, for instance, at ch. 23, *ὁ διακομιζόμενος ἀεὶ ἵστατο*.

For *τε* after *σφᾶς* I suspect should be read *γε*; for the formula *τε—καὶ* has, I apprehend, no place where the *καὶ* bears the sense it here does, *and then*; in which case, too, a comma should always be placed before the preceding word.

πάσαις ἅμα] Meaning 'all together,' for *ἀθρόαις ταῖς ναυσί*.

3. *ὧν ἦσαν αἱ δύο*] I agree with Blume, Poppo, and Goeller, that the art. is here used to express *notoriety*; the sense being, 'of which [number] were the two well-known vessels, the Salaminia and Paralus:' on which vessels see note supra ch. 33.

Ch. LXXVIII. 1. *κακῶς*] for *ἀτάκτως*, 'in a disorderly manner.' *Κατ' ὀλίγας*: meaning literally, 'at a few,' i. e. a few at a time. So *κατ' ὀλίγον*, iv. 10. v. 9. vi. 34. Of *ἐταλαιπωροῦντο καθ' αὑτοὺς* the sense is, 'they were hard-pressed, sorely distressed and worsted, of themselves,' i. e. by their own proceedings, by their own fault, namely, by their own disorderly mode of attack. This sense of *ταλαιπωρεῖσθαι* (peculiarly appropriate to military affairs) is one frequent in the historians, and occurs also infra vii. 27 & 28, *ἐταλαιπωροῦντο*. Corresponding to this is the use of *laborare* in Latin, as applied to those who are hard-pressed and worsted; e. g. Cæs. Bell. Gall. iv. 26, 'Si quâ *laborabant*, gravius premi videbantur.'

Ἀθηναῖοι, φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν, ἀθρόαις μὲν οὐ προσέπιπτον, οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαυτοὺς τεταγμέναις· προσβαλόντες δὲ κατὰ κέρας, καταδύουσι μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν, περιέπλεον καὶ ἐπειρῶντο θορυβεῖν. 2. γνόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις, καὶ δείσαντες μὴ, ὅπερ ἐν Ναυπάκτῳ, γένοιτο, ἐπιβοηθοῦσι· καὶ γενόμεναι ἀθρόαι αἱ νῆες, ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ἐποιοῦντο. 3. οἱ δ' ὑπεχώρουν ἤδη, πρύμναν κρουόμενοι· καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προκαταφυγεῖν, ὅτι μάλιστα ἑαυτῶν σχολῇ τε ὑποχωρούντων, καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. 4. ἡ μὲν οὖν ναυμαχία, τοιαύτη γενομένη, ἐτελεύτα ἐς ἡλίου δύσιν. LXXIX. Καὶ οἱ Κερκυραῖοι, δείσαντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν, ὡς κρατοῦντες, οἱ πολέμιοι, ἢ τοὺς ἐκ τῆς νήσου ἀναλάβωσιν, ἢ καὶ ἄλλο τι νεωτερίσωσι, τούς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον διεκόμισαν, καὶ τὴν πόλιν ἐφύλασσον. 2. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι, κρατοῦντες τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων ἀπέπλευσαν ἐς τὴν ἤπειρον, ὅθενπερ ἀνηγάγοντο. 3. τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, καὶ Βρασίδου παραινοῦντος, ὡς λέγεται, Ἀλκίδᾳ, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμνην τὸ ἀκρωτήριον ἀποβάντες, ἐπόρθουν τοὺς ἀγρούς. LXXX. Ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς γενό-

In *τὴν περικύκλωσιν* we have verbal for verb in infin. *τὸ περικυκλοῦσθαι*, 'the being surrounded.' *Ἀθρόαις* is to be referred, not, as it is by some, to their *own* ships, but to that quarter where the enemy's ships were most *en masse*, namely, as it is just after said, by way of explanation, *κατὰ μέσον*, 'at the centre,' as opposed to *κατὰ κέρας*, 'at the wings, either way.' By *κύκλον ταξαμένων — θορυβεῖν* it is meant, that they used the same manœuvre as that practised by Phormio in the Corinthian gulf, as described at ii. 84.

3. *πρύμναν κρουόμενοι*] See note at i. 50. *Ἑαυτῶν* stands for *σφῶν*.

Ch. LXXIX. 1. *δείσαντες μὴ — οἱ πολέμιοι*] 'ne contra suam urbem hostes, ut victores, navigantes (infesta classe).' (Poppo.)

2. *κρατοῦντες τῇ ναυμαχίᾳ*] 'though victors in the sea-fight.' I have removed the comma after *Κερκυραίων*, because *ἔχοντες* is closely connected with *ἀπέπλευσαν*; the sense being, 'sailed away in possession of thirteen ships.'

3. *τὴν πόλιν—ὄντας*] On this idiom, by which the syntax is adjusted not to the word itself, but to the thing signified, (which here implies *plurality*, and therefore admits of *ὄντας* being used for *οὖσαν*,) see Matth. Gr. Gr. § 434, 2, *a*, and § 556, note 2.

ἰσοψήφου οὐκ ὄντος] Meaning, not, as the translators understand the words, that 'Brasidas had not an equal number of votes,' or was, as we should say, in a minority at the council board; for he was, as is plain from ch. 76, the *only* councillor (*σύμβουλος*). Indeed the term *ἰσόψηφος* is here to be taken in a metaphorical sense, as standing for *ἰσότιμος*, literally, 'one whose suffrage is of equal weight with that of another, or others.' Similarly in Livy, iv. 44, we have, 'nec potestas nec suffragatio horum valuit.' In this sense the word occurs also at i. 141, and iii. 11. And so Dionys. Hal. Ant. p. 111, 14, *βασιλέας μὲν εἶναι Ῥωμαίων, Ῥωμύλον καὶ Τάτιον, ἰσοψήφους ὄντας, καὶ τιμὰς καρπουμένους τὰς ἴσας*. Eurip. Suppl. 353, *ἐλευθερώσας τήνδ' ἰσόψηφον πόλιν*. Æschin. p. 43, 24. Plut. Lycurg. ch. 5. Dionys. Hal. p. 224. And so *ὁμόψηφος* in Herodot. vi. 109. vii. 149.

μενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἱκέταις ἦσαν ἐς λόγους καὶ τοῖς ἄλλοις, ὅπως σωθήσεται ἡ πόλις. καί τινας αὐτῶν ἔπεισαν ἐς τὰς ναῦς ἐσβῆναι· ἐπλήρωσαν γὰρ ὅμως τριάκοντα. 2. οἱ δὲ Πελοποννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν γῆν, ἀπέπλευσαν· καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἑξήκοντα νῆες Ἀθηναίων προσπλέουσαι ἀπὸ Λευκάδος· ἃς οἱ Ἀθηναῖοι, πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν, ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. Οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. 2. Κερκυραῖοι δὲ, αἰσθόμενοι τάς τε Ἀττικὰς ναῦς προσπλεούσας, τάς τε τῶν πολεμίων οἰχομένας, λαβόντες τούς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον, πρότερον ἔξω ὄντας· καὶ τὰς ναῦς περιπλεῦσαι κελεύσαντες, ἃς ἐπλήρωσαν, ἐς τὸν Ὑλλαϊκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον·

Ch. LXXX. 1. *τοῖς ἄλλοις*] Not 'others,' but 'the rest,' namely, of the aristocratical party, who had not been selected to man the fleet, and consequently not of the four hundred above mentioned. The *ὅμως* has reference to a clause omitted, which has been variously supplied, though best as follows: 'notwithstanding past disasters and present difficulties.' I have, as before, followed Poppo in cancelling the words *προσδεχόμενοι τὸν ἐπίπλουν* after *τριάκοντα*, 1. because they are not found in several of the best MSS.; 2. because they contain nothing that has not been before said; and 3. because it is difficult to account for their *omission*, though easy for their *insertion*,—namely, from a marginal scholium formed on the words at ch. 79, *δείσαντες μὴ σφίσιν ἐπιπλεύσαντες*, &c. Indeed something might with reason be thought wanting; and this the Scholiast set himself to supply, though not rightly.

2. *ἐφρυκτωρήθησαν ἑξήκοντα — Λευκάδος*] lit. 'sixty galleys of the Athenians were signalled from Leucas as making sail towards Corcyra, or bound for Corcyra;' in other words, he received intelligence, conveyed by fire-signals from Leucas, of the approach of an Athenian fleet. Bredow, with reason, infers from what is here said, that the state of *φρυκτωρία* was not so poor in signs, or so little useful, as Polyb. x. 40, describes it, since the words show that something *more* was communicated than the *appearance* of any enemy,—namely, also, we see here, his *force*, and moreover the *quarter* from whence it is coming; for, as Did. and Goeller are agreed, *ἀπὸ Λευκάδος* must be construed, not with *προσπ.*, (for had the Athenian fleet been already standing over from Leucas, they would have been at Corcyra before the Peloponnesian fleet could have been well on its way home,) but with *ἐφρυκτ.* See, on this subject, Valckn. on Herodot. vii. 182, med. Wachsmuth, Antiq. Gr. ii. 1, p. 422, and note on iii. 22.

Ch. LXXXI. 1. *ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν*] Compare viii. 7, and iv. 8, and note supra iii. 15.

2. *λαβόντες—ἤγαγον*] On this use of the partic. *λαβών*, see Vig. p. 352, and Matth. Gr. Gr. § 552, note 2. The idiom ought not (as it is by the latter) to be confined to the *poets*; for it is found also in prose-writers of every age, nay, even in the Greek Testament, as Acts xvi. 3, *λαβὼν περιέτεμεν αὐτόν*. The meaning becomes thus more completely developed; and when, instead of the partic., the *verb* is used, the sense expressed is stronger, as in a passage of St. John, xix. 6, *λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε*.

ναῦς περιπλεῦσαι — ἐς τὸν Ὑλλαϊκὸν λιμένα] For there the democratical interest was the strongest.

τῶν ἐχθρῶν—ἀπέκτεινον] The persons here meant I formerly supposed to be such of the aristocratical party as were endeavouring to effect their escape by sea; and that not a few in the end did effect it, appears from ch. 85, 2: but little probable

καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβάζοντες ‡ ἀπεχρῶντο, ἐς τὸ Ἡραῖόν τε ἐλθόντες τῶν ἱκετῶν ὡς πεντήκοντα ἄνδρας δίκην

is it that they would *then* have ventured to cross, when they would be almost sure to be captured by the many ships of war moving in various directions. Moreover, as the Corcyræans, in general, *οἱ ἐν τῇ πόλει*, form the subject of the partic. and the verbs in the sentence, so it would be natural to understand the same subject here: for to suppose any transition made, by reason of the interposed words *ἐν ὅσῳ περιεκομίζοντο*, to the *οἱ περικομιζόμενοι*, would involve a harshness intolerable. Hence, dismissing that view, I am now induced to understand the words, with Haack and Poppo, of a massacre commencing in the city while the fleet was sailing round to the Hyllaic harbour. Thus we may consider the present as a brief prelude to the more bloody scenes which soon occurred in the city. The multitude, it seems, put to death all the aristocrats whom they *met with*; yet did not stay to seek them out in their lurking-places, (where they were waiting for an opportunity of crossing over by night to the opposite coast,) but went forward to meet the fleet at the Hyllaic port, in order that they might continue the work of butchery; for I doubt not but that (as Dr. Arnold thinks *possible*) 'the people had sent round the ships to the Hyllaic harbour, to have their enemies on board those ships wholly in their power when they should come to land.' Of course the subject of the verbs following, *ἀπεχρῶντο* and *ἔπεισαν*, must be the *same*, namely, the *οἱ ἐν τῇ πόλει*, not the *οἱ περικομιζόμενοι*, as is plain from the words preceding, *ὅσους ἔπεισαν ἐσβῆναι*: for that the subject there must be the *democrats*, is certain from ch. 85, 1, *ὁ δὲ δῆμος—τινὰς αὐτῶν ἔπεισαν ἐς τὰς ναῦς ἐσβῆναι*. And what other subject can be supposed to the foregoing verb *λάβοιεν*?

In the next words, the sense will depend on the somewhat uncertain reading of the verb which notes the *action done*. Now here almost all the MSS. have *ἀπεχώρησαν*; while one of the best MSS., and four others in the margin, have *ἀπεχρῶντο*; another in the margin, *ἀνεχρῶντο*; and Dionys. Hal. *ἀνεχώρησαν*. The common reading is retained by Haack and Bekker; while Poppo and Goeller edit *ἀπεχρῶντο*, and Arnold *ἀνεχρήσαντο*. To the common reading there exists, I would observe, an insurmountable objection in the circumstance, that thus we should not be told what was done with the men; and little probable is it that they would coolly *put them apart*, when they sought to put to death all the other aristocrats. Moreover, as Poppo and Goeller point out, propriety of language, as to the sequence of tenses, would require *ἐκβιβάσαντες ἀπεχώρησαν*: whereas *ἐκβιβάζοντες* will well consort with *ἀπεχρῶντο*: and the sense thus arising is excellent,—namely, 'they murdered (literally, made away with) the men as they (i. e. the sailors) were disembarking them.' At least so Poppo, Goeller, and Arnold explain. Yet so much of harshness would it involve to suppose the subject of the partic. different from that of the verb, that I would prefer to render, 'they disembarked (i. e. caused to be disembarked) and put to death.' The multitude had probably waited for them on shore, and butchered them as soon as they reached it. Utterly inconclusive appear to me the reasons assigned by Arnold for preferring either of the two readings *ἀπεχρήσαντο* and *ἀνεχρ.* to *ἀπεχρῶντο*. Of the reading of Dionysius, *ἀνεχώρησαν*, I would say, that it is an evident corruption for *ἀπεχώρησαν*, and merely serves to show how ancient was the error. Again, as for certain ancient lexicographers quoting *ἀνεχρήσαντο* as a Thucydidean term, there are (as Poppo observes) *others*, not fewer, (as Suidas and Zonaras, Bekker, Anecd. p. 423.) who quote *ἀπεχρῶντο* for *ἀνῄρουν* as occurring in Thucydides, which is found no where else in that author, nor can be restored except here. Nor is it true that *ἀπεχρήσαντο* or *ἀνεχρ.* would be more easily corrupted into *ἀπεχώρησαν* than *ἀπεχρῶντο* would. The corruption is not easily to be accounted for, but probably arose from some abbreviation in writing, which was mistaken by the scribes because the word *ἀπεχρῶντο* was probably unknown to them. As to the lexicographers who adduce *ἀνεχρήσαντο* for *διέφθειραν* as from Thucydides, I suspect that they had no regard to *this* passage, but rather to that at i. 126, *ἐν τῇ παρόδῳ διεχρήσαντο*; where I doubt not that *ἀπεχρ.*—found in two MSS.—is the true reading, from which *ἀνεχρήσαντο*, as preserved in those lexicographers, is a mere slip of the pen for *ἀπεχρ.*, or else a *gloss* on *ἀπεχρ.* as the present *διεχρ.* is a manifest gloss. That Dio Cass. read *ἀπεχρ.* here, is the more probable, as he uses the form *ἀποχρήσασθαι* at 288, 76. 527, 3. 535, 54. 849, 21, evidently with a view to that passage of our author, i. 126.

The words *ὅσους ἔπεισαν ἐσβῆναι* have

ὑποσχεῖν ἔπεισαν, καὶ κατέγνωσαν πάντων θάνατον. 3. οἱ δὲ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπείσθησαν, ὡς ἑώρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους· καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ', ὡς ἕκαστοι ἐδύναντο, ἀνηλοῦντο. 4. ἡμέρας τε ἑπτὰ, ἃς ἀφικόμενος ὁ Εὐρυμέδων ταῖς ἑξήκοντα ναυσὶ παρέμεινε, Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευον, τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν· ἀπέθανον δέ τινες καὶ ἰδίας ἔχθρας ἕνεκα, καὶ ἄλλοι, χρημάτων σφίσιν ὀφειλο-

in them something highly significant, being meant to intimate the *treachery* as well as cruelty of the action, q. d. 'the very persons whom they had persuaded to go on board in reliance on their good faith.'

3. *αὐτοῦ ἐν τῷ ἱερῷ*] Here we have a strong mode of expression to represent the abominable nature of the thing. A similarly significant form of expression is found in Herodot. iv. 133, 4, *αὐτοῦ ταύτῃ ἐν τῷ στρατοπέδῳ*. The words just after, *ἐκ τῶν δένδρων*, will not prove, what Levêque and Mitford aver, that this was not the temple itself, but rather the sacred grove belonging to the temple; for it may surely be supposed that the suppliants would seek the place of greatest security, the temple itself; and the trees might be a row around the principal court.

In *διέφθειραν—ἀλλήλους*, the Scholiast wrongly regards *ἀλλήλους* as standing for *ἑαυτούς*: the meaning being, as Poppo points out, that 'every suppliant killed himself; some, it seems, by hanging themselves on the branches of the trees; others, in any other way that they were able;' for all would not be provided with ropes, neither would the trees suffice. Plutarch, Mar., in relating a similar transaction, says, *τοὺς δὲ ἄνδρας, ἀπορίᾳ δένδρων, τοῖς κέρασι τῶν βοῶν, τοὺς δὲ τοῖς σκέλεσι* (shin-bones), *προσδεῖν τοὺς ἑαυτῶν τραχήλους*.

In *ἀνηλοῦντο*, 'made away with themselves,' 'killed themselves,' we have the use of pass. for mid. in a reciprocal sense, as in Acts xvii. 4, *προσεκληρώθησαν τῷ Παύλῳ*, 'joined their lot with,' 'joined themselves to.' In Dio Cass. 120, 40, the term employed is *ἀναλίσκετο*, though, for perspicuity sake, is subjoined *δι' ἑαυτοῦ*.

4. *τὴν μὲν αἰτίαν ἐπιφέροντες*, &c.] The *τοῖς* is neither (as Portus supposes it) put for *αὐτοῖς*, nor, as Duker regards it, does it stand for *ὡς*, since in that case *αὐτοῖς* will likewise have to be supplied. The difficulty which here exists has been occasioned by an imperfect development of the sense; something more requiring to be expressed in the correspondent clause *πολλοὶ δὲ*, which, as the case now stands, must be supplied, *in thought*, from the protasis. The full sense intended is as follows: 'attaching criminality to (i. e. prosecuting) indeed those [only] who went about to abolish democracy; but putting some to death without any imputation of crime at all, and merely from private enmity.' Such, at least, would have been the regular mode of expressing the thought. As it *is*, though the *δὲ* is retained, the correspondence is abandoned, and accordingly the *δὲ* might best be rendered *although*. In *αἰτίαν ἐπιφέρειν τινὶ* we have a forensic phrase, signifying *crimen alicui intendere*, and which is found also at ch. 46, fin. The force of the article can only appear by imagining in the apodosis some other noun, as *τὴν τιμωρίαν*.

In *τὸν δῆμον καταλύειν* we have a phrase equivalent to *καταλύειν τὴν δημοκρατίαν*, on which see the critics cited by Dukas and Goeller. At *λαβόντων*, a little after, supply, as the Schol. directs, *τὰ χρήματα*. Arnold remarks, that *ὁ λαβὼν* is the term used to express one who owes another money, just as the money lent by bankers is called *τὰ ληφθέντα*. See Demosth. c. Timoth. p. 1186. Yet *ὁ λαβὼν* cannot properly bear that sense *of itself*, but only where *τὸ ἀργύριον*, or such like, is expressed. Thus *τὸ ἀργύριον* is actually expressed in the passage of Demosth. In this of our author, *τὰ χρήματα* must be supplied from the parenthetic words *χρημάτων σφ. ὀφειλ.*: and *ὁ λαβὼν* does not mean '*one who owes* another money,' but '*he who has received money on loan*.' So Xen. Mem. ii. 7, 2, *οὐδὲ δανείσασθαί ἐστιν ἀργύριον· ἀλλὰ πρότερον ἄν τις μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὑρεῖν, ἢ δανειζόμενος λαβεῖν*. The Scholiast well explains by *τῶν δανεισαμένων*; though he would not deny that *τὰ χρήματα* must be supplied. And yet, in a few passages of the later writers, *δανείσασθαι* is used without any addition; insomuch that, in the Alex-

μένων, ὑπὸ τῶν λαβόντων· πᾶσά τε ἰδέα κατέστη θανάτου, καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι οὐδὲν ὅ τι οὐ ξυνέβη, καὶ ἔτι περαιτέρω! καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, καὶ ἀπὸ τῶν ἱερῶν

andrian writers, *ὁ δαν.* is used as a mere *subst.* to denote 'the borrower.' So Is. xxiv. 2, *ἔσται ὁ δανείζων ὡς ὁ δανειζόμενος, καὶ ὁ ὀφείλων ὡς ᾧ ὀφείλει.* In illustration of the subject itself, of debtors getting rid of their creditors in the way here mentioned, I would add that it was by no means unusual in ancient times. Thus, in a passage of Ælian, V. H. xiv. 24, it is said that debtors *μὴ ἀφεθέντες ἐπιθέμενοι τοῖς δανείσασι* (their creditors) *προβαλόμενοι τῆς ὀργῆς τὰ ὅπλα, καὶ εὐλογωτάτην χρείαν, τὴν ἄμαχον καὶ τὴν ἐκ τῶν ἐπειγόντων ἀνάγκην, ἀπέκτειναν τοὺς δανειστάς,* where *προβαλόμενοι τῆς ὀργῆς τὰ ὅπλα* signifies 'wielding such arms as passion might dictate.' The sentiment here is well illustrated by the words of our author, ch. 45, (which probably suggested those of Ælian above cited,) *ἀλλ' ἡ μὲν πενία ἀνάγκη τὴν τόλμαν παρέχουσα—ὀργῇ τῶν ἀνθρώπων,* &c.

πᾶσα ἰδέα κατέστη θανάτου] Not meaning, as Smith renders, 'that every kind of death was seen:' but the expression is a forcible one, (rendered still more pathetic by a certain mixture of the *graphic* therein implied,) of which the import is, that 'death appeared in every form and image which it could put on.' So Socrat. Eccl. Hist. ii. 2, *διὰ πάσης ἰδέας θανάτου,* and Appian, ii. 548, 78, *ἰδέα πᾶσα κακῶν ἦν,* both passages these evidently imitated from the present, as also one of Virg. Æn. ii. 36, (cited by Wasse,) 'plurima mortis imago.' So also Tacit. Hist. iii. 28, 'variâ pereuntium formâ, et omni imagine mortium.'

In the next words, *καὶ οἷον φιλεῖ—περαιτέρω,* we have a fuller development of the idea in the preceding *πᾶσα ἰδέα,* &c.: and though there is an appearance of exaggeration, or over-colouring, yet it does not in effect overstep reality. It is true that the words, according to the sense assigned to them by Portus and Hobbes, contain what would involve no less than an *absurdity;* but that is occasioned by their mode of placing the words *οἷον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι,* by which what the historian intended to represent as peculiar and *sui generis,* is thus represented as what is *usual* in such cases. But by Valla, Heilm., Poppo, and Goeller, the words are, very properly, taken out of their natural order, and the sense expressed as follows: 'nihil non contigit eorum quæ in hujusmodi casu fieri solunt.' And, regarding *οὐδὲν ὅ τι οὐ* as equiv. to *πᾶν,* Poppo and Goeller understand the words as standing for *καὶ πᾶν οἷον φιλεῖ ἐν τῷ τοιούτῳ γενέσθαι, καὶ ἔτι περαιτέρω τούτων ξυνέβη.* In short, the words *καὶ ἔτι περαιτέρω* are meant to represent the scene as rising *beyond* the accustomed order of things, even in such excesses as amounted to the *extraordinary* and monstrous.

Of this phrase *οὐδὲν ὅ τι οὐκ,* as used for *πᾶν,* I have noted one, and only one, example elsewhere, in Agath. p. 138, *ἁρπαγὰς ἐποιοῦντο, καὶ οὐδὲν ὅ τι οὖν* (for which read *οὐκ*) *ἐφρόνουν ἀλλοιώτερον τῶν διαφανῶς πολεμίων.*

Of this passage of our author I have noted the following evident imitation in Jos. Ant. xviii. 1, 1, *κακὸν δὲ οὐκ ἔστιν, οὗ μὴ, φύεντος ἐκ τῶνδε τῶν ἀνδρῶν, καὶ περαιτέρω τοῦ εἰπεῖν, ἀνεπλήσθη τὸ ἔθνος.* Comp. Eurip. El. 1186, *ἄλαστα, μέλεα, καὶ πέρα γε.* Aristoph. Thesm. 705, *δεινὰ πράγματ' ἐστι, καὶ περαιτέρω.*

καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε] 'for even father slew son,' meaning, that such things as fathers slaying their sons did actually take place: a sense so evidently the one here intended, that I should not have thought it necessary to thus expressly advert to it, had it not been mistaken by Bp. Thirlwall, who renders, '*a* father was known to have slain his son,' stumbling, I imagine, at their being no *article.* But the truth is, that this idiom, by which the singular is put generically for the plural, does not *admit* of the article. The same idiom has place in a passage of St. Matth. x. 21, *παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς,* where Wakefield renders '*a* brother;' though, of course, he could not understand the words as meant of one single or particular instance.

This and other passages which I have adduced in my note on 2 Tim. iii. 2, will sufficiently tend to prove the justice of the charge made by St. Paul against the heathens, of want of natural affection.

καὶ ἀπὸ τῶν ἱερῶν ἀπεσπῶντο] 'and [persons] were torn from the sanctuaries,' i. e. altars, or other places thought inviolable.

ἀπεσπῶντο, καὶ πρὸς αὐτοῖς ἐκτείνοντο· οἱ δέ τινες καὶ περιοικοδομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. LXXXII. Οὕτως ὠμὴ στάσις προὐχώρησε, καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο· ἐπεὶ ὕστερόν γε καὶ πᾶν, ὡς εἰπεῖν, τὸ Ἑλληνικὸν ἐκινήθη, διαφορῶν οὐσῶν ἑκασταχοῦ τοῖς τε τῶν δήμων προστάταις

περιοικοδομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ] 'having been walled in, or up,' i. e. by muring up the entrances. In *περιοικ.* we have a very rare word; yet I find it in Ezek. xxxix. 11, *περιοικοδομήσουσί τι περιστόμιον τῆς φάραγγος.* Of this *περιοικοδόμησις* another instance had already occurred in the case of Pausanias.

CH. LXXXII. 1. I have, as in my Transl., thought proper to make ch. 81 terminate at *ἀπέθανον,* and ch. 82 commence at *οὕτως*: the propriety of which Bekker, Goeller, and Arnold seem to acknowledge, by placing no more than a *comma* after *ἐγένετο.* Why they did not, as in a few other such cases, alter the commencement of the chapter, it is not easy to say: certainly consistency required it.

Krueger, Dobree, and Arnold are agreed that *ἡ* has been lost after *ὠμὴ* (atrox). The article, they think, cannot well be dispensed with. But strange were it that it should have been lost in all the *MSS.* Certain it is that Cantacuz. iii. 28, p. 177, (cited by Poppo,) who closely imitates this passage of our author, had it not in his copy. And I think the article may be dispensed with; and its non-use accounted for by bearing in mind that there is here a commixture of two forms of expression, *οὕτως ὠμὴ στάσις ἐγένετο,* and *ἐς οὕτως* (standing for *τοσαύτην*) *ὠμὴν στάσιν προὐχώρησεν ἡ στάσις.* Our author uses elsewhere the expression *ἐς μέγα προχωρεῖν,* and in Herodot. vii. 50, we have, *ἐς ὃ δυνάμιος προκεχώρηκε.* Compare also a passage at i. 23, 1, *τούτου δὲ τοῦ πολέμου μῆκος μέγα προὔβη,* where there is a similar blending of two forms of expression, *τούτου δὲ τοῦ πολέμου τὸ μῆκος μέγα ἐγένετο,* and *οὗτος ὁ πόλεμος ἐς* or *ἐπὶ μέγα προὔβη.* At *μᾶλλον* repeat *ὠμή.* So in Cantacuzen we have, *ἔδοξε δὴ καὶ μᾶλλον χαλεπωτέρα ἐκ τοῦ πρώτη παρ' αὐτοῖς γενέσθαι,* where for *δὴ,* read *δέ*: also cancel the word *χαλεπωτέρα,* which is evidently from the *margin,* where the Scholiast meant to intimate that *μᾶλλον,* scil. *χαλεπὴ,* stood for *χαλεπωτέρα.* The idiom at *ἐν τοῖς πρώτη* has been already explained at i. 6, and iii. 17.

ἐπεὶ ὕστερόν γε καὶ πᾶν, &c.] After recording the facts and circumstances of this horrible drama, Thucydides proceeds to open out, with a masterly pen, the *moral effects* thereof to Greece at large. To advert to the style and composition of this portion, it is singularly harsh and perplexed, and has been, not without reason, censured by Dionysius. The grammatical construction is even more than usually anomalous; insomuch that it has sometimes baffled the ablest philologists to bring the phraseology within the rules of correct writing; though this fault is more than redeemed by a certain grandeur and sublimity of thought. Thucydides commences by saying, that 'after these tragical occurrences in Corcyra, nearly the whole of Greece was thrown into commotion, and the examples of atrocity there set, were afterwards elsewhere but too faithfully copied, nay, were even outdone.' But he commences by especially pointing to the great moving *cause* of these commotions every where, in the conflict of the aristocratical and democratical interests; which, though it had long subsisted, had of late been identified with the cause of Athens or of Lacedæmon respectively, and had been aggravated to the utmost bitterness by the war now subsisting between those powers, which had drawn in gradually almost all the other states of Greece, on the side of one or of the other; and thus a general war was produced, which had its usual effect in disorganizing the whole of the frame-work of civil society, to the overturning of all law, divine and human, and the tearing up of all the seeds of goodness, and the disruption of the strongest ties of natural affection; all the principles of justice and the motions of benevolence being swallowed up in a blind and uncompromising *party-spirit.*

In the very commencement of this portion a difficulty, real or fancied, presents itself. According to the opinion of Arnold, the inf. *ἐπάγεσθαι* has no proper government; and so thought Heilm. and Goeller, who, to remedy this, would interpret *διαφορῶν οὐσῶν — ἐπάγεσθαι,* 'it being the interest of the popular leaders;'

τοὺς Ἀθηναίους ἐπάγεσθαι, καὶ τοῖς ὀλίγοις τοὺς Λακεδαιμονίους· καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν, οὐδ' ἑτοίμων παρακαλεῖν αὐτούς, πολεμουμένων δὲ, καὶ ξυμμαχίας ἅμα ἑκατέροις τῇ τῶν ἐναντίων κακώσει, καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσει, ῥᾳδίως αἱ ἐπαγωγαὶ τοῖς νεωτερίζειν τι βουλομένοις ἐπορίζοντο. 2. καὶ ἐπέπεσε πολλὰ καὶ χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνό-

but such a sense is at once forced and frigid; and we may urge that it was no more the interest of the leaders than of the led to call in the Athenians: moreover, as Arnold observes, such a sense in the *subst.* is no where else found in our author, but always (in no less than twenty-two different passages) 'in the differences or quarrels,' a sense which it is best here to adopt, at ἐπάγεσθαι supplying, as often, ὥστε; not that I would understand, with Arnold and Goeller, the *consequences* of these political dissensions, but the *respective aim* of the two parties—the one to bring in the governing influence of the Athenians; the other, of the Lacedæmonians.

καὶ ἐν μὲν εἰρήνῃ—πολεμουμένων, &c.] The difficulty of construction here has been occasioned by the use of the participles ἐχόντων and πολεμουμένων, where a perspicuous writer would rather have employed *verbs*, and commenced a new sentence. I have pointed accordingly; for in such a case to place a comma, though demanded by strict grammatical propriety, would only increase the difficulty, by making it needlessly prominent to the eye. A worse defect, and one more embarrassing to the reader, is that into which the writer next falls, who, though he *begins* the sentence with a participle, and continues it with the same, yet *ends* it with a verb, ἐπορίζοντο; whereas propriety would rather have required one or the other *throughout*. The genitives here are, as Goeller observes, put for the case which the subsequent verb requires, namely, the dative, which would depend on ἐπορίζοντο. The reason why the *genit.* was used seems to have been this, that such was requisite to denote *cause*, as here required by the context. Thus the best rendering of the words would be, 'for in peace, indeed, they, i. e. the democratical party, would have had no pretext, nor would have been ready, to call in their aid.' Of πολεμουμένων δὲ (scil. αὐτῶν) the sense is literally, 'when they were pressed with war.' So Athen. p. 442, διὸ δὲ πολεμουμένων τότε αὐτῶν. The construction Poppo lays down as follows: πολεμουμένων δὲ (αὐτῶν, for αὐτοῖς) ῥᾳδίως αἱ ἐπαγωγαὶ ἑκατέροις τοῖς νεωτερίζειν τι βουλομένοις ἐπορίζοντο, καὶ τῇ τῶν ἐναντίων ξυμμαχίας κακώσει καὶ σφίσιν αὐτοῖς ἅμα ἐκ τοῦ αὐτοῦ ξυμμαχίας προσποιήσει. But, to advert to the phraseology in detail, ἑκατέροις is, as Goeller remarks, for ἑκατέρων; and the datives κακώσει and προσποιήσει are either for accusatives with ἐς, or rather are to be regarded as datives of *cause*, by the subaudition of ἐπὶ, (see Matth. Gr. § 398, *b.*) the sense being, 'for the annoyance of their adversaries, and their own advantage [therefrom].' Here, however, the chief difficulty is to fix the construction and sense of ξυμμαχίας. Now this word *may*, as it is supposed by Kistem., Bredow, and Arnold, depend on ὑπαρχούσης, to be derived from πολεμουμένων; πολεμουμένων καὶ ξυμμ. ἅμα ἐκ. being equiv. to πολέμου ὑπάρχοντος καὶ ξυμμαχίας ἅμα ἑκατέροις; yet so harsh is this sort of ellipsis, that it is better, with Bauer, Gail, and Poppo, to join ξυμμαχίας ἐπαγωγαὶ, so rendering, 'the opportunities of bringing in alliance were easily furnished.'

2. The historian now proceeds to advert to the *cause* of these atrocities, and to indicate *how* it came to pass that they in this instance assumed so deep a dye. The cause, he shows, was *political faction*, though aggravated in its character by peculiar circumstances connected with the war (see sect. 3); which characteristic signs of the times he then proceeds, in the remainder of the chapter, to depict. In doing this (to use the words of Bp. Thirlwall) he lays open the deep and spreading *root* which had yielded these bitter fruits, proceeding to describe with searching minuteness the character and progress of that *spirit of party*, which, though it had long prevailed in Greece, and manifested itself in many terrible deeds, had never before assumed a form quite so hideous as in the massacre of Coreyra; which Thucydides regards as the opening of a new period in the history of the Greek factions.

In ἐπέπεσε we have a highly-significant term used, like our *befall*, of things that

μενα μὲν καὶ ἀεὶ ἐσόμενα, ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾖ, μᾶλλον δὲ καὶ ἡσυχαίτερα, καὶ τοῖς εἴδεσι διηλλαγμένα, ὡς ἂν ἕκασται

happen adverse, as diseases, earthquakes, deluges, and such like. The next words are meant to disclose *how* it came to pass, that there was nothing of evil that had ever occurred in war or faction, *worse* than what took place now; and this is introduced in a profoundly philosophic spirit of thought and inquiry. Our author intimates that as the same causes, *faction* and *ambition*, which had heretofore wrought such dire effects on Greece, continued to operate with increasing force, the *effects* were proportionably worse. He does not, however, bring a sweeping accusation, involving all the subsequent events in the same condemnation. Those events were, he shows, such as would never cease to occur so long as human nature remained the same; (intimating that the picture he draws belongs to all ages and nations, and was therefore suited to a κτῆμα ἐς ἀεὶ for the instruction of those ὅσοι βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον, τοιούτων καὶ παραπλησίων ἔσεσθαι) but, nevertheless, they would be diversified in their forms, and varied in their degrees of evil, according as the causes which produced them should operate with greater or less of intensity.

The words following γιγνόμενα—ἀνθρώπων have been imitated by Dio Cass. 88, 52. Procop. 132, 23. Agath. i. p. 6, and Soph. Antig. 332, 369. The μᾶλλον, just after, does not, as some suppose, stand for *potius*, but, as the Scholiast, Bauer, Goeller, and Poppo are agreed, must be referred to the words a little before, γιγνόμενα καὶ ἀεὶ ἐσόμενα, equiv. to μείζω or χαλεπώτερα: and of the use of γίγνεσθαι with an adverb combined with an adjective, Poppo adduces an example from Xen. Anab. iv. 7, 23, ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον. In a passage, imitated from the present, of Dionys. Hal. Ant. x. 1985, *both* words are adverbs, ἧττόν τε καὶ μᾶλλον, where γεγονότα is to be repeated; and so the Schol. here explains by μᾶλλόν τε καὶ ἧσσον. Ἡσυχ. has here the rare sense *meliora*, as opposed to *gravius* or *sævius*; and so in Plato, p. 24, we have ἡσυχαίτερον opposed to σφοδρότερον. Of τοῖς εἴδεσι διηλλαγμένα the sense is, 'diversified in their forms,' i. e. one instance differing in its phenomena from another. This passive form is so rare, that I do not remember any other instance elsewhere, except in Dionys. Hal. Ant. i. 29, p. 77, καὶ μάλιστα ταῖς φωναῖς αὐτῶν διηλλαγμέναις, 'their languages discrepant.' But in Herodot. vii. 70, we have the use of the *active* form in a neuter sense, and also with εἶδος, thus: διαλλάσσοντες εἶδος μὲν οὐδὲν τοῖς ἑτέροισι. The Schol. explains εἴδεσι by τρόποις: and so Portus renders by *genera*, and Hobbes, by *kinds*. But that is to fall into the very same error as that adverted to supra ch. 81, 5, (on the words πᾶσα ἰδέα κατέστη θανάτου) namely, to lower the conception of a great mind to the level of ordinary comprehension. In the present, as in the foregoing instance, I doubt not but that the *graphic* was intended, and that our author had here in mind those physical convulsions of nature, earthquakes, &c. which, like the *moral* convulsions of revolutions, are more or less terrible, and vary in their forms or phenomena, according to the variations in the state of things which may occur; and as the term εἶδος not unfrequently, in Aristotle and other philosophical writers, denotes 'the external form, or figure' of any thing, so it may very well serve to designate the various *phenomena* of nature. Upon the whole, I doubt not but that our author in his own mind felt the striking analogy existing between physical earthquakes and these moral earthquakes of revolution, which shake the very foundations of civil society. Such is evidently the scope of a fine passage of Pind. Pyth. iv. 484, containing in it a deeply important sentiment: ῥᾴδιον μὲν γὰρ πόλιν σεῖσαι| καὶ ἀφανροτέροις· ἀλλ' ἐπὶ χώ|ρας αὖθις ἔσσαι δυσπαλὲς | Δὴ γίνεται, ἐξαπίνας Εἰ μὴ Θεὸς ἀγεμόνεσσι κυβερ|νατὴρ γένηται.

ὡς ἂν ἕκασται—ἐφιστῶνται] Render, 'as the several changes of circumstances may be appointed to men by fortune.' Ἐφίστασθαι is a term used of things which 'a fortunâ immittuntur et hominibus accedere adeoque accidere solent.' So Eurip. Hipp. 819, ὦ τύχα, Ὡς μοι βαρεῖα καὶ δόμοις ἐπεστάθης: where had Valckn. and Bred. been aware of this idiom, they would not have proposed to read ἐπεστάθη. All the editors have there failed to see that ἐπεστ. is used *per dilogiam*, in a double sense; namely, 'to come upon, befall,' as regards μοι, and simply to *come to*, as regards δόμοις; similarly as in a passage of Soph. frag. incert. i. 5, ταχὺς δὲ βαθμοῖς νυμφικοῖς ἐπεστάθη. Of the term as thus used in the *passive*, I

αἱ μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται. 3. ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἵ τε πόλεις καὶ οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκουσίους ἀνάγκας πίπτειν· ὁ δὲ πόλεμος, ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν, βίαιος διδάσκαλος, καὶ πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. 4. ἐστασίαζέ τε οὖν τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά που, πύστει τῶν προ-

know no other example; but in the active, taken in a neuter or passive sense, the term occurs in Demosth. 287, 5, *τὸν ἐφεστηκότα τῇ πόλει κίνδυνον*. Polyb. ii. 20, 7, *ἡ τύχη—ἐπέστησε πᾶσι Γαλάταις*. Soph. Œd. R. 777, *πρίν μοι τύχη Τοίαδ' ἐπέστη*.

3. Our author now proceeds to trace the various *causes* tending to produce these results, which he does by contrasting the state of things in *peace* and in *war*.

ἐν εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν] A phrase not unfrequently borrowed from our author by Procop. In *ἐν ἀγαθοῖς πράγμασιν* we have a certain *inartificial* form of expression, exactly parallel to one in the first epistle of St. Pet. iii. 10, and Ps. xxxiii. 13, *ἰδεῖν ἡμέρας ἀγαθὰς*, &c.

ἀκουσίους ἀνάγκας] A phrase often occurring in the later historians, and meaning such necessitous circumstances as compel men to do what they would not wish. The general import of this reflection is, that not only men's principles give way under temptations, but their judgments are warped by passion and prejudice; they take no solid views, and are entangled in the web of their own selfish sophistry.

ὁ δὲ πόλεμος—βίαιος διδάσκαλος] The expression *διδάσκ. βίαιος* is here to be taken figuratively, by a metaphor taken from a stern master, who compels his scholars to do what they have no mind to do. A similar allusion is found in Xen. An. ii. 6, 7, *διέκειντο πρὸς αὐτὸν ὡς παῖδες πρὸς διδάσκαλον*: as also in a passage of Mal. i. 6, 'If I be a master, where is my fear?' Compare, too, in Xen. Cyr. ii. 35, *διδάσκαλος τούτων οὐδεὶς κρείσσων τῆς ἀνάγκης*.

πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ] 'assimilates, conforms the dispositions of the multitude to things present,' i. e. the present situation and circumstances. This sense of *ὀργαὶ* is also found at i. 130. ii. 24, and in Dionys. Hal. Ant. 434, 11, *ἐπιεικέστεραι πρὸς τοὺς εὐπόρους αἱ τῶν πενήτων ὀργαί*, and vii. 14, *χείρους ταῖς ὀργαῖς ἦσαν*. Here, then, *ὀργαὶ* corresponds to the Latin *ingenia, mores, indoles*: on which see Ruhnken, Epist. Crit. p. 83. Hymn. in Cer. p. 169, seqq. In short, as the term *ὀργὴ* (from the verb *ὀρέγω*) signifies, primarily, the *native bent, impulse, or temper of mind*, so it here denotes, as used in the plural, the dispositions and inclinations which impel men to act. By the words a little before, *ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν*, is intimated another way in which the war tended to throw all things into confusion; namely, by ruining private fortunes, and draining the sources of public prosperity; at any rate by diverting the attention of all classes from the pursuits of peaceful industry to those of violence and rapine.

4. *ἐστασίαζέ τε οὖν τὰ τῶν πόλεων*] 'accordingly the cities fell into factions;' namely, into that miserable state which our historian now proceeds minutely to describe. The commentators are in general agreed that *τὰ τῶν πόλεων* here stands for *πόλεις*, by an idiom elsewhere occurring in Thucyd., as ii. 6. iv. 54. v. 86. vi. 6. vii. 49. viii. 77, and which is frequent in the best early Attic writers. *Τὰ ἐφυστερίζοντα* is by Dionys. and, of modern critics, Goeller, supposed to stand for *αἱ ἐφυστερίζουσαι*, scil. *πόλεις*, and that for *οἱ ἐφυστερίζοντες*; and the sense is accordingly expressed by the former as follows: *οἱ δὲ ὑστερίζοντες, ἐπιπνθανόμενοι* (I would read, *ἐπὶ πύστει πυνθανόμενοι*) *τὰ γεγενημένα παρ' ἑτέρων, ἐλάμβανον ὑπερβολὴν ἐπὶ τὸ διανοεῖσθαί τι καινότερον*. Goeller observes, that in such a circumlocution as this, (namely, *τὰ τῶν πόλεων*) the construction of the sentence is indeed usually accommodated to the thing which is thus periphrastically expressed (*τῶν πόλεων*); but sometimes, to the circumlocution (*τά*). Poppo, however, much doubts whether *ὑπερβολὴν ἐπιφέρειν* can signify the same as *ὑπερβολὴν ποιεῖσθαι* or *ὑπερβάλλειν*; and he prefers, with another Schol. and Kistem., to understand the neuter to denote, 'the things which happened afterwards.' The term following, *ἐφυστ.*, *may* be understood, as it is by Kistem., of *things*, and especially if *τὰ τῶν πόλεων* preceding be taken as standing not for *αἱ πόλεις*, but for *τὰ τῶν*

γενομένων, πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀτοπίᾳ. 5. καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλ-

πόλεων πράγματα: yet to understand it of *seditions*, is, I apprehend, not allowable; and the mode of interpreting *ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας*, proposed by Poppo, is at least as harsh as that to which he so much, though with so little reason, objects. Moreover, it is to be borne in mind, that this sentence contains throughout expressions which represent *persons* as the agents of certain actions, as *πύστει, ἐπέφερε, ὑπερβολὴν, διανοίας, περιτεχνήσει*, and *τιμωριῶν ἀτοπίᾳ*; and in the next sentence, *persons* form the subjects of the verbs. Now it were surely harsh in the extreme, to suppose a transition from persons to things put for persons, and then again to persons. Hence I do not hesitate to prefer the interpretation of the Schol., Dionys., and Goeller. There is nothing to which one can reasonably object in the grammatical principle by which this seeming irregularity is accounted for, especially as an exactly parallel form of expression presents itself at i. 110, 1, *οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα διεφθάρη, ἓξ ἔτη πολεμήσαντα*. Indeed it falls under the general head of the *πρὸς τὸ σημαινόμενον*. Of course, *αἱ πόλεις* stands for *οἱ πολῖται*, as it does in all cases where personal actions are ascribed; and no wonder, since, as Shakspeare says, 'What is the city but the people?—True, the people are the city.' It is only necessary further to observe, that *πύστει* stands for *ἐπὶ πύστει*, 'at, or on, hearing;' and the *τοῦ*, for *ἐς* or *ἐπὶ τό*, 'ita ut excogitarent.' Πολὺ belongs to *ὑπερβολὴν*, and though propriety would seem to require *πολλὴν*, yet if *πολὺ* be for *κατὰ πολύ*, 'by far,' no great harshness is thus involved; for it is only the verbal taking the construction of the verb; since we might say *πολὺ ὑπερβάλλειν* as *πολὺ νικᾶν* elsewhere in our author. Nay, in Herodot. ii. 175, we have *πολλὸν* (for *πολὺ*) *πάντας ὑπερβαλλόμενος τῷ τε ὕψεϊ καὶ τῷ μεγάθεϊ*, the very same construction as in the present passage. That Cantacuzen so understood the words, is plain from his almost *transcript* of the passage at iii. 28, *ἐστασίαζον οὖν αἱ πόλεις· καὶ οἱ ὑστερίζοντές που πύστει τῶν προγεγενημένων πολλὴν ἐπεδείκνυντο ὑπερβολήν*, &c.; and so certainly did Josephus, who in Bell. vii. 8, 1, has, *ἐγένετο πῶς ὁ χρόνος ἐκεῖνος παντοδαπὴς ἐν τοῖς Ἰουδαίοις πονηρίας πολυφόρος, ὡς μηδὲν κακίας ἔργον ἄπρακτον καταλιπεῖν· μηδ' εἴ τις ἐπινοίᾳ διαπλάττειν ἐθελήσειεν, ἔχειν* (read *ἔχοι*) *ἄν τι καινότερον ἐξευρεῖν*. *Οὕτως ἰδίᾳ τε καὶ κοινῇ πάντες ἐνόσησαν· καὶ πρὸς ὑπερβαλεῖν ἀλλήλους, ἔν τε ταῖς πρὸς τὸν θεὸν ἀσεβείαις καὶ ταῖς εἰς τοὺς πλησίον ἀδικίαις, ἐφιλονείκησαν*. See also a passage, evidently imitated from the present, in Dio Cass. p. 493, 77—85.

Of *περιτεχνήσει ἐπιχειρησέων* the sense is, 'by the crafty contriving of means of attacking their enemy by some subtle machination.' So the *verb περιτεχνᾶσθαι* is explained in Suidas by *δολιεύεσθαι*; and the noun is not ill explained by one of the Scholiasts *περινοίᾳ*, that word being said by Hesych. to be equiv. to *μηχανῇ* or *τέχνῃ*.

Ἀτοπίᾳ here corresponds to *καινοῦσθαι τὰς διανοίας* before, denoting, by a blending of two senses, *novel atrocity* of avengements. So Lucian, i. 648, *τὸ τῶν κολάσεων πρὸς ὠμότητα καινουργόν*. In such wretched circumstances, alas, evil example is too surely followed, and even exceeded; for to use the words of Eurip. Hipp. 944, *ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν Πανοῦργος ἔσται*. And so Jos. Bell. iv. 3, 9, *ζηλώσαντες τὰ κάκιστα τῶν ἔργων, καὶ ὑπερβαλόμενοι*. Similarly Bp. Burnet, cited by Smedley, in his Hist. of the Reformation in France, iii. 277, says, with reference to the horrible atrocities which succeeded the massacre at Paris on St. Bartholomew's day, 'that all men set their thoughts to work, to invent new methods of cruelty.' Such, it may be further observed, was almost universally made good in the various stages of the French revolution.

5. *τὴν εἰωθυῖαν ἀξίωσιν — δικαιώσει*] These words are meant to set in a strong point of view the frightful height to which the evil of this demoralization had reached. Render, 'Nay, they changed at their pleasure the accustomed acceptation of words (as applied) to actions.' The construction is well laid down by Goeller, as follows: *ἀντηλλ. καὶ τὴν ἀξίωσιν τῶν ὀνομάτων, [τὴν] εἰωθυῖαν [εἶναι* or *λέγεσθαι] ἐς τὰ ἔργα. Τῇ δικαιώσει* Steph. explains, 'suo arbitratu;' the Schol. better, *τῇ δικαίᾳ κρίσει*, which signifies *proprio judicio*. The use here of *ἀξίωσις* in the sense *σημασία, acceptation*, is so rare, that I have met with only two examples else-

λαξαν τῇ δικαιώσει. 6. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρεία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία εὐπρεπὴς, τὸ δὲ σῶφρον, τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν, ἐπὶ πᾶν ἀργόν·

where: Dionys. Hal. Ant. vi. 73, *συγχέοντες τὴν τῆς ἀληθείας φύσιν, καὶ τὴν ἀξίωσιν τῶν δικαίων ἀναστρέφοντες.* Heliod. Æth. viii. 4, *εἰρήνην καὶ πόλεμον οὐχ ἡ τῶν ὀνομάτων ἀξίωσις, ἀλλ' ἡ τῶν χρωμένων διάταξις γνωρίζειν πέφυκε.* Of *ἀντήλλαξαν* the meaning is, 'interchanged one with another,' affixing good names to bad actions, and vice versâ. This practice of calling bad things by good names has prevailed in all ages, especially in times of more than ordinary corruption of morals, arising from wars, (especially civil ones,) revolutions, &c. An allusion to this may be recognised in a passage of Isaiah, v. 20, 'Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness!'

6. The foregoing assertion is now *exemplified* by some prominent instances; namely, of vices coloured by the name of virtues, and of virtues misrepresented as vices. The first sentence, consisting of two strongly marked antitheses, may be rendered, 'Thus, for instance, on the one hand, a reckless daring was accounted friend-loving bravery, but forethoughtful hesitation, specious cowardice; whilst, on the other, prudence was a cloak for cowardice; and the use of discretion in any thing, was to be inactive in every thing.' The structure of the sentence is very peculiar, from there being a *μὲν* answering to *δὲ* with an interposed *δὲ*, though not corresponding to the *μέν*; and the apodotic *δὲ* (at *τὸ δὲ σῶφρον*) being followed by another *δὲ* not *apodotic*, but merely *continuative*, serving to introduce another pair of opposites, where the second is adversative and apodotic, as though there had been a *μέν*. As the first pair of opposites consists of vices coloured by the name of virtues, so the second consists of a pair of virtues represented as vices. In the next words, *τὸ δ' ἐμπλήκτως—εὔλογος*, are opposed together a vice coloured as a virtue, and a virtue represented as a vice. Such is the general plan of this portion, in the highest degree masterly, and rising far above the conceptions of the poor peddling criticism of Dionysius. A few illustrations of the phraseology will suffice. Of *ἀλόγιστος* the sense is lit. *unreflecting, inconsiderate,* reckless of consequences; and the term is not unfrequently joined with *τόλμη* by the best writers. *Φιλέταιρος* is thought a somewhat rare word, though it is found in Xenophon, Aristot., Lucian, and Arrian. The sense it always bears is that of *friend-loving* or *friend-devoted.* Dr. Arnold, with reason, supposes the term to have reference to those *ἑταιρίαι*, brotherhoods or political clubs, mentioned at l. viii., on which I would refer the reader to Mitford's Greece, iv. 219, and Mueller's Dorians, l. i. ch. 9. § 13, 14. *Τὸ σῶφρον* does not mean *modestia, moderation,* as Port. and Heilm. explain; but, as being the counterpart to the foregoing *ἀλογιστία*, is rather to be understood of that *prudence* without which valour nought avails, insomuch that Euripides, in his Suppl. 510, hazards the bold assertion, *καὶ τοῦτό τοι τἀνδρεῖον, ἡ προμηθία.* Krueger here aptly compares Plat. Polit. viii. p. 560, *σωφροσύνην δὲ ἀνανδρίαν καλοῦντες.*

In the next semi-clause, *τὸ ξυνετὸν* denotes that *discretion* which knows where to dare and where to be quiet, (mindful that, to use the words of Eurip. Suppl. 509, *ἥσυχος καιρῷ σοφὸς*) and which never lets daring be unaccompanied with forethought. So Æschyl. Prom. 389, *ἐν τῷ προμηθεῖσθαι δὲ καὶ τυλμᾶν τινα Ὀρφῆς ἐνοῦσαν ζημίαν.* To this is opposed *τὸ ἀργὸν*, the so-called inactivity, as opposed to the headlong impetuosity of the persons in question. This use of *ξυνετὸς* to signify *discreet, prudent,* or what is otherwise denoted by *φρόνιμος*, is indeed rare. The general acceptation of the word is 'prudent in judgment,' as at vi. 39. i. 138; though as *prudens* in Latin, and our *discreet,* is applied to denote one who shows his judgment in wariness and circumspection, so *τὸ ξυνετὸν* denotes that discretion which has been truly said to be the better part of valour, and might be termed the better part also of *wisdom;* meaning that practical wisdom by which the affairs of the world are managed. That *prudens* in Latin had at first solely the sense *provident, wary,* is plain from its etymology; and this it always retained in use, though generally accompanied with some other term directly expressing that sense. Something nearly approaching to this sense is found in the use of the word in a passage of Gen. xli. 33, *σκέψαι ἄνδρα φρόνιμον καὶ συνετὸν,* where I would render, 'look out for a prudent and

τὸ δ' ἐμπλήκτως ὀξὺ ἀνδρὸς μοίρᾳ προσετέθη, ‡ ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὔλογος· καὶ ὁ μὲν χαλεπαίνων πιστὸς ἀεί, ὁ δ' ἀντιλέγων αὐτῷ ὕποπτος. 7. ἐπιβουλεύσας

discreet man;' the latter term adverting to the *practical* wisdom above spoken of, according to the view taken by Dean Swift, who calls discretion 'a species of lower prudence.' Of *τὸ ἀργὸν* the sense is 'inactive cowardice,' according to the use of the word elsewhere. So Plato, 903, *ἀργὸν ἢ δειλόν τινα.* Xen. Mem. ii. 30, *ὡς μὴ ἀργὸς ἡ πόλις πρὸς τοὺς πολεμίους γένοιτο.* See also Jos. Bell. iv. 2, 4. A similar opposition between *τὸ συνετὸν* and *τὸ ἀργὸν*, 'prudence' and 'cowardice,' is found in Eurip. Œdip. frag. vi. *Πότερα γενέσθαι δῆτα χρησιμώτερον Συνετὸν ἄτολμον, ἢ θρασύν τε κἀμαθῆ. Τὸ μὲν γὰρ αὐτοῖν σκαιὸν, ἀλλ' ἀμύνεται. Τὸ δ' ἡσυχαῖον ἔργον· ἐν δ' ἀμφοῖν νόσος,* where read and point, *Τὸ δ' ἡσυχαῖον ἀργόν. ἐν γ' ἀμφοῖν νόσος.*

τὸ δ' ἐμπλήκτως ὀξὺ—εὔλογος] Render, 'Moreover, the madly passionate (spirit) was asserted to be the part of a man,' i. e. was thought the part of manly courage. A very unusual phrase for *ἐν ἀνδρείας μοίρᾳ τιθέναι*, though found in Dionys. Hal. Ant. viii. 7, *ἀλλ' οὐδ' ἐν ἀνδρὸς μοίρᾳ θείης ἂν ὅστις*, &c. and p. 528, 5. *Τὸ ἐμπλ. ὀξὺ properly* denotes 'the frantic violence of madness,' there being here the same metaphor as in our idiom, 'touched in the head;' though it also, as here, signifies 'uncontrollable passionateness.' The passage is, as I have shown, closely imitated by Agathias, p. 10, and Malchus ap. Suid.

The next words contain the *counterpart,* i. e. of a virtue represented as a vice; whence it is evident that the reading of all the MSS., *ἀσφαλεία*, cannot be admitted, and that the reading of Dionys. and the Schol., *ἀσφαλείᾳ*, edited by Poppo, (though Bekker and Goeller retain the common one,) is alone the true one. Vain is it to attempt to elicit any tolerable sense from *ἀσφαλεία*, without violating the propriety of language; and authority of MSS. is next to nothing in the case of so minute a variation as this: moreover, though in the MSS. Clarend. and Cantab. I found *ἀσφαλεία* in the *text,* yet I found *ἀσφαλείᾳ* in the *margin* of the Clarend. and in the same handwriting. Such, too, must have been the reading of Josephus's copy, who at Antiq. xv. 6, 2, thus writes (with this passage evidently in mind): *Μὴ ἀναμεῖναι τὴν Ἡρώδου παρανομίαν—ἀλλὰ προλαβεῖν ἀσφαλείᾳ τὰς αὖθις* (I conj. *ἐσαῦθις, in posterum,* Thucyd. iv. 63.) *ἐλπίδας·* and xvi. 2, *τὴν ὑπόνοιαν ἐπ' ἀσφαλείᾳ λαμβάνων.*

Ἀσφαλεία has here not its usual sense, *security,* but, as at i. 69, 5, *caution,* a sense derived from that use of the adj. *ἀσφαλὴς*, by which (as in Xen. Mem. iii. 1, 6.) it denotes *cautious* or provident, (lit. 'safe and sure,') as opposed to *enterprising;* and thus it is applied to a *general* who hazards nothing, or a *war* unattended with risk. In this sense, and by a similar use of the dative as denoting *manner, ἀσφαλεία* occurs supra ch. 56, *τὰ ξύμφορα ἀσφαλείᾳ πράσσοντες.* The full meaning here is as follows: 'But to take counsel, by prudent caution, [against one's enemy] was [thought] a specious excuse for declining [the contest].'

The next clause (for this, I apprehend, forms no other than part of the same sentence,) is meant to further develop the thought contained in the preceding, and to show *why* the madly passionate person was thought a *brave fellow,* and esteemed far beyond the cautious partizan; namely, because he was regarded as always to be depended upon, from his having committed himself too deeply to retreat; while he who withstood his raging vehemence was looked upon as suspicious; as though, by this moderation, he was securing a retreat, should the enemy triumph. Here the expression *ὁ χαλεπαίνων*, 'he who raged,' or acted with impetuous fury, is equiv. to that a little before, *τὸ ἐμπλήκτως ὀξύ.* Of *χαλεπὸς* in this sense, 'furious from passion,' examples are frequent; and the verb *χαλεπαίνειν*, as used for *χαλεπὸς εἶναι*, occurs in Hom. Il. xviii. 108, *καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι, sævire, sævus esse.* In illustration of the expression *ὁ ἀντιλέγων*, scil. *αὐτῷ*, which signifies 'he who withstood him,' namely, by opposing his rash violence, compare the altogether similar use of *ἀντιλέγειν* in a passage of St. John, xix. 12, *ἀντιλέγει τῷ Καίσαρι.*

7. In this section there is, if I mistake not, a sort of climax; q. d. 'And not only were discreet and cautious counsels scouted and held suspicious, but none were esteemed except those which enjoined vigilance only to strike the first blow, and that by

δέ τις, τυχὼν, ξυνετὸς, καὶ ὑπονοήσας ἔτι δεινότερος· προβουλεύσας δὲ ὅπως μηδὲν αὐτῶν δεήσει, τῆς τε ‡ ἑταιρίας διαλυτὴς, καὶ τοὺς ἐναντίους ἐκπεπληγμένος. ἁπλῶς δὲ, ὁ φθάσας τὸν μέλλοντα κακόν τι δρᾶν ἐπῃνεῖτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον. 8. καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἑταιρικοῦ ἀλλοτριώτερον

treachery.' Render, 'Any one who plotted an attack on others, was, if he proved successful, held clever; and he who suspected [the plot], yet shrewder.' The word τυχὼν here, by a somewhat uncommon use, stands in the place of a *clause*. Of ὑπονοεῖν here the meaning is, 'so to suspect as to be on one's guard;' and δεινὸς has the sense *knowing* or *shrewd*, as in Aristoph. Conc. 364, δεινὸς τὴν τέχνην. Plut. p. 11, δεινότερος τὴν τέχνην: 177, δεινοὶ καὶ πανοῦργοι: 409, C, δεινὸς καὶ κακύποπτος. Demosth. p. 10, 2, πανοῦργος καὶ δεινὸς ἄνθρωπος, lit. 'knowing,' as in the celebrated verse, δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι. Thus the term is a stronger one than συνετὸς, and is generally used in a *bad* sense; whereas συνετὸς has almost invariably a *good* sense.

προβουλ. δὲ—ἐκπεπληγμένος] Here is the *counterpart* to the above, consisting of a virtue represented as a vice. Render, 'But he who fore-counselled, in order that he might be in want of neither the one nor the other, was [regarded as] a breaker up of brotherhood (or political clubbism), and one who was frightened at his foes.' By αὐτῶν is to be understood, as Dionys. points out, μητ' ἐπιβουλῆς μήτε φυλακῆς. Ἑταιρίας stands for ἑταιρείας, on which use see the critics referred to by Poppo. In the term as here employed, there is, as Arnold and Goeller observe, an allusion to those ἑταιρίαι or political fraternities, unions, or clubs, often mentioned or alluded to in book viii., and which probably first arose soon after the Coreyræan civil war. The phrase διαλυτὴς ἑτ. was borrowed by Procop. 143, 43, who there writes ἑταιρείας, which word is found in several MSS. here, and is, I doubt not, the true spelling, at least in this sense, though in the sense *friendship* ἑταιρία may be preferable: though even there Porson prefers the diphthong (see his note on Eurip. Orest. 1070). Ἑταιρεία occurs also in Dionys. Hal. vi. 46, and, what is more, in Herodot. v. 71, προσποιησάμενος δὲ ἑταιρηίην τῶν ἡλικιωτέων, a passage undoubtedly had in view by Dionys. ubi supra, and probably by our author.

In the words following, ἁπλῶς δὲ—διανοούμενον, we have the *completion* of what has been said in the course of the present section. From mad impetuosity and fury in attack, our author passes on to the astute watchfulness which studied to *anticipate* any meditated attack. Here the term ἐπῃνεῖτο is highly significant. He who could do this, it is said, was an object of high commendation, and not he only, but he who set another on [who did not himself intend it] so to do, i. e. to anticipate the doing of the mischief meditated. For at ἐπικελεύσας I would supply, with one of the Scholiasts, φθάσαι κακόν τι δρῶντα, not, with another Scholiast and the commentators, κακόν τι δρᾶν, which latter method would yield too feeble a sense. What Thucydides means is, that 'offensive and aggressive counsels were alone commended, or the plotting of mischief against others who might be suspected of meditating it.' Compare § 7, init. Similarly in Xen. Anab. ii. 5, 5, we have, καὶ γὰρ οἶδα ἀνθρώπους ἡδὴ, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ [καὶ] ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι, πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδὲν, where, for ἀλλήλους, read ἄλλους. And comp. Aristoph. Ran. 958, ἐδίδαξα—τεχνάζειν, κάχ' ὑποτοπεῖσθαι, περινοεῖν ἅπαντα. Ἐπικελ. here does not signify simply to *counsel* or *exhort*, but to *set on* by apt incitement and necessary aid. So in Xen. Hist. iv. 7, 4, ἐπικελεύειν is opposed to κωλύειν. And Plato, p. 60, ὅπερ ἔπραττον, τοῦτο ἐπικελεύειν. Eurip. Bacch. 1041, ὁ δ' αὖθις ἐπεκέλευσεν· ὡς δ' ἐγνώρισαν Σαφῆ κέλευσμὸν Βακχίου, where there is an allusion to the *halloo* by which dogs are *set on* to the chase. So Xen. Cyneg. vi. 20, πρὸς τοῖς ἄλλοις κελεύσμασιν—ἐπικελεύειν τόδε. In Aristoph. Pax, 1317, χρὴ—πάντα λεὼν ξυγχαίρειν, κἀπικελεύειν, there is an allusion to the halloo or shout of *applause* as well as congratulation, which attended a bridal procession.

8. As another trait of this frightful evil, it is further said, that 'the ties which bound men to their political associations for evil to their adversaries, were found

ἐγένετο, διὰ τὸ ἑτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων † ὠφελείας αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας, πλεονεξίᾳ. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θείῳ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῆσαι. 9. τά τε ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ, εἰ προὔχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαί τέ τινα περὶ

stronger than those of either kindred or country.' Τὸ ξυγγ. stands for ξυγγενεῖς, and τοῦ ἑτ. (which occurs also in Dio Cass. 419, 19.) is for οἱ ἑταῖροι. See viii. 48. In ἀλλοτρ. ἐγένετο, 'was more foreign to,' we have a refined mode of expression for *less near, not so near*. Ἑτοιμότερον is to be referred to ἑταιρικόν. It is meant that such ἑταῖροι, such club-comrades, were more ready to dare any thing without scruple.

The next words, οὐ γὰρ μετὰ—πλεονεξίᾳ, are *illustrative*, being meant to show the *nature* of these associations or fraternities, and consequently to intimate *why* the members were so unscrupulous. The exact sense, however, will depend upon the construction, and especially as to what word the term ὠφελείας is to be construed with. Krueger, Haack, Goeller, and Arnold, would take it with μετὰ, so understanding 'the benefit connected with (i. e. resulting from) the established laws.' According to this view there will be, as Arnold supposes, a *varied construction* in οὐ μετὰ ὠφελείας opposed to ἀλλὰ πλεονεξίᾳ, resembling that at ii. 39, εἰ ῥᾳθυμίᾳ—καὶ μὴ μετὰ νόμων—ἀνδρίας. We are not, however, obliged to suppose a varied construction, especially as there is not *there*, as here, an opposition. Nay, the exact correspondence which subsists here, compels us to join μετὰ with τῶν κειμένων νόμων, to which the words παρὰ τοὺς νόμους are opposed. Consequently ὠφελείας must stand alone, and be taken in correspondence with πλεονεξίᾳ, and there would seem to be a certain variation of construction, which, however, here would be so harsh, that it is no wonder Dobree should propose to read either ὠφελείᾳ or πλεονεξίᾳ. But πλεονεξίᾳ is rarely used in the plural, and never in the sense here required, namely, the *lust of gain*. Hence the error, if any, must rest on ὠφ. A milder emendation than that of Dobree will be found by reading ὠφελίαις, which Dionys. must have had in his copy (and probably Valla), since he explains by ἐπὶ ταῖς ὠφελίαις. And the plural in this word is of frequent use. If this be not admitted, we must suppose ὠφελίας to be a genit. of cause or motive, in which case ἕνεκα is often expressed. (See Matth. Gr. Gr. § 368, 371.) That the Schol. so read, appears from his explaining the word by ὠφελεῖσθαι θέλοντες, and πλεονεξίᾳ by πλεονεξίαν. He also well explains σύνοδοι by συστάσεις.

The next words, καὶ τὰς ἐς σφᾶς—παρανομῆσαι, (which contain in them a severe sarcasm,) serve to show the *nature* of the evil. Render, 'And as for pledges of faith towards each other, those they confirmed, not so much by any divine law, as by participation in some common crime.'

9. In this section their base *suspiciousness* as well as perfidy is stigmatised. The sense here may be thus expressed: 'Any fair overtures on the part of their enemies, they received with a cautious watching of the actions, if they should be superior in power, and not with generous confidence.' Ἔργων φυλακῇ is by Goeller taken as standing for διὰ τὸ ἔργοις πεφυλαγμένοι εἶναι. But it is better to assign to it the sense, 'with a watchfulness of their actions,' implying, by the emphasis on ἔργων, a distrust of their *words*, as contrasted with γενναιότητι, ingenuous confidence. So γενν. is not ill explained by the Scholiast χρηστότητι καὶ ἁπλότητι: and so Plato, 361, b, ἄνδρα ἁπλοῦν καὶ γενναῖον. The best comment on this passage is supplied by the similar one at ch. 83, 1, καὶ τὸ εἴθισται (for τὸ ἁπλοῦν) οὗ τὸ γενναῖον πλεῖστον μετέχει, ἠφανίσθη, where the Schol. very properly explains the term γενναῖον of magnanimous confidence, as opposed to base distrust.

Here the commentators are not agreed as to the subject of προὔχοιεν. Goeller refers it to οἱ ἐνδεχόμενοι: but to this Arnold, not without reason, objects that 'it would be the weaker party, not the stronger, that would exercise this suspicious caution.' Hence it must be referred, not to the *receivers*, but the *offerers* of the conditions, οἱ ἐναντίοι. And he explains the sense to be, that 'they did not like to trust their enemy's words, if he was stronger than they, but looked

πλείονος ἦν ἢ αὐτὸν μὴ προπαθεῖν. 10. καὶ ὅρκοι εἴ που ἄρα γένοιντο ξυναλλαγῆς ἐν τῷ αὐτίκα, πρὸς τὸ ἄπορον ἑκατέρῳ διδόμενοι, ἴσχυον οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον, ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο, ἢ ἀπὸ τοῦ προφανοῦς· καὶ τό τε ἀσφαλὲς ἐλογίζετο, καὶ ὅτι,

anxiously at his *actions*.' Yet such a sense would little comport with the general bearing of the context; since, in so proceeding, the persons in question could not be said to do what was contrary to this generous confidence, but rather to exercise what might be considered a justifiable *caution*; whereas the context requires here the charge of *base distrust*. The true sense of the words is (nearly as laid down by Levêque, Mueller, and Poppo) as follows: 'The fair proposals offered on the part of their adversaries, they hearkened to, but only by way of guarding against their attacks, should they prove the stronger party, and not in the spirit of generous confidence,' which they ought to have felt when fair proposals were made by the *stronger* party: whereas, as it was, they were received with suspicion, and regarded either as an indication of conscious weakness, or as covering some hostile design, against which it behoved them to guard.

ἀντιτιμωρήσασθαι—προπ.] 'to avenge oneself by retaliation on another, was more highly prized than not to have oneself first suffered the wrong:' a refined way of depicting their pitiless vindictiveness as well as faithlessness and treachery. Similarly in a passage of St. Paul, Rom. i. 31, we have, *ἀσυνθέτους, ἀσπόνδους, ἀνελεήμονας*. Revenge, it is meant, was sweeter than the satisfaction of being uninjured.

10. Having represented them as pitilessly vindictive, our author proceeds to set them forth as utterly devoid of faith or trust, *ἀσπόνδους*. The sense here intended is as follows: 'And oaths for reconciliation, if any were given, at the moment, by either party, on account of some difficulty [which enforced them], they continued in force [only] so long as the parties had no power from any other quarter,' i. e. to break them. *Ξυναλλαγῆς*, a genit. of *cause*, purpose, or motive, on which see Matth. Gr. Gr. § 371; though there the substantives are those denoting some passion or feeling. Here we may compare a kindred expression in Heb. vi. 16, *εἰς βεβαίωσιν ὁ ὅρκος*, which stands for *ὁ εἰς βεβ. ὅρκος*. *Βεβαιώσεως* there would have been purer Greek; but *εἰς βεβαίωσιν* is plainer. Of *ἐν τῷ αὐτίκα* the sense is, 'for the present,' as we say *for the nonce*. With the expression here, *πρὸς τὸ ἄπορον*, compare *κατὰ τὸ ἄπ.* at i. 136. *Ἑκατέρῳ* stands for *ὑφ' ἑκατέρου*. *Διδόμενοι* signifies, not *offered*, but (by a *sensus prægnans*) 'given' and by implication 'received,' i. e. mutually taken, as in Eurip. Iph. T. 718. The *plural* is used at *οὐκ ἐχόντων*, because the preceding *ἑκατέρῳ*, by referring to *either* party, extends to *both* parties. In *οὐκ ἐχόντων* (sub. *αὐτῶν*) we have the use of genit. absol. with particip. serving to define time, (and answering to our *while*,) as in Hom. Il. i. 46, *ἔκλαγξαν δ' ἀρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο, Αὐτοῦ κινηθέντος*.

The words, a little after, *ἐν δὲ τῷ παρατυχόντι*, &c., serve to further develop the sense contained in the preceding *ἐχόντων δύναμιν*, by which understand the strength to do without them and attack his enemy as before. It is thus intimated, that oaths were viewed only as the means of gaining time for a future attack, and to blind and throw their enemy off his guard. Accordingly, our author subjoins, 'when either party, on an opportunity offering itself, first ventured on attacking his enemy, if he saw him off his guard, he avenged himself on him with the greater pleasure on account of the faith [reposed in him and violated], than [if it had been attained] in the open way.' Of *ὁ φθάσας θαρσῆσαι* the meaning is, 'he who first obtained the confidence of strength for attack.' *Ἄφρακτος* means not, as at iii. 39, and elsewhere, *unarmed*, but fig. *off his guard*, what is more usually expressed by *ἀφύλακτος*, as at vi. 33, *ἄφρακτον ληφθήσεσθε*. By *διὰ τὴν πίστιν* is meant, 'on account of the faith reposed in him.' *Ἀπὸ τοῦ προφανοῦς* is a frequent phrase in Thucydides.

The next words, *καὶ τό τε ἀσφαλὲς—προσελάμβανε*, advert to the *double* reason why he was so readily disposed to circumvent his enemy by this breach of faith, 'partly because he thought this the safer course, and partly because, by thus gaining the mastery through deceit, he reckoned that he had attained the additional glory of shrewdness.' Render, 'And because he thus *also* obtained a means of evincing (lit. a *field* whereon to evince) shrewdness.' In

ἀπάτῃ περιγενόμενος, ξυνέσεως ἀγώνισμα προσελάμβανε. ῥᾷον δ' οἱ πολλοί, κακοῦργοι ὄντες, δεξιοὶ κέκληνται, ἢ ἀμαθεῖς ἀγαθοί· καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται. 11. πάντων δ' αὐτῶν

this sense *ἀγώνισμα* occurs also at i. 22, and vii. 86, *καλὸν τὸ ἀγώνισμα ἐνόμιζεν οἱ εἶναι*. The construction here is well traced by Goeller as follows: *καὶ ἐλογίζετο τό τε ἀσφαλὲς, καὶ ἐλογίζετο ὅτι προσελάμβανε*. The words following, *ῥᾷον δ' οἱ πολλοί—ἀγαθοί*, are subjoined by way of showing, as Arnold observes, the reason why successful perfidy was rather emulated than detested. Here, however, it remains to decide what the words in question actually import. By Reiske, Krueger, Heilm., Mueller, and Goeller, they are explained to mean, 'vulgus facilius se dici patiuntur callidos, dum improbi sunt, quam simplices, dum probi,' &c., 'are more ready to be called clever rogues than honest fools.' And such is the view of the sense adopted by me in my Transl. and smaller edition: according to which, *ὄντες* will have to be supplied after *ἀμαθεῖς*. To this view, however, it is objected by Poppo, that *ῥᾷον* will not bear the above sense, and that the sentiment itself thus arising is such as may be considered questionable—'Quasi id mirum sit, homines improbos pati se callidos dici, ceu infamiam rei leni nomine elevari.' But so arguing, the learned commentator takes what may be called quite a distorted view of the question. It is not said *infamiam elevari*; and, again, the objection proceeds upon what is no less than a *straining* of the expression *ῥᾷον κέκληνται*, which, I would observe, is meant for *both* kinds of persons, though with a certain modification of sense. Finally, if the above interpretation be thought open to objection, still more, I must maintain, is that adopted by Portus, Hobbes, and Smith, and followed by Poppo and Arnold, 'Vulgus quum nefarii sunt, facilius sollertes audiunt, quam, quum simplices, honesti audiunt;' 'Men, in general, when dishonest, more easily gain credit for ability, than when simple, they gain credit for honesty.' Here surely the sense *when* and that of *gain credit* cannot fairly be drawn from the words, and if they could, the sentiment thus arising would be most far-fetched, and moreover any thing but agreeable to the words following, *καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται*: whereas with these well suits the sense above propounded, which really lies open to no serious objection; for as to the grammatical one urged by Poppo, that *ῥᾷον* cannot mean *ἥδιον*, it is quite frivolous; since, in effect, the word not unfrequently bears the sense *more readily*, or willingly. So Xen. Symp. iv. 14, *πονοίην ἂν ῥᾷον ἐκείνῳ, ἢ ἀναπαυοίμην, καὶ κινδυνεύοιμ' ἂν πρὸ ἐκείνου ἥδιον*, where the two words *ῥᾷον* and *ἥδιον* are evidently regarded as synonymous: and so Xen. Cyrop. i. 5, 7, *ῥᾷον φέρετε*. Æschin. 83, 29, *κλαίει οὗτος ῥᾷον, ἢ ἄλλοι γελῶσι*. Indeed that the word should have this force, will appear the less strange when we consider that in our own language the words *ready* and *readily* not unfrequently bear the sense *willing* and *willingly*. And that the interpretation which I am supporting is no *novelty*, is certain from the circumstance that such is found in a scholium which appears in the margin of one of the most ancient MSS., where we have the following paraphrase of these words: *ἡδέως ἔχουσιν οἱ ἄνθρωποι κακοῦργοι εἶναι καὶ δεξιοὶ καλεῖσθαι, ἢ ἀμαθεῖς καὶ ἀγαθοί*. Having thus, I trust, satisfactorily established the interpretation in question, I would observe that the meaning here cannot be better represented than by the following words of our able divine, Dr. South, Serm. vol. i. 377 (evidently formed on these of our author, and, it may be added, plainly proceeding on the view of the sense for which I contend): 'The reputation of *policy* is so valued by most men, that they can much rather brook being reputed *knaves*, than for their honesty to be accounted fools; knave passing for a term of credit.'

With the *construction* here, compare a similar one in Plut. de Garrul. 4, (where the writer may be supposed to have had in view the present passage,) *ἥδιόν γε τοι πονηροῖς ὁμιλοῦσιν ἐπιδεξιοις, ἢ χρηστοῖς ἀδολέσχαις*. (Point there *ὁμιλοῦσιν*, and *χρηστοῖς*, supposing also an ellipsis of *ἡμῖν* and *ἐστι*, which is *supplied* in Herodot. ii. 46, *οὐ μοι ἥδιόν ἐστι λέγειν*.) Evidently imitated from this passage of our author, is a very similar one in Procop. 293, *ῥᾷον γὰρ οἱ θρασεῖς εὔτολμοι κέκληνται, ἢ οἱ προμηθεῖς ἀσφαλεῖς*.

Δεξιὸς has here that *bad* sense sometimes with us assigned to the words *dexterous* and *adroit*. Such, too, is its use in Aristoph. Ran. 540, *δεξιοῦ πρὸς ἀνδρός ἐστι, καὶ φύσει θηραμένους*. Ælian, V. H. xiv. 48, *ὁ Ἀλέξανδρος τὸ δεξιὸν ὑφωρᾶτο Πτολεμαίου*. Aristoph. Ran. 762, *τεχνῶν*,

αἴτιον ἀρχὴ ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ φιλονεικεῖν καθισταμένων τὸ πρόθυμον. 12. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες, μετ' ὀνόματος ἑκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σώφρονος προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες, ἆθλα ἐποιοῦντο· παντὶ δὲ τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι, ἐτόλμησάν τε τὰ δεινότατα ἐπεξῆεσάν τε,

πόσαι — δεξιαί. The term *αἰσχύνεσθαι*, used, as here, with a dat., signifies 'to be ashamed at,' i. e. *of*, any person or thing.

11. Our historian now ably traces the *source* and primary cause of this miserable state of things from faction,—namely, the lust of rule, for the sake of gratifying those two passions, avarice and ambition.

πάντων δ' αὐτῶν αἴτιον, &c.] These words we may, with Goeller, regard as standing for *πάντων δ' αὐτῶν ἦν αἴτιον ἡ ἀρχὴ ἡ σὺν πλεονεξίᾳ καὶ φιλοτιμίᾳ· ἐκ δὲ πλεονεξίας καὶ φιλοτιμίας καὶ τὸ πρόθυμον ἐγένετο, ὅτε ἐς τὸ φιλονεικεῖν καθίσταντο.* Or the sense may be explained as it is by the Schol. in the following paraphrase: *πάντων δὲ τῶν εἰρημένων κακῶν αἴτιον ἦν ἡ ἐπιθυμία τοῦ βούλεσθαι ἄρχειν τῆς γῆς διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ τούτων δὲ ἡ στάσις ἀρχὴν λαμβάνουσα — ὕστερον λαμβάνει ἑτέραν τῶν κακῶν αἰτίαν, τὴν τῶν στασιαζόντων προθυμίαν, ὥσπερ εἰς ἕξιν* (habitum, malam consuetudinem) *ἐρχομένων αὐτῶν τοῦ περιγενέσθαι καὶ μὴ ἡττηθῆναι τῶν ἐναντίων.* It is well remarked by Goeller, 'Præ *πλεονεξίᾳ* et *φιλοτιμίᾳ* prorsus obliviscebantur primi consilii, quo factionem adversus factionem constituere cœperant, suæ unorum utilitatis cupidi, et uno studio inimicitiæ exercendæ incensi.'

Of the words following, *ἐκ δ' αὐτῶν — πρόθυμον*, the construction and sense seem to be, *ἐκ δ' αὐτῶν* [*ἦν*] *τὸ πρόθυμον* [*τῶν*] *καθισταμένων ἐς τὸ φιλονεικεῖν*, 'from these moving passions arose the eagerness of those whose minds were set on contentious rivalry [and not from any desire to promote the public good].'

12. *οἱ γὰρ ἐν ταῖς πόλεσι*, &c.] In this section a *reason* is meant to be given for the foregoing assertion, 'Quà (as says Goell.) indicatur quibus et quam speciosis sub nominibus factio orta, quibus studiis postea degeneraverit.' The passage may be rendered thus: 'For those who bore rule, or held the sway in the states,—each party with a specious *name*, whether formed on preference and support of *political equality of rights in the people*, or of a *moderate aristocracy*,—these, though in words they professed to serve the commonwealth, yet made it but the prize of their keen contention; and striving, by whatever means, to get the better of each other, they both dared (or perpetrated) the greatest atrocities, and in avenging them went beyond all bounds, imposing penalties greater and greater, not so far as justice and the advantage of the state required, but determining them according to what might be at any time the pleasure of either party, and ready to satiate the passionate resentment of the moment, either by an unjust decree of condemnation, or by the hand of violence, when they had gained the ascendancy.'

By *ἰσονομίας πολιτικῆς* understand, as Goeller explains, 'æquabilitatis juris inter cives,' (i. e. political equality of rights, or, as Arnold defines, 'that equal law befitting what justly deserves to be called political society,') as opposed to *δύναμις δεσποτικὴ* or *τυραννική*: on which subject see more in Niebuhr's History of Rome, vol. i. 315, referred to by Poppo. For the dat. *προτιμήσει*, Goeller observes, we should rather have expected the genit. *προτιμήσεως*, which would depend on *ὀνόματος*; or, by a variation of expression, our author might have added *δῆθεν*, q. d. 'anteponentes scilicet vel civilem populi æquabilitatem, vel moderatam optimatum dominationem.' With the words *τὰ κοινὰ λόγῳ θεραπεύοντες, ἆθλα ἐποιοῦντο*, compare similar expressions. Appian, ii. 77, 70, *στασίαρχοι — συνεπλέκοντο ἀλλήλοις, καὶ ἡ πατρὶς ἆθλον ἔκειτο ἐν μέσῳ.* On the expression *ἀριστοκρατίας σώφρονος*, see note on viii. 64.

In the words following, *ἐτόλμησάν τε τὰ δεινότατα — προτιθέντες*, I have thought proper to follow the punctuation of Poppo rather than of Bekker and Goeller; the sense being, 'they both dared the most horrible atrocities, and revenged them [when committed by others] in the most horrible manner, by a like retaliation.' What follows serves to *explain* the preceding; the meaning being, 'nay, imposing penalties yet greater [than their

τὰς τιμωρίας ἔτι μείζους οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου προτιθέντες, ἐς δὲ τὸ ἑκατέροις που αἰεὶ ἡδονὴν ἔχον ὁρίζοντες· καὶ ἢ μετὰ ψήφου ἀδίκου καταγνώσεως, ἢ χειρὶ,—κτώμενοι τὸ κρατεῖν,—ἑτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι. 13. ὥστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ δὲ λόγου, οἷς ξυμβαίη ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον. τὰ δὲ μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοντο, ἢ φθόνῳ τοῦ περι-

adversaries had done]:' where for *προτιθέντες* Arnold would read *προστ.*, and that from Dionysius remarking that our author does not here speak of any increase of severity by law, but arising from the abuse of law: to which Goeller answers, that it is *implied*. For my own part I should say, that even in a doubtful matter the authority of all the MSS. cannot be opposed; but here very little doubt exists. Internal evidence is all in favour of *προτ.*, as being the less obvious term, though yielding a more weighty sense, since *enactment* implies infliction, but not *vice versâ*. That they deliberately *enacted* such penalties against treason as were bounded not by any principle of justice or the good of the state, but only by their own lust of revenge, was far more criminal than in the other case, where the enormity might be the result of a sudden ebullition of passion. Of *κτώμενοι τὸ κρατεῖν*, a little after, the sense is, 'when possessed of the power [so to do].'

For vulg. *ἐμπιμπλάναι*, I have thought proper, with Bekker, Poppo, and Goeller, to edit *ἐκπιμπ.*, both on account of the latter being supported by nearly all the best MSS., and also from its being the *stronger* term, (differing from the other as *explere* in Latin from *implere*,) and accordingly to be preferred in a passage like the present. The word is, moreover, used not only by the purest Attic writers, as Eurip. and Xen., but by those writers who have imitated our author, as Dio Cass., Jos., Liban., and Aristides. On the other hand, *ἐμπ.* is of frequent occurrence in the *later* writers and such as did not emulate Attic elegance; and prevailed so generally in the common dialect, that it has occasionally crept into the text of the Attic writers; and in Xenoph. and certain others accustomed to employ the forms of common life, as Aristoph., we find the use of *ἐμπ.*

By *φιλονεικίαν* understand the lust of revenge excited by contentious rivalry.

13. *ὥστε εὐσεβείᾳ — ἤκουον*] This is brought in *quasi κατ' ἐπίμετρον*, to denote the general *result* of all this breach of faith, —namely, that all the moral foundations of civil society, piety, justice, and mercy, were undermined by this practical non-observance of its principles by both parties. Render, 'Insomuch that neither party used to evince any regard to religion.' The term *νομίζω* properly takes the *accus.*; but when, as here, (and at ii. 38, *θυσίας νομίζοντες*,) it is used for *χρῆσθαι*, it takes the construction of that verb. Finally, in this respect it is a somewhat stronger term than *χρῆσθαι*, from its involving an implied idea of *custom*.

In the next words, *εὐπρεπείᾳ — ἤκουον*, we have what is antithetical to the preceding. Render, 'On the contrary, those who chanced to accomplish any thing through nefarious means, by plausibility of words, they were held in greater esteem.' The term *ἐπιφθόνως* admits both of a good and a bad sense; and of the commentators, some prefer the *former*, and some the *latter*: and of those who adopt *either*, some render as though *ἐπίφθονον* had been written. Had such been the word employed, the former view of the sense would, I apprehend, have been entitled to the preference: but the *latter* is that, I conceive, alone admitted by the word actually employed, *ἐπιφθόνως*; and may also be pronounced the more suitable. Of this use, however rare, an example is found in Eurip. Andr. 181, where *ἐπίφθονον* is rightly explained by the Schol. *μεμπτόν*.

Of *ἄμεινον ἤκουον* the meaning is not merely, as the Schol. explains it, *ἐπῃνοῦντο*, but 'they were in higher repute,' 'more likely to attain eminence.' So Juv. Sat. i. 74, 'Aude aliquid brevibus Gyaris et carcere dignum, *Si vis esse aliquid*.' It seems also to be implied, that such persons were *liked the better*, namely, by those who did, or were willing to do, such things: a trait, this, presenting the very acme of depravity; and which is alluded to by St. Paul, Rom. i. 32, where he says, *οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι*.

τὰ μέσα τῶν πολ.] Meaning those who joined neither political party, keeping

εἶναι, διεφθείροντο. LXXXIII. Οὕτω πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στάσεις τῷ Ἑλληνικῷ, καὶ τὸ εὐήθες,—οὗ τὸ γενναῖον πλεῖστον μετέχει,—καταγελασθὲν ἠφανίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλή-

clear of both, and standing neutral. Of this extremely rare expression I have met with only one example elsewhere, in Dio Cass. 400, 90, *καὶ οὕτω τὰ μέσα τῶν πολιτῶν στασιάζειν προάγεται.* Something, indeed, very nearly approaching to it occurs in Plato, 485, *φεύγοντι τὰ μέσα τῆς πόλεως καὶ τῆς ἀγορᾶς.* i. e. those who steered a middle course in politics; a bolder expression than this of our author, for which in Aristot. Pol. iv. 11, (cited by Arnold,) we have the *plainer* phrase *τοὺς μέσους τῶν πολιτῶν*: and so the Scholiast here. Xenophon in his Hist. v. 4, 25, steers a middle course by the use of the expression *τοὺς διὰ μέσου ὄντας, neutrius factionis.* Dionys. Hal., too, uses the same phrase in his Ant. p. 218, 2, and elsewhere; though only to express what our author denotes by *μέσοι πολῖται* at vi. 54. A difference is to be noted between the phrases *οἱ μέσοι τῶν πολιτῶν* and *οἱ μέσοι πολῖται*, 'persons *mediocris conditionis.*' And though the enallage of plur. for sing. must be admitted, (as in Æschyl. Eum. 486, *ἀστῶν τὰ βέλτατα.* Eurip. Orest. 1244, *τὰ πρῶτα —Ἀργείων*, ridiculed by Aristoph. Ran. 419, *τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας,*) yet that does not supply a reason why the neuter should be used for the masc. Perhaps it was because *μέρη* is to be understood; the middle being, in such a case, one of the three parts into which the state is divided, two of which are *parties*, the other simply a *part.* In this light, I would observe, *Sallust* seems to have viewed the expression; since in a passage evidently imitated from the present, (Jug. ch. 45.) he says, 'Ita omnia (for *omnes*) in duas partes abstracta sunt: Respublica (*τὸ κοινὸν*) quæ *media fuit* (*διὰ μέσου ἦν*) dilacerata.'

CH. LXXXIII. In this chapter are presented the last touches of the above frightful delineation, by a masterly sketch of the *results* of the foregoing wretched state of things, in the almost total corruption of morals in Greece, in which the historian places in the foreground the moving cause of all evils, the *spirit of faction and party* (*διὰ τὰς στάσεις*); and with reason; for as all long-continued wars cannot but tend greatly to deprave morals, so *civil* wars in the highest degree conduce to this effect. So a great modern writer, Schiller, (probably with this portion of our author in mind,) affirms, 'that in the long confusion of the thirty years' war in Germany, all bonds of order were dissolved; all regard for human right, or fear of the laws, all purity of morals, was lost. Truth and faith sunk powerless, while force alone ruled with an iron sceptre. Vices of all kinds grew with a rank luxuriance under the shelter of anarchy and impunity; and men fell into the same wildness as the rapined countries they inhabited. No condition was too venerable for insult, no property sacred against want and rapine.' So also in the account given of the campaign of Napoleon in Russia, it is remarked, as one among the many evils it carried in its train, 'that it quite brutalized the character of the soldiery, and introduced among them vices to which they had before been strangers. Even those who once were honest, humane, and generous, becoming thereby selfish, avaricious, dishonest, and cruel.'

1. *κακοτροπίας*] Of this very rare word I have only met with examples elsewhere in Dio Cass. 750, 73, *καὶ ἐς τοσοῦτόν γε κακοτροπίας ἐχώρησαν, ὥστε,* &c. and Jos. Ant. xix. 2, 5, *καὶ κακοτροπίας* (for so should certainly be read, from MSS., for vulg. *κακοπραγίας*) *εἰς τὸ ἄκρον ἀφιγμένος.* Constant. Manass. Chron. p. 53, 68. The term is a very strong one, and is well explained by Ammonius to signify *ποικίλη καὶ παντοδαπὴς πανουργία*, as opposed to *κακία κεκρυμμένη*, or *κακοήθεια*, and denoting, like *nequitia* in Latin, immorality that scruples at nothing; an explanation, it may be observed, confirmed by a passage of Artemid. ii. 12, *πανουργοὺς καὶ κακοτρόπους.* By *τὸ εὐήθες*, a little after, is denoted that honest simplicity which suspects no evil; on which see Hesych., and also Wessel. on Diod. v. 66, and on Hdot. iii. 140; also Blomf. on Æschyl. Prom. 391.

οὗ τὸ γενναῖον πλεῖστον μετέχει] 'of which [simplicity] generosity of disposition is mainly composed,' or mainly consists, as its chief ingredient; meaning the *bonhommie* of him who, in the words of Martial, Epig. i. 96, is *verâ simplicitate bonus.* Plato, p. 361, *ἁνδρα ἁπλοῦν καὶ γενναῖον.* Of this use of *τὸ γενναῖον* for *ἡ γενναιότης*, other examples occur in Soph. Œd. Col. 8 and 1042. On this use of *οὗ μετέχει*, compare i. 84, and

λοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ διαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβερός· κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς τὸ ἀνέλπιστον τοῦ βεβαίου, μὴ παθεῖν μᾶλλον προεσκόπουν ἢ πιστεῦσαι ἐδύναντο. 2. καὶ οἱ φαυλότεροι γνώμην ὡς

Dionys. Hal. Ant. p. 388, 29, *ἀφροσύνης, ἧς πλεῖστον ὄχλος μετέχει μέρος.* Isocr. Panath. 96, *ὑπεροψίαν σεμνότητος μετέχειν.* Lesbonax, p. 171, *δικαιότητος τόδε τὸ ἔργον πλεῖστον μετέχει.* With this sense of *τὸ γενναῖον* compare Plato, 585, *γενναίαν εὐήθειαν.* Of *καταγελασθὲν ἠφανίσθη* the meaning is, 'was laughed at and made away with,' or, as we say, scouted; a natural result; for besides that virtue is seldom strong enough to bear being the object of popular derision, every new breach of faith (as Bp. Thirlwall observes) weakened the impulses of generosity, and shook the confidence of honest unsuspecting natures.

The next words describe the disposition the very reverse to the above, and into which not unfrequently abused confidence would naturally terminate. Render, 'But to be in mind and thought distrustfully ranged one against the other, was thought by far the best course.' The bold figure in *ἀντιτετάχθαι* rises almost to the *lyric*, while expressing the sentiment in a most striking manner. *Διήνεγκε* stands for *κρεῖσσον ἐγένετο.*

οὐ γὰρ, &c.] In this sentence is expressed the *reason why* they were so totally distrustful. The *γὰρ* has reference to certain words omitted, q. d. '[And no wonder;] *for* there was neither secure word of promise, nor fearful oath or pledge of faith, wherewith to reconcile differences.' The word *λόγος*, as opposed to *ὅρκος*, always implies a *promise.* In the next words, *κρείσσους δὲ ὄντες—ἐδύναντο*, is contained a further developement of the preceding sentiment; and these serve to convey, in the strongest manner, the deep-rooted distrust in which every generous feeling was well-nigh absorbed. What, indeed, is the exact sense here intended to be expressed, is a matter of some difficulty to determine. The Schol. explains it to be as follows: *ῥέποντες δὲ οἱ ἄνθρωποι τοῖς λογισμοῖς πρὸς τὸ μὴ ἐλπίζειν τινὰ πίστιν καὶ βεβαιότητα, προενοοῦντο μᾶλλον, ἵνα μὴ παθῶσιν αὐτοὶ κακῶς, πιστεῦσαι δὲ οὐκ ἐδύναντο.* And so Portus renders, 'Sed quum omnes animis essent propensiores ad desperandum de alterius fide,' &c. a sense, I admit, sufficiently apt; yet how it is to be drawn from the words as they stand, I know not. Surely *κρείσσους ἐς* cannot be said to signify the *being inclined to.* Of the commentators, Duker, Gottleb., Bauer, and Poppo, have not even exerted themselves to overcome the formidable difficulty here existing; and Goeller makes for this effect only, as Poppo shows, an unsuccessful attempt. On a careful reconsideration of the question, I am inclined to think that the meaning of the words is, 'but being all, on calculation, superior [to every such method of reconciling differences], i. e. proof as to the hopelessness of any firm reliance, they rather forecasted not to suffer, than were disposed to repose confidence.' The true force of *κρείσσων* was acutely discerned by Dobree, who aptly compares a similar expression at ch. 84, *κρείσσων τοῦ δικαίου*, 'proof to all justice,' *impenetrable* to it. Similarly in a passage of Shakspeare, cited by Johnson in his Dict., we have, 'and fight with hearts more proof than shields;' and in one of Dryden, 'speaks of a love *proof* to disdain, and not to be removed;' where the same construction is observable as here in *κρείσσους—ἐς.* The same sort of construction, too, is found in our expression, 'to be steeled to prayer or entreaties.' The term *λογισμῷ* has here much force and significancy; serving to intimate that they did not so act from *impulse*, but on a cool calculation of consequences. So perpetual were the breaches of faith, in persons of both parties, as to make men on calculation abandon all trust. To which purpose we may compare the words a little before, *τῇ γνώμῃ ἀπίστως ἀντιτετάχθαι ἀλλήλοις.* In the concluding words the term *προεσκόπουν* suits well with *λογισμῷ* before, denoting that long-sighted forecast that descries danger afar off, and provides for it. Thus it is a stronger term than *προὐνόουν* would be, signifying to take thought for any thing. Of *ἐδύναντο* the sense is 'were disposed,' or could bring themselves to, as in a passage of St. Matt. ix. 15, *μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν*; a signification which the term not unfrequently bears when thus carrying with it an *οὐ*. *Without* the negative, it has not so often this sense.

2. Our author concludes the description with a remark worthy of deep reflection, and especially to such men of talent as in every age engage in revolutionary pro-

τὰ πλείω περιεγίγνοντο· τῷ γὰρ δεδιέναι τό τε αὑτῶν ἐνδεὲς καὶ τὸ τῶν ἐναντίων ξυνετὸν,—μὴ λόγοις τε ἥσσους ὦσι, καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπιβουλευόμενοι,—τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ καταφρονοῦντες κἂν προ-

jects. Its connexion here, at first sight by no means obvious, may be traced as follows: 'Amidst the perilous insecurity of such a state of unusual apprehension and total distrust, no talents availed to secure the safety of the possessors; nay, the most consummate sagacity and deepest craft occasionally overreached itself, (being, to use the words of Scripture, Job v. 13, "taken in its own craftiness,") or was entrapped by a *lower* cunning; nay,] persons of meaner intellects for the most part got the upper hand.' The phrase, ὁ φαυλότερος γνώμην has before occurred, and, as I have shown, is found in the best Attic writers.

The next words serve to show *why* and *how* this happened, and may be rendered, 'for through apprehension of their own [mental] inferiority, and fear of the talent of their adversaries—lest they should be worsted in words, and be foreplotted by the versatile astuteness of subtle wits, they went boldly to work [in deeds].' In πολύτροπος the idea of *versatility* (or aptitude to find expedients) implies that of *versutia, astutia*. That men of talent should under such circumstances be foiled, may easily be imagined. 'Though in ordinary times,' says Arnold, 'in civilized countries, intellect has the superiority over physical strength and energy; yet revolutions, if they once proceed to bloodshed, for the time being, place men in the condition of barbarians, amongst whom physical strength and courage are more than a match for mere intellect.' What, however, our author here chiefly means to say is, (to use the words of Thirlwall,) 'that those who were conscious of their own inferiority in artifice, were the more likely to forestall the machinations of their adversaries, by the blind impatience of their fears.' It is also to be borne in mind, that those who feel most weakness from want of talent, usually endeavour to make it up by scrupling at nothing, and so, in the end, outstrip their adversaries. Thus Aristophanes describes Cleon as outstripped by the even more unscrupulous *sausage-seller*. In short, to use the words of Mr. D'Israeli, 'those men of ability who had flattered the vanity and prejudices of the multitude, and thereby attained an unworthy pre-eminence, were soon pulled down by others who were ready to go *greater* lengths to obtain the same objects; and who, conscious of their inferiority to those whom they sought to destroy, *in wisdom* and *talents*, endeavoured to make amends for that deficiency by *low cunning*, with which they contrived to work the ruin of those otherwise so greatly their superiors.'

οἱ δὲ καταφρονοῦντες — διεφθείροντο] In these words we have the *counterpart* to the above; the sense being, 'whereas those who despised them, as thinking they should perceive beforehand [any attempts against them], and imagining there was no need for *them* to seek that by force, which they could obtain by contrivance, were so much the more easily destroyed when off their guard!' A remarkable brevity of expression presents itself in the words καταφρονοῦντες κἂν προαισθέσθαι, by which οἰόμενοι or νομίζοντες is to be supplied; which, as says Poppo, is involved (latet) in καταφρον., as in similar instances at v. 40 and vi. 11. Or we may regard it, with Heilm. and Goeller, as standing for διὰ καταφρόνησιν πεποιθότες κἂν προ., 'thinking in their arrogance that they should even perceive it in time [for defence].' Of this brief form of expression an example has been adduced from Hdot. i. 66, and I have noted another in Xen. Hist. iv. 5, 12, κατεφρόνουν δὲ μηδένα ἂν ἐπιχειρῆσαι. A third also is adduced by Poppo from Abydemus ap. Syncell. i. p. 81. Ἄφρακτος seems here to bear the united sense of our two terms *unguarded*, i. e. unfortified, or undefended, and *off one's guard, unwary, incautus*; and so at vi. 33 we have, μήτε, καταφρονήσαντες, ἄφρακτοι ληφθήσεσθε, q. d. off their guard, and therefore unprepared for defence. According to the proverb, 'Fore-warned—fore-armed.' It is proper to observe, that ἄφρακτοι must not be construed with διεφθ., but is to be kept separate, there being here an ellipsis of ὄντες. Render, 'they perished, the rather from being off their guard.' Such persons, then, as our author intimates, perish by too great contempt of their adversaries, and also from that disposition to which great talents, when united with virtue and magnanimity, naturally induce men, who thus fall either by being, from over-delicacy, ashamed to suspect others of committing what they could not bring themselves to commit. See Plut. de Vitioso Pudore, ch. 3, fin.

αισθέσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν λαμβάνειν ἃ γνώμῃ ἔξεστιν, ἄφρακτοι μᾶλλον διεφθείροντο.

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν προετολμήθη· καὶ ὁπόσα, ὕβρει μὲν ἀρχόμενοι τὸ πλέον ἢ σωφροσύνῃ ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων, οἱ ἀνταμυνόμενοι δράσειαν, πενίας δὲ τῆς εἰωθυίας ἀπαλλαξείοντές τινες, μάλιστα δ' ἂν διὰ

Ch. LXXXIV. On the much-disputed question of the authenticity of this chapter, see the Appendix at the end of this volume.

1. Ἐν δ' οὖν—προετολμήθη] 'In Corcyra, however, were these things for the most part first committed.' After having in chapters 82 and 83 spoken of Greece at large, (as, for instance, in the words at ch. 82, ὕστερον καὶ πᾶν, ὡς εἰπεῖν, τὸ Ἑλληνικὸν ἐκινήθη: and ch. 83, init., οὕτω πᾶσα ἰδέα κατέστη—τῷ Ἑλληνικῷ,) our author now returns to Corcyra. Hence these words are to be regarded as joining with the concluding ones at ch. 81, διότι ἐν τοῖς πρώτη ἐγένετο. (Poppo.) The οὖν, then, is here *continuative*, serving to resume the thread of the narrative, dropped by a digression. See Hoogev. de Part. p. 510.

τὰ πολλὰ αὐτῶν προετολμήθη] Here αὐτῶν refers to τὰ ἔργα in the preceding lines, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. Then follows a statement of the three principal causes of the crimes committed in these civil disturbances: 1. the desire of vengeance for oppression and insolence in the ruling party; 2. the thirst of plunder, which urges the needy to covet the property of the rich; 3. the mere bitterness of party-spirit, which men contract by being habitually opposed to one another. The construction is, προετολμήθη—ὁπόσα — δράσειαν — γιγνώσκοιεν — ἐπέλθοιεν. (Arnold.) By αὐτῶν understand the horrible deeds above narrated, as committed by each of the dominant parties in succession. Though so harsh is it to refer the word to τὰ ἔργα in the preceding chapter, (since ἐς τὰ ἔργα ἐχώρουν can only mean, 'they went to *work* with them'—in opposition to words, meaning the work of attack, as in ii. 3, ἔργου ἔχεσθαι: and so in Jos. Ant. xvii. 5, 6, we have ἐπὶ τὰ ἔργα χωρεῖν,) that I should prefer to suppose the reference to be to something in the mind of the writer, such as τὰ εἰργασμένα. Of the exceedingly rare term προτολμάω, I know no other examples, except in Hdot. vi. 7, ἐπὶ τοῖς προτετολμημένοις: and in Dio Cass., p. 493, 78, (a passage evidently formed on this of our author,) τότε δὲ πάντα μὲν τὰ προτολμηθέντα, &c.

The words a little after, ὑπὸ τῶν παρασχόντων, belong to ἀρχόμενοι: but of ὑπὸ τῶν παρασχόντων τὴν τιμωρίαν the sense cannot be, as Arnold explains, 'by that very party which they now had in their power.' We have here a very anomalous form of expression, of which the sense, though doubtful, is probably, 'by those who now afforded them [the opportunity of] revenge,' namely, by being in their power. Οἱ ἀνταμυνόμενοι may be rendered, 'those who are retaliating injuries;' and the words just before, ὕβρει μὲν ἀρχόμενοι—παρασχόντων, are thrown in by way of explaining the *grounds* of this retaliation, and are meant to show how naturally it would be felt and given way to, as being the desire of vengeance for injury,—but that injury inflicted with insolent contumely, and in violation of the justice they had a right to expect from *governors;*—on the same principle as that adverted to at i. 77, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργιζόμενοι, ἢ βιαζόμενοι. The construction here is not a little harsh; for, as Poppo remarks, 'after beginning with καὶ ὁπόσα ὕβρει, the writer ought properly to have gone on with καὶ ὁπόσα πενίας: but by the interposition of μὲν, he has slightly varied the expression.' I would render as follows: 'Such as persons who had been ruled with insolence rather than with moderation by those who [now] afforded them the opportunity of revenging themselves, would, as retaliating the injuries they had suffered, be likely to perpetrate.'

πενίας δὲ τῆς εἰωθυίας ἀπαλλαξείοντές τινες] 'desiring, or through desire, to be rid of their accustomed poverty,' as of some troublesome companion ever dogging one's steps. By the τινες it is suggested that *some* did so from the compulsion of pinching poverty; while the greater part (as implied in μάλιστα δὲ) were actuated by the *auri sacra fames;* a vice by no means confined to those whose means are small. Of διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν the sense is, 'actuated by a passionate desire to possess their

πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκην γιγνώσκοιεν, οἵ τε μὴ ἐπὶ πλεονεξίᾳ, ἀπὸ τοῦ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαιδευσίᾳ ὀργῆς πλεῖστον ἐκφερόμενοι ὡμῶς καὶ ἀπαραιτήτως ἐπέλθοιεν. 2. ξυνταραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ τῶν νόμων κρατήσασα ἡ ἀνθρωπεία φύσις, εἰωθυῖα καὶ

neighbours' property.' Γιγνώσκοιεν, a little after, has reference to the decree of the ἐκκλησία, by which the property of persons obnoxious to the ruling party was confiscated.

οἵ τε μὴ ἐπὶ πλεονεξίᾳ — ἐπέλθοιεν] Render, 'Or such as men not for covetousness, but attacking each other on a footing of equal justice, carried away with the unruliness of their angry feelings, would cruelly and inexorably wreak on them.' By οἱ ἀπὸ τοῦ ἴσου ἐπιόντες are meant, as Arnold points out, 'those who enter into revolutions on an equality with their adversaries—not as oppressed men thirsting for vengeance, nor as needy men desiring plunder—and whose cruelties are owing merely to the fury of party-spirit which they acquire in the course of the contest.'

Before ἴσου I have thought proper, with Poppo, to insert τοῦ, which is found in several MSS. and many parallel passages of our author. Indeed I am far from certain that ἀπὸ ἴσου ever occurs in any good writer. See note on i. 77, 4.

In ἀπαιδευσίᾳ ὀργῆς we have a highly forcible and suitable expression, which may be literally rendered, 'by the undisciplinedness of anger' that cannot be disciplined or ruled. Comp. Eurip. Archel. ap. Stob. Serm. 171, 52, πολλ' ἐστιν ὀργῆς ἐξ ἀπαιδεύτου κακά. Jos. Ant. xvii. 11, 3, ἀπαιδευσίᾳ τοῦ πείθεσθαι τοῖς νόμοις, a passage, this, evidently formed on the present; as is also another of the same writer, still more closely imitated from thence, Ant. xix. 2, 2, ἀπαίδευτον τὴν ὀργὴν ἐπαφιείς. In ἐκφερόμενοι there is a metaphor taken from a ship carried out of her course by the force of tempestuous winds; as in an anonymous author cited in Steph. Thes. on the phrase ἐκφέρομαι ὀργῇ, and especially in Xen. Cyr. i. 6, 34, ἐξενεχθῆναι ἐδοκεῖτο πρὸς τὸ ἄγριοι πολῖται γενέσθαι. In this manner ἐκφέρεσθαι is also used by Plutarch; and so Soph. El. 628, ἐκφέρομαι πρὸς ὀργήν, on which phrase see Segaar on Daniel, p. 79.

2. From *particulars* our author now proceeds to *generals*. In ξυνταραχθέντος τοῦ βίου—τῇ πόλει the βίον is not well rendered by Portus *vitæ disciplina*. It rather means *vitæ ratione*, viz. *quoad mores*, the common course of things as carried forward in the life of man or in human society; what Aristotle expresses by ὁ βίος ἅπας. By ξυνταραχθέντος it is denoted that all the institutions of human society were thrown into confusion, or that the foundations of society, or what holds it together, (consisting, as Judge Blackstone says, in the wants and fears of individuals,) were well-nigh subverted. Similarly in Psalm lxxxii. it is declared, 'all the foundations of the earth are out of course,' σαλεύονται, as the Sept. renders. Compare also Wisd. Sol. xiv. 25. And so Demosth. p. 777, 9, ὁ βίος συγκέχυται. Aristoph. Lysist. 488, τἄλλα γε πάντα ἐκυκήθη, and Thesm. 137, τίς ἡ τάραξις τοῦ βίου; Hence may be emended and explained a corrupt and obscure passage of Theognetus ap. Athen. 104, where an ignorant person thus addresses a philosoper: Ἐπαρίστερ' ἔμαθες, ὦ πονηρέ, γράμματα. Ἀντέστροφέν σου τὸν βίον τὰ βιβλία, where, for ἀντέστροφεν, read ἀνέστρ., and regard the σου as belonging not to τὸν βίον, but to τὰ βιβλία, the sense being, 'These books of yours have turned life topsy-turvy.'

τῶν νόμων κρατήσασα ἡ ἀνθρωπεία φύσις] By ἀνθρ. φύσις Bauer and Poppo understand to be denoted, by periphrasis, *homines*; adducing, as an example of this use, a passage of Cic. de Nat. D. ii., where *pecudum natura* stands for *pecudes*: though they might more aptly have cited the following of St. James, iii. 7, δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ, an expression standing in opposition to φύσις θηρίων. So explaining, however, the above commentators very inadequately represent the full sense of the expression, which appears to be 'the nature of man,' i. e. with reference to his natural constitution, innate dispositions, affections, passions, &c., which impel him to certain actions. And such is not unfrequently the import of φύσει in Xen.; though he sometimes uses the *verb*, as does our author supra ch. 45, πεφύκασιν ἅπαντες—ἁμαρτάνειν. That Dio Cass. so took φύσις in the present passage, is plain from his words, evidently imitated from these of our author, at book lii. 34, ἡ φύσις καὶ παρὰ τὸν νόμον πολλοὺς ἁμαρτάνειν ἐξάγει, and just after, ὁ νόμος οὐ δύναται τῆς φύσεως ἀεὶ κρατεῖν: for notwithstanding Göll. maintains, and Arn. admits, that the words are formed not on the present passage, but on the language and substance of iii. 45, yet the former must have been *principally* had in view; though from the expression ἐξάγει it is evident that the latter was also present to the mind of the writer.

παρὰ τοὺς νόμους ἀδικεῖν, ἀσμένη ἐδήλωσεν ἀκρατης μὲν ὀργης ουσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος· οὐ γὰρ ἂν

The best comment on the words following, εἰωθυῖα καὶ παρὰ τοὺς νόμους ἀδικεῖν, (of which the sense is, 'accustomed even against the laws [provided for its coercion] to commit injury,') may be found in the words supra ch. 45, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου, ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες, εἴ πως ἧσσον ἀδικοῖντο ὑπὸ τῶν κακούργων. With respect to the *construction* here, by which we have genitives absolute followed by a participle in the nominative, related to the subject and introduced by a καὶ, this, though somewhat anomalous, is not unprecedented, examples of the same occurring in other passages infra iv. 29, 68, 10, and v. 116. vi. 50. vii. 67. viii. 106, and in Herodot. ii. 25, τῶν ὄμβρων ἐπιλειπόντων, καὶ ὑπὸ τοῦ ἡλίου ἑλκόμενοι.

ἀσμένη] for ἀσμένως, (as at i. 26. vi. 34.) and, like *lubenter* in Latin, denoting that what is done is done *spontaneously*. The term ἀσμένη, here hypercritically censured by Goeller, is very properly defended by Arnold, who vindicates it, from the words of Shakspeare, 'O my poor country—what wilt thou do, now riot is *thy care?*' Though he might have more aptly adduced the following passage of St. Peter, 2nd Epist. iii. 5, λανθάνει αὐτοὺς τοῦτο θέλοντας, and another of Andoc. p. 12, 40, οὗτος ὁ πάντων πονηρότατος, καὶ βουλόμενος. With respect to the succeeding words, ἐδήλωσεν ἀκρατὴς μὲν ὀργῆς—προὔχοντος, of these Goeller is pleased to say, that 'they could not have proceeded from any writer of sound mind, having in them what is quite against common sense.' I will only observe, that what to him appears thus contrary to reason and common sense, is no other than what we read in *holy writ*; for in a passage of Job, xi. 12, we find the following weighty sentiment, that 'man is born (i. e. is in his nature) like the wild ass's colt,' meaning, that he as fiercely scorns all confinement and subjection, and is fond of independence; but chiefly prizes the liberty of indulging his appetites, at whatever injury to others: a melancholy truth, to which the records of all history bear too certain testimony. And such is the view evidently adopted by our author, as appears from the words supra ch. 45, ἁπλῶς ἀδύνατον — ὅστις οἴεται, τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πρᾶξαι, ἀποτροπήν τινα ἔχειν ἢ νόμων ἰσχύϊ, ἢ ἄλλῳ τῳ δεινῷ. With the sentiment contained in τῶν νόμων κρατήσασα ἡ ἀνθρ. φ. (which may be rendered, 'having the upper hand of all law,') compare Eurip. Iph. Aul. 1093, ἃ δ' ἀρετὰ κατόπισθεν Θνατοῖς ἀμελεῖται, ἀνομία δὲ νόμων κρατεῖ.

The words ἀκρατὴς ὀργῆς κρείσσων δὲ τοῦ δικαίου may be rendered, 'too weak, indeed, for the impulses of passion, but too strong for law to have its force.' Compare ch. 45, ὀργῇ τῶν ἀνθρώπων, ὡς ἑκάστη ξυντυχία κατέχεται ὑπ' ἀνηκέστου τινὸς κρείττονος. Almost *transcribed* from the present is a passage of Jos. Ant. xvii. 8, 1, (said of Herod) ἀνὴρ ὠμὸς μὲν εἰς πάντας ὁμοίως, καὶ ὀργῆς μὲν ἥσσων, κρείσσων δὲ τοῦ δικαίου γενόμενος, ἥσσων δὲ τοῦ κατ' ἰδίαν ἡδονήν: and again xviii. 8, 8, ἀνὴρ ἥσσων μὲν τοῦ αἰσχροῦ, κρείσσων δὲ τοῦ βελτίστου, καὶ ἐφ' οἷς τισι κρίνειν ὀργῇ χρῆσθαι παρ' ὀντινοῦν ἐπειγόμενος, παίδευσιν αὐτῇ οὐδ' ἡντινοῦν προστιθείς, which last words are evidently formed on those of our author a little before, ἀπαιδευσίᾳ ὀργῆς πλεῖστον ἐκφερόμενοι. And the expression there, ἐπειγόμενος, was evidently suggested by that of our author here, ἐκφερόμενοι.

In πολεμία τοῦ προὔχοντος the word πολ. is a subst., as in Xen. Hist. iii. 1, 3: and so in Aristid. ap. Steph. Thes. we have πολ. τοῦ δήμου. See also Luc. ii. 924. Τοῦ προὔχ. is to be regarded as in the neuter gender, corresponding to τοῦ δικαίου just before, though comprehending *persons* as well as things; in short, all supereminence and superiority. In illustration of this sentiment, (too fully borne out by experience,) that human nature sets itself against and is hostile to all superiority, Arnold aptly cites the words of Herodot. vii. 236, (applied to the Greeks, though true of all nations in all ages,) τοῦ τε εὐτυχέειν φθονέουσι, καὶ τὸ κρεῖσσον στυγέουσι. Similar to which are the words of our author himself, supra ii. 45, φθόνος γὰρ τοῖς ζῶσι πρὸς τὸν ἀντίπαλον: and ii. 35, τῷ ὑπερβάλλοντι αὐτῶν φθονοῦντες, ἤδη καὶ ἀπιστοῦσιν. Of this moral

τοῦ τε ὑσίου τὸ τιμωρεῖσθαι προυτίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν. 3. ἀξιοῦσί τε τοὺς κοινοὺς περὶ τῶν τοιούτων οἱ ἄνθρωποι νόμους,—ἀφ' ὧν ἅπασιν

truth full confirmation is found in the passage of the Apostle, (St. James, iv. 5.) where it is said, *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν*, where by *τὸ πνεῦμα*, which is equivalent to *ἡ φύσις* here, is meant the *disposition* inherent in man.

The words following, *οὐ γὰρ ἂν—κερδαίνειν*, are meant to justify the foregoing assertion, that the nature of man is *κρεῖσσων τοῦ δικαίου*, 'too strong for the dictates of justice.' Render, 'For [had that not been the case,] they (meaning the persons before mentioned) would not have preferred vengeance to what was right and just [in the sight of God].' On this ellipsis of *ἄλλως* after *γὰρ*, see notes supra i. 68 & 102. iv. 54 & 126. Here *ὅσιος* so far differs from *δίκαιος*, that the former has reference to *God*, the latter to *man:* a distinction plainly observable in a passage of Chariton, i. 10, *πρὸς ἀνθρώπους δίκαια καὶ πρὸς θεοὺς ὅσια*: and in another of Polyb. xxiii. 10, 8, *τὰ πρὸς ἀνθρώπους δίκαια καὶ τὰ πρὸς τοὺς θεοὺς ὅσια*. So in the present passage, *τοῦ ἀδικεῖν* corresponds to *τοῦ ὁσίου*. The two terms *τὸ τιμωρεῖσθαι* and *τὸ κερδαίνειν* refer to the two descriptions of persons above adverted to,—namely, those whose aim was revenge or the gratification of political enmity, and those whose aim was mere gain. Great force is there in the term *προυτίθεσαν*, with which compare Eurip. Hipp. 384, *ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ*, and Ion, 451. Soph. Œd. Col. 418, *τοῦ 'μοῦ πόθου προὔθεντο τὴν τυραννίδα*. Athen. 260.

On the next words, *ἐν ᾧ μὴ βλάπτουσαν—φθονεῖν*, considerable difference of opinion exists both as to the construction and the sense. Of the various senses assigned by commentators, it may be truly said that they are all either such as cannot be extracted from the words without great violence, or are such as would be unworthy of our author. First, as to that of Smith and Arnold, 'they would not have preferred gain to that secure innocence in which envy would not have had (in other words, would have lost) its power of hurting them'—surely the very tenour of the present narrative shows how slender a security was innocence, and proves that envy of even honestly acquired wealth became the ruin of its possessor. Poppo, I find, abandons all hope of making out *any* sense, and takes refuge in the opinion that 'the words did not come from our author;' but that is *cutting* the knot: though the case is surely not so desperate. Referring *ἐν ᾧ*, as it is most natural to do, to *τὸ κερδαίνειν*, why should we not suppose the words meant to qualify that term, and to denote 'such a gain wherein envy had no hurtful power, had no power to do them harm,' meaning a sort of gain the possession of which would not be invidious, and therefore prove the occasion of ruin? *That*, it seems, they could bring themselves to forego. Τὸ *φθονεῖν* stands for *ὁ φθόνος*, as does also *τὸ κερδαίνειν* for *τὸ κέρδος*, and *τοῦ μὴ ἀδικεῖν* for *τοῦ δικαίου* or *τῆς δίκης*. Ἐν *ᾧ*, standing for *ἐν τῷ πράγματι ᾧ*, signifies 'in any matter where.' The only word open to objection is the *μὴ* before *βλάπτουσαν*, for which Poppo, who supposes it must be construed with the *verb*, says that *οὐ* is required. But the *μὴ* is quite justifiable, if taken with the participle, with which, by its position, it is grammatically connected, and thus yields an excellent sense; as much as to say, 'power indeed, but not such as to inflict serious injury.' With this we may compare the frequent expression *τὸ μὴ καλὸν*, as in Herodot. i. 163, and elsewhere.

3. The chapter concludes with a weighty sentiment of universal truth and applicability in every age; which is accordingly expressed in the *present* tense, to denote not only what men did then, but what they usually do in such cases.

ἀξιοῦσί τε τοὺς, &c.] The import of these words is well represented by Poppo, as follows: 'Et volunt homines communes de talibus leges, quibus spes omnibus est, si in calamitates inciderint, fore, ut et ipsi conserventur, in vindicandis aliis priores subvertere.' Of *ἀξιοῦσι*, however, the sense is not *volunt*, 'they desire,' as Poppo and Hobbes render it (for here *desire* were out of the question); but rather, 'they think good:' and so the word is elsewhere used by our author, in a sense nearly approaching to *audere* in Latin, and our *venture;* as iv. 66, *ἠξίουν τοῦ λόγου ἔχεσθαι*: and vii. 63, *ὧν οὐδ' ἀντιστῆναι οὐδεὶς ἠξίωσεν*, 'did not think good' or *choose:* and iv. 22, *ἀξιοῦσι σφῶν ἀφίστασθαι*. Herodot. iii. 160, *Κύρῳ οὐδεὶς ἠξίωσέ κω ἑωϋτὸν συμβαλέειν*. Xen. Hist. vi. 1, 4, and often in Plato: in which cases the term is not unfrequently rendered (though too freely) by *audeo*. In cases like the present, where the action spoken of is *bad*, the term does indeed bear the sense to *think good, choose*, but it is in that acceptation by which with us it means to *bring oneself* to do, *sustinere*, as 'the best *pro hac vice*.' So Xen. Ages. i. 34, *τοὺς ἀξιοῦντας καὶ τὰς τῶν θεῶν τιμὰς καρποῦσθαι*. At *ὑπολείπεσθαι* is to be repeated *ἀξιοῦσι*, though in a somewhat modified sense, as follows: 'they chose (i. e. acted as if they chose) not to leave them (*αὐτοὺς* being here supplied) standing [as a safeguard]; if ever, indeed, any one emperilled should have need of them:' where note the transitive use of the *middle* form *ὑπολείπεσθαι*, 'to leave for themselves.' Of this unusual construction of *ἀξιόω* followed by *μὴ*, an example elsewhere occurs in Acts xv. 38, *ἠξίουν—μὴ συμπαραλαβεῖν τοῦτον*.

By *τῶν τοιούτων* understand, as Arnold rightly explains, 'the *laws* which relate to such party quarrels;—laws consisting principally in these several particulars, to set bounds to enmity, and spare a fallen foe, to remember the vicissitudes of fortune, and not abuse prosperity.' Now these are called *κοινοί*, as being common to both parties, and for the common good of each. Much of elegance is there in the words following, *ἀφ' ὧν ἅπασιν—διασώζεσθαι*, in which *ὑπόκειται* may be regarded as standing for the more usual *ἀπόκειται*; as in a passage of St. Paul, Coloss. i. 5, *διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν*, where, as here, the idea conveyed is that of something laid up as in a treasury, for future use: *or*, as *ὑπόκ.*, not *ἀπόκ.*, is here used, we may take *ὑπόκ.* in the sense *proposita;* a sense which the word bears in Demosth. p. 348, *τῶν ὑποκειμένων ἐλπίδων*. Of *κἂν αὐτοὺς διασώζεσθαι* the meaning is, 'that they may even themselves be saved.' In *προκαταλύειν*, just after, the force of the *προ* is not to express that they are the first to break them (as Arnold explains, comparing Virg. Æn. x. 532, 'belli commercia Turnus Sustulit ista *prior*, jam tum Pallante perempto'); for our author is here speaking of *both* parties, and both could not be the first to break them. The *προ* has simply the sense *beforehand;* meaning, so that afterwards they should not be in being to help them.

ἐλπὶς ὑπόκειται σφαλεῖσι κἂν αὐτοὺς διασώζεσθαι,—ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς δεήσεται αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ Εὐρυμέδων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς ναυσίν· ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων, (διεσώθησαν γὰρ αὐτῶν ἐς πεντακοσίους,) τείχη τε λαβόντες ἃ ἦν ἐν τῇ ἠπείρῳ, ἐκράτουν τῆς πέραν οἰκείας γῆς, καὶ ἐξ αὐτῆς ὁρμώμενοι ἐληΐζοντο τοὺς ἐν τῇ νήσῳ, καὶ πολλὰ ἔβλαπ-

By *ὀργαῖς*] Meaning 'passionate tempers, infuriate rages;' in which sense the word occurs in Jos. Bell. iv. 4, 7. Dionys. Hal. Ant. 1344, *χείρους ταῖς ὀργαῖς ἦσαν*, and 2186, *πραΰνουσι τὰς ὀργὰς τῶν ἠδικωμένων*. Plato, 102, E, *ὀργαὶ καὶ θυμοί*, and 867. Ταῖς *πρώταις* is subjoined, because what has been recorded formed but as it were the *first act* of the tragedy. The *second* commences in the present chapter, and is continued in chapters 46, 47, and 48 of book iv.

διεσώθησαν] 'there had been saved,' namely, by transporting themselves in boats across (*διὰ*) the strait which separates Corcyra from the continent. By *τῆς πέραν οἰκείας γῆς* understand the territory possessed by the Corcyræans on the mainland opposite, such as few of the more powerful insular states of Greece were without, as Lesbos, Samos, Chios, Thasus, and Rhodes. In the present instance we know not the *extent* of territory; but it probably was a mere strip of land opposite to their coast, and consisting chiefly in a few *τείχη*, or petty fortresses on peninsulas, and the circumjacent territory. These *τείχη* had probably been at first mere commercial *factories*, afterwards fortified and converted into castles, and gradually obtaining jurisdiction and sovereignty over the neighbouring districts. For *ἐληΐζοντο* Poppo edits *ἐλῄζοντο*, from several of the best MSS., confirmed, he thinks, from iv. 41, *ἐλῄζόν τε τὴν Λακ.*

τον· καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. 2. ἐπρεσβεύοντο δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον περὶ καθόδου· καὶ ὡς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες· καὶ τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀπόγνοια ᾖ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην, τεῖχος ἐνοικοδομησάμενοι, ἔφθειρον τοὺς ἐν τῇ πόλει, καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχητα τὸν Μελανώπου στρατηγὸν

But the reading there is far from certain; some MSS. having ἐληΐζοντό τε, which is probably the true reading, (for which ἐληΐζον might very well be an error of the scribes,) especially since the active form is never, I believe, found in the early writers from Homer downwards, and indeed is of doubtful authority. Hence I have thought proper, with Haack, Bekker, and Goeller, to retain the vulg. ἐληΐζοντο, especially as *external* evidence is quite in favour of that reading, and *internal* evidence not against it, since the critical rule of preferring the rarer and less usual word or form does not apply in cases where there is good reason to think the word or form was not in use in the age when the author wrote. Evidence for the active form λῃΐζω, in the age of our author, is, I believe, wanting. Nay, there is scarcely reason to think that the active form ever existed, were it not for the *passive* form being found, though chiefly in the participle. Passive forms are, however, in such a case, occasionally found where there is no reason to think any active ever existed.

ἐξ αὐτῆς ὁρμώμενοι] 'and making it their head-quarters to sally from,' as at iii. 31, and elsewhere. Πολλὰ, *multum, much*. Hence may be emended a passage (evidently written in imitation of the present) in Athen. 265, τῶν Χίων οἱ δοῦλοι ἀποδιδράσκουσιν αὐτοὺς, καὶ εἰς τὰ ὄρη (read ἐκ τῶν ὀρῶν) ὁρμώμενοι, τὰς ἀγροικίας αὐτῶν κακοποιοῦσι πολλοὶ συναθροισθέντες, where read, for πολλοὶ, πολλά. Similarly at p. 267 of the same author we have, οἱ ἀποστάντες—κακὰ πολλὰ ἐποίουν τοὺς Σ.

2. περὶ καθόδου] 'respecting [their] return from exile,' as iii. 114, and v. 16. Herodot. i. 60 & 61. At ὅπως, further on, there is the not unusual ellipsis of πρᾶξαι, on which see Matth. Gr. Gr. § 488.

ἀπόγνοια] An old Attic term for ἀπόγνωσις, though, I believe, peculiar to our author.

τὴν Ἰστώνην] Meaning either, as is generally supposed, the mountain now called Monte St. Angelo, at about five miles from the city, or a lofty eminence situated at the head of the rivulet Santa Barbara, (laid down in Captain Smyth's Chart of Corfu,) directly in view of the Old Port, not more than two miles from the situation which Col. Leake supposes to be that occupied by the ancient city. This would, too, seem to be the very hill mentioned by Xen. Hist. vi. 2, 7, as a strong post for blockading the city and interrupting its communication with the country: ἔπειτα δὲ κατεστρατοπεδεύσατο τῷ μὲν πεζῷ ἐπὶ λόφῳ ἀπέχοντι τῆς πόλεως ὡς πέντε στάδια, πρὸ τῆς χώρας ὄντι, ὅπως ἀποτέμνοιτο ἐντεῦθεν, εἴ τις [ἐπὶ] τὴν χώραν τῶν Κερκυραίων ἐσίοι: where, for εἴ τις τὴν χώραν, I propose to read εἴ τι ἐκ τῆς χώρας τ. Κ. ἐ., 'if any thing should be imported from the Corcyræan territory;' in which sense εἰσελθεῖν occurs also in Xen. Laced. vi. 5, and Vectig. v. 12. The same writer then adds, τὸ δὲ ναυτικὸν εἰς τἀπὶ θάτερα τῆς πόλεως κατεστρατοπέδευσεν ἔνθεν ᾧετ' ἂν τὰ προσπλέοντα καὶ προαισθέσθαι καὶ διακωλύειν, meaning the situation to the S. E., occupying the part of the peninsula not occupied by the city and along the shore where was the port of the Agora. In the words following, πρὸς δὲ τούτοις ἐπὶ τῷ λιμένι, ὅποτε μὴ χειμὼν κωλύοι, ἐφώρμει, by the *port* Xenophon means the Old Port, called by Thucydides the *Hyllaic* port, and which the narrowness of its entrance easily admitted of being blockaded.

CH. LXXXVI. The scene now changes from Corcyra to Sicily; and an account is given of the first interference of Athens in the affairs of that country, under pretence of supporting the Ionian colonists in that island against the Dorian.

1. εἴκοσι ναῦς ἔστειλαν] 'sent a fleet of 20 sail.' In Diod. xii. 54, it is said 100 sail—a number incredibly large: and although 20 may seem too small, yet it is

αὐτῶν, καὶ Χαροιάδην τὸν Εὐφιλήτου. 2. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι δὲ τοῖς μὲν Συρακοσίοις ἦσαν, πλὴν Καμαριναίων, αἱ ἄλλαι Δωρίδες πόλεις, αἵπερ καὶ πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον, ἀρχομένου τοῦ πολέμου, ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμησάν γε· τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Ῥηγῖνοι δὲ, κατὰ τὸ ξυγγενὲς, Λεοντίνων. 3. ἐς οὖν τὰς Ἀθήνας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι, κατά τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν, πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἴργοντο καὶ τῆς θαλάσσης. 4. καὶ ἔπεμψαν οἱ Ἀθηναῖοι, τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῖτον ἐς τὴν Πελοπόννησον ἄγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι· 5. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο μετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὅμως διακωχή. 2. παρέμεινε δὲ τὸ μὲν

to be remembered that this was only an expedition of observation and experiment, as our author expresses by the words further on, πρόπειραν ποιούμενοι. Moreover, from ch. 88 it is plain that the number of ships could not have much exceeded 20, since the united ships of Athens and of Rhegium amounted only to 30. The expedition in question is mentioned by the Schol. on Aristoph. Vesp. 240, where Laches is satirized for certain vices, though his merit as a brave officer is fully admitted. He was, we may suppose, not unlike Marshal Blucher, at least as he is described by M. Bourrienne.

2. οὐ μέντοι ξυνεπολέμησαν] See ii. 7, and note.

3. οἱ τῶν Λεοντίνων ξύμμαχοι] By this, as I have noted in my Transl., is to be understood the *confederation* of Leontini, including both the Leontines and their allies: an explanation which Arnold approving adds, that 'our author says the allies of the Leontines, rather than the Leontines and their allies, because the argument of an old alliance already subsisting could *only*, as far as we know, be used by the Rhegians, and not by the Leontines themselves.' Poppo says *chiefly*, and adds that this alliance with the Rhegians, entered into sevne years before this embassy with the Leontines, (of whom Gorgias was the chief,) is attested by the very stone recording it, of which a fragment is preserved, and has been given in Boeckh's Inscrip. vol. i. p. 111.

4. βουλόμενοι δὲ μήτε] 'Ita orditur, quasi postea sit dicturus πρόπειράν τε ποιεῖσθαι, sed perinde pergit, ac si scripserit τὸ δ' ἀληθὲς οὔτε βουλόμενοι.' (Poppo.)

πρόπειραν ποιούμενοι] 'making a foretrial, or previous experiment.' Of this very rare phrase I have met with only one example elsewhere, in Herodot. ix. 48. With πράγματα ὑποχείρια γενέσθαι compare Xen. Cyr. iv. 3, 3, νομίζουσι ταῦτα πάντα ὑποχείρια γιγνόμενα.

5. καταστάντες—ἐς Ῥήγιον] Not meaning, as Portus and others render, 'having arrived at Rhegium,' but, 'having established themselves at Rhegium,' namely, as their head-quarters. In this sense καθιστ. occurs at i. 59, and iii. 92.

CH. LXXXVII. The scene now changes to *Attica*.

1. διακωχὴ] 'an intermission,' namely, like that of a temporary truce in war: a use of the word noticed by the ancient lexicographers from this passage (though it is, I believe, no where else found): and from Hesych. it plainly appears that our

ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη· ὥστε Ἀθηναίων γε μὴ εἶναι ὅ τι μᾶλλον [τούτου] ἐκάκωσε τὴν δύναμιν. 3. τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους ἀπέθανον ἐκ τῶν τάξεων, καὶ τριακοσίων ἱππέων, τοῦ δὲ ἄλλου ὄχλου ἀνεξεύρετος ἀριθμός. 4. ἐγένοντο δὲ καὶ οἱ πολλοὶ τότε σεισμοὶ τῆς γῆς ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

LXXXVIII. Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ τὰς Αἰόλου νήσους καλουμένας· θέρους γὰρ διʼ ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. 2. νέμονται δὲ Λιπαραῖοι αὐτάς, Κνιδίων ἄποικοι ὄντες. οἰκοῦσι δʼ ἐν μιᾷ τῶν νήσων οὐ μεγάλῃ, καλεῖται δὲ Λιπάρα· τὰς δὲ ἄλλας ἐκ ταύτης ὁρμώμενοι γεωργοῦσι, Διδύμην καὶ Στρογγύλην καὶ Ἱεράν. 3. νομίζουσι δὲ οἱ ἐκείνῃ ἄνθρωποι ἐν τῇ Ἱερᾷ ὡς ὁ Ἥφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται πῦρ ἀναδιδοῦσα πολύ, καὶ τὴν

author wrote, not *διακωχή*, but *διοκωχή*. And so the Schol. Bas. must have read, as appears from his gloss, *γράφεται καὶ διακοπή*, where read *διακωχή*. I have thought proper to follow Bekker in bracketing *τούτου*, rather than Poppo and Goeller in *cancelling* it. The word may, not without reason, be thought to savour of a gloss: but in this passage it cannot well be dispensed with. The omission arose, I suspect, from the *τούτου* having been (as we find in three of the best MSS.) changed to *τούτους*, and, seeming useless to those who read *Ἀθηναίους*, it was accordingly cancelled. The *τούτους* may be supposed to have proceeded from those who read *Ἀθηναίων*, and so thought an accus. of person to be wanted: and indeed I am not aware that it is elsewhere found with any *other*.

3. *ἐκ τῶν τάξεων*] 'those on the lists of heavy-armed;' meaning those called at vi. 43, *οἱ ἐκ καταλόγου*, those in the roll taken from the class *Zeugitæ*. See Boeckh, Staatsh. vol. ii. p. 266.

4. *οἱ πολλοὶ τότε σεισμοὶ*] Meaning, as Arnold explains, 'those frequent earthquakes so well known.' These earthquakes were not violent, but extended to various places; the bed of the Ægean sea being, it seems, extensively convulsed.

CH. LXXXVIII. 1. *διʼ ἀνυδρίαν*] This is confirmed by what Capt. Smyth says in his Memoir of Sicily, who, at p. 249, states that there is a general scarcity of spring-water in the Lipari islands, and that the inhabitants are consequently obliged to depend on rain-water, which they preserve in capacious cisterns.

2. Λιπάρα] So called, we may imagine, from its extreme fertility. Thus to *Thasos* was applied the term *λιπαρά*.

3. *νομίζουσι δὲ*, &c.] These words *νομίζουσι—καπνὸν*, Valckn. on Herodot. vii. 198, suspects to be not genuine, as being 'historicorum principe minus digna.' It may, however, be observed, that Thucyd. does *sometimes* advert to mythological fictions. See ii. 29, and iii. 96. Besides, there is nothing unworthy of the philosophical historian, in mentioning a popular story in connexion with certain natural phenomena which account for it: and that all the Lipari islands are of volcanic origin is certain. See Dr. Daubeny on Volcanoes.

τὴν νύκτα φαίνεται πῦρ ἀναδιδοῦσα πολύ] The accuracy of this account is attested and illustrated by the following remarks of an observant eye-witness: 'When we discovered the burning summit of Stromboli, *night* was beginning to fall; it was a favourable hour for contemplating the volcano with its crown of fire. That which we first saw was a luminous *point*, which showed itself every moment; then it was a *mountain* which kindled into a blaze; and at length the whole horizon reflected the flames which escaped from the crater, and appeared like a white Alpine forest on a blaze.' The words of Virg. Æn. viii. 417, 'Erigitur Liparea, fumantibus ardua saxis,' have reference to the appearance by *day*. And in the 'erigitur ardua' allusion is had to the *mountain* of pumice mentioned by Dr. Daubeny, and doubtless formed by the volcano, which has been for ages extinct, though that of Stromboli has continued to burn with few intermissions from the earliest periods of history down to the present day.

ἡμέραν καπνόν. κεῖνται δὲ αἱ νῆσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν· ξύμμαχοι δʼ ἦσαν Συρακοσίων. 4. τεμόντες δʼ οἱ Ἀθηναῖοι τὴν γῆν, ὡς οὐ προσεχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. 5. καὶ ὁ χειμὼν ἐτελεύτα καὶ πέμπτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

LXXXIX. Τοῦ δʼ ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον, ὡς ἐς τὴν Ἀττικὴν ἐσβαλοῦντες, Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμένου, Λακεδαιμονίων βασιλέως· σεισμῶν δὲ γενομένων πολλῶν, ἀπετράποντο πάλιν, καὶ οὐκ ἐγένετο ἐσβολή. 2. καὶ περὶ τούτους τοὺς χρόνους τῶν σεισμῶν κατεχόντων, τῆς Εὐβοίας ἐν Ὀροβίαις ἡ θάλασσα †ἐπελθοῦσα ἀπὸ τῆς τότε οὔσης γῆς, καὶ κυματωθεῖσα, ἐπῆλθε τῆς πόλεως μέρος τι, (καὶ τὸ μὲν κατέκλυσε, τὸ δʼ ὑπενόστησε, καὶ θάλασσα νῦν ἐστι πρότερον οὖσα γῆ) καὶ ἀνθρώπους διέφθειρεν, ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες. 3. καὶ περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον παραπλησία γίγνεται ἐπίκλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθηναίων παρεῖλε, καὶ δύο νεῶν ἀνειλκυσμένων τὴν ἑτέραν κατέαξεν. 4. ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος

CH. LXXXIX. 1. *σεισμῶν δὲ γενομένων*, &c.] Earthquakes, and indeed all extraordinary natural phenomena, were by the superstition of the ancients accounted — at least by the uninformed multitude — as preternatural, portentous, and ominous of evil; and accordingly any undertaking then commencing was abandoned as unlucky. See Spanheim on Julian, p. 167.

2. *κατεχόντων*] 'while they were prevalent:' a sense of the term found in Dionys. Hal., Josephus, Appian, and other writers. I have here thought proper to insert a comma after *κατεχόντων*, because such is required by the article *τῶν* before *σεισμῶν*; the sense being, that 'during the period when those earthquakes were prevalent, which frequently occurred in that part of Greece, there happened at Orobiæ, in Eubœa, a preternatural inundation of the sea.' For *ἐπελθοῦσα*, which cannot be right, there is little doubt that *ἐπανελθοῦσα*, found in the Scholiast, and adopted by Haack, Poppo, Goeller, and Dobree, is the true reading. Render, 'having retreated from what was then the land (or sea-coast), and having risen up in a surge, it came upon a portion of it, and one part of it formed an inundation, while the other returned back, and what was formerly land is now sea.' I have, I apprehend, lessened the harshness and obscurity of this sentence, by placing the words *καὶ τὸ—γῆ* in a parenthesis. Perspicuity would, indeed, have been promoted by the words *καὶ θάλασσα — γῆ* coming after *κατέκλυσε*, to which they alone can be referred. In *κυματόω* we have a rare word, the only example of which I have elsewhere found is in Lucian, ii. 127, 64, *ἐκυμάτουτο ὥσπερ θάλαττα*. The term *κατέκλυσε* has the very unusual sense, 'formed a *κατάκλυσις*, or pool, inundation:' and so *ἐπέκλυσε* just afterwards. Evidently imitated from this is the expression in Philo de Mundo, *φαίνεται γὰρ ὧν μὲν ἐξαναχωροῦντα, τὰ δὲ ἐπικλύσουσα*. In *ὑπονοστέω* we have a sort of *conventional* term, found both in Herodotus and the later writers. It is fully attested by the naturalists, that in earthquakes near the sea-coast the sea often retreats to a considerable distance, and then rising to a great height, inundates the land; and sometimes the water of rivers being thus beaten backward, overflows the banks, and causes an inundation. Hence, I would observe, may be illustrated a passage of Hor. Od. i. 2, 14, 'Vidimus flavum Tiberim, *retortis* Litore Etrusco violenter undis, Ire dejectum monumenta regis.'

ἐπαναχώρησίς τις, οὐ μέντοι ἐπέκλυσέ γε· καὶ σεισμὸς τοῦ τείχους τι κατέβαλε, καὶ τὸ πρυτανεῖον, καὶ ἄλλας οἰκίας ὀλίγας. 5. αἴτιον δ' ἔγωγε νομίζω τοῦ τοιούτου, ᾧ ἰσχυρότατος ὁ σεισμὸς ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε τὴν θάλασσαν, καὶ ἐξαπίνης πάλιν ἐπισπωμένην βιαιότερον τὴν ἐπίκλυσιν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι.

XC. Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι, ὡς ἑκάστοις ξυνέβαινεν, ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιῶται ἐπ' ἀλλήλους στρατεύοντες, καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν, ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μνησθήσομαι. 2. Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ, Λάχης ἅπασαν ἔχων τῶν νεῶν τὴν ἀρχὴν, ἐστράτευσε μετὰ τῶν ξυμμάχων ἐπὶ Μυλὰς τὰς τῶν Μεσσηνίων. 3. ἔτυχον δὲ δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι, καί τινα καὶ ἐνέδραν πεποιημέναι τοῖς ἀπὸ τῶν νεῶν. 4. οἱ δὲ Ἀθηναῖοι καὶ οἱ ξύμμαχοι τούς τε ἐκ τῆς ἐνέδρας τρέπουσι καὶ διαφθείρουσι πολλοὺς, καὶ τῷ ἐρύματι προσβαλόντες ἠνάγκασαν ὁμολογίᾳ τήν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνην ξυστρατεῦσαι. 5. καὶ μετὰ τοῦτο, ἐπελθόντων οἱ Μεσσήνιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν καὶ αὐτοὶ, ὁμήρους τε δόντες καὶ τἆλλα πιστὰ παρασχόμενοι.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἐστρατήγει Δημοσθένης τε ὁ Ἀλκισθένους καὶ Προκλῆς ὁ Θεοδώρου, ἑξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὁπλίτας· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικηράτου. 2. τοὺς γὰρ Μηλίους, ὄντας νησιώτας, καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὐτῶν ξυμμαχικὸν ἰέναι, ἐβούλοντο προσαγαγέσθαι.

4. ἐπαναχώρησις] 'a retiring back of the sea.' Of οὐ—ἐπέκλυσε the sense is, 'there was no inundation.' See the passage of Philo above cited.

5. καὶ ἐξαπίνης—ποιεῖν] 'and that this, being suddenly drawn back to [its channel], makes the inundation the more violent.' Compare Pind. Ol. ix. 75, λέγοντι μὰν Χθόνα μὲν κατακλύσαι μέλαιναν Ὕδατος σθένος· ἀλλὰ Ζηνὸς Τέχναις ἀνάπωσιν ἐξαίφνας, Ἄντλον ἐλεῖν, where ἄντλον denotes the ἐπίκλυσις or pool of inundation, and ἀνάπωσιν ἐλεῖν signifies *refluxisse*.

Ch. XC. 1. καὶ ἄλλοι—καὶ αὐτοὶ οἱ Σικελιῶται] Render, 'Etiam alii—quum ipsi Sicel.' Σικελιῶται should be rendered, not *Sicilians*, bnt *Siceliots*, meaning the Greek colonists in Sicily.

3. φυλαὶ] *cohortes*, 'regiments.' See note on vi. 98, 4. Πεποιημέναι, 'had made.' On this middle sense of the passive form, see Matth. Gr. Gr. § 493.

5. καὶ τἆλλα πιστὰ παρασχόμενοι] 'and affording (or presenting) all other securities or pledges for their good behaviour.'

Ch. XCI. 2. ὄντας νησιώτας—ἰέναι] These words are meant to state the *cause why* the Athenians resolved to subjugate the Melians: and the sense is, 'being islanders, and yet not disposed to obey them, nor to enter into their confederation.' The circumstance of their being islanders, and yet (καὶ) not disposed to submit, aggravated their guilt and the anger of the Athenians. Compare iii. 39, init., where Cleon represents the Lesbians as especially guilty, because they were

3. ὡς δὲ αὐτοῖς, δῃουμένης τῆς γῆς, οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὠρωπὸν τῆς † πέραν † γῆς· ὑπὸ νύκτα δὲ σχόντες, εὐθὺς ἐπορεύοντο οἱ ὁπλῖται ἀπὸ τῶν νεῶν πεζῇ ἐς Τάναγραν τῆς Βοιωτίας. 4. οἱ δ' ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι, Ἱππονίκου τε τοῦ Καλλίου στρατηγοῦντος καὶ Εὐρυμέδοντος τοῦ Θουκλέους, ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων. 5. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ Τανάγρᾳ, ἐδῄουν καὶ ἐνηυλίσαντο· καὶ τῇ ὑστεραίᾳ μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων, καὶ Θηβαίων τινὰς προσβεβοηθηκότας, καὶ ὅπλα λαβόντες καὶ τροπαῖον στήσαντες, ἀνεχώρησαν οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. 6. καὶ παραπλεύσας ὁ Νικίας ταῖς ἑξήκοντα νανσὶ, τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε, καὶ ἀνεχώρησεν ἐπ' οἴκου.

XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειαν τὴν ἐν † Τραχινίᾳ ἀποικίαν καθίσταντο ἀπὸ τοιᾶσδε γνώμης.

islanders, and therefore under no compulsion to side with the Peloponnesians—*νῆσον δὲ οἴτινες ἔχοντες—τοιαῦτα εἰργάσαντο*!

3. *πέραν γῆς*] Peyron, Cramer, and Arnold, with reason, suspect that the true reading is Πειραϊκῆς. See note on ii. 24. But Πειραϊκῆς would be still nearer the letter. However, the emendation is not indispensably necessary, since, as Goeller observes, ἡ πέραν γῆ is tantamount to ἡ περαϊκὴ, for which in Herodot. viii. 44, we have ἡ περαίη. It is, indeed, urged by Poppo, that as our author no where uses the adjective *περαία*, so he might choose to here call the territory τὴν πέραν γῆν. But as he elsewhere employs the expression τὴν Περαϊκὴν, little likely is it that he should have here chosen the loose and indefinite appellation τῆς πέραν γῆς, which, in the present instance, would necessarily suggest a notion of reference to *Melos*, which certainly (notwithstanding the opinion of Goeller) is not here alluded to; for the position of Bœotia is not πέραν with respect to Melos.

5. ὅπλα λαβόντες] Meaning the arms of the slain or prisoners, as likewise of the runaways.

Ch. XCII. 1. For the vulg. Τραχινίαις, retained by Bekker, I have, with Poppo and Goeller in his 2nd edit., admitted the reading of several MSS., Τραχινίᾳ, which is strongly supported by propriety of language; for while it would be sufficiently correct to say either Ἡρ. ἡ ἐν Τραχινίᾳ, or ἡ ἐν Τραχῖνι, (since Τραχὶς was originally and properly the name of the *territory*, Τραχίνιος that of its possessor; but after the former was applied to the *city*, the latter to its *territory*, Τραχινία was then the more usual appellative to signify the territory,) little correct, on the other hand, were it to say ἡ ἐν Τραχινίαις. Moreover, Τραχινίᾳ is confirmed by Herodot. vii. 199, τὴν γῆν τὴν Τρηχινίην. Diod. Sic. xii. 3, 25, ἐπὶ τὴν Ἡράκλειαν τὴν ἐν Τραχινίᾳ. One MS., indeed, has—what is found elsewhere in our author and in Diod. Sic., Strabo, and Pausan.,—Τραχῖνι, but this, of course, cannot be received on such slender authority; though I have myself little doubt that our author so wrote, since the form is found in the three other passages of his history where Heracleia is mentioned, as iv. 58. v. 12 and 51, and that without any var. lect. And though the MSS. here almost all agree in Τραχινίᾳ, yet internal evidence is in favour of Τραχῖνι, since, from the form Τραχῖνις being so general in the later writers, the *α* would easily creep in from the *α* following. It may be questioned whether Τραχινία without the article was in use in the age of our author. In Hdot. viii. 31, we have, indeed, ἐκ τῆς Τρηχινίης ἐς τὴν Δωρίδα ἐσέβαλον, but there the *article* is used; and, after all, I suspect that Hdot. wrote γῆς Τρηχινίης (as in the above passage of Hdot. and just after, τὴν Δωρίδα γῆν). In the time of Hdot. and Thucyd. the territory was called either Τραχὶς or ἡ γῆ ἡ Τραχινία, but not Τραχινία. The expression found in Xen. Hist. i. 2, 18, ἐν Ἡρακλείᾳ τῇ Τραχινίᾳ, and Polyæn. ii. 21, 6, εἰς

2. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία μέρη, Παράλιοι, Ἱερῆς, Τραχίνιοι· τούτων δὲ οἱ Τραχίνιοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων, τὸ πρῶτον μελλήσαντες Ἀθηναίοις προσθεῖναι σφᾶς αὐτούς, δείσαντες δὲ μὴ οὐ σφίσι πιστοὶ ὦσι, πέμπουσιν ἐς Λακεδαίμονα, ἑλόμενοι πρεσβευτὴν Τισαμενόν. 3. ξυνεπρεσβεύοντο δὲ αὐτοῖς καὶ Δωριῆς, ἡ μητρόπολις τῶν Λακεδαιμονίων, τῶν αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ ἐφθείροντο. 4. ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι, γνώμην εἶχον τὴν ἀποικίαν ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι καὶ τοῖς Δωριεῦσι τιμωρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι· ἐπί τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἂν, ὥστ' ἐκ βραχέος τὴν διάβασιν γίγνεσθαι, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. τό τε ξύμπαν ὥρμηντο τὸ χωρίον κτίζειν. 5. πρῶτον μὲν οὖν ἐν Δελφοῖς τὸν θεὸν ἐπήροντο· κελεύοντος δὲ, ἐξέπεμψαν τοὺς οἰκήτορας αὐτῶν τε καὶ τῶν περι-

Ἡράκλειαν τὴν Τραχινίαν, will not prove any thing, because Τρ. is there merely meant to distinguish the place from the *twenty-one* others of the same name. That Τραχὶς was applied to designate the *territory*, as well as the city, is certain from Hdot. ii. 203, and viii. 66.

This appellation Τραχὶς was given to the city from its rocky situation. So Steph. Byz. says, Τραχὶς—ὀνομασθεῖσα διὰ τὴν τραχύτητα, which Berkley confirms from Seneca, in his Hercules Œteus: 'Ad Trachina vocor, saxa rigentia Et dumeta jugis horrida torridis.' Though that has reference to *old* Trachis, situated on the hills, and mentioned by Homer. Heraclea Trachinia was, as we learn from Strabo, situated six stadia from it, and though in a strong situation, on much lower ground. Thus it is graphically described in Liv. xxxvi. 22: 'ipsa in campo, arcem imminentem loco alto et undique præcipiti habet.' Of the remains of Heraclea with its citadel, as thus described, and the traces still existing of the city lower down the hill on the north bank of the Asopus, and four miles from Thermopylæ, corresponding with the account in Thucyd. and Livy, a good account may be seen in Dodwell, Class. Tour, vol. ii. p. 73.

2. Μηλιῆς—μέρη] Render, 'the Melians consist of three parts.' In the words a little after, Ἀθηναίοις προσθεῖναι σφᾶς αὐτούς, 'Atheniensibus se adjungere,' we have a somewhat rare phrase, of which examples are found at viii. 50, and Jos. Ant. xvii. 10, 3, Ῥωμαίοις προσετίθεσαν ἑαυτούς. It signifies 'to deliver themselves up as an appendage to the Athenian confederation.' Of πιστοὶ, just after, the sense is, 'true to their engagements.' They feared lest any portion of freedom, left them by the treaty of alliance, might afterwards be taken from them, as in the case of so many other subject allies.

4. γνώμην εἶχον τὴν ἀποικίαν ἐκπέμπειν] lit. 'had a mind (in animo habebant, 'took counsel,' as at ii. 6. iv. 125.) to send out the colony [asked for].'

τοῦ πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι] See note on i. 36, and Matth. Gr. § 338.

ἐπὶ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἂν] 'for a navy might [there] be prepared against Eubœa;' easily enough, for, though materials for ship-building were rare in Peloponnesus, they were plentiful in Thessaly, especially on the Trachinian mountains, as we know from the graphic description of the scenery given by Sophocles in his Trachiniæ, where he enumerates, among the trees there growing in great luxuriance, the oak and the pine. To the minute accuracy of which description Dr. Clarke, in his Travels, vol. iii. p. 234, bears decided testimony. From the plate there given of the scenery of Trachis, the mountains appear to have been quite clothed with oaks and pine-forests.

τῆς ἐπὶ Θράκης παρόδου] Thus they had, it seems, already formed those designs on that country, as respected the Athenian dependencies on its coast, which t ey were afterwards enabled, by the ability of Brasidas, to carry into execution.

οἰκων· καὶ τῶν ἄλλων Ἑλλήνων τὸν βουλόμενον ἐκέλευον ἕπεσθαι, πλὴν γ' Ἰώνων, καὶ Ἀχαιῶν, καὶ ἔστιν ὧν ἄλλων ἐθνῶν. οἰκισταὶ δὲ τρεῖς Λακεδαιμονίων ἡγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δαμάγων. 6. καταστάντες δὲ ἐτείχισαν τὴν πόλιν ἐκ καινῆς, ἣ νῦν Ἡράκλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίους μάλιστα τεσσαράκοντα, τῆς δὲ θαλάσσης εἴκοσι. 7. νεώριά τε παρεσκευάζοντο, καὶ ἤρξαντο κατὰ Θερμοπύλας κατ' αὐτὸ τὸ στενὸν, ὅπως εὐφύλακτα αὐτοῖς εἴη. XCIII. Οἱ δὲ Ἀθηναῖοι, τῆς πόλεως ταύτης ξυνοικιζομένης, τὸ πρῶτον ἔδεισάν τε, καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι βραχύς ἐστιν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας. ἔπειτα μέντοι παρὰ δόξαν αὐτοῖς ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' αυτῆς δεινὸν οὐδέν. 2. αἴτιον δὲ ἦν· οἵ τε Θεσσαλοὶ ἐν δυνάμει ὄντες τῶν ταύτῃ χωρίων, καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο, φοβούμενοι μὴ σφίσι μεγάλῃ ἰσχύϊ παροικῶσιν, ἔφθειρον καὶ διὰ

6. καταστάντες δὲ] 'after having fixed themselves there.' By building the city ἐκ καινῆς, must here be meant building another city on the plan of the former city Trachis, though fixing it about three-quarters of a mile lower down the mountain ridge. Probably the *arx* mentioned by Livy was on the site of the old city, and formed its citadel.

7. νεώρια] The term here signifies not only docks for building, repairing, and laying-up ships, but a naval arsenal. See note on vii. 22, 1.

CH. XCIII. 1. τῆς πόλεως ταύτης ξυνοικιζομένης] 'when the city was being colonized,' or settled: of which rare sense of ξυνοικίζειν an example is found in Eurip. Hec. 1115, ἔδεισα μὴ — Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν (where Τροίαν has a *double* sense, meaning, as referred to ἀθροίσῃ, the exiled and scattered Trojans; as referred to ξυνοικ., the city itself, though it may have the same reference). Thus the term is used of *persons* in Hdot. iv. 148, ἔστελλε λαὸν ἀπὸ τῶν φυλέων, συνοικίσων, (scil. αὐτὸν) τούτοισι, where Schweigh. rightly prefers συνοικίσων to συνοικήσων, remarking that 'the term is applied not only to the first founders of a colony, but also to those who afterwards are, as we should say, *planted* in together with them as joint settlers;' the very case here. Thus συνάγω and ἐπισυνάγω are used of recolonizing any demolished or decayed city. So in Is. xi. 12, (comp. with lvi. 8.) it is said, 'he shall *assemble* the outcasts of Israel' (in which is implied the bringing them back to their city). And so again in Ps. cxlvii. 2, where the Sept. renders by οἰκοδομῶν (Symm. οἰκοδομήσει) Ἰερουσαλὴμ ὁ Κύριος, καὶ τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει: and where for ἐπισυνάξει the purer Greek term would be συνοικίσει, which is used in Is. lxii. 4, ἡ γῆ σου συνοικισθήσεται: and Ecclus. xvi. 4, συνοικισθήσεται πόλις.

2. αἴτιον δὲ ἦν· οἵ τε, &c.] On the construction here see Matth. Gr. § 309, *b*. Of the words following, ἐν δυνάμει ὄντες τῶν ταύτῃ χωρίων, the sense is, 'being in great power in those parts.' Comp. the phrase ἐν κράτει εἶναι at ii. 29.

ὧν ἐπὶ τῇ γῇ ἐκτίζετο] Poppo and Arnold explain this to mean, 'and against (i. e. to the detriment of) whose territory it was being founded.' Ἐπὶ, they say, is used as it has been twice just before, ἐπὶ Εὐβοίᾳ παρασκευάζεσθαι and καθίστασθαι. And this view of the sense is supported by the authority of the Schol., who explains ὧν ἐπὶ τῇ γῇ as equiv. to ὧν ἐπὶ κακῷ τῆς γῆς. But it must be observed that this sense of ἐπὶ, with dat. to signify 'to the injury or harm of,' is one that needs *proof*; and here the common interpretation, 'upon whose territory it was being founded,' presents the more obvious and simple sense. Nor does this lie open to any philological objection; for Poppo's remark, that ἐπὶ cannot be taken as standing for ἐν, does not here apply, since ἐπὶ has here the not unfrequent sense of *upon*, as in Hdot. v. 12, ἐπὶ χθονὶ, and iv. 86, ἐπὶ ποταμῷ. This is, indeed, one of those cases, adverted to by Matth. Gr. Gr. § 584, in which the dat. with ἐπὶ is used for the genit. in the sense *in* or *upon*.

φοβούμενοι μὴ σφίσι μεγάλῃ ἰσχύϊ παροικῶσιν] i. e. 'fearing lest they should be powerful neighbours.' In ἐξετρύχωσαν

παντὸς ἐπολέμουν ἀνθρώποις νεοκαταστάτοις, ἕως ἐξετρύχωσαν, γενομένους τὸ πρῶτον καὶ πάνυ πολλούς· πᾶς γάρ τις, Λακεδαιμονίων οἰκιζόντων, θαρσαλέως ἦει, βέβαιον νομίζων τὴν πόλιν. 3. οὐ μέντοι ἥκιστα οἱ ἄρχοντες αὐτῶν τῶν Λακεδαιμονίων οἱ ἀφικνούμενοι τά τε πράγματά τε ἔφθειρον, καὶ ἐς ὀλιγανθρωπίαν κατέστησαν, ἐκφοβήσαντες τοὺς πολλούς, χαλεπῶς τε, καὶ ἔστιν ἃ οὐ καλῶς, ἐξηγούμενοι· ὥστε ῥᾷον ἤδη αὐτῶν οἱ πρόσοικοι ἐπεκράτουν.

XCIV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν τριάκοντα νεῶν Ἀθηναῖοι, περὶ Πελοπόννησον ὄντες, πρῶτον ἐν Ἐλλομένῳ τῆς Λευκαδίας φρουρούς τινας λοχήσαντες διέφθειραν· ἔπειτα ὕστερον ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον, Ἀκαρνᾶσί τε πᾶσιν,—οἳ πανδημεί, πλὴν Οἰνιαδῶν, ξυνέσποντο,—καὶ Ζακυνθίοις καὶ Κεφαλλῆσι, καὶ Κερκυραίων πεντεκαίδεκα ναυσί. 2. καὶ οἱ μὲν Λευκάδιοι, τῆς τε ἔξω γῆς δῃουμένης, καὶ τῆς ἐντὸς τοῦ ἰσθμοῦ, ἐν ᾗ καὶ ἡ Λευκάς

a little after, which may be rendered *wore out*, we have a strong term often used by Dio Cass., Appian, and Arrian, denoting gradual, but utter, destruction. Πάνυ πολλούς: namely, as I find from Scylax, p. 596, 10,000 in number. At βέβαιον supply τι, in the sense 'something to be depended upon,' as we should say, *a sure card*. So at i. 141, 5, we have βέβαιον—ἔχοντες.

3. ἐς ὀλιγανθρωπίαν κατέστησαν] 'brought the population to a handful;' so making good the words of the Wise Man, Ecclus. xvi. 4, ἀπὸ ἑνὸς συνετοῦ συνοικισθήσεται πόλις ('a city will still be replenished with inhabitants'), φυλὴ δὲ ἀνόμων ('lawless') ἐρημωθήσεται· where, for φυλὴ, I would read φυλῇ, as the antithesis requires, and the preceding words, (Codd. Alex. ed. Compl. and Chrysost.) κρείσσων γὰρ εἷς δίκαιος, ἢ χίλιοι (scil. ἄδικοι): and answering to that of χίλιοι is the import of the expression there, φυλῇ, which signifies what we term a tribe of persons, to denote a *mob;* the sense of the words being, that 'by a mob of lawless persons it will be brought to desolation.'

χαλεπῶς τε, καὶ ἔστιν ἃ οὐ καλῶς, ἐξ.] The true character of Lacedæmonian rule every where. On the term ἐξηγ. see note on i. 71.

CH. XCIV. On that portion of the history which is narrated from the present chap. to ch. 118, comp. Diod. Sic. xii. 60.

1. οἱ ἀπὸ τῶν τριάκοντα νεῶν] Meaning the ἐπιβάται or, as we should say, marines of the thirty ships mentioned at ch. 91. It is strange that, instead of Λευκαδίας, almost all the MSS. should present Ἀρκαδίας, which cannot by any possibility be right; whereas Λευκαδίας probably may, (that island being in the very track that the Athenian squadron would take,) and such is found in some two or three MSS., and must have been in the MSS. which Valla used: moreover, its correctness is confirmed by the testimony of Dodwell, who, at page 49, makes mention of a place called by the name, (Llomeno, identical with Ἐλλομ. here,) on the east coast of Leucadia, and situated a little inland, on the lower part of an eminence. Were it not for this evidence, one might suppose that it was on the sea-coast; for the name seems to coincide with Ἔλλος, 'the sea-eel.' Doubtless, it was a fort erected for the security of the inhabitants of that part of Leucadia.

ἐν Ἐλλομένῳ] Meaning, 'in garrison at Ellomenus.'

Λευκάδα] Meaning Leucas, the capital of the island of Leucadia.

2. καὶ τῆς ἔξω γῆς δῃουμένης] It is plain that this must be some territory which the Leucadians occupied, out of the peninsula; namely, as I imagine, a territory of a wedge-like form, which is on the coast of the continent exactly opposite to Leucas, and with which—as appears from Captain Smyth's map—it was almost connected by two *moles* jutting out from the coast of Leucadia, and the continent about a mile below Leucas. By the temple of Apollo here spoken of, must, I think, be meant that *celebrated* one (as intimated by the τὸ) situated on the south of Leucadia, called Leucate.

ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος, πλήθει βιαζόμενοι ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες ἠξίουν Δημοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτούς, νομίζοντες ῥᾳδίως τ' ἂν ἑκπολιορκῆσαι, πόλεώς τε ἀεὶ σφίσι πολεμίας ἀπαλλαγῆναι. 3. Δημοσθένης δ' ἀναπείθεται κατὰ τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων, ὡς καλὸν αὐτῷ, στρατιᾶς τοσαύτης ξυνειλεγμένης, Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ † τε πολεμίοις οὖσι· καὶ, ἢν κρατήσῃ αὐτῶν, ῥᾳδίως καὶ τὸ ἄλλο ἠπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσειν. 4. τὸ γὰρ ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον, οἰκοῦν δὲ κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ πολλοῦ, καὶ σκευῇ ψιλῇ

3. ἀναπείθεται—ὡς καλὸν αὐτῷ, &c.] Render, 'he is persuaded (or induced) to think that it would be honourable to him, would be glorious, praiseworthy,' as infra viii. 1, and Xen. Hist. vi. 5, 38, (Thiem.) ὑμῖν κάλλιον ἂν γένοιτο: and so Hom. Od. xx. 294, οὐ γὰρ καλὸν ἀτεμβεῖν, οὐδὲ δίκαιον Ξείνους Τηλεμάχου, where Eustath. explains καλὸν by ἐπαίνου ἄξιον. Such, too, is the acceptation of the word in a passage of St. Paul, 1 Tim. ii. 3, τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον, &c. By τὸ ἠπειρ. must be understood, as Haack and Poppo have shown, the *inhabitants* of that part of the continent. The only real difficulty that presents itself in the sentence, is that which respects *construction* rather than sense. Poppo (followed by Goeller) treats of it as follows: 'Quum antea Ναυπάκτῳ τε πολεμίοις οὖσι dictum esset, sequi debebat καὶ ἄδειαν (καιρὸν) δώσουσι προσποιεῖν. Sed mutata oratio, quasi τε non præcessisset, sicut aliquoties post genitivos absolutos, in infinitivum ad ἀναπείθεται referendum transit.' This, however, tends rather to *increase* than remove the difficulty in question; which, I am persuaded, must remain *insuperable* as long as the τε is retained; for which I would propose to read γε, *saltem*, thus supposing the particle to have that highly elliptical use treated of by Hoogev., who adduces, among other examples of it, Hom. Il. vii. 290, Νῦν μὲν παυσώμεσθα μάχης—ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων Ἄμμε διακρίνῃ, δώῃ δ' ἑτέροισί γε νίκην, where the meaning is, as Hoogev. explains, 'vel, si non dirimat, alterutris saltem victoriam concedat.' So in the present passage the full sense intended in Ναυπάκτῳ γε πολ. οὖσι is: 'who, if not enemies to the Acarnanians, or Athenians, are at any rate enemies to Naupactus;' which was very true, for, as Mitford observes, 'Ætolia was a much more formidable foe to Naupactus, than Leucas to Acarnania.' By the punctuation I have here adopted, οὖσι· καὶ, the sense is, I trust, not a little cleared. Ἀναπείθεται is, indeed, to be repeated, not at προσποιήσειν (which belongs to αὐτὸν understood) but after καί. Render, 'He is also induced to think that, if he should subdue *them*, he should bring over,' &c.

4. τὸ γὰρ ἔθνος—εἶναι] The infinitive here (as at iv. 3, βλάπτειν) is to be referred to some verb which was present to the mind of the writer, though not *expressed;* and as ἐνόμισε there is to be understood, so is here ἔλεγον, which, however, is not, as Dukas supposes, to be supplied from ἀναπείθεται, but from the tenour of the words following, in which is reported what the Messenians *said*. This, or some similar expression, is in our author not unfrequently left understood before infinitives, in cases where we are presented with the substance of what was said by any speakers. Here, indeed, the awkwardness is the greater, from the construction with the indicative, in direct assertion, being brought in before the conclusion of the sentence. This, however, might have been prevented, had Thucyd. written τὸ γὰρ ἔθνος μέγα μὲν εἶναι ἔλεγον—οὐ χαλεπὸν δὲ εἶναι ἀπέφαινον καταστραφῆναι.

κατὰ κώμας] Meaning in villages, as opposed to walled towns. See note on i. 5, 1, πόλεσι κατὰ κώμας οἰκουμέναις. Διὰ πολλοῦ, 'at a great distance [from each other].' Comp. διὰ πλείστου at ii. 97. By σκευῇ ψιλῇ understand such σκευή, or armour, as the light-armed wore, who are described at iv. 33, as κούφως ἐσκευασμένοι. Comp. the phrase σκευὴ τῶν ὅπλων

χρώμενον, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοηθῆσαι, καταστραφῆναι. 5. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν Ἀποδώτοις, ἔπειτα δὲ Ὀφιονεῦσι, καὶ μετὰ τούτους Εὐρυτᾶσιν (ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν· ἀγνωστότατοι δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσὶν, ὡς λέγονται) τούτων γὰρ ληφθέντων, ῥᾳδίως καὶ τἆλλα προσχωρήσειν. XCV. Ὁ δὲ, τῶν Μεσσηνίων χάριτι πεισθεὶς, καὶ μάλιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνάμεως τοῖς ἠπειρώταις ξυμμάχοις μετὰ τῶν Αἰτωλῶν δύνασθαι ἂν κατὰ γῆν ἐλθεῖν ἐπὶ Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν ἐς Κυτίνιον τὸ Δωρικὸν, ἐν δεξιᾷ ἔχων τὸν Παρνασσὸν, ἕως καταβαίη ἐς Φωκέας, οὓς προθύμως ἐδόκουν, κατὰ τὴν Ἀθηναίων ἀεί ποτε φιλίαν, ξυστρατεύειν, ἢ κἂν βίᾳ προσαχθῆναι· καὶ Φωκεῦσιν ἤδη ὅμορος ἡ Βοιωτία ἐστὶν—ἆρας οὖν ξύμπαντι τῷ στρατεύματι ἀπὸ τῆς Λευκάδος ἀκόντων Ἀκαρνάνων παρέπλευσεν ἐς Σόλλιον. 2. κοινώσας δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὡς οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ-περιτείχισιν, αὐτὸς τῇ λοιπῇ στρατιᾷ, Κεφαλλῆσι, καὶ Μεσσηνίοις, καὶ Ζακυνθίοις, καὶ Ἀθηναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν,—αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες,—ἐστράτευσεν ἐπ' Αἰτωλούς. 3. ὡρμᾶτο δὲ ἐξ Οἰνεῶνος τῆς Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι ἦσαν, καὶ ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθηναίοις ἐς τὴν μεσόγειαν· ὄντες γὰρ ὅμοροι τοῖς Αἰτωλοῖς καὶ ὁμόσκευοι, μεγάλη ὠφέλεια ἐδόκουν εἶναι ξυστρατεύοντες μάχης τε ἐμπειρίᾳ τῆς ἐκείνων καὶ χωρίων. XCVI. Αὐλισάμενος δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ, (ἐν ᾧ Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέᾳ τοῦτο παθεῖν,) ἅμα τῇ ἕῳ ἄρας ἐπορεύετο ἐς τὴν Αἰτωλίαν. 2. καὶ αἱρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν, καὶ τῇ δευτέρᾳ Κροκύλειον, καὶ τῇ τρίτῃ Τείχιον· ἐμενέ τε αὐτοῦ, καὶ τὴν λείαν ἐς Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε. τὴν γὰρ γνώμην εἶχε, τἆλλα καταστρεψάμενος, οὕτως ἐπὶ Ὀφιονέας, εἰ μὴ βούλοιντο ξυγχωρεῖν, ἐς Ναύπακτον ἐπαναχωρήσας, στρατεῦσαι ὕστερον. 3. τοὺς δὲ Αἰτωλοὺς οὐκ ἐλάνθανεν αὐτῇ ἡ παρασκευὴ οὔτε ὅτε τὸ πρῶτον ἐπεβουλεύετο, ἐπειδή τε ὁ στρατὸς ἐσεβεβλήκει, πολλῇ χειρὶ ἐπεβοήθουν πάντες· ὥστε καὶ οἱ ἔσχατοι Ὀφιονέων, οἱ πρὸς τὸν Μηλιακὸν κόλπον

at i. 8, and see note at ii. 14. At χαλεπὸν is to be understood ὄν: on which ellipsis see Matth. Gr. § 549, 3.

5. *μέγιστον μέρος τῶν Αἰτ.*] Comp. ii. 20, *μέγα μέρος τῆς πόλεως*. Of *ἀγνωστότατοι γλῶσσαν* the sense is, 'using a dialect the least intelligible of all the tribes;' lit. 'the least to be recognised as Greeks by their tongue.' Comp. Æschyl. Agam. 1018, *ἀγνῶτα φωνὴν βάρβαρον κεκτημένη*. Of this use of *ἄγνωστος*, as applied to *persons*, the only example that I have met with elsewhere is in Hom. Od. ii. 175 (said of Ulysses), *ἄγνωστον πάντεσσιν—οἵκαδ' ἐλεύσεσθαι*: and xiii. 397, *σ' ἄγνωστον τεύξω πάντεσσι βροτοῖσι*. Arrian, Ind. 34, 10, *ὅτι οὐ γιγνώσκουσιν ἡμέας, οὐκ ἐν θωύματι ποιέομαι· οὕτω γάρ τοι ἔχομεν κακῶς, ὡς ἄγνωστοι εἶναι.*

Ch. XCV. 1. *Μεσσηνίων χάριτι πεισθεὶς*] A condensed form of expression for, 'being prevailed upon [to comply] by his wish to oblige the Messenians,' lit. by his kindness or good-will towards them. Thus the genit. is one of *object* or reference, as in *πόθος* with a genit. of person, occurring in Hom. Od. xiv. 144, *Ὀδυσσῆος πόθος—οἰχομένοιο*.

ἐς Κυτίνιον τὸ Δωρικὸν] It may seem strange, that Demosthenes should have taken his course so far to the left as Cytinium, in order to proceed to Bœotia. But it must be remembered, that, as it was impossible for him to cross the extensive mountain range of Parnassus, so he must leave it either on the right or left: and the former was the safer course; for, in the other, he would have to encounter the hostility of the Delphians and others, who would stop his passage. As a proof of which, Delphi was the rendezvous of the troops afterwards sent out against the Athenians, ch. 101. At all times, indeed, the Delphians had been favourable to the Lacedæmonians. See i. 112 and 121.

ἄρας οὖν] The *οὖν* is, as the Schol. observes, *resumptive*, serving (by a use on which see Matth. Gr. § 625) to take up the thread of the narrative after a long portion parenthetical in *effect*, though not in *form*, and involving an anacoluthon, which I have, with Haack, indicated by a line, thus —.

2. *τὴν οὐ-περιτείχισιν*] On this idiom see note at i. 137.

τοῖς ἐπιβάταις τῶν σφ. νεῶν] A class of persons very much like our *marines*, of whom mention is made also at vi. 43. vii. 62. viii. 24, and on whom see Boeckh, Staatsh. Ath. i. 300, as also Goeller and Arnold on the present passage.

3. *Οἰνεῶνος*] On the situation of this place Col. Leake has best treated, North. Gr. vol. ii. 616. He is of opinion that the territory of Œneon bordered immediately

on that of Naupactus; and that for several good reasons, which he alleges. The river Morno, he thinks, separated the territory of Œneon from the Naupactus. He would fix Œneon near Malamata, and thinks the *paleo-castro* near it is probably the fortified inclosure of the *Nemeium*, in which the Athenian army took up its quarters previous to its march.

Of *ὡρμᾶτο*, just before, the sense is not, as Hobbes renders, 'he made it his seat of war,' but 'he set out on his expedition;' and though it is said in the beginning of the next chapter, that *ἐπορεύετο ἐς τὴν Αἰτωλίαν, αὐλισάμενος ἐν τοῦ Διὸς τοῦ Νεμ. τῷ ἱερῷ*, yet the temple in question was, there is reason to think, in the immediate vicinity of Œneon, and in the direction of his route; and the *τέμενος*, or sacred close, would be a very convenient place to encamp in for the night, whereby the hurry and confusion of setting out from Naupactus would be avoided. The term *ἱερῷ* will apply to any part of the sacred precincts.

Ὀζόλαι is added to *Λοκροὶ* by way of distinction from the Locri Epicnemedii and Opuntii, who were in the Lacedæmonian alliance. Of *ἔδει* the full sense is, 'it was engaged [by them].' The term further on, *ὁμόσκευοι*, is well explained by the Schol., *τῇ αὐτῇ σκευῇ χρώμενοι*, the meaning being, 'using the same military accoutrement of arms and armour,' namely, that of the *ψιλοὶ* or light-armed. The word occurs also at ii. 96, and occasionally in the later historians.

Ch. XCVI. 1. *αὐλισάμενος δὲ τῷ στρατῷ*] The distance was so inconsiderable from Naupactus, or Œneon, that this was done rather for the convenience of bringing together and reviewing the forces, than any other reason.

2. *Ποτιδανίαν—Κροκύλειον—Τείχιον*] On the position of these towns little doubt or uncertainty exists; but that of *Eupalium*, just after spoken of, is disputed. Col. Leake, North. Greece, vol. ii. 618, fixes its situation a little inland from Erythra, which, he thinks, formed its harbour. The spoil was there deposited for safety, and for ease of transportation by sea.

ἐς Ναύπακτον ἐπαναχωρήσας] 'after having [first] retreated on Naupactus.'

3. *οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες*] Of these words the sense must be, (as I have shown at large in my Translation,) 'those whose territory stretched towards the Mallian gulf,' those who bordered on it; which may imply, as Arnold supposes, that they occupied not only the very heads of the valleys on the Ætolian side of Œta, but extended over the ridge, and some way down the valleys of the streams running towards the Ægean. Indeed, we must distinguish the expression *καθήκειν πρὸς* from *καθήκειν ἐς* or *ἐπὶ*, of which, it may be observed, the former *invariably* signifies to *reach down to*, and the latter has generally that sense, though two exceptions are found, in Xen. Hist. iv. 5, 17, and Arrian, E. A. iv. 15, 16, where *ἐπὶ* signifies *towards*; but *καθ.*

καθήκοντες, Βωμιῆς καὶ Καλλιῆς, ἐβοήθησαν. XCVII. Τῷ δὲ Δημοσθένει τοιόνδε τι οἱ Μεσσήνιοι παρῄνουν, ὅπερ καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὡς εἴη ῥᾳδία ἡ αἵρεσις, ἰέναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας, καὶ μὴ μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται, τὴν δ' ἐν ποσὶν αἰεὶ πειρᾶσθαι αἱρεῖν. 2. ὁ δὲ, τούτοις τε πεισθεὶς καὶ τῇ τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἠναντιοῦτο, τοὺς Λοκροὺς οὐκ ἀναμείνας, οὓς αὐτῷ ἔδει προσβοηθῆσαι, (ψιλῶν γὰρ ἀκοντιστῶν ἐνδεὴς ἦν μάλιστα,) ἐχώρει ἐπὶ Αἰγιτίου, καὶ κατὰ κράτος αἱρεῖ ἐπιών· ὑπέφευγον γὰρ οἱ ἄνθρωποι, καὶ ἐκάθηντο ἐπὶ τῶν λόφων τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χωρίων, ἀπέχουσα τῆς θαλάσσης ὀγδοήκοντα σταδίους μάλιστα. 3. οἱ δὲ Αἰτωλοὶ (βεβοηθηκότες γὰρ ἤδη ἦσαν ἐπὶ τὸ Αἰγίτιον) προσέβαλλον τοῖς Ἀθηναίοις καὶ τοῖς ξυμμάχοις, καταθέοντες ἀπὸ τῶν λόφων ἄλλοι ἄλλοθεν, καὶ ἐσηκόντιζον· καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον ὑπεχώρουν, ἀναχωροῦσι δὲ ἐπέκειντο· καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἥσσους ἦσαν οἱ Ἀθηναῖοι. XCVIII. Μέχρι μὲν οὖν οἱ τοξόται εἶχόν τε τὰ βέλη αὐτοῖς, καὶ

πρὸς can only mean, 'to be stretched or reach down *to*,' as here, and in Polyb. v. 44, 6, *καθήκει πρὸς τὴν Μεσοποταμίαν*, where the very same sense is intended as in the passage of our author. Of this use (somewhat rare) of *καθ.* as applied to *persons*, an example occurs in Hdot. iv. 171, 178. v. 49.

Ch. XCVII. 1. *τὴν δ' ἐν ποσὶν ἀεὶ*] 'that which should come in order as he went along.' So Hdot. iii. 79, *ἕκτεινον πάντα τινὰ τῶν Μάγων τὸν ἐν ποσὶ γενόμενον*, 'obvium quemque.' Lucian i. 386, *τὰ ἐν ποσὶν ἀεὶ χειρούμενος*. Dio Cass. 104, 64, *τὴν ἐν ποσὶν* (scil. *γῆν*) *ἀεὶ ἔκειρε*, and 107, 97.

2. *τῇ τύχῃ ἐλπίσας*] The dative here, as Matth. Gr. § 399 observes, expresses *cause* or *occasion*. Render, 'hoping [for success] on the ground of his fortune.' We may, however, compare the Hellenistic phrase, *ἐλπίζειν τινί*.

Αἰγιτίου] A town situated 80 stadia from the sea-coast. From what follows, it appears to have been somewhat below the hill, though itself standing on high ground, as is just after said.

3. *καὶ ὅτε μὲν ἐπίοι—ἐπέκειντο*] Comp. infra vii. 79, and ii. 79. *Ὑπαγωγαί*, 'retreats,' lit. drawings off. See note on iv. 127, 1. Here, it may be observed, *apposition* serves the purpose of *explanation;* or, in other words, has for its purpose to determine a general idea by means of the ideas of its component parts, as in Hom. Il. v. 122, *Γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας, καὶ χεῖρας ὕπερθεν*.

Ch. XCVIII. 1. *εἶχόν τε τὰ βέλη αὐτοῖς*] There is here a difficulty as regards *αὐτοῖς*, which cannot be taken, according to its usual acceptation, as standing for *αὐτῶν*, since, as Duker admits, the enallage, though not unusual, is here out of place; and to remove the difficulty by making *αὐτοῖς* and *καὶ* change places, would be but *cutting* the knot, which, after all, may perhaps be untied—not, indeed, by regarding *αὐτοῖς*, with Dr. Arnold, as 'a dative whose force cannot be rendered literally in English, though it may, in other words, by rendering *they saw that*,' (a principle too arbitrary and hypothetical to be safely admitted)—but by regarding the *αὐτοῖς* as a *dativus commodi*, 'so long as the archers had arrows for their use, and were able to use them.' This may, indeed, seem *passing over* the *τὰ*, but, in truth, the word is *pleonastic*, there being, I doubt not, a blending of two forms of expression: *μέχρι—οἱ τοξόται εἶχον τὰ βέλη*, and *οἱ οὖν τοξόται. μέχρι μὲν τὰ βέλη ἦσαν αὐτοῖς*. I have here thought proper, with Haack, Bekker, and Goeller, to edit, from eight of the best MSS., *οἱ δὲ*, instead of vulg. *οἵδε*, which is retained by Poppo, but, while forming what may be

οἷοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον· (τοξευόμενοι γὰρ οἱ Αἰτωλοὶ, ἄνθρωποι ψιλοὶ, ἀνεστέλλοντο·) ἐπειδὴ δὲ, τοῦ τε τοξάρχου ἀποθανόντος, οὗτοι διεσκεδάσθησαν, καὶ αὐτοὶ ἐκεκμήκεσαν, καὶ ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι, οἵ τε Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὴ τραπόμενοι, ἔφευγον· καὶ, ἐσπίπτοντες ἔς τε χαράδρας ἀνεκβάτους, καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι, διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν Χρόμων ὁ Μεσσήνιος ἐτύγχανε τεθνηκώς. 2. οἱ δὲ Αἰτωλοὶ ἐσακοντίζοντες, πολλοὺς μὲν αὐτοῦ ἐν τῇ τροπῇ κατὰ πόδας αἰροῦντες, ἄνθρωποι ποδώκεις καὶ ψιλοὶ, διέφθειρον· τοὺς δὲ πλείους, τῶν ὁδῶν ἁμαρτάνοντας, καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ κομισάμενοι περιεπίμ-

called good Greek, is not sufficiently *Attic* for our author. On the force of *οἱ δὲ* here, Goeller and Arnold refer to i. 11. ii. 46 and 68. iv. 132. In either case, the words *οἱ δὲ ἀντεῖχον* must be referred to the Athenians, not to *τοξόται*; for that, as dependent on *μέχρι εἶχον*, is a subordinate and accessory subject.

ἀνεστέλλοντο] 'were repressed,' 'made to keep back.' So Dio Cass. 1011, 14, *ὑπὸ τῶν τοξευμάτων—ἀνεστέλλοντο*. Arrian, E. A. vi. 7, 7, *ἐκ τῶν βελῶν ἀναστελλόμενοι*: and ii. 27, 6, *ἀνασταλέντες*. Xen. Anab. v. 4, 12, *τούτους ἀνέστελλον οἱ τοξόται*. By *οὗτοι*, a little after, understand the *archers*, and by *αὐτοὶ*, the Athenians themselves, who wore heavy armour, and who are denoted by the *οἱ δὲ* just before. On the office of the *Toxarch* see Boeckh, Staatsh. vol. i. 223. ii. 207. The *καὶ* at *καὶ ἐπὶ πολὺ* is, as Krueg. observes, *intensive*, precisely as in *καὶ μάλα, καὶ πάλαι, καὶ ἄγαν, καὶ πάνυ*, and such like expressions. With the phrase here, *πόνῳ ξυνεχ.*, compare similar ones elsewhere, *ξυνέχεσθαι φόβῳ, νόσῳ, δίψῃ*. and others. The sense it here bears, *affligi, laborare*, is one arising from its original and proper one, 'to *hold fast* or down,' whence it is applied to denote any kind of severe labour of body or mind, which distresses the one or afflicts the other, and *holds down* the spirit, like the fabled Titan under Ætna, (so Pind. Pyth. i. 38, *κίων Δ' οὐρανία συνέχει, Νιφόεσσ' Αἴτνα*) and makes it quail. Thus the expression is beautifully applied in Æschyl. Prom. 677, to denote the state of one suffering under such bad dreams as accompany the nightmare, in the following words: *Τοιοῖσδε πάσας εὐφρόνας ὀνείρασι Ξυνειχόμην δύστηνος*: so Xenoph. Œcon. i. 21, *ἀμηχανίᾳ συνέχονται*: and Plato, 250, *σ. ἀπορίᾳ*.

χαράδρας ἀνεκβάτους] 'Deep ravines,' which, like the Caudinæ furcæ, had no outlet. So Dionys. Hal. p. 53, 12, *εἰς φάραγγας ἀνεξόδους ἐμπίπτοντες*: and 194, 47, *δυσχωρίαις ἐγκυρήσαντες ἀνεξόδους*. The force of *ἀνεκβάτους* is illustrated by Procop. 318, 24, *χαράδραι ἀνέκβατοι, καὶ σήραγγες ἀδιέξοδοι*. Appian i. 792, 44, and Procop. 346, 30.

The words a little after, *καὶ γὰρ ὁ ἡγεμὼν*, &c. are to be referred to those which just preceded, *οὐκ ἔμπειροι*. For want of the guide, who was slain, they missed their way and perished, partly by tumbling down precipices and deep ravines, and partly by the hands of the Ætolians.

2. *κατὰ πόδας αἰροῦντες*] 'pedibus assecuti,' as Portus and Bredow render; while Hobbes, Haack, and Poppo, assign to *κατὰ πόδας* the sense *illico, e vestigio*,—the more usual signification, it is true, though the other seems required by the context. *Τὴν ὕλην*, meaning *the wood*, or woody part of the country; and that Ætolia was very woody is well known. Exactly answering to this is the expression in a passage of St. Matthew, v. 1, *ἀναβαίνειν εἰς τὸ ὄρος*, meaning 'the mountain-tract.'

ἐσφερομένους] For this Bekker would read *ἐκφ.* But hardly could they be said to be hurried out of course, (what in Latin is expressed by *in transversum agi*,) since it is plain that they had lost their way, and were pursuing no certain course. To *ἐσφ.* no reasonable objection can be made, since it is at once a significant and an appropriate term, our author here meaning to represent the fugitives as *driving onwards* pell-mell at random, urging and urged; for it is to be observed that the word *ἐσφερομένους* is not, as Bekker seems to have supposed it, in the *passive*, but the *middle* voice; and in this view *ἐσφέρεσθαι* here may be well

πρασαν. 3. πᾶσά τε ἰδέα κατέστη τῆς φυγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθενπερ καὶ ὡρμήθησαν, οἱ περιγενόμενοι κατέφυγον. 4. ἀπέθανον δὲ τῶν τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ὁπλῖται περὶ εἴκοσι μάλιστα καὶ ἑκατόν· τοσοῦτοι μὲν τὸ πλῆθος, καὶ ἡλικία ἡ αὐτή· οὗτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. ἀπέθανε δὲ καὶ ὁ ἕτερος στρατηγὸς Προκλῆς. 5. τοὺς δὲ νεκροὺς ὑποσπόνδους ἀνελόμενοι παρὰ τῶν Αἰτωλῶν, καὶ ἀναχωρήσαντες ἐς Ναύπακτον, ὕστερον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. 6. Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν Ἀθηναῖοι, πλεύσαντες ἐς τὴν Λοκρίδα, ἐν ἀποβάσει τέ τινι τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν καὶ περιπόλιον αἱροῦσιν ὃ ἦν ἐπὶ τῷ Ἅλικι ποταμῷ.

C. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοί, προπέμψαντες πρότερον ἔς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε τὸν Ὀφιονέα, καὶ Βοριάδην τὸν Εὐρυτᾶνα, καὶ Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ τὴν τῶν Ἀθηναίων ἐπαγωγήν. 2. καὶ ἐξέπεμψαν Λακεδαιμόνιοι περὶ τὸ φθινόπωρον τρισχιλίους ὁπλίτας τῶν ξυμμάχων. τούτων ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν Τραχῖνι πόλεως, τότε νεοκτίστου οὔσης· Σπαρτιάτης δ' ἦρχεν Εὐρύλοχος τῆς στρατιᾶς, καὶ ξυνηκολούθουν

rendered by the Latin *inferri*, or *se inferre*, and our expression to *drive onward* to any object, to *push on*; where, as also in φέρεσθαι and εἰσφέρεσθαι, the middle voice has its usual reflective sense, to *urge* or *drive oneself on*. The ἐς in this term has merely the sense *onward*, without any definite idea of the end of action, as in Hom. Il. xi. 494, πολλὰς δέ τε πεύκας Ἐσφέρεται, 'carries onward,' i. e. to seaward, (not '*secum* rapit,' as Heyne wrongly renders,) or, as we should say, 'carries off.' Here, however, the ἐς is highly *graphic*, serving to represent the oaks and pines as *on their way* to the sea.

Ch. XCIX. 1. περιπόλιον] I have thought proper, with Bekker, Poppo, and Goeller, to write this with a smaller π, because, as the Schol. saw, and, before him, Pollux, ix. 16, it is not a *proper name*, but a term denoting a *guard-fort* for the accommodation of the περίπολοι, or militia men, on garrison duty, who are mentioned at iv. 67. (where see note.) So infra ch. 115, it is said of this same place, τὸ Λοκρῶν φρούριον ὃ πρότερον Λάχης εἶλεν: and so Dionys. Hal. Ant. 1897, 10, τῶν περιπολίων τι τῶν Ῥωμαϊκῶν καταληφθὲν ἑκαίετο.

Ch. C. 1. προπέμψαντες πρότερον] i. e. as Arnold explains, 'before the Athenian expedition against Ætolia had taken place.' The words a little after, διὰ τὴν τῶν Ἀθηναίων ἐπαγωγήν, are rightly regarded by Haack, as equiv. to 'propterea quod [Naupactii contra ipsos] adduxerant Athenienses,' i. e. ad Ætoliam invadendam; and Poppo remarks, 'Ætoli enim jam antequam Demosthenis expeditio facta est, sive ultra, sive quod eam futuram esse acceperant, legatos Lacedæmonem miserant, qui, postquam Demosthenes in Ætoliam invasit, Lacedæmoniis persuaserunt, ut exercitum contra Naupactios, a quibus Athenienses ad illam rem illecti essent, mitterent.' Comp. Dio Cass. 393, 8, τὸν Ἀ. τιμωρήσασθαι τῆς τῶν Ῥωμαίων ἐπαγωγῆς.

αὐτῷ Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιᾶται. CI. Ξυλλεγέντος δὲ τοῦ στρατεύματος ἐς Δελφοὺς, ἐπεκηρυκεύετο Εὐρύλοχος Λοκροῖς τοῖς Ὀζόλαις· διὰ τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς. 2. ξυνέπρασσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ τὸ τῶν Φωκέων ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτον δόντες ὁμήρους, καὶ τοὺς ἄλλους ἔπεισαν δοῦναι, φοβουμένους τὸν ἐπιόντα στρατὸν, πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς Μυονέας, (ταύτῃ γὰρ δυσεσβολώτατος ἡ Λοκρὶς,) ἔπειτα Ἱπνέας, καὶ Μεσσαπίους, καὶ Τριταιέας, καὶ Χαλαίους, καὶ Τολοφωνίους, καὶ Ἡσσίους, καὶ Οἰανθέας. οὗτοι καὶ ξυνεστράτευον πάντες. 3. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν, ἠκολούθουν δὲ οὔ· καὶ Ὑαῖοι οὐκ ἔδοσαν ὁμήρους, πρὶν αὐτῶν εἷλον κώμην Πόλιν ὄνομα ἔχουσαν. CII. Ἐπειδὴ δὲ παρεσκεύαστο πάντα, καὶ τοὺς ὁμήρους κατέθετο ἐς Κυτίνιον τὸ Δωρικὸν, ἐχώρει τῷ στρατῷ ἐπὶ τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευόμενος Οἰνεῶνα αἱρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ γὰρ προσεχώρησαν. 2. γενόμενοι δ' ἐν τῇ Ναυπακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσβεβοηθηκότες, ἐδῄουν τὴν γῆν καὶ τὸ προάστειον, ἀτείχιστον ὄν, εἷλον· ἐπί τε Μολύκρειον ἐλθόντες, τὴν Κορινθίων

Μενεδαῖος] For this many of the best MSS. have Μενέδατος, the reading of all the editions up to that of Hudson, who introduced Μενεδαῖος, which has been retained by all the succeeding ones; and very properly; for of such a name as Μενέδατος there is no vestige elsewhere, while Μενεδαῖος is of frequent occurrence. See Valcken. on Hdot. viii. 52. Nor is Μενέδατος, as Poppo seems to think, entitled to the preference for its *uncommonness*, since the well-known critical rule will not apply in the case of words which we have reason to think never existed; and the evidence of MSS. in a matter so minute as this, is of no weight. It is plain that the scribes took the circumflex accent above the ι as the top of a τ, and thus read Μενέδατος.

Ch. CI. An account is now given of the operations of the Peloponnesian expedition against Naupactus.

2. ξυνέπρασσον αὐτῷ] lit. 'worked with him,' aiding his endeavours. Τὸ τῶν Φωκέων ἔχθος, meaning the enmity borne to them by the Phocians, in the mutual hatred of themselves and the Phocians. It is well remarked by Poppo, 'Quum Phocenses apud hos propter constantem amicitiam (ch. 95) gratissimos esse scirent, ipsi invicem Lacedæmoniorum gratiam sibi conciliare cupiebant.' That the Locrians and Phocians had been from the time of the Persian war downwards at perpetual enmity, was supposed to be so well known, as not to require more than a bare intimation.

αὐτοὶ πρῶτον] Two of the best MSS. (Clar. and Venet.) have not the πρῶτον, a circumstance merely worthy of attention as showing, I apprehend, that their archetypes had αὐτοὶ πρῶτοι, which, I doubt not, is the true reading; πρῶτον not being Attic Greek.

δυσεσβολώτατος] 'the most difficult of approach,' or entrance. See Matth. Gr. Gr. § 436, 4, *b*. Some MSS. here have δυσεμβολ. And so Xen. Hist. vi. 5, 21, δυσεμβολωτάτη ἡ Λακωνική: and passages in support of it might also be adduced from Polyb., Diod. Sic., Plutarch, and Josephus; but δυσέσβολ. seems of earlier Atticism. So Eurip. Cresph. frag. 12, Κοίλη γὰρ, ὄρεσι περίδρομος, τραχείά τε Δυσείσβολός τε πολεμίοις, where read δυσέσβ.

Ch. CII. 1. ἐπὶ τὴν Ναύπ.] I would render, 'against Naupactus.' Of καὶ πορευόμενος Οἰνεῶνα αἱρεῖ, &c. the sense is, 'and, as he was going, in his way thither,' &c. Of this peculiar use of πορ. I do not remember any other example, except in a passage of St. Matth. x. 7, πορευόμενοι κηρύσσετε, λέγοντες, &c. 'going, preach to this effect,' &c.

2. Μολύκρειον] Several of the best MSS. have Μολύκριον, which is edited by

μὲν ἀποικίαν Ἀθηναίων δὲ ὑπήκοον, αἱροῦσι. 3. Δημοσθένης δὲ ὁ Ἀθηναῖος, (ἔτι γὰρ ἐτύγχανεν ὢν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον,) προαισθόμενος τοῦ στρατοῦ, καὶ δείσας περὶ αὐτῆς, ἐλθὼν πείθει Ἀκαρνᾶνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀναχώρησιν, βοηθῆσαι Ναυπάκτῳ. 4. καὶ πέμπουσι μετ' αὐτοῦ ἐπὶ τῶν νεῶν χιλίους ὁπλίτας, οἳ ἐσελθόντες περιεποίησαν τὸ χωρίον· δεινὸν γὰρ ἦν μὴ, μεγάλου ὄντος τοῦ τείχους ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. 5. Εὐρύλοχος δὲ καὶ οἱ μετ' αὐτοῦ ὡς ἤσθοντο τὴν στρατιὰν ἐσεληλυθυῖαν, καὶ ἀδύνατον ὂν τὴν πόλιν βίᾳ ἑλεῖν, ἀνεχώρησαν, οὐκ ἐπὶ Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα, τὴν νῦν καλουμένην Καλυδῶνα, καὶ Πλευρῶνα, καὶ ἐς τὰ ταύτῃ χωρία, καὶ ἐς Πρόσχιον τῆς Αἰτωλίας. 6. οἱ γὰρ Ἀμπρακιῶται, ἐλθόντες πρὸς αὐτοὺς, πείθουσιν ὥστε μετὰ σφῶν Ἄργει τε τῷ Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ τῇ ἄλλῃ ἐπιχειρῆσαι, καὶ Ἀκαρνανίᾳ ἅμα, λέγοντες ὅτι ἢν τούτων κρατήσωσι, πᾶν τὸ ἠπειρωτικὸν Λακεδαιμονίοις ξύμμαχον καθεστήξει. 7. καὶ ὁ μὲν Εὐρύλοχος, πεισθεὶς, καὶ τοὺς Αἰτωλοὺς ἀφεὶς, ἡσύχαζε τῷ στρατῷ περὶ τοὺς

Poppo. I have thought proper, with Bekker and Goeller, to retain the common reading, since this form occurs without var. lect. at ii. 84, and is sanctioned by the authority of Steph. Byz., who affirms this to be the reading in our author. Indeed consistency itself would require this; but Μολύκρειον, I apprehend, in the time of Thucyd., merely designated a fort or castle, situated just above the cape of Antirrhium, where the castle of Rumeli now is. The Μολύκρεια or Μολυκρία of Scylax, Polyb., Pausan., and Pliny, was a *town* built at a later period, on the first rise of the hills behind the castle of Rumeli. See Leake's South. Greece, vol. ii. 150. The situation is that of Itezerli in Wyld's map of Greece.

3. *μετὰ τὰ ἐκ τῆς Αἰτωλίας*] Here we have, as Bauer observes, a condensed form of expression, consisting of two blended together, (as at v. 34, *τοὺς ἐκ τῆς νήσου*: and viii. 2, *πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων κακοπραγίαν*,) of which the meaning is, 'after the events which took place,' namely, the defeat which he sustained from that quarter.

δείσας περὶ αὐτῆς] Since Thucydides, and other of the best Attic writers, almost invariably use the *dative* in this kind of expression, Bekker would read *περὶ αὐτῇ*, but on insufficient grounds; for although the genit. is less usual, yet several examples might be adduced from the best Attic writers, as Xen. and Plato. Nay, in a passage of our author, infra viii. 93, we have *ἐφοβεῖτο περὶ τοῦ παντὸς πολιτικοῦ*. Here, then, we may render, 'fearing about it.'

4. *ἐπὶ τῶν νεῶν*] Meaning the ships which composed the Athenian squadron then stationed on the coast of Western Greece, and which, as we learn from ch. 105, consisted of 20 sail.

περιεποίησαν] This is very properly edited by Poppo, Bekker, and Goeller, from some of the best MSS., for vulg. *περιεποιήσαντο*: and such, I would observe, was evidently read by Dio Cass., who, at p. 396, 10, has *τοὺς ἄλλους ἅκοντας περιποιήσομεν*. Though he often uses *περιποιήσασθαι*, yet always, I believe, in the sense proper to the mid., 'to preserve for one's own use;' whereas the act. *περιποιῆσαι* signifies 'to preserve for another's use,' as here, and in Herodot. vi. 13 and 36. vii. 52. Xenoph. Cyr. iv. 4, 3.

5. *τὴν νῦν καλουμένην Καλυδῶνα*] Meaning the region which was once called Æolis, but afterwards took that of its chief towns, Calydon and Pleuron; though on the subjugation of Pleuron to the dominion of Calydon, the territory was then called *ἡ Καλυδών*. So Hesych. in v. *Αἰολικὸν θέαμα*, says, *ἡ γὰρ Καλυδὼν Αἰολὶς ἐκαλεῖτο*: and in Xen. Hist. iv. 6, 1, we have, *Καλυδῶνα, ἢ τὸ παλαιὸν Αἰτωλίας* (where read, with Poppo, for Αἰτ., Αἰολὶς) *ἦν*.

χώρους τούτους, ἕως τοῖς Ἀμπρακιώταις ἐκστρατευσαμένοις περὶ τὸ Ἄργος δέοι βοηθεῖν. καὶ τὸ θέρος ἐτελεύτα.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι, τοῦ ἐπιγιγνομένου χειμῶνος, ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων, καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων, καὶ ξύμμαχοι ὄντες, ἀποστάντες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' Ἴνησσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλον· καὶ ὡς οὐκ ἐδύναντο ἑλεῖν, ἀπῆσαν. 2. ἐν δὲ τῇ ἀναχωρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσί τε μέρος τι τοῦ στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. 3. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καικῖνον ποταμὸν, τοὺς προσβοηθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος, ὡς τριακοσίους, μάχῃ ἐκράτησαν, καὶ ὅπλα λαβόντες ἀπεχώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμόν δή τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύραννος

CH. CIII. 1. *κατὰ κράτος ἀρχόμενοι*] 'governed with a hard and severe rule.' So Suid. explains it *κατὰ πολλὴν ἐξουσίαν*. See note on ii. 87 and iii. 97.

CH. CIV. Our historian now proceeds to recount the solemn purification of the island of Delos, from which he takes occasion to notice the great festivals anciently held there.

1. *κατὰ χρησμὸν δή τινα*] Meaning, 'agreeably, as they professed, to a certain oracle;' in other words, 'admonished so to do thereby.' On this sense of *δὴ* (found also at i. 24. iii. 10. vi. 54, and elsewhere) see Viger de Idiot. and Hoogev. de Partic. Its use, in the present case, may be supposed to show our historian's doubt whether the oracle was *really* given, or only *pretended*, and the whole affair of the oracle and the purification a mere piece of state craft, to quiet the minds of the Athenian people, which had been doubtless in a state of great agitation from the united affliction of war and pestilence, together with the evils which the former is sure to bring in its train. See ii. 82. Hence it was natural for religious persons to suppose that there must be some dire unexpected guilt which occasioned these scourges of pestilence, war, famine, &c.; and as the general opinion fixed on the impure state in which the island sacred to Apollo (Delos) was still permitted to remain, to quiet the public mind, this purification was thought of by the government. The question, however, as to the force of the *δὴ* will depend upon this, whether the oracle here spoken of was the oracle given in the time of Pisistratus, agreeably to which Delos was first purified, or one given at that time. I am inclined to think the *former*; for unnecessary was it to resort to the expedient of getting up an oracle, since the ancient oracle would suffice for the purpose. But if so, *δὴ* will not have the sense of *pretence*, but merely that of *scilicet*; though it may have an *ironical* import, to signify *forsooth*, implying a doubt whether such an oracle had ever been given. That the former purification of Delos was in consequence of an oracle, or rather reputed oracle, (*ἐκ τῶν λογίων*,) we have the direct testimony of Herodot. i. 64, which our author seems to have here had before him. What was now done, was done to *completely* fulfil the direction of the oracle, which in the time of Pisistratus had only been *partially* obeyed. The whole thing had for its purpose *not*, as some suppose, to procure relief from the pestilence; for although Apollo was thought both to send and to stay such disasters, the plague had already ceased for above a year; but rather in gratitude to the god for his mercy in staying it, and still more to counteract (as Thirlwall well says) an opinion which the Delphian oracle may have rendered prevalent among the Greeks, that Apollo sided with the Peloponnesians. Accordingly especial respect was shown to Apollo, both by completely fulfilling his former injunction, (removing all present, and effectually guarding against

πρότερον αὐτὴν, οὐχ ἅπασαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ. 2. θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ πάσας ἀνεῖλον, καὶ τὸ λοιπὸν προεῖπον μήτε ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. (ἀπέχει δὲ ἡ Ῥήνεια τῆς Δήλου οὕτως ὀλίγον, ὥστε Πολυκράτης ὁ Σαμίων τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῷ καὶ τῶν τε ἄλλων νήσων ἄρξας, καὶ τὴν Ῥήνειαν ἑλὼν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ, ἀλύσει δήσας πρὸς τὴν Δῆλον.) καὶ τὴν πεντετηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι, τὰ Δήλια. 3. ἦν δέ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν· ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ μουσικὸς, χορούς τε ἀνῆγον αἱ πόλεις. 4. δηλοῖ δὲ μάλιστα Ὅμηρος ὅτι τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἐστιν ἐκ προοιμίου Ἀπόλλωνος·

all future pollution,) and by instituting such religious observances in his honour, as might propitiate his favour; in order to which, an ancient festival was now revived, being made quinquennial, and its festal solemnity somewhat increased.

ὅσον ἀπὸ τοῦ ἱεροῦ] So Herodotus has ἐφ' ὅσον ἔποψις τοῦ ἱεροῦ εἶχεν.

2. μήτε ἐναποθνήσκειν — ἐντίκτειν] There is no occasion, with Gottlieb., to take ἐναποθν. in the sense 'to be sick unto death;' this being merely a popular mode of expressing that they ordered 'that no one should [be allowed] to die there, or bring forth there;' and the next words, ἀλλ' ἐς τὴν Ῥ. διακομίζεσθαι, are added by way of explanation. With respect to the latter particular, μήτε ἐντίκτειν, the island was supposed to be profaned by the *birth* as well as the death of any human being, since it was regarded as *all* sacred, and in some measure a temple; and that to bring forth in sacred places was forbidden, we know from Aristoph. Lys. 743, and Ran. 1080.

τὰ Δήλια] Besides the authorities referred to by Hudson and Duker, see Athen. p. 173, and Wachsm. Ant. i. 2, p. 256.

3. περικτιόνων νησιωτῶν] Meaning the inhabitants of the circumjacent Cyclades. In περικτ. we have a term chiefly found in the heroic poets. At ἐθεώρουν supply ἐς τὰ Δήλια, from the interposed clause ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες; the sense being, that they attended at the solemn festivals at Delos as the Ionians, &c. The term θεωρεῖν signifies properly 'to behold any thing as a spectacle,' and when followed by ἐς implying motion to a place, it signifies, as here, and in Aristoph. Vesp. 1183, and Lucian, Tim. p. 152, (cited by Duker,) 'to go to see any person or thing;' and, as used of public festivals, 'to be present at and partake in the ceremonies.' On τὰ Ἐφέσια see Dionys. Hal. iv. 25. Locell. on Xen. Eph. p. 132, and Strabo, p. 948, referred to by the commentators.

By μουσικὸς is, I apprehend, denoted, in opposition to γυμνικὸς, or a contest of *bodily powers*, one of *mind* and *intellect*, nearly in the sense belonging to our epithet *literary:* for the term ἡ μουσικὴ (scil. τέχνη) denoted not only *music* properly so called, but music united with poetry, especially dramatic, and sometimes the liberal arts generally, especially *eloquence*.

χορὸς ἀνῆγον] *instituebant saltatores*, 'set forth dancing.' So *ducere choros* in Latin. Duker here refers to Callim. Hym. on Del. 279, πᾶσαι δὲ χορὸς ἀνάγουσι πολῆες. And I have noted the phrase also in Dionys. Perieg. 527, ῥύσια δ' Ἀπόλλωνι χορὸς ἀνάγουσιν ἅπασαι, scil. Κυκλάδες.

ἐκ προοιμίου] The Scholiast explains προοιμίου by ὕμνου, observing that the ancients so applied that term. And Duker remarks, that others as well as our author have done so, referring to Menage on Diog. Laërt. viii. 37, and Goell. to Anecd. Hemsterh. t. i. p. 111. Poppo, however, is of opinion, that the compositions called Homer's Hymns are not truly ὕμνοι, but were composed as *proems* to compositions of greater length and importance; referring to Wolf's Proleg. ad Hom. p. cv., and Matthiæ's Animadversiones in Hymn.

ἄλλοτε Δήλῳ, Φοῖβε, μάλιστά γε θυμὸν ἐτέρφθης,
ἔνθα τοι ἑλκεχίτωνες Ἰάονες ἠγερέθονται
† σὺν σφοῖσιν τεκέεσσι γυναιξί τε σὴν ἐς ἀγυιάν·

Hom. p. 11, seq. It is not my intention to enter into the disputed question about the authenticity of the Hymns generally, which have come down to us as Homer's. We are here concerned merely with that on Apollo. It is clear that our author here takes for granted the genuineness of *this* composition; nay, he seems himself to have received it as genuine. But it will by no means follow, that he would have accounted *all* those which pass under the name of Homer's Hymns, or every part of the one in question, as the composition of the immortal bard. All we are here concerned with are the passages which Thucydides has cited from the proem, or Hymn on Apollo; and here a most remarkable circumstance meets us in the marvellous discrepancies between the passages as found in the most current editions of Homer's Hymns. Those discrepancies, indeed, almost entirely vanish in the common text, as found in the earlier editions of Thucydides. But there can be little doubt that, as Poppo is persuaded, the text of Thucydides was altered by the early editors, and made to correspond, as it does almost verbatim, with that of the Hymns. Be that as it may, it is the part of an editor of Thucydides to form the text of any part of his author in accordance with the most correct manuscript copies of his author. Accordingly Bekker, Poppo, and Goeller were right in presenting such a text as is found in those MSS., leaving it to the editors of the *Hymns* to act on the same principle; by which we obtain the text according to two recensions; one that which prevailed in the time of Thucydides, the other that which resulted from the labours of the Alexandrian critics. For my own part, I have thought proper to follow Bekker's text of the verses, as faithfully representing that found in all the best MSS. with the exception of ἀλλ' ὅτε in the first verse, since (as I have pointed out in my Translation) no number of MSS. would be sufficient to establish what only yields *nonsense*. Accordingly, ἄλλοτε has been very properly edited by Goeller in his second edition, and adopted by Poppo. Such is, indeed, found in at least *one* MS., and if it had place in *none*, that were little material, since the authority of MSS. in such cases is next to nothing, being far overbalanced by what the context requires. Render 'at other times.'

In the same line, the reading of almost every MS. is μάλιστά γε θυμὸν ἐτέρφθης, while the common reading is μάλιστ' ἐπιτέρπεαι ἦτορ, which is found in the editions of Homer, of which Herm. regards the Thucydidean reading as a *gloss*. But surely nothing of explanation was here required. It would rather seem that ἐπιτ. ἦτορ was an alteration of the Alexandrian critics, who wished thus to make the line more Homeric; since in Hom. Od. i. 310, we have τεταρπόμενος ἦτορ, and at Il. x. 701, τεταρπόμενοι ἦτορ. But it may be doubted whether Homer, or any correct writer, would have written ἐπιτέρπεαι ἦτορ. Ἐπιτέρπεσθαι requires after it a dat. of thing, as in the only passage where it is used by Homer, and the only one where it is used by Hesiod and by Pind.: whereas to θυμὸν τέρπεσθαι there is no possible objection; such being found in Hom. Il. xxi. 45, θυμὸν ἐτέρπετο οἷσι φίλοισιν.

With ἑλκεχίτωνες compare Hom. Il. xiii. 685, Ἰάονες ἑλκεχίτωνες. For σὺν σφοῖσιν τεκέεσσι, edited by Bekker, Poppo, and Goeller, the common reading is αὐτοῖς σὺν παίδεσσι: a reading far less poetical as regards παίδεσσι; and as regards αὐτοῖς, it may be doubted whether it be *good Greek:* though, indeed, so inharmonious is the reading of the MSS., σφοῖσιν, that it would seem to be as little genuine as the common one. The true reading I believe to be αὐτοὶ σὺν τεκέεσσι, which was, I doubt not, in the MS. from which was formed the reading in the Cod. Clarend. αὐτοῖς σὺν τεκέεσσι. The ς might easily arise from the ς following. *This* reading being adopted, I would point thus: ἠγερέθονται, αὐτοὶ σὺν τεκέεσσι γυναιξί τε, σὴν ἐς ἀγυιάν. Accordingly the words will form an apposition for explanation sake, as in a similar passage of the prophet Daniel, vi. 24, καὶ ἠγάγοσαν τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιὴλ, καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν αὐτοὶ, καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν. As to the reading σφῖσιν, it evidently proceeded from those who were justly dissatisfied with σφοῖσιν. Again, for γυναιξί τε σὴν ἐς ἀγυιάν, the common reading is καὶ αἰδοίῃς ἀλόχοισιν. But the former is adopted by Bekker, Poppo, and Goeller, from its being found in all the MSS.—all

ἔνθα σε πυγμαχίῃ τε καὶ ὀρχηστυῖ καὶ ἀοιδῇ
μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα.

5. ὅτι δὲ καὶ μουσικῆς ἀγὼν ἦν, καὶ ἀγωνιούμενοι ἐφοίτων, ἐν τοῖσδε αὖ δηλοῖ, ἃ ἐστιν ἐκ τοῦ αὐτοῦ προοιμίου· τὸν γὰρ Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίνου ἐς τάδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη·

ἀλλ' ἄγεθ', ἱλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν,
χαίρετε δ' ὑμεῖς πᾶσαι· ἐμεῖο δὲ καὶ μετόπισθε
μνήσασθ', ὁππότε κέν τις ἐπιχθονίων ἀνθρώπων
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπελθών·

without exception; for although the Cod. Clarend. is *said* to have *γυναιξί τε αἰδοίγσιν*, yet that, as I have ascertained, on close inspection of the MS., is nothing more than an *altered* reading, introduced by the same critic who has emended, or at least *altered*, above 1000 passages, either from the authority of MSS., or from mere conjecture. The original reading was, I doubt not, that found in the Cod. Venet. *γυναιξί τε σὴν ἐς ἀγυιάν*. It may be supposed that the critic in question here desired to unite both readings. He had, however, neither the skill to perceive that *σὴν ἐς ἀγυιὰν* is to be construed with *ἠγερέθονται*, nor the taste to see the force and beauty of the term *ἀγυιάν*. By *ἀγυιὰν* is denoted the principal street of Delos — probably that which led to the temple of Apollo, along which, doubtless, the religious processions were made by the assembled islanders to the temple. So Demosth. p. 530, *χορεύειν ἱστάναι, καὶ κνισσᾶν ἀγυιὰς καὶ στεφανηφορεῖν*, and Aristoph. Av. 1230, *κνισσᾷν ἀγυιάς*, where Kuster well explains 'in vicis ante fores ædium Diis sacrificare.' Finally, *σὴν ἐς ἀγυιὰν* is, I doubt not, nearly equivalent to *σὴν ἐς αὐλὴν*, meaning the front or vestibule of the temple of Apollo. And I would compare the following passages of Is. i. 12, (Sept.) *πατεῖν* ('to frequent') *τὴν αὐλήν μου οὐ προσθήσεσθε* (meaning the great outer court of the temple). Ps. xcvi. 8, (Sept.) *ἄρατε θυσίας καὶ εἰσπορεύεσθε εἰς τὰς αὐλάς*. After all, however, the common reading and that of the text of the hymn is more poetical and characteristic of Homer, as will appear by the following examples: Il. xxi. 460, *σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι*. Od. iii. 381, *αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι*, which latter passage serves to defend the reading here *παίδεσσι*, as another in Il. iv. 162, *σὺν σφῇσι κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν*, does the text of the hymn presented in our author.

The next two lines advert to the *observances* of the festival, consisting of boxing with the cæstus, dancing, (as in the above passage of Demosthenes,) and singing,— doubtless, hymns to the praise of Apollo. For *ἔνθα σε*, found in all the MSS., the common reading is *οἱ δέ σε*, which has place in the present text of the hymn. But *ἔνθα σε* is surely far more poetical. Indeed the other word is far too prosaic to be received as genuine. In *πυγμαχίῃ* we have a term appropriate to pugilistic contentions, and which is used both by Homer and Pindar. For *ὀρχησυνῖ*, found in almost every MS., and which is edited by Bekker, Poppo, and Goeller, the common reading is *ὀρκηθμῷ*, which has place also in the text of the hymn itself. Both these two words are employed by Homer. But as *ὀρκηστὸς* is the less usual term, it is the more likely to be genuine, especially as it occurs in Homer conjoined, as here, with *ἀοιδῇ*; e. g. Od. xvii. 605, *τοὶ δ' ὀρχηστῦϊ καὶ ἀοιδῇ Τέρποντ'*. Moreover, highly probable is it that certain critics would stumble at the metre in *νῖ*, and so alter the word.

In *μνησάμενοι* we have an elegant term denoting religious celebration, with which compare Is. lxiii. 7, 'I will make mention of (Sept. *ἐμνήσθην*) the praises of the Lord' (Sept. *τὰς ἀρετὰς Κυρίου*). The last words, *καθέσωσιν ἀγῶνα*, advert in a general way to the contest carried on by the boxers and singers: where, for *καθέσωσιν*, found in all the best MSS., and received by Bekker, Poppo, and Goeller, the common reading and that which has place in the text of the hymn is *στήσωνται*, seemingly a gloss on *καθ.*, and certainly a much later Greek phrase.

5. In v. 4 of the second quotation *ἄλλος* is rightly edited by Bekker, Poppo, and

"ὦ κοῦραι, τίς δ' ὔμμιν ἀνὴρ ἥδιστος ἀοιδῶν
ἐνθάδε πωλεῖται, καὶ τέῳ τέρπεσθ' μάλιστα;"
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' εὐφήμως·
"τυφλὸς ἀνήρ,—οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσσῃ."

6. τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν, ὅτι ἦν καὶ τὸ πάλαι μεγάλη ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς μὲν χοροὺς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμπον, τὰ δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλεῖστα κατελύθη ὑπὸ ξυμφορῶν, ὡς εἰκός, πρὶν δὴ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποίησαν, καὶ ἱπποδρομίας, ὃ πρότερον οὐκ ἦν.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑποσχόμενοι Εὐρυλόχῳ, τὴν στρατιὰν κατέσχον, ἐκστρατεύονται ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίοις ὁπλίταις· καὶ ἐσβαλόντες ἐς τὴν Ἀργείαν, καταλαμβάνουσιν Ὄλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ

Goeller, from almost every known MS., instead of the common reading *ξεῖνος*, which would seem to be a gloss, but that *ταλαπείριος ξεῖνος* is often found in Homer. Yet *ἄλλος* is still less likely to be a gloss, for it is used in a very unusual sense for *ἀλλόφυλος*.

For *τίς δ'* I conjecture the true reading to be *τίς γ'*; for the *δ'* seems to have no place here; whereas *γ'*, *saltem*, is very suitable. With *ἐνθάδε πωλεῖται* (*huc assidue venit*, 'is accustomed to come hither') compare Hom. Od. iv. 384, *πωλεῖται τις δεῦρο γέρων*. For vulg. *ἀφήμως*, found in the Homeric text, *εὐφήμως* is with reason edited, from all the best MSS.; no external authority being sufficient to tolerate so manifest an error of the scribes. The idea here required by the context is, as Valcken. observes, not that of *silentium*, but *bona verba* et laudes. The sense, then, is 'favourably,' *laudatoriè*; as in Æsch. Eum. 277, *εὐφήμως καλῶ χώρας ἀνασσαν τῆσδε*. So Hesych. and Suid. explain *εὐφήμει* by *ἐπαινεῖ*, 'celebrates any one's praises.'

6. *τοὺς χορούς — μεθ' ἱερῶν ἔπεμπον*] 'sent the choral bands of dancers with sacrifices,' meaning victims and all other requisites for the performance of sacrifice. Adopting this interpretation, (originally propounded by myself in my Translation,) Arnold cites, in confirmation of it, a passage of Plut. Nicol. ch. 3, who, speaking of Nicias going to Delos with one of the Athenian *θεωρίαι*, describes him as *τὸν χορὸν ἔχων, καὶ τὰ ἱερεῖα, καὶ τὴν ἄλλην παρασκευήν*, where, he observes, the *τὰ ἱερεῖα καὶ τὴν ἄλλην παρασκευὴν* appear to correspond to the *ἱερὰ* of our author.

CH. CV. We have now, from ch. cv. to cxiv., a narrative of the expedition of the Ambraciots and Peloponnesians against the Amphilochian Argos.

1. *ὥσπερ ὑποσχόμενοι — κατέσχον*] An awkwardly-worded sentence, of which the full sense is expressed by Steph., Acac., and Poppo, as follows: 'Eam expeditionem suscipiunt, quam se suscepturos pollicendo ab Eurylocho impetraverant, ut cum suo exercitu supersederet [immo remaneret].'

Ὄλπας] At ch. cx. and cxiii. the place is called Ὄλπην, in the singular: to account for which difference, Kruse conjectures that when Thucydides uses the plural, he means to include the *whole*, one *part* of which was occupied by the Acarnanian fort, and another by Metropolis; and that when he uses the singular, he means the fort only. It may rather be supposed that the plural and the singular were both in use, though the plural form was the more ancient form. The name was, I imagine, that which had been given to the hill before the fort was erected; and it is probable that after its erection the fort was called by the name which had been before given to the *hill*. So at iv. 113, a fort is mentioned called *ἡ Λήκυθος*. And of these two names, which are highly significant, the latter means an *oil-flask*; the former, an *oil-cruet* or *oil-vase*. So the present name was, I doubt not, given from some fancied resemblance to those objects; the hill of Olpæ bearing a rude resemblance to two oil-flasks set up side by side, and that, we may suppose, from its having *two summits*. So in Scotland there is a hill called *the Paps of Jura*.

θαλάσσῃ, ὅ ποτε Ἀκαρνᾶνες τειχισάμενοι, κοινῷ δικαστηρίῳ ἐχρῶντο· ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως, ἐπιθαλασσίας οὔσης, πέντε καὶ εἴκοσι σταδίους μάλιστα. 2. οἱ δὲ Ἀκαρνᾶνες οἱ μὲν ἐς Ἄργος ξυνεβοήθουν, οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου Πελοποννησίους, μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας διελθόντες, ἐστρατοπεδεύσαντο. 3. πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην τὸν ἐς τὴν Αἰτωλίαν Ἀθηναίων στρατηγήσαντα, ὅπως σφίσιν ἡγεμὼν γίγνηται, καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἳ ἔτυχον περὶ Πελοπόννησον οὖσαι, ὧν ἦρχεν Ἀριστοτέλης τε ὁ Τιμοκράτους καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. 4. ἀπέστειλαν δὲ καὶ ἄγγελον οἱ περὶ τὰς Ὄλπας Ἀμπρακιῶται ἐς τὴν πόλιν, κελεύοντες σφίσι βοηθεῖν πανδημεί, δεδιότες μὴ οἱ μετ' Εὐρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνᾶνας, καὶ σφίσιν ἢ μονωθεῖσιν ἡ μάχη γένηται, ἢ ἀναχωρεῖν βουλομένοις οὐκ ἔτι ἀσφαλές. CVI. Οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοποννήσιοι ὡς ἤσθοντο τοὺς ἐν Ὄλπαις Ἀμπρακιώτας ἥκοντας, ἄραντες ἐκ τοῦ Προσχίου, ἐβοήθουν κατὰ τάχος· καὶ, διαβάντες τὸν Ἀχελῷον,

On the situation of several of the places mentioned in the following narrative, no little diversity of opinion exists. The most successful attempt to fix the situation of the places is that of Col. Leake, in his Northern Greece, vol. iv. 242. In the positions there laid down I entirely accede, except as regards *Metropolis*, which must, I apprehend, have been much nearer Olpæ, and in a situation towards Argos. I agree with Kruse, Poppo, and Arnold, in thinking that Metropolis was very near to Olpæ, and probably formed part of it; for we may suppose, with Kruse, that when our author speaks of Olpæ in the plural, he means to include the whole hill, one part (or end) of which was occupied by the Acarnanian fort, the other by Metropolis; and that by Olpæ in the singular he means the *fort* only. I conceive Metropolis to have occupied the *Southern* peak of the hill now called Maurovuni, as Fort Olpe the *Northern*. Consequently Metropolis was on the height at the foot of which is situated the present village of Vlika. *What* was the nature of the place, and why it was so called, is involved in obscurity. That it was not then a *town*, but merely a stronghold, is plain; and that it never had been a regular town, is very probable. I believe it to have been called Μητρόπολις because it formed, in conjunction with Fort Olpæ, κοινὸν δικαστήριον, a common court-house, used both for holding the national assembly of the Acarnanians,—and as a place both for the administration and the execution of justice: and the situation was chosen for the same reason that, in the middle ages, strong *castles* were resorted to for the same purpose. Thus by the term κοινὸν it is denoted, that this was common to all the petty republics, of which, as we learn from vi. 106 and elsewhere, Acarnania was composed. It may, indeed, be said, that strange would it seem that a situation should be chosen for this purpose almost out of Acarnania, and remote from almost every part of it. Perhaps the place was selected both from its very convenient position, and still more because it was on the borders of Amphilochia, which there is reason to think then formed, if not a part of Acarnania, at least a territory federally connected with it. Moreover, Acarnania seems originally to have occupied only the northern part of that tract of country which afterwards went by this name, and consequently at that time the fortified hill of Olpæ would be a very convenient spot for a κοινὸν δικαστήριον, i. e. one common both to Acarnania and to Amphilochia. And indeed Steph. Byz. says, Ὄλπαι· φρούριον· κοινὸν Ἀκαρνάνων καὶ Ἀμφιλοχίων δικαστήριον.

CH. CVI. 1. τοὺς ἐν Ὄλπαις Ἀμπρακιώτας ἥκοντας] A condensed form of expression, εἰς Ὄλπας being repeated from ἐν Ὄλπαις, for 'quum Peloponnesii Ambraciotas, qui Olpis erant, eo pervenisse sensissent,' *had come thither;* that being the force of the preterite. See note on iv. 14, 1.

ἐχώρουν δι' Ἀκαρνανίας, οὔσης ἐρήμου διὰ τὴν ἐς Ἄργος βοήθειαν, ἐν δεξιᾷ μὲν ἔχοντες τὴν Στρατίων πόλιν καὶ τὴν φρουρὰν αὐτῶν, ἐν ἀριστερᾷ δὲ τὴν ἄλλην Ἀκαρνανίαν. 2. καὶ διελθόντες τὴν Στρατίων γῆν, ἐχώρουν διὰ τῆς † Φυτίας, καὶ αὖθις Μεδεῶνος παρ' ἔσχατα, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραίων, οὐκέτι Ἀκαρνανίας, φιλίας δὲ σφίσι. 3. λαβόμενοι δὲ τοῦ Θυάμου ὄρους, ὅ ἐστιν ἀγροῖκον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργείαν νυκτὸς ἤδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ τῆς ἐπὶ Κρήναις Ἀκαρνάνων φυλακῆς ἔλαθον καὶ προσέμιξαν τοῖς ἐν Ὄλπαις Ἀμπρακιώταις. CVII. Γενόμενοι δὲ ἀθρόοι, ἅμα τῇ ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην, καὶ στρατόπεδον ἐποιήσαντο. 2. Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλῷ ὕστερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον, βοηθοῦντες τοῖς Ἀργείοις, καὶ Δημοσθένης, Μεσσηνίων μὲν ἔχων διακοσίους ὁπλίτας, ἑξήκοντα δὲ τοξότας Ἀθηναίων. 3. καὶ αἱ μὲν νῆες περὶ τὰς Ὄλπας τὸν λόφον ἐκ θαλάσσης ἐφώρμουν· οἱ δὲ Ἀκαρνᾶνες καὶ Ἀμφιλόχων ὀλίγοι, (οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν βίᾳ κατείχοντο,) ἐς τὸ Ἄργος ἤδη ξυνεληλυθότες παρεσκευάζοντο ὡς μαχούμενοι τοῖς ἐναντίοις· καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ αἱροῦνται Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. 4. ὁ δὲ, προσαγαγὼν ἐγγὺς τῆς Ὄλπης, ἐστρατοπεδεύσατο· χαράδρα δ' αὐτοὺς μεγάλη διεῖργε. 5. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δὲ ἕκτῃ ἐτάσσοντο ἀμφότεροι ὡς ἐς μάχην· καὶ—μεῖζον γὰρ ἐγένετο, καὶ περιέσχε τὸ τῶν Πελοπον-

2. Φυτίας] Though the MSS. here present no variation of reading, there is little doubt that the true reading is Φοιτίας; that being supported by an inscription in Boeckh, vol. ii. p. 1, and Polyb. iv. 63, 7 & 10, where, however, the word has a plural form. I entirely coincide in the opinion of Col. Leake, that the town was on the site of the present *Porta*, on the crown of a hill; also that Μεδεὼν was at some ruins near the present Katuna; and, again, that Limnæa was at Kervasaur. Of course in each of these cases the *territories* of those towns are to be understood, especially in the case of Limnæa; for they probably only skirted its eastern boundaries, and then turned off to the right into Agræa, because, as Poppo and Arnold observe, their object was not Argos, but Olpæ.

3. Θυάμου ὄρους] The present Spartonoros; a continuation of Macrinoros, a little to the north. The meaning of the term applied to this mount, ἀγροῖκον, is *wild, rough, uncultivated:* a sense of the word, as used of *things*, so rare that I know of no other example. Something similar, however, is found at ii. 98, in διὰ Κερκίνης, ἐρήμου ὄρους.

δι' αὐτοῦ] Meaning, 'through the mountain,' i. e. from one end to the other. Their course would have been through or close by Κρῆναι, but they went away from it to the left, and took the middle course between Crene and Argos, and, no doubt, passed rapidly over the distance to Olpæ, which did not exceed three miles.

CH. CVII. 3. τὸν λόφον] This is added *per appositionem*, καθ' ἑξήγησιν, to distinguish the *hill* of Ὄλπαι from the *fort* of Ὄλπη.

4. χαράδρα] 'a ravine.'

5. περιέσχε] scil. αὐτούς. Not meaning, as Portus and others render, 'was superior to them' (for that sense was expressed by the preceding term μεῖζον ἐγένετο); but 'stretched beyond them,' 'outflanked them,' as at i. 108. v. 71, περιέσχον τῷ κέρᾳ. One of the Scholiasts here rightly explains by ὑπερέτεινε. In a similar passage of Dionys. Hal. Ant. ix. 11, p. 1766, ἦν γὰρ ἡ Τ. φάλαγξ—ὑπερπετὴς, I conjecture the true reading to be ὑπερ-

νησίων στρατόπεδον—ὁ δὲ Δημοσθένης δείσας μὴ κυκλωθῇ, λοχίζει ἐς ὀδόν τινα κοίλην καὶ λοχμώδη ὁπλίτας καὶ ψιλούς, ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέχον τῶν ἐναντίων ἐν τῇ ξυνόδῳ αὐτῇ ἐξαναστάντες οὗτοι κατὰ νώτου γίγνωνται. 6. ἐπεὶ δὲ παρεσκεύαστο ἀμφοτέροις, ἦεσαν ἐς χεῖρας, Δημοσθένης μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ Ἀθηναίων ὀλίγων· τὸ δὲ ἄλλο Ἀκαρνᾶνες, ὡς ἕκαστοι τεταγμένοι, ἐπεῖχον, καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί· Πελοποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμὶξ τεταγμένοι, πλὴν Μαντινέων· οὗτοι δὲ ἐν τῷ εὐωνύμῳ μᾶλλον, καὶ οὐ τὸ κέρας ἄκρον ἔχοντες, ἀθρόοι ἦσαν· ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίους καὶ Δημοσθένην.

CVIII. Ὡς δ', ἐν χερσὶν ἤδη ὄντες, περιέσχον τῷ κέρᾳ οἱ Πελοποννήσιοι, καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ νώτου, προσπίπτουσί τε καὶ τρέπουσιν, ὥστε μήτε ἐς ἀλκὴν ὑπομεῖναι, φοβηθέντας τε ἐς φυγὴν καὶ τὸ πλέον τοῦ στρατεύματος καταστῆσαι· ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον, καὶ ὃ κράτιστον ἦν, διαφθειρόμενον, πολλῷ μᾶλλον ἐφοβοῦντο. 2. καὶ οἱ Μεσσήνιοι ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου ἐξῆλθον. 3. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας ἐνίκων τὸ καθ' ἑαυτούς, καὶ πρὸς τὸ Ἄργος ἀπεδίωξαν· καὶ γὰρ μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάνουσιν

τενής. So Polyæn. iii. 1, 2, where this very manœuvre is recorded, we have the term *ὑπερφαλαγγίζειν*.

λοχμώδη] 'overgrown with bushes and underwood.' Imitated from this is the expression of Dio Cass. 13, *ἐν κοίλῳ τινὶ καὶ λοχμώδει τόπῳ*, & 1279, 17; and Polyæn. iii. 1, 2. By *τὸ ὑπερέχον* understand 'that part in which the enemy was superior to and outflanked their line.' Of *ἐν τῇ ξυνόδῳ αὐτῇ* the sense is, 'at the very instant of the conflict commencing;' a sense which *ξύνοδος* also bears at v. 70. *Ἐξαναστάντες*, 'having started forth from ambush;' a customary term, of which examples are found in Polyb. v. 95, 9. viii. 16, 7. x. 31, 4. Xen. Hist. iv. 8, 37. In *κατὰ νώτου γίγνωνται* we have another military phrase frequently used by the historians in the sense 'to take a line in the rear.'

6. *ὡς ἕκαστοι τεταγμένοι*] i. e. 'ranged in separate corps,' each tribe, or town, by itself, in contradistinction to *ἀναμὶξ*, just after. *Ἐπεῖχον*. The word has this same sense at i. 48, and also in Hdot. ix. 31, signifying 'to occupy a place in a line of battle.'

Πελοποννήσιοι δὲ καὶ Ἀμπρακ. ἀναμὶξ τετ.] The Ambraciots were not unfit to be ranged with the Peloponnesians, since they were armed in the same manner, and were accounted the best troops in that part of the continent.

CH. CVIII. 2. For *οἱ Μεσσήνιοι ὄντες* I would read, with Dobree, *οἱ* M. *οἱ ὄντες*. *Ἐξῆλθον*, for *ἐπεξ.* (which word, indeed, has place in the common text, but is evidently a gloss,) *accomplished*, as at i. 70.

3. *πρὸς τὸ Ἄργος ἀπεδίωξαν*] 'chased them from or off the field to Argos;' a spirited expression, which occurs, in a more complete form, in Xen. Hist. vi. 2, 11, (Thiem.) *τοὺς μὲν τρεψάμενος ἀπεδίωξε*: and so at iv. 5, 15, in some MSS., as also Dio Cass., 344, *Σκιπίωνα ἀπὸ τοῦ μετεώρου ἀπεδίωξε*. Hdian. vii. 11, 17, and another passage of our author, vi. 102. The import of the expression is *propiere*, 'to push off from the field,' and drive before them, as it were, at the point of the lance. So in Aristoph. Nub. 1296, we have *οὐκ ἀποδιώξεις σαυτὸν ἐκ τῆς οἰκίας; Φέρε μοι τὸ κέντρον*, where, though the *πρὸς* might seem to require rather *ἐπιδ.*, instead of *ἀποδ.*, no alteration, however, is necessary.

ὄντες. 4. *ἐπαναχωροῦντες δὲ, ὡς ἐώρων τὸ πλέον νενικημένον, καὶ οἱ ἄλλοι Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώζοντο ἐς τὰς Ὄλπας· καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως καὶ οὐδενὶ κόσμῳ † προσπίπτοντες, πλὴν Μαντινέων· οὗτοι δὲ μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν. καὶ ἡ μὲν μάχη ἐτελεύτα ‡ ἐς ὀψέ.*

CIX. *Μενεδαῖος δὲ τῇ ὑστεραίᾳ, Εὐρυλόχου τεθνεῶτος, καὶ Μακαρίου, αὐτὸς παρειληφὼς τὴν ἀρχὴν, καὶ ἀπορῶν, μεγάλης ἥσσης γεγενημένης, ὅτῳ τρόπῳ ἢ μένων πολιορκήσεται, ἔκ τε γῆς καὶ ἐκ θαλάσσης ταῖς Ἀττικαῖς ναυσὶν, ἀποκεκλημένος, ἢ καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον περὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρνάνων στρατηγοῖς, καὶ περὶ νεκρῶν ἅμα ἀναιρέσεως. 2. οἱ δὲ νεκροὺς μὲν ἀπέδοσαν, καὶ τροπαῖον αὐτοὶ ἔστησαν, καὶ τοὺς ἑαυτῶν, τριακοσίους μάλιστα, ἀποθανόντας ἀνείλοντο· ἀναχώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἐσπείσαντο ἅπασι, κρύφα δὲ Δημοσθένης μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων σπένδονται Μαντινεῦσι, καὶ Μενεδαίῳ καὶ τοῖς ἄλλοις ἄρχουσι τῶν Πελοποννησίων, καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώτατοι, ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς Ἀμπρακιώτας τε καὶ τὸν μισθοφό-*

4. *τὰς Ὄλπας*] Meaning the *hill* so called, (see ch. 107, 1.) namely, that end of it which lay the nearest to them, and where they had at first taken post.

προσπίπτοντες] Not 'rushing on the enemy,' but rather 'rushing or hurrying on,' namely, towards their camp; though I suspect that our author wrote *προπίπτοντες*, 'irruentes,' in which sense the term is of frequent occurrence in Polyb. and other writers; e. gr. Diod. Sic. ix. 201, *προέπιπτον εἰς κίνδυνον*, 'rushed headlong into danger.' Marc. Ant. i. 17, *προέπεσον πλημμελῆσαι*.

ἐτελεύτα ἐς ὀψέ] Several MSS. have *ἕως ὀψέ*, which has been adopted by Bekker, Goeller, and Arnold, who, following Lobeck on Phryn. p. 47, explain it as a condensed form of expression for *παρέτεινε ἕως ὀψὲ, καὶ ὀψὲ ἐτελεύτα*. I have thought proper, with Duk., Poppo, and Dobree, to retain the common reading, from its being more Thucydidean; since of *ἐς ὀψὲ* we have another example infra viii. 23; and the verb with which it is associated is one very often joined with *ἐς*: e. gr. supra i. 51, *ἡ ναυμαχία ἐτελεύτα ἐς νύκτα*. iii. 78. It may be observed, too, that *ἕως* would suggest the idea of a longer continuance to the battle than facts warrant.

CH. CIX. 1. *πολιορκήσεται*] 'he shall stand a siege,' i. e bear being besieged, as supra ch. 52.

προσφέρει λόγον] lit. 'proffers a parley,' or conference; namely, as to terms of yielding. For *λόγον*, two good MSS. have *λόγους*: and such is found supra ii. 70, *λόγους προσφέρουσι περὶ ξυμβάσεως*: and in Herodot. v. 40. But the singular, in the sense 'a parley,' is equally proper, and has place in the similar phrase, *διδόναι λόγον*, and *δέξασθαι τὸν λόγον* at iv. 16, 1.

2. Join *τοὺς ἑαυτῶν* with *ἀποθανόντας*, by which the sense will be, 'those of our people who were dead.' Or we may at *τοὺς ἑαυτῶν* repeat *νεκρούς*, (as in another passage of our author, which I have noticed, though not able to distinctly specify it,) in which case *ἀποθ.* may be regarded as qualifying *τριακ.*, q. d. 300 dead, without including the wounded. *Οὐκ ἐσπείσαντο*, 'did *not* grant under treaty;' or it may mean, as at iii. 24, 'to make a treaty for.'

βουλόμενος] This is put in the singular, (though the construction would rather require the plural, as before,) because in effect, as Goeller remarks, our author *here* had in mind Demosthenes alone. *Ψιλῶσαι*· for *μονῶσαι, ψιλοὺς τῶν συμμάχων ποιῆσαι*, as in Xen. Cyr. iv. 5, 6, *ἔπεμπεν ἐπὶ τοὺς Μήδους, ὡς ψιλώσων αὐτόν*. Hdot.

ρον ὄχλον τὸν ξενικόν, μάλιστα δὲ Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν ἐς τοὺς ἐκείνῃ χρήζων Ἕλληνας, ὡς, καταπροδόντες, τὸ ἑαυτῶν προὐργιαίτερον ἐποιήσαντο. 3. καὶ οἱ μὲν τούς τε νεκροὺς ἀνείλοντο καὶ διὰ τάχους ἔθαπτον, ὥσπερ ὑπῆρχε, καὶ τὴν ἀποχώρησιν κρύφα, οἷς ἐδέδοτο, ἐπεβούλευον. CX. Τῷ δὲ Δημοσθένει καὶ τοῖς Ἀκαρνᾶσιν ἀγγέλλεται τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως πανδημεὶ κατὰ τὴν πρώτην ἐκ τῶν Ὀλπῶν ἀγγελίαν ἐπιβοηθεῖν διὰ τῶν Ἀμφιλόχων, βουλομένους τοῖς ἐν Ὀλπαις ξυμμῖξαι, εἰδότας οὐδὲν τῶν γεγενημένων. 2. καὶ πέμπει εὐθὺς τοῦ στρατοῦ μέρος τι τὰς ὁδοὺς προλοχιοῦντας, καὶ τὰ καρτερὰ προκαταληψομένους· καὶ τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. CXI. Ἐν τούτῳ δ' οἱ Μαντινῆς, καὶ οἷς ἔσπειστο, πρόφασιν ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες,

ii. 151, *ψιλώσαντας τὰ πλεῖστα τῆς δυνάμιος*. The term signifies lit. 'to *lay bare*,' by a metaphor taken from laying a tree bare by stripping off its branches, and exposing it to the storm. Corresponding to the present is the term at iii. 11, 4, *τοῦ ἄλλου περιῳρημένου*. So in Latin *nudare* bears the sense of *nudare præsidio*. From the very force of the term ψιλ. it is apparent that the agreement made with the principal persons of the Peloponnesians was meant to apply to the troops at large.

τὸν μισθοφόρον ὄχλον] This, for vulg. *μισθοφόρων ὄχλον*, is very properly introduced by the later editors, on strong evidence, both external and internal; for it may well be supposed that the other reading merely proceeded from certain critics, who did not bear in mind the adjectival use of *μισθοφόρος*, though the word is (as I have shown in note, Translation) far from rare in the best Attic writers. So in Xen. Hist. vi. 1, 4, we have *μισθοφόρους ἔχω ξένους*. *Who* are the persons here meant by *foreign mercenaries* is by no means clear; for of the 3000 brought by Eurylochus, 2500 were from the Lacedæmonian allies, and the other 500 from Heraclea; and thus there could be no foreigners among *them*. These must, therefore, have been certain Epirots whom the Ambraciots enlisted. That the Epirots were accustomed to hire themselves out in war, in much the same way as the Arcadians, we have had several proofs. In this view (I find) Poppo coincides, observing that, although these mercenaries are not mentioned at ch. 105, yet they must be meant at ch. 111, where, after the Peloponnesians had gone off under treaty, there is mention made, besides the Ambraciots, of *οἱ ἄλλοι ὅσοι ἐτύγχανον ξυνελθόντες*.

διαβαλεῖν ἐς τοὺς ἐκείνῃ χρήζων Ἕλλ.] Meaning, 'to bring into discredit and censure with the Greeks;' a phrase occurring infra viii. 83 & 109, and in Diog. Laërt. i. 37, *μηδὲ διαβαλλέτω σε λόγος πρὸς τοὺς πίστεως κεκοινωνηκότας*, 'let not report set thee against those to whom thou hast committed thy faith,' namely, by reposing to them thy secrets. Of *καταπροδιδόντες* the sense is, 'by betraying them.'

τὸ ἑαυτῶν προὐργιαίτερον ἐποιήσαντο] 'they made their own interest a matter of greater moment' than theirs; an elegant form of expression, of which examples are found in several passages of Polyb., Jos., Isæus, and Procop.

3. *ὥσπερ ὑπῆρχε*] 'as [well as] circumstances would permit.'

CH. CXI. 1. *καὶ οἷς ἔσπειστο*] 'and those with whom the covenant had been made.' At *πρόφασιν* I was formerly of opinion, with Matth. Gr. § 425, 5, that there is an ellipsis of *κατὰ*, but I am now induced to coincide in the view of Poppo, that there is no such ellipsis, and that the word *κατὰ*, though it *might* have been used, (as in several passages of Herodot. which I have adduced in my Translation,) may, however, very well be dispensed with, on the supposition that, as Poppo points out, the accus. is here employed *adverbially*, the *reason* of which use Matthiæ supposes to be, that, as in the several cases indicated by him, the accus. not unfrequently contains a definition which is usually expressed by an adverb, or a noun in the dative, an occasion was thus given for the use of the accus. as an adverb. Yet it may be questioned whether in such a case as the present, (and that at v. 80, 3, *ἀγῶνά τινα πρόφασιν ποίησας*,) the principle of *apposition* for explanation sake should not be chiefly adverted to.

ὑπαπήεσαν κατ' ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν· προκεχωρηκότες δὲ ἤδη ἄποθεν τῆς Ὀλπης θᾶσσον ἀπεχώρουν. 2. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι †ξυνελθόντες, ὡς ἔγνωσαν ἀπιόντας, ὥρμησαν καὶ αὐτοί, καὶ ἔθεον δρόμῳ, ἐπικαταλαβεῖν βουλόμενοι. 3. οἱ δὲ Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι ἀσπόνδους ὁμοίως, καὶ τοὺς Πελοποννησίους ἐπεδίωκον· καί τινας αὐτῶν τῶν στρατηγῶν κωλύοντας, καὶ φάσκοντας ἐσπεῖσθαι αὐτοῖς, ἠκόντισέ τις, νομίσας κατα-

ἐπὶ λαχανισμὸν καὶ φρ. ξυλλ.] 'for the gathering of herbs and collecting of fuel.' So Jos. 1199, 39, *ὅσοι λαχανείας ἕνεκα ἢ φρυγανισμοῦ προεληλύθεισαν*. Pollux i. 162, *ἐξῆλθον ἐπὶ λαχανισμόν, ἐπὶ φρυγανισμόν* (of which latter term *φρυγανισμὸς* an example occurs in our author, infra vii. 4). By *φρύγανα* is denoted what we call *brushwood* for fuel; and so in Polyæn. iv. 18, 1, we have *φρυγάνων φορτία*. These *λάχανα* were doubtless what we read of in Aristoph. Thesm. 456, *ἐν ἀγριοῖσι τοῖς* (I conj. *τοι*) *λαχάνοις αὐτὸς τραφείς*. Gell, in his Morea, p. 191, calls *these* *λάχανα* the *wild cabbage*, and says they are yet used in Greece; and Col. Leake, North. Greece, vol. iv. p. 248, says that the custom of collecting *φρύγανα* and *ἄγρια λάχανα*, as well as the use of the words themselves, has continued among the Greeks to this day. It is, he adds, a common employment of the women in the spring and early summer to gather those edible herbs, which there abound in all the uncultivated grounds; and the fact mentioned by our author is exemplified in almost every halt of a body of Greek soldiers, who are to be seen dispersed about the halting-place, employed in foraging for their supper.

2. *οἱ ἄλλοι*] Meaning the mercenaries of whom mention was made at ch. 109. Of the next words, *ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι ξυνελθόντες*, the sense is, 'as many as happened to have, in this manner, accompanied them in any numbers.' It is said *in any numbers*, because *small parties* could not venture forth. Of *οὕτως* the sense may very well be 'for this purpose,' namely, *ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογήν*. The word has occasionally much sense implied, which is thus left to be understood from the context; and such is its use in a passage of St. John iv. 6, *ἦν δὲ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ*, where the sense may be supposed to be, '*so*, in such a manner as a person so circumstanced would.' The only real difficulty here existing is that connected with the term *ξυνελθόντες*, of which, notwithstanding that Poppo denies it can bear this sense, not impossible is it that the meaning may be, 'had gone forth or out with them;' for surely the sense *gone with them* may, in such a context as the present, convey, by implication, that of 'gone forth with them.' Supposing, however, that *ξυνέρχεσθαι* *cannot* bear the sense 'to go with, or accompany, any one,' (and I am not enabled to prove that it does,) then it will be necessary to read, from certain MSS., *ξυνεξελθόντες*, which is probably the true reading, especially considering the not unfrequent circumstance, elsewhere observable, of a second preposition being lost after the first. Of *ξυνεξέρχεσθαι* and *ξυνέξειμι* examples in abundance occur. Finally, strong confirmation to the above reading may be derived from another passage further on, ch. 113, 1, *ὅτε μετὰ τῶν Μαντινέων καὶ ὑποσπόνδων ξυνεξῄεσαν ἄσπονδοι*.

ἔθεον δρόμῳ] Of this phrase examples occur also at v. 10. iv. 67. Xen. Anab. i. 8, 18. iv. 6, 25. And so *χωρεῖν δρόμῳ* at v. 3, and *δρόμῳ ἰέναι* at Herodot. vi. 112; *cursu iri*, in Liv. ii. 30. Poppo, on a passage further on, iv. 67, compares *φεύγειν φυγῇ* and the Latin *curriculo currere*; but those phrases are surely of a different kind. Of the phrases in question the sense is 'to go or run at full speed,' lit. *as in a race*. So 1 Cor. ix. 24, *ἐν σταδίῳ τρέχοντες*. In *ἐπικαταλαβεῖν*, 'to come up,' 'overtake them,' we have a somewhat rare term, though examples of it are found in Plato, p. 39. Jos. Ant. xviii. 9, 5. Pol. i. 66, 4.

3. *ἠκόντισέ τις*] The *τις* here answers to our *some one*, as used of *repeated* action, implying a *plurality* of persons; which circumstance is here implied in the force of the aorist *ἠκόντισε*, as used of custom, or repeated action. Render, 'and some

προδίδοσθαι σφᾶς· ἔπειτα μέντοι τοὺς μὲν Μαντινέας καὶ τοὺς Πελοποννησίους ἀφίεσαν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον. 4. καὶ ἦν πολλὴ ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστιν εἴτε Πελοποννήσιος. 5. καὶ ἐς διακοσίους μέν τινας αὐτῶν ἀπέκτειναν· οἱ δ' ἄλλοι διέφυγον ἐς τὴν Ἀγραΐδα, ὅμορον οὖσαν· καὶ Σαλύνθιος αὐτούς, ὁ βασιλεὺς τῶν Ἀγραίων, φίλος ὢν ὑπεδέξατο. CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνοῦνται ἐπ' Ἰδομένην. ἐστὸν δὲ δύο λόφω ἡ Ἰδομένη ὑψηλώ· τούτοιν τὸν μὲν μείζω, νυκτὸς

one would shoot at them.' Such is the force of the aorist in Herodot. ix. 18, 3, *καὶ δὴ διετείνοντο τὰ βέλεα ὡς ἀπήσοντες· καί κού τις καὶ ἀπῆκε*, 'and there were cases when some would even let fly.' Goeller aptly embraces the Homeric *ὧδε δέ τις εἶπεσκεν*, (occurring in Il. ii. 271.) where the force of the *τις* is imparted by that of the Ionic *iterative* form *σκω* from the imperf. and aorists, and denoting the repetition of an action. As to the passage of Xen. An. i. 8, 20, cited by Arnold, where we have *τοξευθῆναί τις ἐλέγετο*, it may be doubted whether the above use really has place; and as to the other adduced by him from Herodot. iii. 140, *ἀναβέβηκε δ' ἤ τις ἢ οὐδείς*, that is any thing but to the purpose; the form there, *ἤ τις ἢ οὐδείς*, being, as Matth. observes, *negative*, though with the expression of doubt; as we should say, *next to none*.

5. *διακοσίους τινάς*] 'some 200.' Diod. says, with his usual inattention to accuracy, *σχέδον πάντας*. The reason why not more than about 200 fell, was that, having been colonists of Corinth, and hence resembling the Peloponnesians in arms and armour, customs and language, it was difficult for the enemy to distinguish one from the other; indeed the foregoing words were chiefly meant to suggest the *reason* why no more were slain.

Ἀγραΐδα, ὅμορον οὖσαν] i. e. bordering on Amphilochia. On Agræa and the Agræi, see Steph. Byz., Polyb. xvii. 5, 8, and Schweigh. on Liv. xxxii. 34; also Pop. Proleg. i. p. 148. Though indeed the exact situation and limits of Agræa are best traced by Col. Leake, in his North. Gr. vol. iv. p. 252, as follows: 'The country of the Agræi appears to have been separated from the district of Limnæa, in Acarnania, by Spartovúni, and further inland from the *Medionia* by a continuation of the same ridge, thus comprehending the vale of the Kekhriniátza, up to the ruined fortress of that name, which was probably on the frontier of the *Agrais* and *Stratice*. The *Agræi* comprehended therefore the modern villages of Varetádha, Serdhinianá, and Ariádha, and separating the *Aperanti* from the *Amphilochi*, touched the southern borders of the *Oreitæ*, and the north-western frontier of *Ætolia*. At Kerókambo and Cape Kastriótissa they extended to the shore of the gulf.' The learned writer just quoted endeavours to fix the position of the chief town of Agræa, namely, at Serdhinianá; but the Hellenic ruins seem to be of a later period. Very probable is it that Agræa at that time was inhabited merely in villages, with no town, since nearly 250 years after the Agræi are spoken of in Polyb. xvii. 5, 8, as utter barbarians: *τὸ γὰρ Ἀγραῶν ἔθνος—οὐκ ἔστιν Ἑλλάς*.

CH. CXII. 1. *ἐστὸν δὲ δύο λόφω ἡ Ἰδομένη ὑψηλώ*] On this *Ἰδομένη* much obscurity exists. In my Translation I have observed, that, from there being but one name, and that in the singular, to the two hills, it would seem that they formed only one hill, though with two tops, like Parnassus, and also Mount Sinai. This view, I find, has been adopted by Dr. Arnold, who regards Idomene as consisting of two high points (rather *peaks*) called by a common name, and probably seen together. Col. Leake, however, in his North. Gr. vol. iv. p. 250, speaks more definitely on the matter in question. He justly, I think, regards *Ἰδομένη* as the name of the mountain now called *Macrinoros*, (see the accompanying plan, formed on Col. Leake's,) of which the abrupt termination at the head of the Ambracian Gulf, in the great line of communication between the northern and southern provinces of Western Greece, causes the pass to be one of the most important in the whole country. The whole mountain was called *Ἰδομένη*, doubtless from its being so distinctly seen from the sea, above all the rest of the country; the name being derived from *ἰδέσθαι—ἰδόμενος, seen*; on which rare *passive* form of the aorist, see Dorville on Charit. p. 534. 4th edit. Thus, too, the

ἐπιγενομένης, οἱ προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου ἔλαθόν τε καὶ ἔφθασαν προκαταλαβόντες· τὸν δ' ἐλάσσω ἔτυχον οἱ Ἀμπρακιῶται προαναβάντες, καὶ ηὐλίσαντο. 2. ὁ δὲ Δημοσθένης δειπνήσας ἐχώρει, καὶ τὸ ἄλλο στράτευμα ἀπὸ ἑσπέρας εὐθύς, αὐτὸς μὲν τὸ ἥμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ

name *Ἴδη*, given to a high mountain in Troia, and also in Crete, was formed from the verb *ἰδεῖν, to see*. The plural form, found in ch. 113, *Ἰδομέναι*, may be accounted for on the same principle as in *Ὄλπη* and *Ὄλπαι*, namely, by supposing, as Col. Leake seems to do, the two ends of this Macrinoros, or Long Mountain, to form each an *ἰδομένη*, whence the whole mountain came to be called *Ἰδομέναι*. Of these the northern was the Idomene *Minor*, the southern the Idomene *Major* (*μείζων*), doubtless from the comparative difference in size of the peaks. The *former*, Col. Leake thinks, was the position which the Ambraciots occupied when they were attacked and defeated (being the present Menidhi); the latter, that occupied by Demosthenes (just above Kataforno); a position, he shows, extremely well chosen, as being a post which protected the advance, and secured the retreat—in case of ill success—as well of the portion of his forces which went along the western side of Macrinoros, as of that which marched through the mountains on the right of that route, and whose course would probably be along a deep gorge between the eastern face of Macrinoros and the opposite mountain ridge, through which runs a rivulet down to the sea at Arapi.

2. *δειπνήσας ἐχώρει*] This period, as compared with that of *ἀπὸ ἑσπέρας εὐθύς*, would seem to be a little later. The division which had to take its course by the mountains, would have a more circuitous route, with a much worse road, and would consequently require more time. The point which Demosthenes sought to reach in this able manœuvre was, our historian says, *ἐπὶ τῆς ἐσβολῆς*, without any further addition; but from the foregoing context it is plain that he means by this the pass leading to the position occupied by the Ambracian forces, recently arrived, on the Idomene Minor. Though by the term *ἐσβολή* may be denoted a narrow way, either between two mountains, or up from a plain into a mountain, or vice versâ — either *between two mountains*, (as that spoken of in Herodot. vii. 172 and 173, where *τὴν ἐσβολὴν τὴν Ὀλυμπικήν*, the pass of Mount Olympus, at 172, is explained, at 173, to mean the pass between Mount Olympus and Mount Ossa,)—or, *from a mountain into a plain* (so Hdot. ii. 75, *ἐσβολὴ ἐξ οὐρέων στεινεῶν ἐς τὸ πεδίον*)—or, again, *from a plain into a mountain*; which must imply the reverse (so the *Somo-Sierra* in Spain);—also a pass *across* a mountain, as the pass of St. Gothard, and others, over the Alps; the pass from Cilicia into Syria, called the Pylæ Syriacæ;—also a narrow pass *between a mountain and the sea*, such as the pass of the Thermopylæ. What kind of a pass the one here spoken of is, we are not informed; but it seems to have been one not much differing from that in Thermopylæ, (which is the great medium of communication between the northern and southern provinces of Eastern Greece, as that is of Western,) and may be supposed to have consisted of a narrow tract at the foot of the western face of Macrinoros. See the annexed plan by Col. Leake. The termination of the *ἐσβολή* was, I conceive, at the upper end of Macrinoros, separated from Idomene by only a short distance; and consisting of a hollow across the mountain ridge. Of course Demosthenes could not know that the Ambraciots were at Idomene Minor; but he was well aware that they soon would be, and that their course must be by *the pass*, which accordingly he went forward with all haste to secure; while he sent the other half of his forces by a hill-road through the Amphilochian mountains, so as to come round to the opposite gorge of the pass, as compared with that by which he entered. The Ambraciots must have arrived in the evening of the day on which Demosthenes and his troops set out after supper; for had they arrived on the preceding evening, they would have secured the pass, and gone by it the next morning to the place of their destination. On reaching the pass, Demosthenes found, by his scouts, that the Ambraciots were *already* arrived, and encamped for the night on the adjacent hill, Idomene Minor, at a fortified post, of which the ruins yet remain, now called *Palæopyrgo*.

δ' ἄλλο διὰ τῶν Ἀμφιλοχικῶν ὁρῶν. 3. καὶ ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις ἔτι ἐν ταῖς εὐναῖς, καὶ οὐ προησθημένοις τὰ γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι. 4. καὶ γὰρ τοὺς Μεσσηνίους πρώτους ἐπίτηδες ὁ Δημοσθένης προὔταξε, καὶ προσαγορεύειν ‡ ἐκέλευε, Δωρίδα τε γλῶσσαν ἱέντας, καὶ τοῖς

3. *ἅμα ὄρθρῳ*] So in Hdot. vii. 188, *ἅμα τῷ ὄρθρῳ*. The period is just after described as one *ἔτι νυκτός*: and so iv. 110, *νυκτὸς ἔτι καὶ περὶ ὄρθρον*: and ii. 3, *φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον*. From which it plainly appears that *ὄρθρος* (as derived from *ὄρω*, to *rise* or *arise*) means that period when the daylight is beginning to arise or dawn forth, (see Job xxv. 5, and Ps. cxii. 4,) though it is as yet too dark to see to do any of the work of the day. As to the expressions, *περὶ βαθὺν ὄρθρον*, occurring in Plato, *ὄρθρος βαθὺς* in Aristoph. Vesp. 216, and Plato, p. 43, *ὄρθρου βαθέος* in a passage of St. Luke xxiv. 1, and *ἔτι βαθέος ὄρθρου* in Plato, p. 310, I cannot agree with Lennep (or rather Hemsterh. on Lennep Etym.) that it denotes the first of the sun's shining, *βαθὺς* being supposed here to bear the not unfrequent sense *copiosus*. I rather apprehend that *βαθὺς* in this use denotes, like our word *deep*, as applied to *colours, dark-coloured*; and that hence the proper import of the expression is that earliest period of the *ὄρθ.* which we call *grey dawn*; on which sense see Dorville on Chariton, p. 231. In this view, I find, I am supported by the opinion of the very erudite Valcken. Schol. on N. Test. i. 276, whose words are these: 'Sunt utique diversa *ὄρθρος* et *ὄρθρος βαθύς*. Primum *tempus* notat, *quod solis ortum antecedit*, *τὴν πρὸ ἀνατολῆς ἡλίου ὥραν*, ut interpretatur Ammonius. Hoc sensu sumitur in Platonis l. xii. de Legg. p. 951, D. Sed *ὄρθρος βαθὺς* notat *ultimam partem* noctis. Ita apud Heraclitum in Allegor. Hom. p. 492, fin. *πρὸς βαθὺν ὄρθρον ἀπύροις ἡλίου ἀκτῖσιν ἀνιόντος*, "primo diluculo sole necdum radios ignitos emittente." Ad illud usque tempus ludere Theocritus dixit *παίσδειν ἐς βαθὺν ὄρθρον*, Carm. xviii. 14.' So in the Vision of Pierce Ploughman, fol. 103, p. 2, it is said, 'Tyll the day dawn'd these damsels daunced.' But the fullest and most exact account of this matter is furnished by H. Steph. Thes. p. 6925, A. where, after explaining *βαθὺς ὄρθρος* to mean 'summo mane antequam diluxisset,' he adds, 'Dividitur enim crepusculum matutinum in multas partes: et *ὄρθρον* proprie vocant primum diluculi punctum; unde gallus dicitur *ὀρθροβόας*, quod lucem prænuntiet primo statim diluculo. Huic succedit *τὸ λυκαυγές*, cum dubia jam lux est: quam excipit aurora. Totum autem crepusculum matutinum vocatur *δείλη πρωΐα*, et interdum etiam *ὄρθρος*: quamobrem ut prima diluculi pars apertius declaretur, additur *βαθέος*; pro quo dicitur et *πρωΐ λίαν*.' This, it may be observed, is further confirmed by the words of Plato, p. 951, *ἀπ' ὄρθρου μέχρι περ ἂν ἥλιος ἀνίσχῃ*. Hence *ὄρθρος βαθὺς* answers to our *grey dawn*; *ὄρθρος*, to our *peep of day*; and *λυκαυγές*, to our *twilight*; and accordingly the expression used in a passage of St. Luke, *ὄρθρου βαθέος*, is very reconcilable with that employed in St. Mark xvi. 2, *πρωΐ λίαν*, and that of St. John xxi. 1, *σκοτίας ἔτι οὔσης*.

4. *προὔταξε καὶ προσαγορεύειν ἐκέλευε*] This passage is, by Poppo on i. 119, adduced in exemplification of the use of the imperf. put for an aorist; for other instances of which use he refers to i. 72 and 79, observing that the idiom in question is one almost confined to verbs of *speaking, commanding*, and *exhorting*. Upon the whole, his purpose is to assert (as he had before done in Proleg. i. 155, 275, and Matthiæ in his Gr. Gr. § 605.) that in this case the tenses are used indifferently: whereas Dr. Arnold is of opinion that there is a *difference*; the aorist simply *stating* the fact, the imperf. converting it into a picture, and representing it as still going on, and not become wholly past. This view, however, may be considered rather ingenious than solid or satisfactory, *magis argutè quam verè dictum*. In cases like the present, where the two tenses are so nearly the same to the eye as to differ only by a letter, and even that rendered almost imperceptible, by the use of abbreviation, it is almost impossible to fix the reading. Accordingly, far more likely is it that the aorist should be mistaken for the imperf. than *vice versâ*. Hence in these cases the MSS. constantly vary, fluctuating between one and the other. See i. 138. iv. 114. vii. 65. viii. 31. Under these circumstances the general excellence of MSS. is of no great weight, and *internal* evidence

προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ καθορωμένους τῇ ὄψει, νυκτὸς ἔτι οὔσης. 5. ὡς οὖν ἐπέπεσε τῷ στρατεύματι αὐτῶν, τρέπουσι· καὶ τοὺς μὲν πολλοὺς αὐτοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ἐς φυγὴν ὥρμησαν. 6. προκατειλημμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἑαυτῶν γῆς καὶ ψιλῶν πρὸς ὁπλίτας, τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων ὅπη τράπωνται, ἐσπίπτοντες ἔς τε χαράδρας καὶ τὰς προλελοχισμένας ἐνέδρας, διεφθείροντο. 7. καὶ ἐς πᾶσαν ἰδέαν χωρήσαντες τῆς φυγῆς, ἐτράποντό τινες καὶ ἐς τὴν θάλασσαν, οὐ πολὺ ἀπέχουσαν· καὶ ὡς εἶδον τὰς Ἀττικὰς ναῦς παραπλεούσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένευσαν, ἡγησάμενοι ἐν τῷ αὐτίκα φόβῳ κρεῖσσον

must alone decide there where otherwise it were impossible to arrive at any certain determination; though *that* is necessarily somewhat precarious. Still less safe is it to attempt to decide the question by some such fanciful theory as this of Dr. Arnold's. When the reading in this case has been once fixed, we have to consider what difference the writer might intend to make between the two tenses; always, however, bearing in mind the negligence which occasionally prevails even in the best writers, in matters of far greater certainty than the distinction between the tenses in question.

Δωρίδα γλῶσσαν ἱέντας] 'addressing them in the Doric tongue, or dialect:' of which use of *ἱέναι* (almost unnoticed by commentators and philologists) I have observed not a few instances both in the ancient writers, and in those who took them for their model. I say *ancient*; for such is found in Hom. Il. iii. 221, *ὅπα—ἐκ στήθεος ἵει*. Hesiod, Theog. 10, 43, 65, and 830, *ὅσσαν ἱεῖσαι*. Æschyl. Choëph. 559, *φωνὴν ἥσομεν*, and Pers. 641. Eurip. Hec. 338, *φθογγὰς ἱεῖσαι*, and Elect. 592. Iph. Aul. 1101. Also in several passages of Plato, Theognis, and Arrian.

τοῖς προφύλαξι πίστιν παρεχομένους] Render, 'fiduciam procubitoribus præstantes,' or 'gignentes, præbentes,' occasioning or producing trust or confidence to the pickets, making them feel assured that all was right, namely, by their addressing them in the Doric dialect: a sense of *παρέχεσθαι* frequent in Xenophon, who also uses the term *προφύλακες*, An. vi. 4, 19. On the duties of these *procustodes*, or pickets bivouacing by night in front of an army, (of whom mention is made in Xen. An. ii. 3, 1, et al.) see Æneas Pol. ch. 22. The hardships to which they were exposed are alluded to in Aristoph. Ach. 1145, *τῷ μὲν πίνειν στεφανωσαμένῳ, Σοὶ δὲ ῥιγοῦν καὶ προφυλάττειν*.

In the words following, *οὐ καθορωμένους τῇ ὄψει*, there has been thought to be a *pleonasm*: but such is not really the case; the sense being literally, 'not surveyed or beheld by [a view of] the countenance.' So Hom. Il. xxiv. 632, *εἰσορόων ὄψιν*, and xx. 205, *ὄψει—ἴδες*. Thus *ὄψει* stands for *κατ' ὄψιν*, as in Hom. Od. xxiii. 94, *ὄψει—μιν ἐνωπιδίως ἐσίδεσκεν*, 'would survey him by a view of his countenance.'

7. *ἐς πᾶσαν ἰδέαν χωρήσαντες*] 'resorting to every mode of escaping [from their foes].' See note supra ch. 81. *Ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ*, 'at the very occurrence of the affair,' *in ipso articulo temporis*. So *ξυντυχία* is also used in Dionys. Hal. Ant. p. 226, 16. Pind. Pyth. i. 69. Soph. Aj. 313. Jos. p. 827, *τῇ ξυντυχίᾳ τοῦ ὀλέθρου*. Lucian, iii. 478, *οὔνομα δὲ οἱ τοῦ ἔργου ἡ ξυντυχίη*, 'the occurrence of the affair was to him a name,' i. e. gave him a name or appellation.

προσένευσαν] 'swam to them.' For Duk. rightly traces the term from *προσνεῖν*, occurring, he adds, in Ælian, V. H. i. 1, though not found in the lexicographers. The word is also found in Plut. Mar. 37, and ought to be restored in a passage of Jos. Bell. iii. 10, 5, *ἐκτείνοντο δὲ οἱ μὲν ἐπιβαίνοντες τῶν σκαφῶν, οἱ δὲ τοῖς ἀναχθεῖσι προσπίπτειν πειρώμενοι*, where for *προσπ.* read *προσνέειν*, which word, I would observe, Ruffinus must have had in his copy, and it was certainly in the archetype from which the Cod. Bigot. was copied; though the scribe inadvertently wrote *προσμένειν*, doubtless from ignorance of this very rare word. It may be observed, (though Duk. has omitted to notice it,) that the word was spelt *προσ-*

εἶναι σφίσιν ὑπὸ τῶν ἐν ταῖς ναυσὶν, εἰ δεῖ, διαφθαρῆναι, ἢ ὑπὸ τῶν βαρβάρων καὶ ἐχθίστων Ἀμφιλόχων. 8. οἱ μὲν οὖν Ἀμπρακιῶται, τοιούτῳ τρόπῳ κακωθέντες, ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν ἐς τὴν πόλιν· Ἀκαρνᾶνες δὲ, σκυλεύσαντες τοὺς νεκροὺς καὶ τροπαῖα στήσαντες, ἀπεχώρησαν ἐς Ἄργος. CXIII. Καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν ἐς Ἀγραίους καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν, ἀναίρεσιν αἰτήσων τῶν νεκρῶν, οὓς ἀπέκτειναν ὕστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεξῆσαν ἄσπονδοι. 2. ἰδὼν δ' ὁ κήρυξ τὰ ὅπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν, ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ ᾔδει τὸ πάθος, ἀλλ' ᾤετο τῶν μετὰ σφῶν εἶναι. 3. καί τις αὐτὸν ἤρετο "ὅ τι θαυμάζοι, καὶ ὁπόσοι αὐτῶν τεθνᾶσιν," οἰόμενος αὖ ὁ ἐρωτῶν εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις. 4. ὁ δ' ἔφη "διακοσίους μάλιστα." ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν, "Οὔκουν τὰ ὅπλα ταυτὶ φαίνεται, ἀλλὰ πλέον ἢ χιλίων." 5. αὖθις δὲ εἶπεν ἐκεῖνος, "Οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων ἐστίν." ὁ δ' ἀπεκρίνατο, "Εἴπερ γε ὑμεῖς ἐν Ἰδομένῃ χθὲς ἐμάχεσθε." "Ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ πρῴην ἐν τῇ ἀποχωρήσει." "Καὶ † μὲν δὴ τούτοις γε ἡμεῖς χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμαχόμεθα." 6. ὁ δὲ κήρυξ ὡς ἤκουσε, καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς πόλεως βοήθεια διέφθαρται, ἀνοιμώξας, καὶ ἐκπλαγεὶς τῷ μεγέθει τῶν παρόντων κακῶν, ἀπῆλθεν εὐθὺς ἄπρακτος, καὶ οὐκέτι ἀπῄτει τοὺς νεκρούς. 7. πάθος γὰρ

νέειν, to distinguish it from *προσνεῖν*, *to heap up*.

The Athenian ships here spoken of were doubtless sailing along the head of the gulf, to take their station in the bay of *Katafórno*, just below *Arpi*, i. e. Olpi, of which the present name is an evident corruption.

κρεῖσσον—εἰ δεῖ, διαφθαρῆναι] 'thinking it better, if so it must be, to perish,' &c. Similarly in Demosth. c. Lept. t. ii. 148, we have, *μᾶλλον εἵλοντο μεθ' ὑμῶν, εἴτι δέοι, πάσχειν*. The words following, *τῶν βαρβάρων καὶ ἐχθίστων Ἀμφιλόχων*, should be rendered, 'by the barbarous and most hated Amphilochians.' The Ambraciots regarded them as barbarians, and with some reason; since (as we learn from ii. 68.) Argos was a colony planted among barbarians; and though Argos itself was somewhat civilized by its Argive planters and the neighbouring Ambraciots, yet the country population remained chiefly barbarian.

CH. CXIII. 2. *τῶν ἀπὸ τῆς πόλεως*] scil. *συνεξιόντων*, which word is to be supplied from *συνεξῆσαν* preceding. By *σφῶν* understand those for whom he was acting as herald, the Ambracians.

4. *οὔκουν — χιλίων*] Meaning, 'these arms here, however, seem to be the arms not [of that number], but of more than a thousand.' In *ταυτὶ* we have an Atticism (frequent in Aristophanes, though for the most part confined to the language of common life) equivalent to 'these here.'

5. *καὶ μὲν δὴ*] The sense here intended would seem to be, 'atque sanè,' 'ay but truly:' and yet that, we may suppose, would rather require *καὶ μήν δή*. It is true that several passages are by Hoogev. de Part. p. 302, adduced from Plato, in which *καὶ μὲν δὴ* is found; but that is only in the sense 'quinetiam sane.' Accordingly one may suspect that our author here wrote *καὶ μὴν δή*.

6. *ἀνοιμώξας — ἀπῆλθεν ἄπρακτος*] From these words, and those at ii. 13, it would seem that heralds were not such apathetic characters as they are represented in the Greek dramatic writers, especially Aristophanes. In this case, that the herald should have been so overwhelmed by the magnitude of the evil, as to return without executing his commission, is not strange, it being the natural effect of overwhelming calamity to make men not only overlook petty evils, but forget to discharge common duties. Thus after their last fatal defeat in Sicily, we are told, vii. 72, that, from the greatness of their present evils, they no longer thought of asking permission to bury their dead.

τοῦτο μιᾷ πόλει Ἑλληνίδι ἐν ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν πόλεμον τόνδε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀποθανόντων, διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὡς πρὸς τὸ μέγεθος τῆς πόλεως. 8. Ἀμπρακίαν μέντοι οἶδα ὅτι, εἰ ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεὶ ἂν εἷλον· νῦν δὲ, ἔδεισαν μὴ οἱ Ἀθηναῖοι, ἔχοντες αὐτὴν, χαλεπώτεροι σφίσι πάροικοι ὦσι. CXIV. Μετὰ δὲ ταῦτα, τρίτον μέρος νείμαντες τῶν σκύλων τοῖς Ἀθηναίοις, τὰ ἄλλα κατὰ τὰς πόλεις διείλοντο. 2. καὶ τὰ μὲν τῶν Ἀθηναίων πλέοντα ἑάλω, τὰ δὲ νῦν ἀνακείμενα ἐν τοῖς Ἀττικοῖς ἱεροῖς Δημοσθένει ἐξηρέθησαν, τριακόσιαι πανοπλίαι, καὶ ἄγων αὐτὰς κατέπλευσε· καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἡ κάθοδος. 3. ἀπῆλθον δὲ καὶ οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς Ναύπακτον. 4. Ἀκαρνᾶνες δὲ καὶ Ἀμφίλοχοι, ἀπελθόντων Ἀθηναίων καὶ Δημοσθένους, τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους καταφυγοῦσιν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώρησιν ἐσπείσαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετανέστησαν παρὰ ‡ Σαλυνθίου. 5. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ Ἀμφίλοχοι πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίους, μήτε Ἀκαρνᾶνας μετὰ Ἀμπρακιωτῶν ἐπ' Ἀθηναίους, βοηθεῖν δὲ τῇ

especially Aristophanes. In this case, that the herald should have been so overwhelmed by the magnitude of the evil, as to return without executing his commission, is not strange, it being the natural effect of overwhelming calamity to make men not only overlook petty evils, but forget to discharge common duties. Thus after their last fatal defeat in Sicily, we are told, vii. 72, that, from the greatness of their present evils, they no longer thought of asking permission to bury their dead.

7. *ὡς πρὸς*] 'as compared to or with.' See Matth. Gr. Gr. § 591, γ.

8. *χαλεπώτεροι σφίσι πάροικοι*] 'more troublesome neighbours,' viz. than the Ambracians had been.

CH. CXIV. 2. *πλέοντα ἑάλω*] 'were captured on the voyage:' on which sense of *πλέοντα* see note supra ch. 51.

τὰ δὲ νῦν ἀνακείμενα — Δημοσθένει ἐξηρέθησαν] There had been, it seems, as usual, a certain portion selected by the general, previously to any division of the spoils (see Hom. Il. i. 278). On the nature of the spoils so dedicated in the temples, see Stanley on Æschyl. Theb. 280.

4. *οἵπερ καὶ μετανέστησαν παρὰ Σαλυνθίου*] So I have thought proper, with Goeller, to edit, from the conjecture of Hermann, instead of vulg. *οἵπερ καὶ μετ. παρὰ Σαλυνθίους καὶ Ἀγραίους*, for the following reasons: 1. Because all the best MSS. have not the words *καὶ Ἀγραίους*, which have evidently crept in from the preceding words, though here in effect useless. 2. Because, as Goeller has shown, no tolerable sense can be extracted from *παρὰ Σαλύνθιον*, though that is retained by Bekker and Poppo; of whom the latter, however, approves of Hermann's conjecture. It is true that no direct authority of MSS. exists for the reading *Σαλυνθίου*: but it may be observed, that so small a change scarcely requires it. And indeed it possesses the indirect support of *four* MSS., namely, the Codd. B. and H., and also (as I have ascertained) the Codd. Clarend. and Cantab., which have the word *περί*. For there it may very well be supposed the original reading was *παρὰ Σαλύνθιον*, which arose from the unfrequency in prose of *παρὰ* with the genitive. Render, 'whither they had gone, after leaving Salynthius.'

ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὁπόσα ἢ χωρία ἢ ὁμήρους Ἀμφιλόχων ἔχουσι, καὶ ἐπὶ Ἀνακτόριον μὴ βοηθεῖν, πολέμιον ὂν Ἀκαρνᾶσι. 6. ταῦτα ξυνθέμενοι, διέλυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν ἑαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὁπλίτας, καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἳ κομιζόμενοι χαλεπῶς διὰ τῆς ἠπείρου ἀφίκοντο. τὰ μὲν κατ' Ἀμπρακίαν οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος ἔς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποιήσαντο ἐκ τῶν νεῶν μετὰ τῶν † Σικελιωτῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ ἔσχατα τῆς Ἱμεραίας, καὶ ἐπὶ τὰς Αἰόλου νήσους ἔπλευσαν. 2. ἀναχωρήσαντες δὲ ἐς Ῥήγιον, Πυθόδωρον τὸν Ἰσολόχου Ἀθηναίων στρατηγὸν καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὧν ὁ Λάχης ἦρχεν. 3. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλεύσαντες ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι νανσί· τῆς μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης ὀλίγαις ναυσὶν εἰργόμενοι, παρεσκευάζοντο ναυτικὸν ξυν-

5. ὁμήρους] So I read, for vulg. ὁμόρους, from the conjecture of Poppo, since borne out by the authority of the Turin MS. Of the confusion in MSS. of the two words in question, I could adduce numerous examples. The following must suffice: Appian, i. 757, (where, for ὁμήρους, Schweigh. has rightly restored ὁμόρους,) and Jos. Ant. xiv. 11, 1, where, for ὅμορον, several MSS. have ὅμηρον.

Ch. CXV. 1. Σικελιωτῶν] It is strange none of the editors should have seen that the common reading Σικελιωτῶν is evidently a false one, and that the true reading is Σικέλων. This, indeed, is not supported by any MS., but the words Σίκελοι and Σικελιῶται are continually confounded both in Thucydides and other writers. The common reading cannot be tolerated; for who were *the Siceliots*? The Athenians had no allies among *those* except the Leontines, and *they* inhabited the sea-coast; whereas the *Siculi* (or original inhabitants, as distinguished from the Siceliots, or new settlers) inhabited the central parts of the island, (see vi. 88.) (which will agree with what is just afterwards said of their making an invasion from the upper country,) and generally made common cause with the Athenians.

The above correction (which I had before suggested in my smaller edition of Thucydides) has, I find, since been adopted by Goeller and Arnold, of whom the latter truly observes, that the same mistake, (namely, of Σικελιωτῶν for Σικέλων,) though found in every MS. except two, in another passage infra vii. 57, has been, very properly, corrected by the recent editors.

2. διάδοχον ὧν ὁ Λάχης ἦρχεν] Laches seems to have been sent for home, and superseded by Pythodorus, from some *crimination*; as I am enabled to show from Aristoph. Vesp. 240, who says of him, ἀλλ' ἐγκονῶμεν, ἄνδρες, ὡς ἔσται Λάχητι νυνὶ, where must be supplied ἡ δίκη or τιμωρία, with the Scholiast, who subjoins, τοῦτο δέ φησιν ὡς τοῦ Κλέωνος εἰς δίκην ἐπαγαγόντος τὸν Λάχητα. Στρατηγῆσαι δὲ αὐτόν φησι Δημήτριος πρὸ τριῶν ἐτῶν εἰς Σικελίαν πεμφθέντα μετὰ νεῶν Λεοντίνοις βοηθήσοντα. Οἱ δὲ περὶ τὸν Φιλόχορον διαδέξασθαι αὐτόν φασι Σοφοκλέα καὶ Πυθόδωρον οὓς καὶ φυγῇ ζημιωθῆναι εἰκὸς γοῦν μετακληθῆναι αὐτὸν ἐπὶ τὴν κρίσιν, ἧς νῦν ὁ κωμικὸς μνημονεύει. Undoubtedly *Cleon* was the accuser. The crimination seems to have been that of *embezzlement*. Thus Aristophanes, Vesp. 241, says of him, σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν. And he has another hit at him, Vesp. 968, οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει, καὶ τὰς ἀκάνθας (i. e. the heads and back-bones): κοὐδέποτ' ἐν ταὐτῷ μένει (i. e. he is wavering and inconsistent). On this Poppo remarks, that hence it may be seen how mistaken is Seidler, who in the Preface to Soph. Antig. p. 79, remarks, that it is not on record why Laches was removed from his office, nor does there appear any cause existing for such removal.

3. τῆς θαλάσσης — εἰργόμενοι] So at

αγείροντες, ὡς οὐ περιοψόμενοι. 4. καὶ ἐπλήρουν ναῦς τεσσαράκοντα οἱ Ἀθηναῖοι, ὡς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγούμενοι θᾶσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι, ἅμα δὲ βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιεῖσθαι. 5. τὸν μὲν οὖν ἕνα τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον ὀλίγαις νανσί· Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα τὸν Θουκλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμψειν ἔμελλον. ὁ δὲ Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχητος τῶν νεῶν ἀρχὴν, ἔπλευσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ Λοκρῶν φρούριον, ὃ πρότερον Λάχης εἶλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν, ἀνεχώρησεν.

CXVI. Ἐῤῥύη δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον. καὶ γῆν τινα ἔφθειρε τῶν Καταναίων, οἳ † ἐπὶ τῇ Αἴτνῃ τῷ ὄρει οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ Σικελίᾳ. 2. λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι τοῦτο μετὰ τὸ πρότερον ῥεῦμα, τὸ δὲ ξύμπαν τρὶς γεγενῆσθαι τὸ ῥεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. 3. ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο. καὶ ἕκτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

ii. 85, we have, καὶ μὴ ὑπ' ὀλίγων νεῶν ἐἴργεσθαι τῆς θαλάσσης.

4. μελέτην τοῦ ναυτικοῦ ποιεῖσθαι] 'as wishing to afford practice to their navy.' See i. 142, fin.

Ch. CXVI. 1. ἐῤῥύη — ὁ ῥύαξ τοῦ πυρὸς] 'there burst forth a stream of fire,' or '*the* stream of fire;' the article referring, κατ' ἐξοχὴν, to *one* as well known,—namely, an outpouring of *lava*. The article might, however, have been dispensed with. Thus it does not occur in a kindred passage of Lycurg. c. Leocr. p. 159, 38, λέγεται ἐκ τῆς Αἴτνης ῥύακα πυρὸς γενέσθαι: yet it is found in a passage of Aristot. ap. Steph. Thes. The expression ῥύακα πυρὸς ἐπικλύσαι occurs in Appian, ii. 859. See also Pind. Pyth. i. 36.

APPENDIX.

BOOK I.

Ch. XXII. 2. *τὰ δ' ἔργα—ἐπεξελθὼν*] Here, Poppo observes, *ἐπεξέρχεσθαι* bears the sense *pertractare, persequi* [*oratione*] ; and the construction is *οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος, ἠξίωσα γράφειν, ἀλλ'* [*ἠξίωσα γράφειν*] *ἐπεξελθὼν* [*ταῦτα*] *οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων πυνθανόμενος.* Of *ἐπεξέρχεσθαι* in this sense an example occurs also in Pseud. Herod. Vit. Hom. (a passage apparently written with a view to the present) *ζητῆσαι ἐπεξελθεῖν* (*περὶ Ὁμήρου*) *εἰς τὸ ἀτρεκέστατον.* I have supplied *ταῦτα* in the construction, as demanded by propriety, and confirmed by iii. 67, 1, *ἐπεξῆλθομεν ταῦτα.*

4. *κτῆμα ἐς ἀεί*] Meaning that it is common property, being for a common use, and intended for the common good of mankind—intimating that the work is a sort of *bequest* ; a thought evidently borrowed by A. Schlegel, who, in the following beautiful passage, similarly observes : 'The great *legacy* and *inheritance* of all the knowledge and ideas of the ancient world is, with justice, considered as a *common good of mankind*, which is committed to all ages and nations in their turn ; which ought to be sacred in their eyes, and for the preservation of which posterity is entitled to call them to an account.'

Ch. XXIII. 1. *τούτου δὲ τοῦ πολέμου μῆκός τε μέγα προὔβη*] A blending of two modes of expression, *τούτου δὲ τοῦ πολέμου μῆκος μέγα ἦν*, and *οὗτος ὁ πόλεμος* [*ἐς*] *μέγα προὔβη.* See more in note on the words infra iii. 82, 1, *οὕτως ὠμὴ στάσις προὐχώρησε.*

Ch. XXXIV. 3. *μεταμελείας — λαμβάνων*] Of *μεταμέλεια* in the *plural* (a use seldom occurring) I have noted an example in Isocr. Panath. 281, *ποιεῖσθαι μεταμελείας πολλάς.* And of the *phrase* itself *μεταμέλειαν λαμβάνειν*, an example occurs in Eurip. Frag. Inc. 76.

Ch. XXXVI. 1. This passage is, among others, adduced by Mitchell on Aristoph. Eq. 260, to prove and illustrate the fact, that the Greek language delights in accumulating participles, without a connecting particle.

Ch. XXXVII. 1. *ἀλογίστως*] 'without reflection or calculation as to,' &c.

Ch. XLII. 2. *ὑποψίας*] The genit. here is governed of *τι* (*μέρος*) understood, as in Plut. vi. 498, 3, *ἡ θερμολουσία οὐ τοσοῦτον εὐτονίας ὑφαιρεῖ καὶ ῥώμης, ὅσον ὠφελεῖ πρὸς ὑγίειαν.*

Ch. XLIII. 2. *τὸ ἴσον ἀνταπόδοτε*] Compare Hdot. i. 18, *ἀνταποδιδόναι τὸ ὅμοιον.*

Ch. LXX. 9. *ξυμφορὰν — ἐπίπονον*] Mitchell on Aristoph. Eq. 259, renders, 'to think ease with nothing to do a torment, not less than the most laborious occupation.'

Ch. LXXI. 7. *ὅσια ἂν ποιοῖμεν*] So *ὅσια δικάζειν* infra iii. 58.

Ch. LXXX. 3. *πόλεμον ἄρασθαι*] 'bellum suscipere' or 'movere,' as iii. 39, and Hdot. vii. 132. 156.

Ch. LXXXII. 2. *ἄμεινον ἤδη, ἢν δοκῇ, πεφραγμένοι ἴμεν ἐπ' αὐτοὺς*] This disposition to play a safe game was quite characteristic of Archidamus. So in the Laconica Apophthegmata of Plutarch he is reported to have said, on seeing his son rashly engaging with the Athenians without a sufficient force, *ἢ τῇ δυνάμει πρόσθες, ἢ φρονήματος ὕφες.*

Ch. LXXXIV. 3. *εὔβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας*, &c.] 'too ignorant to disobey,—so wise as to obey them :' *ἀμαθ.* being here used *sarcastically*, as infra iii. 37, 3. So Plutarch, in his Laconica Apophthegmata, says of Archidamus, that when one asked him who governed in Sparta, he answered, *οἱ νόμοι, καὶ τὰ ἀρχεῖα, καὶ τὸ νόμιμον.*

Ch. CXIX. 1. *Αὖθις δὲ*] The writer reverts back to ch. 87.

ἐβούλοντο] 'they were pleased.' The metaphor in *ψῆφον ἐβούλοντο* is, as Hobbes well points out, one formed from the custom of setting near, or presenting a box or urn and a ball to him who gave his votes, that he might put his ball into the part of the vessel which was for *yes* or *no*, as he saw fit.

2. *ἔλεγον*] For this, Poppo observes, we should rather have expected the *aorist*, considering that the subject turns on something done once : but in verbs of *speaking, exhorting, ordering*, frequent is this use of the imperf., and that not only where, as here, *much* is said, and so imperfect continuance of action is signified, but also when some one speaks only a *few* words. That in these cases the imperf. and aor. are alike proper, appears from the circumstance of their being interchanged in use. So at ch. 72, before the oration of the Athenians we have, *οἱ Ἀθηναῖοι ἔλεγον τοιάδε* : while at its conclusion, ch. 79, we have, *τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον.*

Ch. CXXXI. 3. *ἐλέγχειν*] Such is the use of the *verbal noun* in Isocr. Æg. *εἰς ἐλεγμὸν καταστήσειν ὁποῖός τις ἡμῶν ἕκαστος περὶ αὐτούς* : and Plato, 278, C, *εἰς ἐλεγμὸν ἰὼν περὶ ὧν ἔγραψε.*

Ch. CXXXII. 2. *ἠξίωσεν*] 'he thought proper.' So Xen. Ages. i. 34, *τοὺς ἀξιοῦντας καὶ τὰς τῶν θεῶν τιμὰς καρποῦσθαι*, 'qui audent, sibi arrogant.'

Ch. CXXXVIII. 3. *γίγνεται παρ' αὐτῷ μέγας*] Compare Aristoph. Eq. 177, *γίγνει μέγας*, 'art become a great man :' where Mitchell adduces the present passage, and others from Aristoph. Eq. 946, and Vesp. 1023, and Athen. 380, b.

BOOK II.

Ch. VIII. 2. *λόγια*] On this term Mitchell, in his note on Aristoph. Eq. 118, remarks, that no distinction is by that writer made in its use, whether as denoting what proceeded from *God* or from *Seer*.

Ch. XI. 9. *ἔπεσθε ὅπη ἂν τις ἡγῆται*] So Xen. Hist. vii. 1, 24, *ἂν οὖν σωφρονῆτε, τοῦ ἀκολουθεῖν, ὅποι ἄν τις παρακαλοῖ.*

Ch. XIII. 2. *διὰ χειρὸς ἔχειν*] To the examples adduced, add Aristoph. Vesp. 609, *ἀλλὰ φυλάττει διὰ χειρὸς ἔχων*, where Mitchell quotes this passage of Thucyd. Aristot. Polit. v. 8, *διὰ χειρῶν ἔχουσι τὴν πολιτείαν* : and Plut. Pericl. 34, *διὰ χειρὸς ἔχων τὴν πόλιν.*

Ch. XV. 5. *νομίζεται τῷ ὕδατι χρῆσθαι*] To the examples add Aristoph. Nub. 480, *γυμνοὺς εἰσιέναι νομίζεται.* Acts xvi. 13, *οὗ ἐνομίζετο προσευχὴ εἶναι.*

Ch. XXXVII. 3. *ἄγραφοι ὄντες*] So Plut. vi. 620, *ἄγραφος ἀδείας νόμος δελφῖσιν*, meaning, that the dolphins are spared by the unwritten law of custom.

Ch. XL. 2. *μόνοι γὰρ — νομίζομεν*] Here *ἀπράγμονα* stands in opposition to *ὁ ὁρᾷν βουλόμενος* ii. 64, and *ὁρατήριος* at ii. 63. Mitchell on Aristoph. Eq. 259, thus renders : 'We are the only persons who consider the man who takes no part in politics, not to be a man, that meddles with nothing, but that is good for nothing.' Here, however, the term *takes* is far from giving a correct representation of the sense, as suggesting the idea of *taking a side*. The true import of *μηδὲν μετέχοντα* may be best expressed by 'having nothing to do with,' lit. 'having no part or lot in them,' meaning *τῶν πολιτικῶν*. So in Plato, 712, *e*, we have *πολιτειῶν μετέχετε*, where, as here, there is an ellipsis of *μέρος*, which word is *expressed* in a passage of Acts viii. 21. Mitchell adds, that 'persons of quiet unintermeddling disposition (namely, in politics) at Athens had but one of these two resources, either to consent to be despised and trampled on, (see Demosth. 979, 5, and Xen. Mem. ii. 9.) or to quit the place altogether, like the two fugitives in the Birds of Aristophanes, where it is said, *ζητοῦντε τόπον ἀπράγμονα.*'

Ch. XLI. 3. *μόνη οὔτε τῷ πολεμίῳ — ἄρχεται*] As the chagrin of defeat, and, indeed, injury of every kind, is aggravated not a little by the *unworthiness* of him from whom it proceeds ; so, on the other hand, defeat is consoled by the *worthiness* of the victor : to which purpose the words of Virg. Æn. x. 830, 'Hoc tamen infelix miseram solabere mortem ; Æneæ magni dextrà cadis.'

5. *γενναίως — μαχόμενοι ἐτελεύτησαν*] 'died nobly in battle.' So Athenæus, xii. *γενναίως ἐτελεύτησε.* Plato, p. 58, *ἀδεῶς καὶ γενναίως ἐτελεύτα.* Demosth. 258, 24, *φέρει δ' ὅ τι ἂν ὁ Θεὸς διδῷ, γενναίως.*

Ch. XLV. 1. *ὁρῶ μέγαν τὸν ἀγῶνα*] 'I foresee a wide field for emulation ;' or perhaps rather, 'a great trial or struggle.' So at iii. 57, 3, *ἀγῶνας μεγίστους.*

2. *φθόνος γὰρ τοῖς ζῶσι*, &c.] Of this evil disposition truly says Herodotus, iii. 72, that it is one innate in the human breast.

Ch. LX. 4. *πῶς οὐ*] 'It was (says a great living scholar) the genius of the Greek language to ask questions.' Of *πῶς*

οὐκ the general sense is *quidni?* Here, however, it is used in a less frequent acceptation, as a mere indication of what must and will be done; as infra iii. 66, *πῶς οὐ δεινὰ εἴργασθε;* and Rom. viii. 32, *πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;*

Ch. LXV. 12. *ἄλλα πολλὰ — ἡμαρτήθη*] So Xen. Mem. i. 2, 9, *τὰ περὶ τὴν πόλιν ἁμαρτανόμενα.*

Ch. LXXVI. 2. *ἰζάνοντος ἀεὶ ἐπὶ τὸ κενούμενον*] Similarly Xen. Œcon. viii. 7, *εἰς τὸ κενούμενον* (the empty space) *ἀεὶ οἱ ὄπισθεν ἐπέρχονται.*

Ch. XC. 6. *μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον*] See Mitchell on Aristoph. Eq. 3, *αὐταῖσι βουλαῖς*, i. e. (he adds) *σὺν*, 'together with.'

Ch. XCI. 1. *τὴν ἐπιστροφὴν*] lit. 'turning about towards,' as in Polyb. v. 72, *ἐξ ἐπιστροφῆς* ('after a wheel about') *ἐνεργὸν ποιησάμενος τὴν πορείαν*, &c.

BOOK III.

Ch. XLII. 3. The sense I have assigned to *ἐπίδειξιν*, 'display,' is confirmed by Aristoph. Nub. 268, *ἔλθετε— τῷ δ' εἰς ἐπίδειξιν*, 'come and exhibit yourselves to this man.'

Ch. L. 2. *κληρούχους τοὺς λαχόντας*] On the subject of the ancient Cleruchies, see a full account in Boeckh's Public Economy, vol. ii. pp. 168—179, or a brief condensation of the most important matter in Mitchell's Aristoph. Nub. 202.

Ch. LXXXIV. In forming the present enlarged edition I have been induced to enter, for the first time, into a full consideration of the much-debated question as to the authenticity of this chapter. The editors down to the present age expressed no doubt as to its genuineness. First, Bekker, feeling some *doubt* as to that matter, was induced to place it within brackets; then Poppo, though he retained the brackets, yet strenuously maintained the authenticity of the chapter; while, on the other hand, Goeller attacked it most vehemently. In my Translation and my smaller edition, I was induced, in deference to the authority of Bekker and Goeller, to treat it as not genuine. Soon after, Dr. Arnold, in his first edition, ventured, in opposition to the arguments advanced by Goeller, to maintain its authenticity; nay, he went so far as to say, that 'he is most firmly persuaded that it was written by Thucydides, and does not know of any Greek writer at once so honest, so wise, and so eloquent, as to have been able to be the author of it.' In his *second* edition, however, Dr. Arnold expresses his belief that the portion is spurious, and supposes it to have been the production of a *Christian*, and to have been written not later than the sixth or seventh century. To advert to the reasons which have led him to this total change of judgment, 'while he is still,' he says, 'of the same opinion, that Goeller's objections to the general contents, and to particular phrases, are quite unreasonable;' 'it is vain,' he adds, 'to deny the numerous harshnesses that are contained in this chapter; which, added to the authority of the ancient Scholiasts, have induced me to think it an imitation of our author by some other writer, and a caricature on his style and manner.' Yet he admits, notwithstanding, that 'the *matter* of the chapter is really very good, nay quite worthy of Thucydides;' and that, 'had not the writer tried to imitate our author's style, and in so doing merely produced a caricature of its defects, the language of the chapter might have been as good as its substance.'

In coming to this latter conclusion, Dr. Arnold has indeed, in a remarkable degree, exchanged for an extreme view one way, what is not less an extreme view in another; but whether, in this instance, he has not altered *for the worse*, is, perhaps, more than questionable. The answers he formerly opposed to the objections advanced by Goeller were, generally speaking, satisfactory; while in his new dissertation on the authenticity of this portion, he has brought forward nothing in the shape of *argument*, but merely propounds what is matter of *opinion* and *conjecture*. Among other things, he professes it to be his firm belief that 'the whole passage was originally added as a note upon, or brief summary of, the contents of the two preceding chapters, and that it afterwards found its way into the text.' But it might have occurred to him, that he had himself disposed of that question, by having, as I apprehend, shown that the chapter is *not* a brief summary of the contents of the preceding chapter, but 'was added as a sort of supplement to the rest, because the mind of the writer was so full of his subject, that he could scarcely prevail upon himself to quit it.' That it is *not* a mere summary will fully appear from the annotations which I have subjoined. Moreover Dr. Arnold has here strangely jumbled together *two* hypotheses; namely, that 'the chapter in question was originally a note upon, or brief summary of, the contents of the preceding chapters,' (which, we see, is quite untenable, by its being at variance with plain facts,) and that it was the fabrication of some person who wanted the matter to pass as Thucydides', and accordingly imitated, as closely as possible, his style. Now one *or* the other it *may* have been, but certainly not *both*. Again, supposing any one to have been inclined to fabricate such a passage for such a purpose, good reason would there have been to *imitate*, but, surely, not to *caricature* the style of Thucydides. *That* would demand a *third* hypothesis equally improbable, that the writer framed the portion not as an imitation, but as a *caricature* on the style of our author. But then, it may be asked, how came the matter to be so very masterly, that, as Dr. Arnold affirms, 'no other Greek writer could have been able to produce it?' Suffice it to say, that all the different forms of the above hypothesis, by which it is supposed that the chapter is not genuine, involve the greatest improbability; and as the *onus probandi* may fairly be thrown on the party attacking the authenticity, what *motive*, we may ask, can be imagined for any one's sitting down to frame this imitation, or caricature? And supposing the thing to have been done, how are we enabled to account for the forgery having been introduced into every known MS., in spite of its being, if we believe Goeller, 'a senseless heap of bombast or nonsense?' While, indeed, many reasons exist why such a portion should *not* have been introduced, it being any thing but *necessary* to the context; not one can be imagined why it *should*. For the case differs widely between this chapter and the well-known passage in Josephus's Jewish Antiquities, on the subject of Jesus Christ. Well are we enabled to account for *that* portion being framed, (by degrees, I apprehend, and by different hands,) introduced into the text, and retained there, notwithstanding its manifest unsuitableness to the professed writer. As to Dr. Arnold's addition to his hypothesis, namely, that 'the chapter in question was the work of a *Christian*, and not later than the sixth or seventh century,' that is quite untenable; since, besides two evident *annotations* of the present portion which occur in Dio Cass., *three* others have been now adduced by me from *Josephus*. Accordingly this chapter could not have proceeded from a *Christian* writer; and the persons to whom almost all the fabrications and interpolations known to us have been ascribed, *the monks*, were as yet scarcely in existence. The circumstance, then, of the portion in question having been thus imitated, tends to evince beyond all doubt that it had place in the text of Thucydides as far back as the time of *Josephus*; beyond which period we have no means of proof, for the age of imitation only commenced at that time. But that the portion in question should have been thus fabricated and introduced into the text, we are the less warranted in suspecting, since *before* that time, however verbal corruptions might creep into the text, no reason is there to think that *fabrication* and *interpolation* were resorted to; this being a period too nearly approaching to the age of *autographs*, or copies formed from thence; and little more than about 380 years had elapsed since Xenophon first published the History of Thucydides. Nothing, indeed, from *external* evidence can be alleged against the authenticity of the portion, since the chapter is found in every known MS., and that not, as in the case of certain other disputed portions, (as, for instance, that of St. John viii. 1—11.) placed in the *margin*, or accompanied with obeli or asterisks; and the arguments deduced from *internal* evidence will be found, on examination, to resolve themselves into a string of *ungrounded surmises*, mutually contradicting each other. Thus, to advert to other arguments besides those already noticed, no reason is there to suspect the authenticity of the portion because the *Scholia* on it are so few; for, as the Scholiasts, we are told, accounted it not genuine, they would naturally, under this impression, decline the trouble of encountering its formidable difficulties; and that Dionysius does not touch on *this* portion, though he has criticized at considerable length chapters 82 and 83, is no proof that he considered it not genuine; since, as Arnold observes, 'he had already found enough for his purpose in the 82nd and 83rd chapters, and his quotation having run to so great a length, he stopped at the end of the 83rd, where there is a natural termination of the subject, and did not proceed any further.' Again, vain is it to attempt to prove the chapter to be not genuine, by lengthened criticisms on its *style* and *phraseology*. These, at best, form but matter of doubtful disputation, and are wholly inadequate to settle any question of this kind; as an instance of which it may be observed, that the laboured efforts of a whole phalanx of philologists to prove or to disprove

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the Pauline origin of the Epistle to the Hebrews from the phraseology *alone*, have produced no decisive results; and, be it remembered, far more evidence is requisite to prove that any portion is *not* from the pen of any alleged writer than that it *is*. As to the present case, of how little weight are the objections advanced by Goeller on that score, will be seen in the annotations on the chapter. At the same time, it cannot be denied that there is more of harshness, out-of-the-way phraseology, &c. in this, than even in the two foregoing chapters. And *that*, after all, seems to be the real reason why the ancient *exegetæ* thought it not genuine, though surely the reason is one wholly insufficient. No writer is always alike or equal to himself,—least of all, Thucydides, who is very unequal, there being several portions in the work which we are sure could not have received the author's last hand; nay, we know that he died before he had completed his labours. Again, as to the ancient critics whom Dr. Arnold so eulogizes, they, it is well known, very generally rejected the authenticity of the whole of the eighth book on the very grounds on which they rejected this chapter. But their opinion has never been received by any modern critic of note, because, as is quite plain, the book bears the stamp of the *same mind* as the foregoing books, and breathes the genuine Thucydidean character; though the matter was never thoroughly digested or polished, as those books were. Dr. Arnold himself says that 'the notion of certain ancient critics as to the eighth book not being the production of Thucydides, does not rest on a single substantial ground, the internal evidence in favour of the genuineness of the book (arising from its Thucydidean character, tone, &c.) being decisive, and no external testimony whatever existing against it. There do we recognise the same tone of mind, the same impartiality, the same character of language, though the phraseology has been less corrected than in the earlier parts of the history.' But this satisfactory argument for the genuineness of the eighth book applies exactly to the case of this 84th chapter, which there is no reason to doubt came from Thucydides, though the *matter* therein contained, from some cause or other, never received the author's last correction, but was left much in the rough—more so than any other portion of the first seven books, though probably not less so than one or two in the course of the eighth book.

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OF THE

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BY THE

REV. S. T. BLOOMFIELD, D.D. F.S.A.

OF SIDNEY COLLEGE, CAMBRIDGE; VICAR OF BISBROOKE, RUTLAND;

EDITOR OF THE GREEK TESTAMENT WITH ENGLISH NOTES.

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PREFACE

TO THE SECOND VOLUME.

At length the Editor is enabled to bring his long-laboured work to a conclusion, by presenting to the Public the remaining five Books of Thucydides, edited on the same extensive plan as the first three, and omitting, he hopes, nothing which may be deemed essential to the thorough understanding of that most difficult of writers.

As to the *critical* notes,—although he was prevented by circumstances, over which he had no control, from making travels into foreign countries to examine fresh MSS., he did not neglect what was in his power *at home*, but collated afresh throughout the celebrated Codex Clarendonianus, and, in select passages, another MS. hitherto uncollated; the use of both having been kindly granted to him by a grace of the Senate of the University of Cambridge. This collation supplied very numerous various readings, (some of importance,) which had escaped the diligence of the painstaking Dr. Hudson. The Editor has also carefully collated for the last three Books a most correctly and beautifully written MS. (said by Montfaucon to be as ancient as the tenth century,) preserved in that splendid repository, the British Museum; the fruits of which appear in the present volume [1].

To advert to the notes *philological* and *exegetical*,—the Editor has, he trusts, effected for *exegetical*, as well as critical, science, what had long

[1] Subjoined, by way of Appendix, is an able and interesting Memoir, for which the Editor is indebted to the kindness of his friend Colonel Leake, on the military details of the fatal expedition of the Athenians to Sicily, accompanied by an accurate Plan of Syracuse and the environs, formed by the Colonel partly on an actual survey by order of Government, and partly on his own personal examination on the spot.

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been wanting to it,—namely, the opening out of certain principles more *practically*, and making them more *generally* available, than his predecessors had done; thus supplying what can scarcely fail to impart a certain *aptitude for critical disquisition* to any but minds totally disqualified for it; and, by placing the means of critical knowledge within the reach of *many*,—whereas before it had been too much confined to *a few*,—making the possession of this advantage more a matter of general attainment to *many*, and less a matter of monopolizing pride to *a few*.

Upon the whole, the Editor cannot but avow that he shall think he has much misspent a larger portion of time and labour than has, perhaps, ever before been devoted to any ancient writer, if the *result* should not be *some* addition to the classical reputation of his country.

At all events he commits his work to the Public with the *confidence* of one who has spared no pains, and declined no sacrifices in its service;—and also with feelings of the deepest thankfulness to the Giver of all power, that health and strength have been mercifully vouchsafed him, to accomplish not the least arduous work of his life; thus bringing his *classical* labours—he trusts not ingloriously—to a close; so that he may dedicate the residue of his days solely to the promotion of *sacred* literature, in a cultivation of the studies, though always in subservience to an exercise of the active duties of his profession, according to the measure of the health and strength still to be useful in his generation, which may be dealt out by *Him who worketh all in all.*

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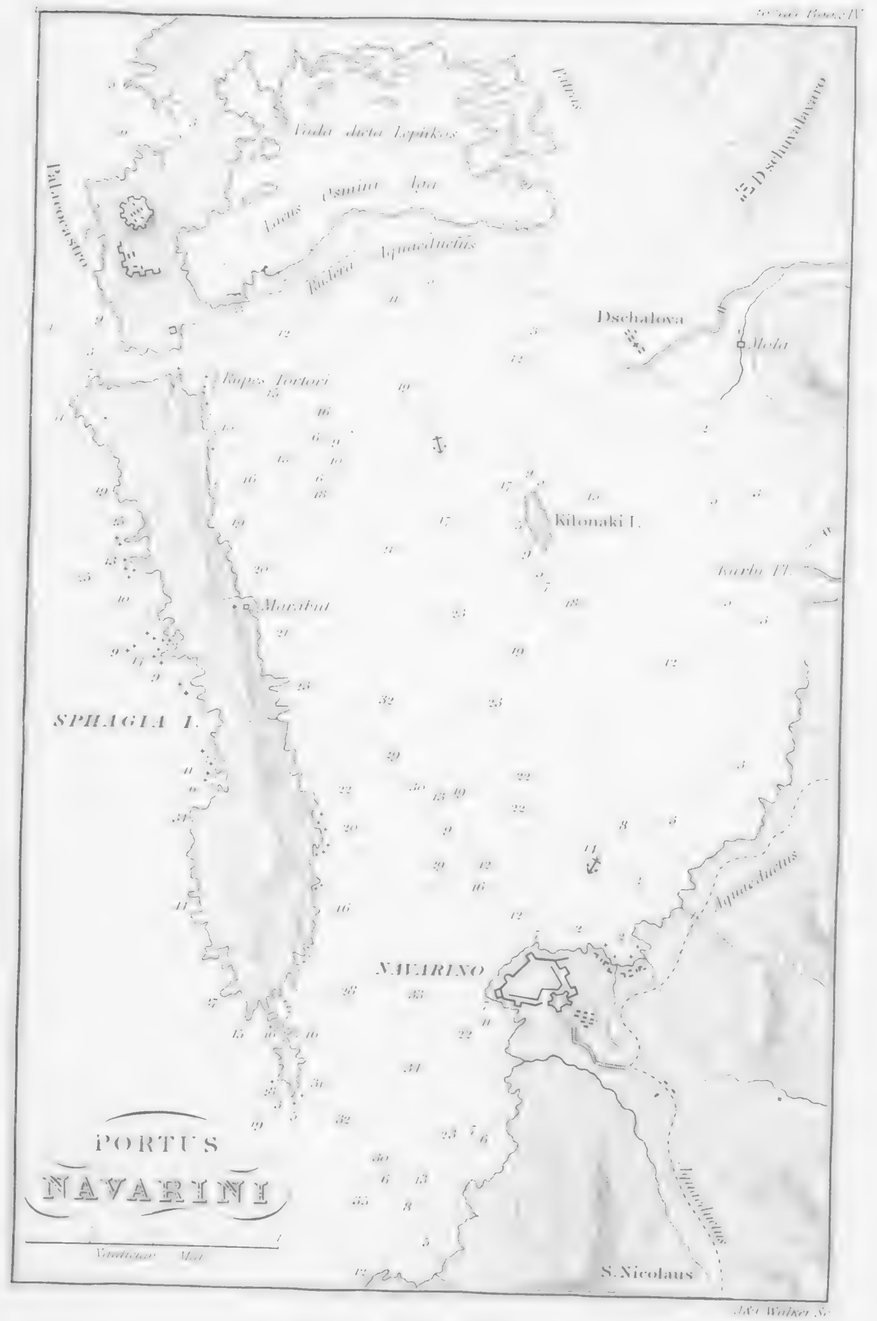
BOOK VII.

Gylippus arrives in Sicily, and having landed at Himera, and there collected a considerable force from the Siceliot cities, prepares to march over-land to Syracuse, I. He makes his way thither by Epipolæ, passing from thence into Syracuse, through a small vacant space of the yet uncompleted line of circumvallation, II. He formally summons the Athenians to evacuate Sicily within a specified period. On their not heeding this, he offers them battle, which they decline: he commences operations by attacking, and carrying by a *coup-de-main*, the fort of Labdalum, III. The Syracusans carry out a new counterwork, to interrupt the progress of the Athenian lines. Nicias, on his part, seizes on the peninsula of Plemmyrium, and establishes three forts in it; sends forth a squadron to prevent the introduction of any further reinforcements to the Syracusans from Greece, IV. An action ensues between the Syracusans and Athenians in the space between Syracuse and the enemy's lines, and the former are defeated. Gylippus takes the blame of the failure on himself, and encourages the Syracusans to a second engagement, V.; in which they are successful, and

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BOOK VIII.—[It is not deemed necessary to subjoin the Contents of *this* Book, since they have been given at the commencement of the notes on each chapter.]



ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Δ.

I. ΤΟΥ δ' ἐπιγιγνομένου θέρους, περὶ σίτου ἐκβολήν, Συρακοσίων δέκα νῆες πλεύσασαι καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν Σικελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων· καὶ ἀπέστη Μεσσήνη Ἀθηναίων. 2. ἔπραξαν δὲ τοῦτο μάλιστα οἱ μὲν Συρακόσιοι, ὁρῶντες προσβολὴν ἔχον τὸ χωρίον τῆς Σικελίας, καὶ φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐξ αὐτοῦ ὁρμώμενοί ποτε, σφίσι μεῖζονι παρασκευῇ ἐπέλθωσιν· οἱ δὲ Λοκροί, κατὰ ἔχθος τὸ Ῥηγίνων, βουλόμενοι ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν. 3. καὶ ἐσεβεβλήκεσαν ἅμα ἐς

Ch. I. 1. *περὶ σίτου ἐκβολήν*] 'about the time when the corn came into ear;' meaning, according to the explanation of the Scholiast, the shooting forth of the ear from the *calyx* or germ, of which the next stage is the *ἀκμή* spoken of in the following chapter, and which is alluded to supra ii. 19, *τοῦ σίτου ἀκμάζοντος*. Adopting, then, this view of the expression, which is that of the commentators in general, from Eustathius, Suidas, Photius, and the Schol. downwards, there is here denoted one of those two different periods of time rudely marked by those designations. Considering, however, the nature of the phrase in question, it would *rather* seem that we have thereby denoted the blade or the first out-shoot of the germ; of which mention is made in a passage of St. Mark, iv. 28. *ἡ γῆ καρποφορεῖ πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ*. This idea, however, the mention of *θέρους*, modified though it be, seems to forbid; and accordingly we may best suppose that, when those grammarians speak of this *ἐκβολή* as *ἡ ἐκ τῆς κάλυκος τῶν σταχύων ἔκφυσις*, they mean by this the first stage of nature's mysterious process in germination, or that, in popular language, *ἡ σίτου ἐκβολὴ* was understood to mean the development of the blade into the ear.

2. *προσβολὴν ἔχον — τῆς Σικελίας*] Meaning, as Goeller explains, that it 'contains or affords an approach (or convenient place of approach) to Sicily,' as that to which vessels crossing from the nearest point of Greece (the promontory of Iapygia) would direct their course, and accordingly it would be the key of Sicily. Of this sense of *προσβολή* an example is found also at vi. 48, *ἐν πόρῳ καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας*: and another in Lucian. Toxar. 57, *ἐν προσβολῇ ἔστι τοῖς ἀπὸ Σκυθίας προσπλέουσιν*. So the Schol. on iv. 53, explains the term *προσβολὴ* by *προσόρμισις* and *καταγωγή*: as also one of the Scholiasts on the present passage, by *προσόρμισις*. The genit. here is one of *reference*, conveying the sense *as regards*. See Matth. Gr. Gr. § 338 & 341.

τὴν Ῥηγίνων οἱ Λοκροὶ πανστρατιᾷ, ἵνα μὴ ἐπιβοηθῶσι τοῖς Μεσσηνίοις, ἅμα δὲ καὶ ξυνεπαγόντων Ῥηγίνων φυγάδων, οἳ ἦσαν παρ' αὐτοῖς· τὸ γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε, καὶ ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι, ᾗ καὶ μᾶλλον ἐπετίθεντο. 4. δηώσαντες δὲ οἱ μὲν Λοκροὶ τῷ πεζῷ ἀπεχώρησαν, αἱ δὲ νῆες Μεσσήνην ἐφρούρουν· καὶ ἄλλαι αἱ πληρούμεναι ἔμελλον, αὐτόσε ἐγκαθορμισάμεναι, τὸν πόλεμον ἐντεῦθεν ποιήσεσθαι.

II. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ ἦρος, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι, Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἄγις ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεύς· καὶ ἐγκαθεζόμενοι ἐδῄουν τὴν γῆν. 2. Ἀθηναῖοι δὲ τάς τε τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν, ὥσπερ παρεσκευάζοντο, καὶ στρατηγοὺς τοὺς ὑπολοίπους Εὐρυμέδοντα καὶ Σοφοκλέα· Πυθόδωρος γὰρ ὁ τρίτος αὐτῶν ἤδη προαφῖκτο ἐς Σικελίαν. 3. εἶπον δὲ τούτοις, καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι, οἳ ἐληστεύοντο ὑπὸ τῶν ἐν τῷ ὄρει φυγάδων· καὶ Πελοποννησίων αὐτόσε νῆες ἑξήκοντα παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει τιμωροί, καὶ, λιμοῦ ὄντος μεγάλου ἐν τῇ πόλει, νομίζοντες κατασχήσειν ῥᾳδίως τὰ πράγματα. 4. Δημοσθένει δὲ, ὄντι ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, αὐτῷ δεηθέντι εἶπον χρῆσθαι ταῖς

3. *τοῖς Μεσσηνίοις*] Meaning 'that party among the Messenians which favoured the Athenians,' consisting of the people at large, or commonalty, as opposed to *the few*, who sided with the Syracusans.

καὶ ξυνεπαγόντων Ῥηγίνων φυγάδων] 'and withal some Rhegine fugitives contributing to urge them on.' Of this word *ξυνεπάγω* examples are found supra iii. 11, and infra in the present book: but *out of* Thucydides I have met with it only in Dio Cass. 268, 72, and 1216, 15.

Ch. II. 1. *πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι*] See note supra i. 1, and compare Xen. Hist. ii. 2, 4, *ἀκμάζοντος σίτου*. The expression at ch. 6, *τοῦ σίτου ἔτι χλωροῦ ὄντος*, refers to the period when the ear is fully formed, though still green,—the *second* of the three stages adverted to at Mark iv. 28.

2. The matters which follow, from this passage to the end of ch. 40, form (as Mr. Mitchell observes) in this entire history what some interesting episode does in a great epic poem.

3. *εἶπον δὲ—φυγάδων*] With the then administration at Athens it seems to have been a favourite plan to attach something as a *πάρεργον* to a business of importance; as we find from supra ii. 85, where the fleet sent to the relief of Phormio is ordered to take Crete in the way, and despatch some business *there*. *Παραπλέοντας* stands for *παραπλέουσι*, as the Schol. explains: and of this idiom Duk. gives examples from ii. 11, and Aristoph. Eq. 1391; though he thinks that here, as in most of these cases, there is an ellipsis of *αὐτούς*. To this, however, Poppo, not without reason, demurs, referring to Matth. Gr. Gr. § 536, where it is shown, by instances adduced from the best writers, — especially the earlier Attic ones, — that the *dative* as well as the genitive was used with the infinitive.

4. *ὄντι ἰδιώτῃ*] Render, 'though a private person,' i. e. without any public office. In consequence of his late brilliant success in Acarnania, he was become such a favourite with the people, that this extra-official rank was conferred on him, of being authorized to embark on board the fleet, and employ its forces during the circumnavigation of Peloponnesus, as he should think proper, without any control from its commanders; a great irregularity this, forming a dangerous precedent, and such as would never have been thought of but at a period like the present, when, as Mitford observes, 'irregularities of all kinds were growing familiar to the Athenian government.'

ναυσὶ ταύταις, ἣν βούληται, περὶ τὴν Πελοπόννησον. III. Καὶ ὡς ἐγένοντο πλέοντες κατὰ τὴν Λακωνικήν, καὶ ἐπυνθάνοντο ὅτι αἱ νῆες ἐν Κερκύρᾳ ἤδη εἰσὶ τῶν Πελοποννησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς ἠπείγοντο ἐς τὴν Κέρκυραν, ὁ δὲ Δημοσθένης ἐς τὴν Πύλον πρῶτον ἐκέλευε σχόντας αὐτοὺς, καὶ πράξαντας ἃ δεῖ, τὸν πλοῦν ποιεῖσθαι· ἀντιλεγόντων δὲ, κατὰ τύχην χειμὼν ἐπιγενόμενος κατήνεγκε τὰς ναῦς ἐς τὴν Πύλον. 2. καὶ ὁ Δημοσθένης εὐθὺς ἠξίου τειχίζεσθαι τὸ χωρίον, (ἐπὶ ‡ τοῦτο γὰρ ξυν-

Ch. III. 1. *ἠπείγοντο ἐς τὴν Κέρκυραν*] The commentators seem not aware, that this is one of those cases, adverted to in Matth. Gr. Gr. § 497, *c.* where the imperf. tense denotes action begun, or only contemplated, during some past completed action, as in Herodot. i. 68, *ἐμισθοῦτο* ('he wished to hire') *παρ' οὐκ ἐκδιδόντος τὴν αὐλήν*. Eurip. Here. Fur. 538, and another passage of our author infra ii. 5, 4, *ἐπεβούλευον τοῖς ἔξω*. Thus the sense here is, 'as they were going to hasten,' 'as they were for hastening.' This differs slightly from that idiom found at i. 134. ii. 5. iii. 24. vi. 98, sq., where the imperf. is simply used to denote *attempt*, as of action commenced, but not completed.

Πύλον] The name then given to the northern of the two headlands which jut out to form the spacious port now called the bay of *Navarino*. It then went by the name (which it retained down to the time of Strabo) of *Coryphasium*, but more anciently, and even then occasionally, was called *Pylos*, from its being commonly supposed to have been the residence of *Nestor*. It was very rocky, and then separated only by a very narrow channel from the island of Sphacteria, and, while almost inaccessible to seaward, was on the land side accessible only in one quarter. Hence, we may imagine, its *name*, since Πύλος, *gate*, (standing for *πύλη*,) had reference to this one narrow access, alluded to by the Schol. on Aristoph. Eq. p. 201, Biset, where, speaking of Pylus, he says, *τόπος οὗτος τῆς Λακωνικῆς στενός*. And so in Hom. Il. v. 397, we have *ἐν πύλῳ* for *ἐν πύλῃ*, meaning *ἐν νεκρῶν πύλῳ*, for *ἐν τῇ τῶν νεκρῶν πύλῃ*. It was, indeed, not uncommon to apply the word *πύλη* or *πύλαι* to a narrow mountain-pass. See Herodot. v. 52, and Xen. An. i. 4, 4. Ages. ii. 17, and Hist. i. 3, 13. Sometimes, too, the term became an *appellation*, as in Herodot. vii. 201, where, on the subject of Thermopylæ, it is said that the pass is so called by the Greeks at large, but by the people of the country round Πύλαι. Of this pass mention is made by Strabo, l. viii. p. 520, as follows: *ἡ οὖν παλαιὰ Πύλος ἡ Μεσσ. ὑπὸ τῷ Αἰγαλέῳ πόλις ἦν· κατεσπασμένης δὲ ταύτης, ὑπὸ τῷ Κορυφασίῳ τινὲς αὐτῶν ᾤκησαν*, and in Pausan. Mess. 36, 1, *ἔστι δὲ ἐκ Μεθώνης ὁδὸς σταδίων ἑκατὸν ἐπὶ τὴν ἄκραν τὸ Κορυφάσιον. ἐπ' αὐτῇ δὲ ἡ Πύλος κεῖται*, where, for *ἐπ'*, it is evident from the above passage of Strabo, that the true reading is *ἐπ'*. It appears, then, that old Pylus was built under Mount Ægaleus; and that from its ruins arose new Pylus, which was situated a little distance off, i. e. below Mount Coryphasium, which also gave name to the adjacent promontory.

κατήνεγκε] The term has an implied notion of *force*: the sense being, 'drove them to.' Compare i. 137. iii. 69. iv. 120. vii. 53. 70.

2. *ἐπὶ τοῦτο γὰρ ξυνεκπλεῦσαι*] The sense is plainly, 'since for this purpose [to effect this object] he had sailed with them.' He had, doubtless, formed this project at Athens, or even on his way home from Acarnania, and had applied to the government for the commission he afterwards received with this very view. I have here thought proper to edit *τοῦτο*, not only because it is found in almost all the best MSS.,—including the Clarend. and Cantab.,—but also because it is, as Poppo admits, the more recondite construction. By Bekker, Goeller, and Arnold, indeed, the *dative* is retained, on the ground that such is sometimes found used in this sense for the accus. (as in i. 74. Xen. Cyr. i. 6, 39, and they refer also to Matth. Gr. Gr. § 585.) but it may be observed, that in the passage of our author the dative could not well have been used; and as to the passage of Xenophon, where such has place, that by no means decides the point; what we want in this case being an authority found in an *old* Attic writer. Again, the passages to this effect adduced by Matthiæ are not to the purpose, since in not one of them have we the *pronoun*. This is, in short, one of

εκπλευσαι,) καὶ ἀπέφαινε πολλὴν εὐπορίαν ξύλων τε καὶ λίθων, καὶ φύσει καρτερὸν ὂν καὶ ἔρημον αὐτό τε καὶ ἐπὶ πολὺ τῆς χώρας· ἀπέχει γὰρ σταδίους μάλιστα ἡ Πύλος τῆς Σπάρτης τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ οὖσα γῇ· καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κορυφάσιον· 3. οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους τῆς Πελοποννήσου, ἣν βούληται καταλαμβάνων τὴν πόλιν δαπανᾶν. 4. τῷ δὲ διάφορόν τι ἐδόκει εἶναι τοῦτο τὸ χωρίον ἑτέρου μᾶλλον, λιμένος τε προσόντος, καὶ τοὺς Μεσσηνίους, οἰκείους ὄντας αὐτῷ τὸ ἀρχαῖον, καὶ ὁμοφώνους τοῖς Λακεδαιμονίοις, πλεῖστ' ἂν βλάπτειν ἐξ αὐτοῦ ὁρμωμένους, καὶ βεβαίους ἅμα τοῦ χωρίου φύλακας ἔσεσθαι. IV. Ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγοὺς οὔτε τοὺς στρατιώτας,—ὕστερον καὶ τοῖς ταξιάρχοις κοινώσας,—ἡσύχαζεν, ὑπὸ

those cases in which the authority of MSS. carries great weight, and ought to prevail.

At ξυνεκπλεῦσαι supply ἠξίου, which is (as Poppo notices) also left understood in two other passages, i. 136, and iv. 87; and similarly νομίζοντες is to be supplied from ὁρῶντες, iv. 27, and ἐνόμιζον from φοβούμενοι, iv. 8.

ἐπὶ πολὺ τῆς χώρας] 'to a considerable distance from the place.' See note on i. 1, 2. By αὐτό, just before, understand the place in question, Pylus.

3. τὴν πόλιν δαπανᾶν] Of this expression the exact sense is disputed. Goeller renders, 'if he wished, by occupying them, that the city should exhaust its funds,' lit. spend all that it possessed. But that involves something hyperbolical, and indeed scarcely to be justified on the score of good Grecism. I see no reason to reject the exposition of Suidas, (however disapproved by Poppo,) who explains δαπανᾶν by εἰς ἀναλώματα μεγάλα ἐμβάλλειν. And that *Aristides* also thus understood the word, appears from his expression (evidently imitated from this of our author) at t. ii. p. 32, πόλιν δαπάνῃ περιβάλλειν. I am persuaded, then, that the full meaning is what I long ago pointed out in my Translation, by a reference to the nature of the course of argument here pursued, and which has since been well expressed by Bp. Thirlwall as follows: 'Any *other* lone headland of Peloponnesus would serve as well as this, if he were bent on putting the city to the expense of fortifying,' or rather, 'on putting the city to expense, (wasting, squandering its means,) by occupying one:' a bold expression, properly adapted rather to *poetry*, though here not unsuitable, since there is little doubt that, although the admirals, in disapproving of the measure proposed, spoke from the best judgment, the *expression* of this disapprobation was embittered by envy and jealousy—passions which naturally seize on, and even coin, the strongest expressions.

4. διάφορόν τι] Meaning 'something excellent and especially commodious,' as in Diod. Sic. ii. 293. Pol. vi. 23. Dio Cass. 232: on account of which peculiar use of the term, μᾶλλον is a little after added, as though ἐπιτηδειότερον had been used.

λιμένος τε προσόντος, καὶ τοὺς Μεσσηνίους—βλάπτειν] Here, it is remarked by Haack and Poppo, the particles τε—καὶ well correspond, as referring to the two causes why Pylus seemed more commodious than other promontories of Peloponnesus: and they observe that the passage ought properly to have proceeded thus, καὶ τῶν Μεσσ. πλεῖστ' ἂν βλαπτόντων καὶ φυλάκων ἐσομένων, but that a transition was made to the infinitive, perhaps because from ἐδόκει the writer reverted in mind to ὅτι ἐνόμισε, or something similar. Οἰκείους αὐτῷ must not, as it is by Gail and Haack, be referred to *Demosthenes*, but (as Duk. and Poppo point out) to *the place itself*, namely, Pylus. The Messenians of Naupactus might truly be said to be οἰκεῖοι τῷ χωρίῳ, as having formerly been its inhabitants, and still speaking its language. Hence it was in a manner *their country*, as is expressed in ch. 41.

Ch. IV. 1. τοῖς ταξιάρχοις κοινώσας] On the nature of the office exercised by these ταξ. (a question of no little obscurity) see my note in Translation, and the authors there referred to, and also the notes of Poppo and Arnold. On the punctuation to be adopted in the words following, ἡσύχαζεν ὑπὸ ἀπλοίας, a difference

ἀπλοίας, μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν ὁρμὴ ἐπέπεσε περιστᾶσιν ἐκτειχίσαι τὸ χωρίον. 2. καὶ ἐγχειρήσαντες εἰργάζοντο,

of opinion exists. The older editions, here followed by Bekker, pointed ἡσύχαζεν ὑπὸ ἀπλοίας: while Poppo and Goeller point ἡσύχαζεν, ὑπὸ ἀπλοίας μέχρι. And this latter punctuation I adopted in my Translation, though in my succeeding *edition* I deemed the harshness of thus taking the phrase out of its natural position to be so great as not to be encountered, except from absolute necessity, which here is not the case; the sense, according to the common punctuation, being, that 'Demosthenes kept quiet, neither departing, nor taking any measures in furtherance of this project.' This view has, I find, been adopted by Dr. Arnold; who, however, supposes the meaning to be that 'Demosthenes, after having vainly tried to prevail either upon the generals or soldiers, continued to remain quietly at Pylus, instead of prosecuting the voyage, owing to the bad weather, which would not let him put to sea.' But there is no reason to think that Demosthenes had any intention of going forward with them on the expedition. It would seem that he had embarked solely for the purpose of putting his project in execution. Hence ἡσύχ., if taken in this sense, can only be understood of *staying where he was*, and not returning back to Athens. So feeble, however, is the sense thus arising, that I am now induced to give the preference to that assigned to the term by Poppo and Goell., namely, '*desisted* from trying to persuade his fellow-soldiers;' and certain it is that the verb is not unfrequently used to denote the ceasing from any action before commenced. Considering, however, the harshness (no less than unprecedented) of supposing ὑπὸ ἀπλοίας μέχρι to stand for μέχρι. ὑπὸ ἀπλοίας, I am inclined to think that ὑπὸ ἀπλοίας is intended merely to describe *the state of inability to sail, from bad weather*, which attended his endeavours to prevail on his fellow-soldiers. Thus ὑπὸ ἀπλοίας signifies *sub navigandi difficultate*, 'amidst bad weather.' And by the μέχρι, which stands for μέχρις οὗ χρόνου, is denoted the *terminus ad quem* of time, indicating the period when the foregoing state of things, namely, 'unwillingness to be persuaded,' ceased. Moreover, the phrase ὁρμὴ ἐπέπεσε denotes the action in which it terminated, and the participle σχολάζουσι intimates the state in which the action commenced, intimating thereby its *cause*. Of ὑπὸ ἀπλοίας in this sense other examples are found at ii. 5, ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον, and vi. 22.

I have here thought proper, with Poppo and Goeller, to retain the vulg. ἐπέπεσε, for which Bekker and Arnold have edited ἐσέπεσε, on the authority of many MSS. In so minute a variation MSS. are of less weight than the usage of the author and of other good writers, and that is decidedly in favour of ἐπέπεσε: not to mention that the several passages, evidently imitated from the present, which I have in my Translation adduced from Dio Cassius, Josephus, Procopius, and other writers, though they have ἐπέπεσε, tend to support ἐπέπεσε rather than ἐσέπεσε.

For vulg. περὶ σπάσιν, I have now thought proper, with Bekker and Goeller, to receive περιστᾶσιν, and that for two reasons: 1. because the former is susceptible of no tolerable sense (for that of *tumultuously*, στασιώδως, is destitute of proof); and 2. because περιστᾶσιν has been at length found in a sufficient number of MSS. to justify its adoption. The question, however, is still what is the sense intended. That assigned by Heilm., Haack, and Goeller, *mutatâ sententiâ*, is quite unsupported by proof. Arnold thinks that the simple sense here meant to be expressed is, that the soldiers came round on all sides to carry on the fortification; and he compares a passage of Eurip. Bacch. 1104, φέρε, περιστᾶσαι κύκλῳ, Πενθέως λαβέσθε, Μαινάδες. But although this interpretation has obtained the approbation of Poppo, it cannot well be admitted; since the sense 'coming round,' which Poppo expresses by *occurrentes*, though sufficiently suitable,—nay, graphic,—cannot surely be elicited from περιστᾶσι, which here admits no other sense than that of '*standing* about.' It is plain that περιστᾶσιν must be closely united with σχολάζουσιν, the two terms making together the sense 'standing about unemployed;' and so equivalent to a similar sort of expression in St. Matth. xx. 3, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς, and v. 6, εὗρεν ἄλλους ἑστῶτας ἀργούς: and again, τί ὧδε ἑστήκατε ἀργοί (unemployed); Thus it designates their *present state of inactivity*, and not that which succeeded it, of *bustle*. In this sense of *standing about*, the word occurs in Xen. Cyr. vii. 16, 41 & 42, πλῆθος περιειστήκει βουλομένων προσιέναι. and Anab. vi. 6, 6, ἀπελαύνει

σιδήρια μὲν λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέροντες λίθους, καὶ ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνοι· καὶ τὸν πηλόν, εἴπου δέοι χρῆσθαι, ἀγγείων ἀπορίᾳ ἐπὶ τοῦ νώτου ἔφερον ἐγκεκυφότες τε, ὡς μάλιστα μέλλοι ἐπιμένειν, καὶ τῷ χεῖρε ἐς τοὐπίσω ξυμπλέκοντες, ὅπως μὴ ἀποπίπτοι. 3. παντί τε τρόπῳ ἠπείγοντο φθῆναι τοὺς Λακεδαιμονίους τὰ ἐπιμαχώτατα ἐξεργασάμενοι, πρὶν ἐπιβοηθῆσαι· τὸ γὰρ πλέον τοῦ χωρίου αὐτὸ καρτερὸν ὑπῆρχε, καὶ οὐδὲν ἔδει τείχους. V. Οἱ δὲ ἑορτήν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιοῦντο, ὡς, ὅταν ἐξέλθωσιν, ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥᾳδίως ληψόμενοι βίᾳ· καί τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὢν ἐπέσχε. 2. τειχίσαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου

τοὺς περιεστῶτας. Of *ἐκτειχίσαι τὸ χωρίον* the meaning is, 'to fully fortify the place,' make it quite defensible. So in Pollux, i. 174, we have *πολὺ ἐκτειχίσαι*.

2. *σιδήρια*] The word *σιδήριον* is properly the neut. of the adj. *σιδήριος*; but being much used with *ἐργαλεῖον*, came at length of itself to signify, as a subst., an *iron tool*; as in Herodot. vii. 18, 2, *θερμοῖσι σιδηρίοισι*, and iv. 37, *σιδηρίου κρατήσας*, and iii. 29. Plato, p. 300, *τὰ σιδήρια*. And so in a passage of Plut. cited by Steph. Thes. we have *σιδηρίῳ διελεῖν ἢ τεμεῖν*. Evidently written with a view to the present is a passage of Pollux, vii. 125, *ἐργαλεῖα δὲ αὐτοῦ* (scil. *οἰκοδόμου*) *σὺν τοῖς ξυλουργικοῖς, σιδήρια λιθουργά*, 'stone-cutting tools,' where by *ξυλ.* are denoted tools for *wood*-cutting, as necessary to the builder as those for *stone*-cutting. Hence strange is it that Wasse should there propose, for *ξυλουργικοῖς*, to read *λιθουργικοῖς*. That *σιδήριον* meant a tool for cutting either stone or wood, is certain from Plato, p. 300, b, *ξύλα καὶ σιδήρια*. Moreover, the word *ξυλουργικὸς*, however rare, is found in a passage of the Septuagint, Deut. xix. 5. 2 Kings vi. 5. Of *λογάδην* the sense is *ἐπιλέκτως*, 'by choice,' in opposition to stones taken after being cut and squared to fit: of which idiom—also occurring at iv. 31—I know of no examples *out of* our author except the following in Procop. de Ædif. iii. 26, *λίθοις σύνθετοι λογάδην συνειλεγμένοις*, and xli. 38, *λίθοις λογάδην ἐμβεβλημένοις*. The later writers have sometimes *λογάδας λίθους*.

The term just after, *φέροντες*, stands for *προσφέροντες*, as in Plato, Gorg. p. 123, *οἱ δημιουργοί, βλέποντες πρὸς τὸ ἑαυτῶν ἔργον ἕκαστος, οὐκ εἰκῇ ἐκλεγόμενος, προσφέρει ἃ προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ*. Of the phrase *ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνοι*, the sense is, 'they put them together, as each particular [material] might happen to fit.'

εἴπου δέοι χρῆσθαι] This is said because the large blocks of stone would need no mortar or cement. *Ἀγγείων*: meaning baskets like our *hampers* or buck-baskets, such as the ancients, for want of any thing corresponding to our *wheel-barrows*, used to employ for the purpose of removing earth, mortar, &c.

3. *πρὶν ἐπιβοηθῆσαι*] 'before they should come to the aid or defence of their violated territory.'

Ch. V. 1. *ἑορτήν τινα ἔτυχον ἄγοντες*] 'keeping some festival;' not 'feast,' as if it were of one day, according to Hobbes's version, 'there happened *that* day.' It was probably a festival of several days' continuance; and at such times the Lacedæmonians abstained from warfare or military service. The pronoun *τινα* is here used, not, as Duk. strangely supposes, to indicate that the author was *ignorant* of the name of the festival, or, as Levêque thinks, by way of expressing *contempt* of their superstition; but—as it is perpetually used in all authors—to designate a person thus *indefinitely*, where the writer cannot or does not think it worth while to specify more particularly by name. See my Lex. N. T. in v. Τις.

ἐν ὀλιγωρίᾳ ἐποιοῦντο] 'made light of it:' one of the many phrases formed by *ποιεῖσθαι* and a subst. in the dat. with *ἐν*, instead of a verb cognate with the subst. See Vig. p. 282. In *οὐχ ὑπομενοῦντας* there is an irregular construction for *ὑπομενούντων*, scil. *αὐτῶν*; on which use see Viger, p. 328, sq., and Matth. Gr. Gr. § 568, 3. In *ἐν ταῖς Ἀθήναις* we have a sort of popular mode of expression for *ἐν τῇ Ἀττικῇ*, which occurs a little further on. See notes on v. 77. vi. 105. viii. 95.

τὰ πρὸς ἤπειρον καὶ ἃ μάλιστα ἔδει ἐν ἡμέραις ἓξ, τὸν μὲν Δημοσθένην μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσι, ταῖς δὲ πλείοσι ναυσὶ τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν ἠπείγοντο. VI. Οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελοποννήσιοι ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἄγις ὁ βασιλεὺς οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον· ἅμα δὲ, πρῲ ἐσβαλόντες, καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος, ἐσπάνιζον τροφῆς τοῖς πολλοῖς· χειμών τε ἐπιγενόμενος μείζων παρὰ τὴν καθεστηκυῖαν ὥραν, ἐπίεσε τὸ στράτευμα. 2. ὥστε πολλαχόθεν ξυνέβη ἀναχωρῆσαί τε θᾶσσον αὐτούς, καὶ βραχυτάτην γενέσθαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνίδης Ἀθηναίων στρατηγὸς Ἠϊόνα τὴν ἐπὶ Θράκης, Μενδαίων ἀποικίαν, πολεμίαν δὲ οὖσαν,

Ch. VI. 1. *ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης*] Genit. for the more usual construction with the *accus.*: of which examples are adduced from the best Attic writers in Matth. Gr. Gr. § 349, obs. 2.

νομίζοντες οἱ Λακεδαιμόνιοι] This is not simply a case of nomin. absol. for gen. absol., but falls under that rule laid down in Matth. Gr. Gr. § 562, that in divisions the *whole* may have the same case as its *part*, as in i. 49, *δεδιότες οἱ στρατηγοί*, &c. Plato, Apol. Socr. p. 18, *ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε παῖδες ὄντες ἔνιοι ὑμῶν*, where *ἐπιστεύσατε* refers to all, of which *some* (*ἔνιοι*) form a part. So in the present instance *ἀνεχώρουν* refers to *all*, namely, *οἱ Πελοποννήσιοι*, of whom *οἱ Λακεδ.* form a *part*.

In *νομίζοντες—οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον*, (where for the dat. the *genit.* would have been found, according to the more usual construction, on which see Matth. Gr. Gr. § 371.) we have a stronger form of expression than at i. 60, *οἰκεῖον τὸν κινδυνον ἡγούμενοι*, and iii. 13, *οἰκεῖον κίνδυνον ἕξειν*. Render, 'regarding the offence as one coming home to themselves,' 'affecting them most nearly.'

πρῲ] An Attic form for the common *πρωΐ*: and hence the later editors have done very properly in writing *πρῲ*, agreeably to the direction of H. Steph. Thes., Brunck on Aristoph. Lysist. 612, and Ruhnk. on Tim. Lex. in v.: though those critics have not seen that the word has here the very rare sense *prematurè*, as indicated by the Scholiast, who explains it by *πρὸ τοῦ δέοντος χρόνου*: of which use the only example known to me elsewhere is in Plato, Parmenid. p. 135, C, *πρῲ—πρὶν γυμνασθῆναι,—ὁρίζεσθαι ἐπιχειρεῖς*, where the words *πρὶν γυμν.* are exegetical, as in the present passage, *τοῦ σίτου ἔτι χλωροῦ ὄντος*. And so in the gloss of Timæus we have, *πρῲ· ἐστι ὄρθριον βαθέος*, where for *ἐστι* read, from Suidas and Photius, *ἔτι*.

The words just after, *τοῖς πολλοῖς*, are meant to qualify the general assertion in *ἐσπάνιζον τροφῆς*; the sense being, 'to the greater part of the army.' Some, it seems, (as Haack remarks,) had gone forth on the expedition better provided with corn and other food than others. *Χειμὼν* I would not, with Goeller, understand to denote 'late winter;' a sense which, however suitable to the context, requires *proof*: but rather (by a use of the word found supra iii. 21, and in a passage of St. John, x. 22, *ἐγένετο τὰ ἐγκαίνια—καὶ χειμὼν ἦν*.) 'rough, stormy, winterly weather.' Thus, it may be observed, the term *ἐπιγίνεσθαι*, with which it is here associated, is not unfrequently used of the coming of bad weather, especially rain or sleet. So ii. 4, *ὑετοῦ—πολλοῦ ἐπιγενομένου*. Hdot. viii. 13, *αὐτοῖσι χειμών τε καὶ τὸ ὕδωρ ἐπεγίνετο*.

By *μείζων παρὰ τὴν καθεστηκυῖαν ὥραν* is meant, 'greater (i. e. more inclement) than according to the season of the year [then] existing or subsisting,' as at iii. 39, *τοῖς νῦν καθεστηκόσι*. On the use of *παρὰ* after a compar. see Matth. Gr. Gr. § 455, note 3, a.

Ch. VII. 1. *Ἠϊόνα τὴν ἐπὶ Θράκης*] Poppo and Arnold have shown that this cannot be the Eion near Amphipolis spoken of at i. 98, nor any other place of that

ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ τῶν φρουρίων, καὶ τῶν ἐκείνῃ ξυμμάχων πλῆθος, προδιδομένην κατέλαβε. καὶ παραχρῆμα ἐπιβοηθησάντων Χαλκιδέων καὶ Βοττιαίων, ἐξεκρούσθη τε, καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

VIII. Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων, οἱ Σπαρτιᾶται αὐτοὶ μὲν καὶ οἱ ἐγγύτατα τῶν περιοίκων εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον· τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγνετο ἡ ἔφοδος, ἄρτι ἀφιγμένων ἀφ' ἑτέρας στρατείας. 2. περιήγγελλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν τὰς ἑξήκοντα ἔπεμψαν, αἳ ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμόν, καὶ λαθοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς, ἀφικνοῦνται ἐπὶ Πύλον· παρῆν δὲ ἤδη

name which we know of. But, considering that the name Eion is, as Arnold points out, a *general* one signifying (as I long ago indicated in my Translation with notes) *shore* or *beach*, it may have belonged to another place besides the three above noticed; or rather, any other place similarly situated. Arnold supposes it to have been on some point of that long and winding coast which extends from the Strymon to the Anius.

CH. VIII. The narrative of *Pylus* is now resumed, and carried forward without interruption to its completion. The first part of this, containing a recital of the attack on Pylus, and the siege of the Lacedæmonians who had gone over to the island of Sphacteria, extends to the end of ch. 14.

2. *αἱ ὑπερενεχθεῖσαι*, &c.] This would imply that *all* were sent; and yet in ch. 11 we find them rated at 43; a number, too, in some degree confirmed by Diodor. Sic. v. 12, who there says that the Lacedæmonian fleet at Pylus consisted of 45 triremes. Now the other 17 *might* be left at *Cyllene*, as a guard for that part of Peloponnesus against the Athenians at Zacynthus. And yet, when they are at length surrendered to the Athenians, Thucydides, ch. 16, says, *αἱ νῆες παρεδόθησαν, οὖσαι περὶ ἑξήκοντα*, and no more had joined them. There must, then, be an error somewhere. I am inclined to suspect that in ch. 11, for *τεσσαράκοντα* the true reading is *ἑξήκοντα*, i. e. Ξ for Μ, which two letters are sometimes confounded, especially in old MSS. Diodorus, indeed, reckons them at 45: but that is inconsistent with *Thucydides*, who not only says that they were *sent*, but that they *came* (*ἀφικνοῦνται εἰς τὸ Πύλον*); and the number in Thucydides is confirmed by ch. 2 & 16. I am persuaded, therefore, that the passage of Diodorus is not so much *in itself corrupt*, as founded upon a more inveterate and early corruption of the text of Thucydides, ch. 11, 1. I have no doubt that Diodorus, finding the number *τεσσαράκοντα* in his copy of Thucydides, adopted it in his work without considering how utterly inconsistent it is with the other two passages. He seems, however, to have written *τεσσαράκοντα καὶ πέντε* (not *τρισί*): and *ἑξήκοντα καὶ πέντε* I believe to be there the right number; for as here Thucydides says that 60 triremes were given up by the Lacedæmonians, according to the treaty, he cannot mean to include the *five* which the Athenians had before taken (*πέντε ἔλαβον*) in the sea-fight. These, then, will make the very 5 above 60 which are required, so that the Lacedæmonians should have 60 to give up. On this Poppo remarks, that it does not seem to him certain that the number 43 at ch. 11 is corrupt. 'Quid enim (continues he) si ex illis LX. navibus, dum Pylum revehuntur, nonnullæ sunt afflictatæ, quas adhibere ad impetum nequirent? aut si iis uti noluerunt, quum ne illas quidem simul in prœlium producere possent, sed ob loci angustiam partiri et cum paucis per vices aggredi cogerentur?' The reader must now judge for himself.

On this term *ὑπερενεχθεῖσαι* see note at iii. 15. The Leucadian isthmus was (as we learn from Livy, xxxiii. 17) 500 paces in length, and 120 in breadth. See Dodwell's Greece, vol. i. p. 44.

2. *τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς*] These ships seem to have been the fleet of Eurymedon and Sophocles, which had passed from Pylus to Zacynthus, in its way to Sicily, and had there been staying

καὶ ὁ πεζὸς στρατός. 3. Δημοσθένης δὲ, προσπλεόντων ἔτι τῶν Πελοποννησίων, ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ Ἀθηναίοις παρεῖναι, ὡς τοῦ χωρίου κινδυνεύοντος. 4. καὶ αἱ μὲν νῆες κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλμένα ὑπὸ Δημοσθένους· οἱ δὲ Λακεδαιμόνιοι παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες κατά τε γῆν καὶ κατὰ θάλασσαν, ἐλπίζοντες ῥᾳδίως αἱρήσειν οἰκοδόμημα διὰ ταχέων εἰργασμένον, καὶ ἀνθρώπων ὀλίγων ἐνόντων. 5. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ τῆς Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν, ἐν ᾧ εἶχον, ἣν ἄρα μὴ πρότερον ἕλωσι, καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ᾖ τοῖς Ἀθηναίοις ἐφορμίσασθαι ἐς αὐτόν. 6. ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη τόν τε λιμένα, παρατείνουσα καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποιεῖ καὶ τοὺς ἔσπλους στενούς, τῇ μὲν δυοῖν νεοῖν διάπλουν κατὰ τὸ τείχισμα τῶν Ἀθηναίων καὶ

to refit after the storm, and take in necessaries; and perhaps were then detained by contrary winds: for the same wind which had brought the Peloponnesians so speedily to Pylus, would be adverse to *them* for crossing the Ionian sea. Thucydides, indeed, has not afforded us the means of tracing the chronology of the events very minutely: but, as he speaks of the Peloponnesian fleet escaping the notice of the Athenian fleet at Zacynthus, we must suppose that the Athenian fleet had got thither when the Peloponnesian fleet passed; keeping, no doubt, as close to the coast of Peloponnesus as possible. Indeed the Athenian fleet, though it stopped six days at Pylus, (c. 5.) must, with any tolerable weather, have reached Zacynthus nearly as soon as the message from the Lacedæmonians arrived at Coreyra.

The above view, already propounded in my Translation, has been since, I find, adopted by Goeller.

ὁ πεζὸς στρατὸς] Consisting, as we learn from Diodorus, of twelve thousand men.

3. *ὡς τοῦ χωρίου κινδυνεύοντος*] In this use of the gen. absol. with *ὡς*, *ὡσεί*, or other particles, where a reason is given, as contained in the reported opinion of another, (on which see Matth. Gr. Gr. § 568.) there is a blending of the two constructions, the verbal and the participial.

4. *τὰ ἐπεσταλμένα*] Meaning, as Dukas is of opinion, the orders sent by word of mouth, as at v. 37, and in Aristoph. Nub. 608, and Æsch. Theb. 1020, and Prom. 3.

παρεσκευάζοντο] On this use of *παρασκ.* followed by a *participle* future instead of an infin. future, (which is the more usual in our author,) see Steph. Thes. in v. *παρασκευάζομαι*.

5. *τὴν—βοήθειαν*] Meaning simply 'the force [sent] in aid.' The *τῆς* before *Ζακύνθου* is not found in three MSS., and has been, on this ground, cancelled by Bekker and Goeller. I have thought proper, with Poppo, to retain it, because external authority is so decidedly in its favour, and internal evidence also tends not a little to support it, from the greater probability that the word should have been inadvertently omitted in three MSS., than that it should have been, without any authority, inserted in nearly thirty; for it is to be found in the Codd. Clarend. and Cantab., besides other MSS. Certain it is that the use here of the article is agreeable to strict propriety.

καὶ τοὺς ἔσπ. τοῦ λιμένος ἐμφ.] 'to even stop up the approaches to the port;' or, as Portus renders, 'ipsas etiam fauces portus obstruere.' Poppo, indeed, professes himself not to be satisfied with this interpretation; though he says he is unable to propose a better. The reader will judge whether this be not *nodum in scirpo quærere*. If the learned critic stumbles at the *καὶ*, (which, in effect, belongs to both verb and noun, or to the phrase,) he will, on reflection, cease to do so by considering the *arduousness* of the task, as adverted to in the *καί*.

6. Our historian now gives a brief sketch of the locality, in order to show how far the proposed blockade and obstruction of the port was *practicable*, namely, from the island stretching across

τὴν Πύλον, τῇ δὲ πρὸς τὴν ἄλλην ἤπειρον † ὀκτὼ ἢ † ἐννέα· ὑλώδης τε καὶ ἀτριβὴς πᾶσα ὑπ' ἐρημίας ἦν, καὶ μέγεθος περὶ πεντεκαίδεκα σταδίους μάλιστα. 7. τοὺς μὲν οὖν ἔσπλους ταῖς ναυσὶν ἀντιπρώροις βύζην κλήσειν ἔμελλον· τὴν δὲ νῆσον ταύτην φοβούμενοι, μὴ ἐξ αὐτῆς τὸν πόλεμον σφίσι ποιῶνται, ὁπλίτας διεβίβασαν εἰς αὐτήν, καὶ παρὰ τὴν ἤπειρον ἄλλους ἔταξαν. 8. οὕτω γὰρ τοῖς Ἀθηναίοις τήν τε νῆσον πολεμίαν ἔσεσθαι, τήν τε ἤπειρον ἀπόβασιν οὐκ ἔχουσαν· τὰ γὰρ αὐτῆς τῆς Πύλου ἔξω τοῦ ἔσπλου πρὸς τὸ πέλαγος ἀλίμενα ὄντα οὐχ ἕξειν ὅθεν ὁρμώμενοι ὠφελήσουσι τοὺς αὐτῶν, σφεῖς δὲ ἄνευ τε ναυμαχίας καὶ κινδύνου ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἰκός, σίτου τε οὐκ ἐνόντος καὶ δι' ὀλίγης

the port, so as to close it up. In a passage of Strabo it is described as ἡ προσκειμένη πλησίον τοῦ Πύλου, where read with Casaub., for προσκειμένη, παρακειμένη; an emendation confirmed by the Scholiast on our author, and by Pausan. Messen. iv. 36, 4, τοῦ λιμένος δὲ ἡ Σφακτηρία νῆσος προβέβληται καθάπερ τοῦ ὅρμου τῶν Δηλίων Ῥήνεια. Of this rare syntax (namely, with the accus.) an example occurs in Herodot. i. 203, 6, τὰ μὲν πρὸς τὴν ἑσπέρην φέροντα ὁ Καύκασος παρατείνει, and another in a passage of Josephus, cited in Steph. Thes., παρατείνει δὲ τὴν Γεννησὰρ ὁμώνυμος χώρα.

ἀτριβὴς ὑπ' ἐρημίας] 'trackless by reason of its lying desert and uninhabited,' as in vi. 32. And so in Soph. Phil. 2, we have, Ἀκτὴ μέν ἠδε τῆς περιῤῥύτου χθονὸς, Λήμνου, βροτοῖς ἄστειπτος, οὐδ' οἰκουμένη.

μέγεθος περὶ πεντεκαίδεκα σταδίους μ.] That μέγεθος might not signify, as some explain it, *circumference*,—I am far from denying: but that use of the word, besides being of very rare occurrence, (not a single example of it being found in our author; for as to another passage infra vi. 1, there the word merely denotes *size*, as we use the term *bigness* to mean size; and in one of Herodot. i. 202, it denotes, like our word *bigness*, comparative bulk as to superficies.) is scarcely permitted by the context, which, as the island is spoken of as stretching across the port, naturally suggests the idea of *length*. In this view I am supported by the united opinion of Stanhope and Poppo.

Περὶ, just after, bears the sense *circiter*; and μάλιστα that of *ad summum*. See note on i. 54. Or we may, with Dobree, explain it *plus minus*, which sense the word bears supra i. 63 & 118.

7. ναυσὶν ἀντιπρώροις] 'with ships having their prows facing [the sea].' I have here followed the recent editors in introducing into the text, for vulg. ἀντιπρώρους, ἀντιπρώροις, such being an epithet applied to ships at ii. 91, and iii. 13.

βύζην] The word has here the same use as in Arrian, E. A. i. 19, 4, ἀντιπρώρους βύζην τὰς τριήρεις ὁρμίσαντες. Appian, Pun. c. 123. Jos. Bell. iii. 7, 31. Its literal sense is *confertum*, 'crammed closely,' as in Lucian, Lexiph. 4, μετὰ τοῦ σύῤῥακος βύζην ὠστιζόμενοι, 'crammed close.' The word is not rightly derived from βύζω: it comes from βύω; ζην being no other than the adverbial termination, the force of which is exactly the same as that of δην; as may be instanced in ῥύδην, σύδην, χύδην, &c. As to the present word, I suspect that its earliest form was βύσδην, afterwards softened to βύζην or βύδην.

8. At ἔσεσθαι, ἕξειν, and ἐκπολιορκήσειν, there is to be supplied, as Bauer remarks, ἐνόμιζον and ἤλπιζον, from the foregoing φοβούμενοι. Ἔχουσαν stands for παρέχουσαν, 'containing in itself.' Of οὐκ ἕξειν ὅθεν, &c., the sense is, 'they would not have any place from which, as a secure post, they might succour,' &c.; or rather, 'the parts about Pylus would not afford them any place to touch at.' At κατειλημμένου supply τοῦ χωρίου, from χωρίον preceding; though, as Goeller observes, the verb ἐκπολιορκήσειν would seem to require the *accus.*: and hence Bekker proposes to read κατειλημμένον. This, however, is forbidden by the τε—καί: not to say that another example of the same idiom is adduced by Goeller from ii. 8, ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων, &c. for προειπόντας.

παρασκευῆς κατειλημμένου. 9. ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν νῆσον τοὺς ὁπλίτας ἀποκληρώσαντες ἀπὸ πάντων τῶν λόχων. 10. καὶ διέβησαν μὲν καὶ ἄλλοι πρότερον κατὰ διαδοχήν, οἱ δὲ τελευταῖοι, καὶ ἐγκαταληφθέντες, εἴκοσι καὶ τετρακόσιοι ἦσαν, καὶ Εἵλωτες οἱ περὶ αὐτούς· ἦρχε δ' αὐτῶν Ἐπιτάδας ὁ Μολόβρου.

IX. Δημοσθένης δὲ, ὁρῶν τοὺς Λακεδαιμονίους μέλλοντας προσβάλλειν ναυσί τε ἅμα καὶ πεζῷ, παρεσκευάζετο καὶ αὐτός· καὶ τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεισῶν ἀνασπάσας ὑπὸ τὸ τείχισμα, † προσεσταύρωσε, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίσι τε φαύλαις καὶ οἰσυΐναις ταῖς πολλαῖς· οὐ γὰρ ἦν

9. ὡς δ' ἐδόκει—καὶ διεβίβαζον] Compare another example of the same idiom in ii. 93, ὡς δὲ ἔδοξεν αὐτοῖς καὶ ἐχώρουν εὐθύς. Ἀποκληρώσαντες, 'having drafted them.'

CH. IX. 1. παρεσκευάζετο καὶ αὐτὸς] 'he, too, made his preparations [for defence].' Ἀνασπάσας ὑπὸ τὸ τείχισμα, 'having drawn up on shore under the fortification.' Προσεσταύρωσε, a little after, admits (as I have shown in my Translation) of no sense that can be tolerated except that proposed by Duker and the Scholiast, namely, that Demosthenes strengthened the ships' defence by upright palisades fixed in the front of them to form a closed port. This is, however, assigning to the πρὸς a signification of which the word is by no means capable. And as to that assigned by Arnold, (who adopts the above view of the sense,) namely, *close to*, or *upon* them, or to cover them; thus there arises a sense not a little forced and jejune, and, at any rate, one requiring proof: for as to the passage which he adduces as an example, from Appian, tom. ii. 755, 9, τὰς τάῤῥους προσεσταύρου, (which he explains to mean, 'strengthened the stakes with additional stakes,') it supplies no evidence; there being no reason to suppose that the ditches of the walls of Brusia had before any stakes, but quite the contrary. Schweigh., indeed, on that passage, though he makes no remark on προσεστ., yet he renders *praemunirit*, as if he had there read προεστ., which *is* found in one of the best MSS., and is doubtless the true reading. And thence, I would observe, may be confirmed the conjecture here proposed by me in my Translation, and since that time by Dobree, προεσταύρωσε, which is further borne out by the occurrence of that term, infra vii. 25, σταυροὺς πρὸ τῶν νεῶν καταπηγνύναι, and vi. 75, τὴν θάλασσαν προεσταύρωσε. Appian, ii. 631, πυλίδα ἀνέῳξαν, ἣ προεσταύρωτο πυκνωτάτοις σταυροῖς. That H. Steph. so read, is plain, since in his Thes. t. i. p. 1805, he cites as from our author, bk. iv. προσταυροῦσι (read προσταυροῦσαι) τὰς ναῦς, rendering 'palis (in terram) depactis *praemunire*.' Finally, Poppo (I find) at length is induced to regard this as the true reading, which, I would add, must have been read by Valla. Of this mode of defending a ship drawn on shore, another example is found in Herodot. ix. 97, τάς τε νέας ἀνείρυσαν, καὶ περιεβάλοντο ἕρκος καὶ λίθων καὶ ξύλων—καὶ σκόλοπας περὶ τὸ ἕρκος κατέπηξαν. Now such a fortification as this is called by military writers a *stockade*, from the French *estocade*.

τοὺς ναύτας ἐξ αὐτῶν] 'those of them who were sailors,' namely, in opposition to the *epibatae* or *marines*, who were regularly armed, nearly as the *hoplitae*. Compare Xen. Hist. i. 1, 24, ὁπλίσας τὰς ναύτας.

οἰσυΐναις] 'of osiers, or wicker-work.' On these Duker refers to Pollux, x. 176, (who cites the present passage,) and Lucian, Dial. Mort. 293, γέῤῥα οἰσύϊνα. Also Virg. Æn. vii. 632, 'fluctuntque *saliqnae* Umbonum *crates*,' where the commentators observe that the wicker-work was covered with leather. Yet that this was not always the case, appears from a passage of Xen. Hist. ii. 4, 25, ὅπλα ἐποιοῦντο—οἰσύϊνα, καὶ ταῦτα ἐλευκοῦντο, i.e. 'plastered them over with pipe-clay, or whitening.' And such are doubtless the shields meant in Sallust, frag. 40, and probably the Persian shields called γέῤῥα, of which mention is made by Harpocration and Eustathius. That this was the earliest kind of shield, is attested by Hesych., who explains the word ἰτέαι by αἱ ἀσπίδες, and it may, indeed, be supposed from the circumstance that ἰτέα of itself sometimes denotes shield, as in Eurip. Suppl. 655, and Troad. 1185 and

ὅπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι· ἀλλὰ καὶ ταῦτα ἐκ λῃστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον, † οἳ ἔτυχον παραγενόμενοι· ὁπλῖταί τε τῶν Μεσσηνίων τούτων ὡς τεσσαράκοντα ἐγένοντο, οἷς ἐχρῆτο μετὰ τῶν ἄλλων. 2. τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων καὶ ὡπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα καὶ ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἤπειρον ἔταξε, προειπὼν ἀμύνασθαι τὸν πεζόν, ἢν προσβάλλῃ· αὐτὸς δὲ ἀπολεξάμενος ἐκ πάντων ἑξήκοντα ὁπλίτας καὶ τοξότας ὀλίγους, ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλασσαν, ᾗ μάλιστα ἐκείνους προσεδέχετο πειράσειν ἀποβαίνειν, ἐς χωρία μὲν χαλεπὰ καὶ πετρώδη πρὸς τὸ πέλαγος τετραμμένα, σφίσι δὲ τοῦ τείχους ταύτῃ ἀσθενεστάτου ὄντος, † ἐπισπάσασθαι αὐτοὺς ἡγεῖτο

1193, where, from the epithet χαλκώνωτον, we may infer that such shields were sometimes covered with *brass*: and such may be those adverted to in Theocr. Idyll. xvi. 79, ἀχθόμενοι σακέεσσι βραχίονας ἰτείνοισιν. Finally, these primitive shields of wicker-work whitened over are still in use in all parts of the east, especially China.

ἐκ λῃστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος] 'from a piratical (or privateering) thirty-oared bark and pinnace;' the latter, as it would seem, belonging to the former. This name (derived from κέλης, *a race-horse*) was given to a vessel of this kind, from its being built with a particular reference to *speed*, (and therefore of a long and narrow form,) like the *celox* of the Romans and our *pinnace*.

οἳ ἔτυχον παραγενόμενοι] If this reading be correct, the subject of the verb must be Μεσσήνιοι. Yet, from the harshness thus involved, one may suspect the true reading to be αἳ—παραγενόμεναι: in which case the sense will be, 'which happened to have put in.' The Messenians were those of Naupactus, the bark being probably one of several cruisers sent out from Naupactus for privateering purposes.

2. τοὺς πολλοὺς—ἔταξε] Demosthenes had ranged the greater number of his troops (whether with or without armour) on the fortified and naturally strong position to land-ward, because, strong as the place might be, it would be attacked by an immense force; while the smaller number, consisting, however, of picked men, would suffice to keep the enemy off to the seaward, since the only landing-place existing was narrow and steep. Of its situation an exact description may be seen in Colonel Leake's Southern Greece, p. 414.

ἐς χωρία, &c.] These words are, as Haack very properly points out, an apposition explanatory of the foregoing. Render, 'at places turned towards the sea, difficult indeed and rocky, but where, as the wall was there the weakest, he thought they would be induced to try their best endeavours.' This version of a passage not a little difficult and perplexing, is, I believe, wholly unobjectionable. True it is that thus for ἐπισπάσασθαι must be read ἐπισπάσεσθαι, which I long ago proposed as a probable conjecture in my Translation, and afterwards found the same to have occurred to Dobree. Since that time the reading (which the Scholiast must certainly have had in his copy) has been adopted by Goeller and Poppo; though, indeed, these two commentators differ as to the precise import of the words ἐπισπ. προθυμήσεσθαι: for while the *former* supposes προθυμήσομαι ἐπισπάσεσθαι to be put in the same manner as ξυμπροθυμηθέντες ἀπαλλάξεσθαι, and such like phrases, on which he treats in Proleg. i. 1, p. 159; the *latter*, on the other hand, thinks the future tense in προθ. is used, from there being a signification of what is future inherent in the whole sentence (see note on ii. 29): to which Poppo, in his Appendix, objects that what is allowable in the case of 'verbs of *willing*, *wishing*, &c., is not so after one of drawing or inducing.' But surely the expressions *I am induced to try*, and *I am willing* or *desirous to try*, are no other than synonymous: and hence I entirely coincide in the view adopted by Goeller. There is, indeed, the less harshness in this use of the fut. after a fut., because, in fact, as Goeller is aware, προθ. depends on ὥστε understood. Examples both of the elliptical and the complete form may be seen in Matth. Gr. Gr. § 532. In such a case the infin. with ὥστε is expressive of *purpose*, *aim*, *object*, &c. In old English this was denoted by the prepos. *for*; e. g. 'I am desirous, anxious, or induced *for to* do it.' Here, then, the sense, if fully evolved, would stand thus:

† προθυμήσεσθαι· οὔτε γὰρ αὐτοὶ ἐλπίζοντες ποτὲ ναυσὶ κρατήθησεσθαι, οὐκ ἰσχυρὸν ἐτείχιζον, ἐκείνους τε, βιαζομένους τὴν ἀπόβασιν, ἀλώσιμον τὸ χωρίον γίγνεσθαι. 3. κατὰ τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν χωρήσας ἔταξε τοὺς ὁπλίτας, ὡς ἄρξων, ἢν δύνηται· καὶ παρεκελεύσατο τοιάδε.

X. "Ἀνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου, μηδεὶς ὑμῶν ἐν τῇ τοιᾷδε ἀνάγκῃ ξυνετὸς βουλέσθω δοκεῖν εἶναι, ἐκλογιζόμενος

ᾗ ἡγεῖτο αὐτοὺς ἐπισπάσεσθαι (for ἐπισπασήσεσθαι, as just after κρατήσεσθαι stands for κρατηθήσεσθαι) ὥστε προθυμεῖσθαι, scil. ἐλεῖν τὸ τεῖχος. Of προθυμ. the import is here 'to earnestly strive to do a thing;' and such is the sense it bears infra ch. 12, 2, where on the very matter here in question we have, προὐθυμοῦντο μὲν, ἀξένατοι δ' ἦσαν ἀποβῆναι.

οὔτε γὰρ — ἐκείνους τε — γίγνεσθαι] Verba οὐκ ἰσχυρὸν ἐτείχιζον, quæ totam periodum continent, de more Thucydidis, interjecta sunt duobus membris, quibus infirmioris illius munitionis rationes exponuntur. Participium quidem ἐλπίζοντες ad utrumque pertinet infinitivum, ipsa autem membra inter se distinguuntur particulis οὔτε—τέ. 'Non enim firmius [illam partem] muniverant, existimantes neque se unquam navibus devictum iri, et ab illis, si per vim in terram escenderent, hoc castellum facili negotio capi posse.' (Haack.) Goell. and Arn. are of the opinion of the Scholiast, that ἐλπὶς ἦν is at ἐκείνους to be supplied from the preceding participle ἐλπίζοντες. This, however, is doing violence to the construction, and obtruding a sense quite foreign to the intention of the writer. The two members of the sentence cannot, as suspended in common on the same participle ἐλπίζοντες, be referred to any other than the same subject. The difficulty in question will almost wholly disappear if we bear in mind that the partic. ἐλπίζοντες is meant *per dilogiam* (a figure frequent in our author) to be taken with both members, though in a sense adapted to each. In the first it will have the sense *expecting*: in the second, that of *believing*, or *thinking*. Render, 'For they themselves had not built it strong, both as not expecting that they would be in the power of shipping, and as being fully of opinion that if *they* (the enemy) should once force their debarkation, the place was practicable.' Compare Herodot. iii. 153, ἐδόκεε ἀλωσιμος ἡ Βαβυλών. In this sense, too, the term occurs in Xen. Mem. iii. 11, 11, and in the Tragedians.

CH. X. Now follows the animated and truly soldier-like address of Demosthenes to his brave little band on the beach, while expecting the attack of the Peloponnesian fleet. In point of brevity and pith, it is not unlike some preceding from the most daring chieftain of modern times, *Napoleon*, especially that at the bridge of Lodi. In either case the oratory is alike simple and effective; though with this difference, that in the one it was employed to excite the ardent spirit of *aggression* proper to *offensive* warfare; in the other, the equally determined, though more composed, valour called for by *defensive warfare*: to excite which, he cheers them to the combat by pointing out the advantages of their position; which, he shows, were such as fully to counterbalance the enemy's numerical superiority; and, appealing to the motives not less of hope than of fear, he reminds them that their *safety* must entirely depend on their determined resistance to every attempt at debarkation.

1. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου] Demosthenes, with admirable judgment, addresses them as companions in the same danger; thereby implying that, arduous as it was, he shared it in common with themselves, (similarly as says Nicias, infra vii. 72, 2, ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανλοτάτοις αἰωροῦμαι,) and might therefore with propriety exhort them to meet it. Ξυνάρασθαι, like those verbs in our language which express, or, as here, imply, *participation*, takes the genitive. See Matth. Gr. Gr. § 325. Of this use examples are found, besides the present passage, in several of Dionys. Hal. and others of the later writers. In this exordium (closely imitated by Procop. p. 228, 29.) it would seem that the pronoun μοι is, from modesty, left to be *understood*, which is *expressed* in a similar passage of Liban. Orat. Paneg. in Julian. οἱ Μαγνεντιῳ συναράμενοι τοῦ κινδύνου.

ἐν τῇ τοιᾷδε ἀνάγκῃ] 'in such a state of necessity as this.' Μηδεὶς — ξυνετὸς βουλέσθω δοκεῖν εἶναι, &c. 'Let no one wish to seem clever,' i. e. affect the credit of cleverness, by estimating the full magnitude of the peril which environs us. In ἐκλογιζόμενος there is a metaphor taken

ἅπαν τὸ περιεστὸς ἡμᾶς δεινὸν, μᾶλλον ‡ δ' ἀπερισκέπτως εὔελπις ὁμόσε χωρῆσαι τοῖς ἐναντίοις, καὶ ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἀνάγκην ἀφῖκται, ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα, κινδύνου τοῦ ταχίστου προσδεῖται. 2. ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα, ἢν ἐθέλωμέν † τε μεῖναι, καὶ μὴ, τῷ πλήθει αὐτῶν

from casting up accounts. See Eurip. Suppl. 482.

μᾶλλον δ' ἀπερισκέπτως] So I read, with Haack, Goeller, and Poppo, from a majority of the best MSS., confirmed by the authority of the Scholiast; for vulg. ἢ after μᾶλλον, which, though retained by Bekker, cannot by any means be defended, as being destitute alike of propriety and authority; since almost all the MSS. which have not δ' or δὲ, are without any particle at all: which seems to have arisen partly from carelessness, in not seeing that the construction requires *some* particle, and partly from not knowing which to take of two readings seeming equally good; by which a blank space was left, afterwards *meant* to be, but never actually, filled up. Now, in such a case, the next copyist would be almost sure to fill up the hiatus left by his predecessor. Of the two readings in question, I prefer δ' to ἢ, because the former word is one far less frequent, in such a case, than the latter: and while the two are so much alike in MSS. as scarcely to be distinguished, a scribe would be almost sure to take ἢ in preference to δ', from that word so commonly being used after μᾶλλον: not that ἢ would be in such a case *ungrammatical*; but, from a strong *opposition* being here required, δ' is on that account far more suitable.

Again, for χωρῆσαι, twelve MSS. have χωρήσας, which Arnold is inclined to prefer, as giving a better construction than χωρῆσαι, and answering well to ἐκλογιζόμενος—δεινόν: but, in effect, it is this *seeming* correspondence that deceived the scribes. That there is no *real* correspondence, is plain, since thus no tolerable sense can be elicited: for as to the version of Arnold, 'But [let him] rather [show his sense] by going straightforward to encounter the enemy, and with a cheerful hope, and *by thus being likely to win the victory*'—it presents, in the latter part of the passage, a miserable *falling off* of the sense, which had begun, with such good promise, in the former. In tracing the construction we must, as Goeller observes, at μᾶλλον δὲ χωρῆσαι, bring in ἕκαστος from the foregoing μηδείς; as in a similarly framed passage infra viii. 66, ἀντέλεγεν οὐδεὶς ἔτι τῶν ἄλλων, δεδιὼς καὶ ὁρῶν [ἕκαστος] τὸ συνεστηκός. Goeller further observes, 'Porro cum illo ἕκαστος cogitatione junge verba καὶ ἐκ τούτων ἂν περιγενόμενος, et supple μᾶλλον δὲ βουλέσθω ἕκαστος ἀπερισκέπτως εὔελπις δοκεῖν ὁμόσε χωρῆσαι τοῖς ἐναντίοις, καὶ ἐκ τούτων ἂν περιγενόμενος, i. e. potius unusquisque non hæsitans, plenus spei, hostibus obviam ivisse videri velit, quum, ut sperari licet, salvus etiam ex hoc periculo discesserit. Nam ἂν περιγενόμενος præteriti vim habet: ἐὰν, ὡς εἰκὸς, περιγένηται. Vide Herm. ad Vig. p. 814, 231.' As illustrative of the present, compare a passage supra i. 141, where Pericles bids his men be of good courage, τὸ πιστὸν ἔχοντας ἐκ τῶν κινδύνων καὶ ἂν περιγενέσθαι, 'that they may even survive their dangers,' 'escape out of them safe.' In ὁμόσε χωρεῖν τινι we have a common and customary phrase, like *cominus ire* in Latin, and our to *close with*, denoting a coming to close engagement with.

ὅσα γὰρ — προσδεῖται] What is here said is meant to justify the preceding counsel as regarded ἀπερισκέπτως. Render, 'For matters which, like the present, are come to extremity, as they least admit of reflection, so they need the greatest hazardry.' Κινδύνου stands for διακινδυνεύσεως, *periclitationis*: and so in Tacit. Germ. 40, we have, 'Non per obsequium, sed prœliis et *periclitando* tuti sunt,' where there is an *hendiadys*. Of ἐς ἀνάγκην ἀφῖχθαι, which is a phrase like our 'to come to a pinch,' an example occurs also in a passage of Isocr. Arch. τοὺς εἰς ἀνάγκας ἀφιγμένους. The phrase ἐνδέχεσθαι is found at iv. 92, and in Jos. 848 (Huds.).

2. ἐγὼ δὲ—ὄντα] Render, 'I, for my part, even see more circumstances that are for us [than against us]:' thus offering the strongest incentive to courage; though, at the same time, he thinks proper to qualify it by reminding them that the advantage they possess can be retained only by maintaining their position (ἢν ἐθ. μεῖναι): and to induce them so to do, he warns them of the consequences of the contrary course—however that might be prompted by the fear of superior numbers—which is, that they would thus betray their advantages.

For τε, Elmsl. and Wellauer conjecture

καταπλαγέντες, τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι. 3. τοῦ † τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω· ὃ, μενόντων ἡμῶν, ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ, καίπερ χαλεπὸν ὂν, εὔπορον

the true reading to be γε. If this be not admitted, it will be necessary to suppose a transposition of the particle for μεῖναί τε καὶ μὴ, &c., of which examples are adduced by Poppo, Proleg. i. 1, 300: though in not one of these instances is there found, as in the present, τε—καὶ occurring in two separate clauses; insomuch that the τε after μεῖναι would be inadmissible, as closely uniting clausulæ which the context shows to be distinct; the force of the latter clausula being to urge the act denoted in the former, by showing the consequences of not doing it. Such being the case, I prefer to read γε. Certain it is that most jejune and utterly inadmissible is the sense *also* assigned to the τε by Arnold.

τῷ πλήθει is a dat. for genit. with ὑπὸ, as at v. 10. vi. 33, et al. By τὰ κρείσσω understand the things in which they had the advantage,—namely, in their position.

3. Demosthenes now specifies the chief *disadvantage* on the side of the enemy, and in which their own superiority may be especially said to lie.

τὸ δυσέμβατον] Meaning the difficulty of debarkation. Of this term, which is very rare, I know no example elsewhere except in Dio Cass. 820, 57, ὕλαις δυσεμβάτοις, where, for δυσεμβάτοις, read δυσέμβατος. So Hesych. explains δυσέμβατος by ἀτριβὴς and τραχύς. Poppo thinks that here, for δυσεμβ., we should have expected δυσέκβ. But besides that the word is only found in the writers *infimæ Græcitatis*, δυσέμβ. is a more forcible and a very appropriate term, as used of a rocky shore which would have to be *mounted* from the first attempt at debarkation.

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ἅπαν τὸ περιεστὸς ἡμᾶς δεινὸν, μᾶλλον ‡ δ' ἀπερισκέπτως εὔελπις ὁμόσε χωρῆσαι τοῖς ἐναντίοις, καὶ ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἀνάγκην ἀφῖκται, ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα, κινδύνου τοῦ ταχίστου προσδεῖται. 2. ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα, ἢν ἐθέλωμέν † τε μεῖναι, καὶ μὴ, τῷ πλήθει αὐτῶν

from casting up accounts. See Eurip. Suppl. 482.

μᾶλλον δ' ἀπερισκέπτως] So I read, with Haack, Goeller, and Poppo, from a majority of the best MSS., confirmed by the authority of the Scholiast; for vulg. ἢ after μᾶλλον, which, though retained by Bekker, cannot by any means be defended, as being destitute alike of propriety and authority; since almost all the MSS. which have not δ' or δὲ, are without any particle at all: which seems to have arisen partly from carelessness, in not seeing that the construction requires *some* particle, and partly from not knowing which to take of two readings seeming equally good; by which a blank space was left, afterwards *meant* to be, but never actually, filled up. Now, in such a case, the next copyist would be almost sure to fill up the hiatus left by his predecessor. Of the two readings in question, I prefer δ' to ἢ, because the former word is one far less frequent, in such a case, than the latter: and while the two are so much alike in MSS. as scarcely to be distinguished, a scribe would be almost sure to take ἢ in preference to δ', from that word so commonly being used after μᾶλλον: not that ἢ would be in such a case *ungrammatical*; but, from a strong *opposition* being here required, δ' is on that account far more suitable.

Again, for χωρῆσαι, twelve MSS. have χωρήσας, which Arnold is inclined to prefer, as giving a better construction than χωρῆσαι, and answering well to ἐκλογιζόμενος—δεινόν: but, in effect, it is this *seeming* correspondence that deceived the scribes. That there is no *real* correspondence, is plain, since thus no tolerable sense can be elicited: for as to the version of Arnold, 'But [let him] rather [show his sense] by going straightforward to encounter the enemy, and with a cheerful hope, and *by thus being likely to win the victory*'—it presents, in the latter part of the passage, a miserable *falling off* of the sense, which had begun, with such good promise, in the former. In tracing the construction we must, as Goeller observes, at μᾶλλον δὲ χωρῆσαι, bring in ἕκαστος from the foregoing μηδείς; as in a similarly framed passage infra viii. 66, ἀντέλεγεν οὐδεὶς ἔτι τῶν ἄλλων, δεδιὼς καὶ ὁρῶν [ἕκαστος] τὸ συνεστηκός. Goeller further observes, 'Porro cum illo ἕκαστος cogitatione junge verba καὶ ἐκ τούτων ἂν περιγενόμενος, et supple μᾶλλον δὲ βουλέσθω ἕκαστος ἀπερισκέπτως εὔελπις δοκεῖν ὁμόσε χωρῆσαι τοῖς ἐναντίοις, καὶ ἐκ τούτων ἂν περιγενόμενος, i. e. potius unusquisque non hæsitans, plenus spei, hostibus obviam ivisse videri velit, quum, ut sperari licet, salvus etiam ex hoc periculo discesserit. Nam ἂν περιγενόμενος præteriti vim habet: ἐὰν, ὡς εἰκὸς, περιγένηται. Vide Herm. ad Vig. p. 814, 231.' As illustrative of the present, compare a passage supra i. 141, where Pericles bids his men be of good courage, τὸ πιστὸν ἔχοντας ἐκ τῶν κινδύνων καὶ ἂν περιγενέσθαι, 'that they may even survive their dangers,' 'escape out of them safe.' In ὁμόσε χωρεῖν τινι we have a common and customary phrase, like *cominus ire* in Latin, and our to *close with*, denoting a coming to close engagement with.

ὅσα γὰρ — προσδεῖται] What is here said is meant to justify the preceding counsel as regarded ἀπερισκέπτως. Render, 'For matters which, like the present, are come to extremity, as they least admit of reflection, so they need the greatest hazardry.' Κινδύνου stands for διακινδυνεύσεως, *periclitationis*: and so in Tacit. Germ. 40, we have, 'Non per obsequium, sed prœliis et *periclitando* tuti sunt,' where there is an *hendiadys*. Of ἐς ἀνάγκην ἀφῖχθαι, which is a phrase like our 'to come to a pinch,' an example occurs also in a passage of Isocr. Arch. τοὺς εἰς ἀνάγκας ἀφιγμένους. The phrase ἐνδέχεσθαι is found at iv. 92, and in Jos. 848 (Huds.).

2. ἐγὼ δὲ—ὄντα] Render, 'I, for my part, even see more circumstances that are for us [than against us]:' thus offering the strongest incentive to courage; though, at the same time, he thinks proper to qualify it by reminding them that the advantage they possess can be retained only by maintaining their position (ἢν ἐθ. μεῖναι): and to induce them so to do, he warns them of the consequences of the contrary course—however that might be prompted by the fear of superior numbers—which is, that they would thus betray their advantages.

For τε, Elmsl. and Wellauer conjecture

καταπλαγέντες, τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι. 3. τοῦ † τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω· ὃ, μενόντων ἡμῶν, ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ, καίπερ χαλεπὸν ὂν, εὔπορον

the true reading to be γε. If this be not admitted, it will be necessary to suppose a transposition of the particle for μεῖναί τε καὶ μὴ, &c., of which examples are adduced by Poppo, Proleg. i. 1, 300: though in not one of these instances is there found, as in the present, τε—καὶ occurring in two separate clauses; insomuch that the τε after μεῖναι would be inadmissible, as closely uniting clausulæ which the context shows to be distinct; the force of the latter clausula being to urge the act denoted in the former, by showing the consequences of not doing it. Such being the case, I prefer to read γε. Certain it is that most jejune and utterly inadmissible is the sense *also* assigned to the τε by Arnold.

τῷ πλήθει is a dat. for genit. with ὑπὸ, as at v. 10. vi. 33, et al. By τὰ κρείσσω understand the things in which they had the advantage,—namely, in their position.

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ἔσται, μηδενὸς κωλύοντος· καὶ τὸν πολέμιον δεινότερον ἕξομεν, μὴ ‡ῥᾳδίας αὐτῷ πάλιν οὔσης τῆς ἀναχωρήσεως, ἣν καὶ ὑφ' ἡμῶν βιάζηται· ἐπὶ γὰρ ταῖς νανσὶ ῥᾷστοί εἰσιν ἀμύνεσθαι, ἀποβάντες δὲ ἐν τῷ ἴσῳ ἤδη. 4. τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι· κατ' ὀλίγον γὰρ μαχεῖται, καίπερ πολὺ ὄν, ἀπορίᾳ τῆς προσορμίσεως· καὶ οὐκ ἐν γῇ στρατός ἐστιν ἐκ τοῦ ὁμοίου μείζων, ἀλλ' ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια δεῖ ἐν τῇ θαλάσσῃ ξυμβῆναι. 5. ὥστε

it be difficult [now], will [then] be easy, there being no one to hinder it.' So in Xen. Anab. iii. 5, 17, we have, ἐντεῦθεν δὲ εὔπορον ἔφασαν εἶναι, (scil. τὸ χωρίον,) ὅποι τις ἐθέλει πορεύεσθαι, and Dio Cass. 958, 22, τὰ εὔπορα τοῦ χωρίου. The ἄτε, found in two MSS. before μηδενὸς, is, indeed, somewhat confirmed by a passage of Polyb. v. 48, 10, where we have, διαβὰς τὸν ποταμὸν ἀσφαλῶς, ἄτε μηδενὸς κωλύοντος: but even there, as here, the ἄτε was probably nothing more than a mere marginal gloss; since in another passage of the above writer, iii. 42, 8, we have διεκομίσθησαν ἀσφαλῶς, μηδενὸς κωλύοντος.

καὶ τὸν πολέμιον—βιάζηται] Render, 'we shall have (i. e. find) the enemy the more formidable, or troublesome (pressing us the harder), the retreat back being not easy to him, if he be forced by us [to give way].' At ῥᾳδίας the reading is disputed. The common reading is ῥᾳδίως, which has been retained by Bekker; while Haack, Poppo, and Goeller edit ῥᾳδίας, from seven MSS., giving the preference to it on the ground of its being the less familiar expression: and they adduce examples of a similar use of *adverbs* in the predicate, for adjectives, even when εἶναι and γίγνεσθαι are copulas, especially with ἴσα, χωρίς, οὕτως, (as infra ii. 47, οὐδὲ φθορὰ οὕτως ἀνθρώπων ἐμνημονεύετο γενέσθαι,) ὅμοια, ἴσα; referring, for others, to Matth. Gr. Gr. § 308. Thiersch, Gr. § 307, 5. Of these, however, several are not to the purpose; nor, indeed, in any one of these cases is ῥᾳδίως to be found so used: nay, whether it *could* be so used, consistently with propriety, may be doubted; since while here the *article* is used with the substantive, in none of the passages adduced by the above philologists do I find that it has place. Of the words in question the literal rendering is, 'the retreat back again being not easy to him.' Now in such a case I see not how the adverb can be tolerated; for which reason, and because the common reading is found in 29 out of the 36 MSS., I have thought proper to retain it.

ἐπὶ γὰρ ταῖς νανσὶ—ἤδη] These words are meant to *prove* and *illustrate* what has just been said,—that, 'if they allow the enemy to force a debarkation, they will find him more troublesome,'—namely, because, though as long as they are at their ships, they are very easy to repulse, when once on shore, they are on an equal footing with us.

4. τό τε πλῆθος—προσορμίσεως] This is meant to anticipate the objection that 'so superior a force must be irresistible;' q. d. 'It is true the Lacedæmonians are *numerous*, but their numbers are not formidable, since they, however numerous, can, for want of room for debarkation, only fight by a few at a time.' Κατ' ὀλίγον stands for κατ' ὀλίγους, (which, indeed, formerly had place in the Cod. Clarend.) by a use also found infra v. 32, τὸ κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν, and vi. 34, 4, βραδεῖα καὶ κατ' ὀλιγον προσπίπτουσα.

καὶ οὐκ ἐν γῇ—ξυμβῆναι] Another reason is now urged why they are not to be feared,—namely, 'because they are not in a position to act with effect.' The full sense here intended is as follows: 'And it is not an army on *shore* [that we have to do with], superior in numbers while on equal terms in other respects, but fighting from ships.' Agreeable to this is the view of the sense expressed by Arnold, Poppo, and Kistemacher, 'ac non in terrâ est exercitus, qui sit ex æquo, secum cætera sint paria, major; sed in navibus;' or rather, 'ex navibus.' Μείζων bears the sense 'more powerful,' as at i. 32, μείζονι παρασκευῇ.

The words following, αἷς πολλὰ—ξυμβῆναι, advert to a certain *disadvantage* under which the enemy's force lay by being on ship-board,—which is, that to ships at sea πολλὰ τὰ καίρια δεῖ ξυμβῆναι: where by τὰ καίρια Portus understands *opportunitates*. And so Goeller and other commentators, including Arnold, render, 'require many favourable accidents in order to act with effect.' To this sense, however, there lies an insuperable objection on the score of its requiring so much to be supplied,—an objection only *lessened*, not removed by the passage adduced in exemplification from vi. 23, πολλὰ μὲν ἡμᾶς δέον βουλεύσασθαι, ἔτι δὲ πλεῖω εὐτυχῆσαι, i. e. 'if we would accomplish our object.' The sense demanded by the context is rather that adopted by the ancient Scholiast, Valla, Dukas, Heilm., Kistem., Haack, Goeller, and Dobree, *casualties*: a sense which Poppo is inclined to adopt, but that he doubts whether examples of this signification can be adduced. As, however, the term may very well, from its root, have a general notion of both *time* and *chance*, so it may denote what is *casual*; for, as says Solomon, Eccles. x. 11, καιρὸς καὶ ἀπάντημα συναντήσει σύμπασιν αὐτοῖς. And for an *example*, the following may suffice: Æschyl. Choëph. 1051, σ' ἐποπτεύων πρόφρων Θεὸς φυλάσσοι καιρίοισι συμφοραῖς, (where read, with Pors., καιρίοις ἐν συμφοραῖς,) meaning, 'amidst dangerous contingencies.' So Suidas explains καιριώτατα by ἐπικινδυνώτατα, and Hesych. καιρια by ἐπικίνδυνα. In the present passage, however, τὰ καίρια means rather what we express by *casualties*, 'accidental occurrences:' to which use of the word, however rare, Hesych. doubtless alludes when he explains καιρια by τὰ μέρη, τὰ λεπτὰ, βέβαια, where, for the words as they now stand, read, τὰ μέρη τὰ λεπτὰ, ἀβέβαια, and render, 'those parts of the body which are delicate in structure, and are hence exposed to casualty,' or the uncertainties of time and chance. See Eurip. Hipp. 133, compared with Hom. Il. xxiv. 226. How suitable is the epithet in the present case as applied to what concerns the *sea*, is obvious; for, as the ancient Scholiast says, ἐν θαλάσσῃ πολλὰ γίνεται τὰ ἀπροσδόκητα, καὶ ἀπὸ τοῦ κλυδωνίου καὶ ἀπὸ τῶν ἀνέμων, καὶ ἐξ ἄλλων πολλῶν, which is so true, that one might apply to *the sea* what is said of *man* in Herodot. i. 32, πᾶν ἐστι ἄνθρωπος συμφορή, i. e. casualty, *fortune casibus obnoxius*, as Schweigh. there rightly explains.

5. ὥστε τὰς—πλήθει] 'insomuch that I account their great difficulties only put them on an equal footing with our paucity of numbers.' Of πλῆθος in this sense (which is rare), to denote *paucitas*, examples are found in Hom. Il. xvii. 330, πλήθεΐ τε σφετέρῳ, καὶ ὑπερβασίῃ δήμου ἔχοντας. Herodot. i. 77, Κροῖσος μεμφθεὶς

τὰς τούτων ἀπορίας ἀντιπάλους ἡγοῦμαι τῷ ἡμετέρῳ πλήθει· καὶ ἅμα ἀξιῶ ὑμᾶς, Ἀθηναίους ὄντας καὶ ἐπισταμένους ἐμπειρίᾳ τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβασιν,—ὅτι, εἴ τις ὑπομένοι, καὶ μὴ φόβῳ

κατὰ τὸ πλῆθος τὸ ἑωυτοῦ στράτευμα· ἦν γὰρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσων ἢ ὁ Κύρου. See also two passages of our author infra v. 6. vi. 104. The principle whereon this idiom turns is this, that πλῆθος (which primarily denotes simply *plenitude*, *fulness*) is one of those terms spoken of by Mr. Locke in his Essay, bk. ii. ch. 25. 3. and 26. 3. of terms *seemingly absolute*, which yet often stand for *relatives*, (i. e. become relative terms,) as *large* and *small*, *strong* and *weak*, which, as he observes, are but relative denominations of power to some ideas which we have at that time of greater or less power. Thus it is with the words *full* and *fulness*, *empty*, &c. However, after all, the word, in none of those passages, can be said to absolutely denote fewness, but has simply the signification *number*, and that by implication is understood to be *small*. This is quite clear from the use of the comparative term ἀντιπάλους, implying the *weighing of one thing with another*, as here of number. Thus the Scholiast well explains the words as being equivalent to ἐξισοῖ τὸ πλῆθος πρὸς τὸ ἡμέτερον (scil. πλῆθος) τὸ πολὺ τῆς ἀπορίας ἣν ἔχουσι, 'sets their numbers upon an equality with ours.'

Ἀθηναίους ὄντας καὶ ἐπισταμένους] Meaning, 'you who, as being Athenians, well know by experience,' &c.

τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβασιν] 'the [nature of a] debarkation against others,' i. e. in the face of an opposing force: where we have the very rare idiom of an adjective put in the place of the substantive from which it is derived, in the genit. Hence the expression here used is equivalent to τὴν ἀπόβασιν ἀπὸ νεῶν, 'the debarkation from ships to land.'

The words following, ὅτι, εἴ τις—βιάζοιτο, are explanatory of the foregoing, and may be rendered, 'namely, that if any one should stand his ground, and not, for fear of the dashing surge and the threatening approach to land of the ships, give way, he would never be forced [from his position].' If, however, it should seem too harsh to thus take τὴν ἀπόβασιν as standing for τὴν φύσιν τῆς ἀποβάσεως, we may, with Haack, refer βιάζοιτο, not to the person, but the *action*, ἀπόβασις: supposing the meaning to be, that 'the debarkation would never be forced' (and so at ch. 10 we have, βιάζεσθαι τὴν ἀπό-

ῥοθίου καὶ νεῶν δεινότητος κατάπλου ὑποχωροίη, οὐκ ἄν ποτε βιάζοιτο,—καὶ αὐτοὺς νῦν μεῖναί τε, καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥαχίαν, σώζειν ὑμᾶς τε αὐτοὺς καὶ τὸ χωρίον."

XI. Τοσαῦτα τοῦ Δημοσθένους παρακελευσαμένου, οἱ Ἀθηναῖοι ἐθάρσησάν τε μᾶλλον, καὶ ἐπικαταβάντες ἐτάξαντο παρ' αὐτὴν τὴν θάλασσαν. 2. οἱ δὲ Λακεδαιμόνιοι, ἅραντες, τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι, καὶ ταῖς ναυσὶν ἅμα, οὔσαις τεσσαράκοντα καὶ τρισί· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρασυμηλίδας ὁ Κρατησικλέους. Σπαρτιάτης. προσέβαλλε δὲ ᾗπερ ὁ Δημοσθένης προσεδέχετο. 3. καὶ οἱ μὲν Ἀθηναῖοι ἀμφοτέρωθεν, ἔκ τε γῆς καὶ ἐκ θαλάσσης, ἠμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διελόμενοι, διότι οὐκ ἦν πλείοσι προσχεῖν, καὶ ἀναπαύοντες ἐν τῷ μέρει, τοὺς ἐπίπλους ἐποιοῦντο, προθυμίᾳ τε πάσῃ χρώμενοι καὶ παρακελευσμῷ, εἴ πως ὠσάμενοι ἕλοιεν τὸ τείχισμα. 4. πάντων δὲ φανερώτατος Βρασίδας ἐγένετο. τριηραρχῶν γάρ, καὶ ὁρῶν, τοῦ χωρίου χαλεποῦ

βασιν); in which case the ὅτι will have to be construed with ἐπισταμένους, and the sense will then be, 'knowing by experience that the debarkation from shipping to shore can, any one would stand his ground, never be forced.'

The sense of the term τὸ ῥόθιον is best expressed by 'the dashing surge.' Evidently written in imitation of the present are similar passages in Dio Cass. 145. 93, τῷ τε ῥοθίῳ σφᾶς τοῦ πρόσπλου ἐξεφόβησε. Appian, i. 466, ῥοθίῳ τε φοβερῷ καταπλέουσι, and ii. 849, σύν τε βοῇ καὶ ῥοθίῳ νεῶν καὶ καταπλήξει. With respect to the remarkable *accumulation of genitives* here in ῥοθίου, νεῶν, δεινότητος, and κατάπλου, it is well pointed out by Haack that νεῶν depends on κατάπλου, and that on δεινότητος, which term stands for καταπλήξεως. The αὐτοὺς just after is to be referred to ὑμᾶς, in the sense *ipsos quoque*.

τὴν ῥαχίαν] Meaning that part of the sea-beach on which the waves *break* on reaching the shore. Here a *rocky* beach (or what is in Latin called *dorsum*) is—as in Æschyl. Prom. 738—to be understood: and indeed such, from its derivation ῥήγνυσθαι, must have been the original acceptation of the word.

Here I have, with Bekker, edited ἡμᾶς, though the MSS. seem to have ὑμᾶς, which, considering that the word has to be referred to ἀξιῶ before, is surely not to be tolerated. This is indeed one of those cases in which the authority of MSS. has far less weight than propriety of language, or fitness as regards the context.

Ch. XI. 1. ἐτάξαντο] 'ranged themselves,' 'drew up.'

2. ἅραντες] This, as Poppo points out, stands for ὁρμηθέντες, with reference both to the sea-forces and the land-forces.

3. κατ' ὀλίγας ναῦς διελόμενοι] A condensed form of expression for 'having drawn their ships into squadrons, each composed of a few.' So vii. 19, 1, κατὰ πόλεις διελόμενοι τὸ ἔργον. See also ii. 75 & 78.

ἐν τῷ μέρει] 'in their turn:' a phrase of frequent occurrence in the Tragedians and in Aristophanes, and which is illustrated by Blomfield on Æschylus, Ag. 325.

παρακελευσμῷ] Meaning the *cheering* of each other on to the attack. Evidently imitated from which is the expression in Jos. Ant. 100, 7, προθυμίᾳ τε καὶ διακελευσμῷ πρὸς ἀλλήλους χρωμένων. With respect to ὠσάμενοι, just after, we may assign to it the sense *irruentes*, of which I have noted examples in Arrian, Dio Cass., Dionys. Hal., Diod. Sic., and Plutarch; some of them with ἐπὶ or εἰς and a noun of person; others, with the expression used, as here, *absolutely*. It is well pointed out by Markland on Max. Tyr. Diss. vii. 9. that the term ὠθεῖσθαι contains in itself a notion of zealous endeavour to accomplish an object.

4. φανερώτατος ἐγένετο] 'was the most distinguished;' as we say, 'most distinguished himself.' So in Diod. Sic. xii. 62, μεγίστης ἀποδοχῆς ἔτυχε, 'gained most approbation.'

ὄντος, τοὺς τριηράρχους καὶ κυβερνήτας, εἴ πη καὶ δοκοίη δυνατὸν εἶναι σχεῖν, ἀποκνοῦντας, καὶ φυλασσομένους τῶν νεῶν, μὴ ξυντρίψωσιν, ἐβόα λέγων ὡς οὐκ εἰκὸς εἴη, ξύλων φειδομένους, τοὺς πολεμίους ἐν τῇ χώρᾳ περιδεῖν τεῖχος πεποιημένους· ἀλλὰ τάς τε σφετέρας ναῦς, βιαζομένους τὴν ἀπόβασιν, καταγνύναι ἐκέλευε, καὶ τοὺς ξυμμάχους μὴ ἀποκνῆσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδοῦναι, ὀκείλαντας δὲ, καὶ παντὶ τρόπῳ ἀποβάντας, τῶν τε ἀνδρῶν καὶ τοῦ χωρίου κρατῆσαι. XII. Καὶ ὁ μὲν τούς τε ἄλλους τοιαῦτα ἐπέσπερχε, καὶ τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὀκεῖλαι τὴν ναῦν, ἐχώρει ἐπὶ τὴν ἀποβάθραν· καὶ πειρώμενος ἀποβαίνειν ἀνεκόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ, ἐλειποψύχησέ τε, καὶ πεσόντος αὐτοῦ ἐς τὴν παρ-

φυλασσομένους τῶν νεῶν] Meaning 'to be chary of their vessels.' It is to be observed that φυλάσσεσθαι here takes the gen., from its having the sense of φείδεσθαι, which always has the genit., as in the words just afterwards added by way of explanation, ξύλων φειδομένους. In ξυντρίψωσιν, just after, we have a strong term signifying 'to dash to pieces,' as any earthen vessel, by being crushed together: though the word was sometimes applied to a *ship*, as here and in Eurip. Cycl. 698, οὐ ἔῆτ', ἐπεί σε, τῆσδ' ἀποῤῥῆξαι πέτρας Αὐτοῖσι σὺν ναύτῃσι συντρίψω βαλών.

ξύλων φειδομένους] The literal sense of the expression is 'to be chary or sparing of timber;' and the full meaning here intended is, in other words, 'Do not be afraid of timbers, as if the running of the ships on shore would only be a sacrifice of *timbers*, that might be repaired.' So in Herodot. viii. 100 & 116, we have, οὐ γὰρ ξύλων ἀγὼν ὁ—ἔστι ἡμῖν, ἀλλ' ἀνδρῶν: and Xen. Hist. i. 1. 24, ἀθυμεῖν περὶ ξύλων. Indeed the word ξύλον (from ξύω cognate with ξέω) meant a trunk of a tree hacked and hewed into a sort of square *beam*; and by ξύλων here we are to understand what in ship-building is especially denoted by the term *timbers*, namely, the *ribs* branching from the keel in a vertical direction, (and usually formed of a single beam,) since those, in running a ship on shore, are the first to receive the shock. Of course, Demosthenes, while using the term by a rhetorical *meiosis*, means *the ships themselves*. Accordingly he just after exhorts them τὰς ναῦς τοῖς Λακεδαιμονίοις ἐπιδοῦναι: and in so speaking he would be the more easily understood, since the word ξύλον, in one of its earliest uses, as found in Homer, Hesiod, Pindar, and the earlier tragedians, meant a *boat* or *vessel*, originally a mere trunk of a tree hewed and hollowed: and so the Latin terms *trabs* and *ratis*, which at first denoted merely a trunk or beam, afterwards meant a *ship*, and that one of any description, though sometimes with allusion to the original use. So Virg. Æn. iii. 191, says, 'vastumque *cava trabe* currimus æquor,' and Hor. Od. i. 1, 1.

βιαζομένους τὴν ἀπόβασιν] Schol. σὺν βιᾳ ποιοῦντας. So βιαζ. τὸν ἔκπλουν and ἔσπλουν in Arrian, i. 19, 11. ii. 23, 4, and βιαζ. πάροδον in Zos. v. 29. Diod. Sic. v. 124, 8: and hence in a passage of Polyb. iv. 18, 6. for τῇ πύλῃ βιαζομένους ought to be read τὴν πύλην β.

ἀντὶ μεγάλων εὐεργεσιῶν] 'in return for great benefits.' Evidently imitated from these are the words of Dionys. Hal. Ant. vii. 60, ἀξιῶν ἀντὶ πολλῶν καὶ καλῶν ἔργων μίαν χάριν ἐπιδοθῆναι.

ὀκειλαντας] Schol. προσπελάσαντας, for which, however, ought doubtless to be read προσελάσαντας; that term and its derivative προσελασία being, as Ernesti in his Lex. testifies, used 'de navium appulsu.' See my note on Acts xxvii. 41.

Ch. XII. 1. τοὺς ἄλλους ἐπέσπερχε] 'roused on,' namely, by such spirit-stirring words. On the double accus. here see Matth. Gr. Gr. § 421, note 2.

τὴν ἀποβάθραν] Meaning the gang-board, or heavy plank used in landing from vessels. The term occurs in Hdot. viii. 93. Poppo remarks that 'at πολλά, a little after, we may either supply τραύματα (similarly as πληγὰς is supplied in the phrase τυπτόμενος πολλὰς, on which see Matth. Gr. Gr. § 635); or we may take πολλὰ *adverbially*.' Of these two methods of explanation, the former seems to deserve the preference.

εξειρεσίαν, ἡ ἀσπὶς περιεῤῥύη ἐς τὴν θάλασσαν· καὶ, ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν, οἱ Ἀθηναῖοι ἀνελόμενοι, ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο ὃ ἔστησαν τῆς προσβολῆς ταύτης. 2. οἱ δ' ἄλλοι προὐθυμοῦντο μὲν, ἀδύνατοι δ' ἦσαν ἀποβῆναι, τῶν τε χωρίων χαλεπότητι, καὶ τῶν Ἀθηναίων μενόντων καὶ οὐδὲν ὑποχωρούντων. 3. ἐς τοῦτό τε περιέστη ἡ τύχη, ὥστε Ἀθηναίους μὲν ἐκ γῆς τε, καὶ ταύτης Λακωνικῆς, ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν, πολεμίαν οὖσαν, ἐπ' Ἀθηναίους ἀποβαίνειν· ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε

τὴν παρεξειρεσίαν] The word signifies properly that part of either end of a vessel which is *aft* of the *oar-way* (*τῶν εἰρεσιῶν*), and of which we find mention in Polyæn. iii. 11, 13, *ὑπὸ τὴν παρεξειρεσίαν ἑκατέρου τοίχου*. Here, however, it must be understood to denote that *aft* of the *prow*. Of the word (which is rare) examples are found in Dio Cass., Polyæn., and Arrian.

περιεῤῥύη] Arnold renders, 'slipped from around [his arm];' adducing several examples of a similar use of *περί* in the sense 'from around,' in the case of *περιαιρεῖν* and the Latin *circumscindere*. Here, however, the difficulty remains just the same, namely, how to account for the circumstance of *περιῤῥέω*, which term properly signifies 'to *flow* around,' being used in the derived sense 'to *slip* around,' with the implied notion, arising from the nature of the action, of slipping or tumbling *off*. In this view the passage of Plato, Crit. p. 111, 6, which Arnold places *last*, and only directs to be *compared*, is of more consequence than all the rest; for of *περιεῤῥωγυίας τῆς γῆς* the meaning is, 'the soil around the hill having *slipped off*, so as to leave the rock bare;' a phenomenon which is of no unfrequent occurrence in *Switzerland*. Similarly in a passage of Arrian, Ind. xxx. 8, we have mention of whales' carcases being driven ashore, *καὶ σηπόμενα ἀπόλλυσθαί τε, καὶ τὰς σάρκας αὐτοῖσι περιῤῥεούσας ὑπολείπειν τὰ ὀστέα*, 'having slipped or fallen off around, leave the bones bare.' So again in Diod. Sic. 33, vol. ii. p. 241, the cold in Scythia is described as so great, that *τὰ ἀκρωτήρια τῶν ἀνθρώπων περιῤῥεῖ*, 'men's fingers and toes *fall off*.' Another example, too, (and that containing the construction with *εἰς*,) is found in Plut. vi. 190, 8, *εἰς ἄλλον ἐξ ἄλλου τύπον, ὥσπερ τὸ μεταιρόμενον ὕδωρ, περιῤῥέων ἀεί*: and hence in a passage of Plut. Amat. p. 754, *ὡς μὴ παραῤῥυῇ ἐεδιὼς*, for *παραῤῥυῇ* ought undoubtedly to be read *περιῤῥυῇ*, 'fearing lest the ring should slip from his finger.' Here, then, the full sense intended to be expressed is, 'slipped off from his arm and tumbled into the sea;' the idea of *tumbling* being implied in the subjoined *ἐς*: and so in Diod. Sic. xii. 62, where the circumstance in question is described, we have the use of the fuller expression *ἡ ὀ ἀσπὶς περιῤῥνεῖσα καὶ πεσοῦσα εἰς τὴν θάλασσαν*.

3. *ἐς τοῦτό τε περιέστη ἡ τύχη*] 'to so great a degree was fortune changed;' or literally, 'to this had fortune come round;' implying a *total* change, similarly as the phrase *περιέστη ἐς τοὐναντίον*, which is of frequent occurrence in Dionys. Hal. At *ἀποβαίνειν*, further on, there is no occasion to suppose, with Goeller, the *endeavour* as here standing for the *action itself*. It is sufficient to say that the present tense here, as often, represents the action as only commenced and in progress, not completed.

ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης, &c.] The purpose of these words is to justify what had just been said on the total revolution of circumstances as to the two nations, and to show how much that redounded to the honour of each of the parties. The sense here intended to be expressed is best laid down by Schoemann, Obs. p. 21, and Goeller, who regard the words as equivalent to *πολλὴν γὰρ δόξαν ἐποίει ἐν τῷ τότε τοῖς μὲν τὸ ἠπειρώτας μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστους, τοῖς δὲ τὸ θαλασσίους τε εἶναι καὶ ταῖς ναυσὶ πλεῖστον προέχειν*: 'plurimam gloriæ suæ sive maximam gloriæ suæ partem efficiebat Lacedæmoniis, quod erant terra optimi; Atheniensibus, quod mari, i. e. Lacedæmoniorum eo tempore gloria in eo maxime posita erat, quod terra; Atheniensium, quod mari optimi erant.' The import of the phrase, then, is, as we should say, 'formed a considerable part of the glory they acquired in the war.' Evidently imitated from hence is the expression in

τοῖς μὲν ἠπειρώταις μάλιστα εἶναι, καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ θαλασσίοις τε, καὶ ταῖς ναυσὶ πλεῖστον προέχειν.

XIII. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τι προσβολὰς ποιησάμενοι ἐπέπαυντο· καὶ τῇ τρίτῃ ἐπὶ ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν τινας ἐς Ἀσίνην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ μάλιστα οὔσης ἐλεῖν μηχαναῖς. 2. ἐν τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆες τῶν Ἀθηναίων παραγίγνονται ‡ πεντήκοντα· προσεβοήθησαν γὰρ τῶν τε φρουρίδων τινὲς αὐτοῖς τῶν ἐκ Ναυπάκτου καὶ Χῖαι τέσσαρες. 3. ὡς δὲ εἶδον τήν τε ἤπειρον ὁπλιτῶν περίπλεων τήν τε νῆσον, ἔν τε τῷ λιμένι οὔσας τὰς ναῦς, καὶ οὐκ ἐκπλεούσας, ἀπορήσαντες ὅπη καθορμίσωνται, τότε μὲν ἐς Πρωτὴν τὴν νῆσον (ἣ οὐ πολὺ ἀπέχει, ἔρημος οὖσα), ἔπλευσαν καὶ ηὐλίσαντο· τῇ δ' ὑστεραίᾳ παρα-

Appian, i. 441, 67, *καὶ τοῦτο πρῶτον αὐτὸν ἐπὶ δόξης ἐποίησεν*, where had Schweigh. been aware of the imitation, he would have seen that Appian must have written *καὶ τοῦτο πολὺ αὐτῷ ἔτι ἐποίησεν*; the use of *ἔτι* there being parallel to that of *ἐν τῷ τότε* in the present passage.

CH. XIII. 1. *ἐπὶ ξύλα ἐς μηχανὰς*] 'to fetch timber for the making of machines.' So Appian, i. 439, 27, *ἐπὶ ὕλῃ ἐς μηχανὰς ἐὐπλευσε*, where, for *ὕλῃ*, read *ὕλην*. On this elliptical use of *ἐπί*, to denote *purpose*, see Valcken. on Herodot. vii. 193. Of *παρέπεμψαν* the meaning is, 'sent along shore.'

ἐς Ἀσίνην] On the situation of this place see my note in Translation, and Col. Leake's Travels in the Morea, vol. i. p. 443.

ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν] Here *ἐλπίζοντες*, by a certain idiom frequent in our author, includes within it *two senses*: in the first clause bearing the sense *putantes*; in the second, that of *sperantes*. With *ὕψος ἔχειν* (which signifies 'to have some height,' namely, such as to be defensible,) compare *ὕψος λαμβάνειν*, i. 91.

On the *manner of the thing* a certain obscurity exists, which Poppo applies himself to remove as follows: 'Prius Lacedæmonii ab alto (*κατὰ τὸ πέλαγος*, ch. 8), tunc autem a portu navibus impetum facturi erant; nam castellum Atheniensium in ipso promontorio situm utroque spectabat. Ad portum murus excelsus, sed exscensio facilis; in altum mare versus loca aspera, murus infirmus et exiguus; a terra denique castellum optime munitum erat.' See Col. Leake, Travels in the Morea, vol. i. p. 415.

2. *πεντήκοντα*] So I have thought proper to edit, for vulg. *τεσσαράκοντα*, which, though retained by Haack, Bekker, and Goeller, is not permitted by *known facts*: a circumstance more than sufficient to counterbalance the slenderness of MS. authority for *πεντήκοντα*, which is, indeed, found only in two MSS., the Clarend. and Venet. (and in collating the former of these, I noticed that the reading *πεντ.* was *on erasure*); but considering the near resemblance between the literal figures *μ* and *ν*, the authority of MSS. in such a case is but slender.

3. *Ηρωτὴν*] So I have thought proper to edit, with Poppo, on the authority of the MS. August. (to which I am enabled to add also that of the second Cambridge MS.) and of Steph. Byz., for vulg. *Ηρώτην*. In a case like the present, of far greater weight than any authority of MSS., is the positive testimony of Steph. Byz., borne out as it is by strong probability, this being an instance in which a difference of accent is not unusual.

The words, a little after, *ἔρημος οὖσα*, are not to be considered as giving any *reason why* they went, but are merely to be regarded as an *incidental topographical illustration*, like another in our author supra i. 26, *ἔστι δ' ἰσθμὸς τὸ χωρίον*, and one which occurs in a passage of St. John, vi. 10, *ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ*. The *real reason* why they went thither was, because the fleet was in want of a *port*, which they would there find, since the island of Prote (which, I suspect, was so called from its being the first that presents itself, on the voyage along the western coast of Greece, to a ship navigating the western coast of Peloponnesus from the gulf of Corinth to the south) was, as Col. Leake informs us, one forming by its

σκευασάμενοι ὡς ἐπὶ ναυμαχίαν, ἀνήγοντο,—ἢν μὲν ἀντεκπλεῖν ἐθέλωσι σφίσιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὡς αὐτοὶ ἐπεσπλευσούμενοι. 4. καὶ οἱ μὲν οὔτε ἀντανήγοντο, οὔτε ἃ διενοήθησαν, φράξαι τοὺς ἔσπλους, ἔτυχον ποιήσαντες· ἡσυχάζοντες δ' ἐν τῇ γῇ, τάς τε ναῦς ἐπλήρουν, καὶ παρεσκευάζοντο, ἢν ἐσπλέῃ τις, ὡς ἐν τῷ λιμένι, ὄντι οὐ σμικρῷ, ναυμαχήσοντες. XIV. Οἱ δ' Ἀθηναῖοι, γνόντες, καθ' ἑκάτερον τὸν ἔσπλουν ὥρμησαν ἐπ' αὐτούς· καὶ τὰς μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν καὶ ἀντιπρώρους, προσπεσόντες ἐς φυγὴν κατέστησαν, καὶ ἐπιδιώκοντες, ὡς διὰ βραχέος,

position with the continent, the best port north of Navarino.

3. *ἢν μὲν ἀντεκπλεῖν ἐθέλωσι*, &c.] It has been usually thought that the apodosis to this first clause is wanting, as in another case, iii. 3, *καὶ ἢν μὲν ξυμβῇ ἡ πεῖρα*. Dukas, however, rightly denies the existence of any *anapodoton*; and he takes the words as equivalent to *παρασκευασάμενοι ἀνήγοντο ὅπως, ἢν μὲν ἐκπλεύσωσιν οἱ πολέμιοι, ναυμαχήσωσιν αὐτοῖς· εἰ δὲ μή*, &c. Arnold and Goeller, however, explain the words as follows: *παρασκευασάμενοι ὡς ἐπὶ ναυμαχίαν ἀνήγοντο, ἢν μὲν ἀντεκπλεῖν ἐθέλωσι σφίσιν ἐς τὴν εὐρυχωρίαν, ἐν τῇ εὐρυχωρίᾳ, εἰ δὲ μή, ὡς αὐτοὶ ἐπεσπλευσούμενοι ἐπὶ ναυμαχίαν ἐν τῷ ἐντὸς τοῦ λιμένος*. In this latter mode of explication there is less of simplicity, but perhaps what comes nearer the truth.

4. Here, as Goeller remarks, the relative sentence *ἃ διενοήθησαν* is, as usual, illustrated by the apposition of the infin. *φράξαι*, on which see Matth. Gr. Gr. § 476. On the plural *ἃ* see Matth. Gr. Gr. § 472, 5.

ἢν ἐσπλέῃ τις] Meaning the enemy, the Lacedæmonians; on which idiom see note at v. 14, 4.

ὄντι οὐ σμικρῷ] A litotes to denote *very large*; this being, in effect, one of the largest harbours in Europe. As to the form *σμικρῷ*, for which Goeller, with the approbation of Poppo, edits *μικρῷ*, from two MSS. (Clar. and Græv.) I have chosen, with Bekker, to retain *σμικρῷ*; such being called for by the authority of almost every MS. (for, from the dissent of the Cod. Venet., I suspect that in the Cod. Clar. the σ has been erased; and as to the Cod. Græv., it is one quite of modern date and of little authority,) and that in a case where MSS. have peculiar weight. Again, that the above form should have place in our author, is the more probable from its being (as Elmsley on Eurip. Med. attests) of universal occurrence in the early tragedians, wherever the metre permits. There, while rare is the use of *μικρός*, very frequent is that of *σμικρός*, and that especially where, as here, a *meiosis* is intended; e. g. Æschyl. Theb. 461, *ἐσχημάτισται δ' ἀσπὶς οὐ σμικρὸν τρόπον*. Soph. Œd. Col. 587, *οὐ σμικρὸς ἀγών*. 635, *ζασμὸν οὐ σμικρόν*. Trach. 873, *οὐ σμικρῶν κακῶν ἠρξεν*. And so also in Eurip. Hec. 352. Hipp. 1037. Andr. 86. Heracl. 387. Antiop. frag. 24, 1. Moreover, in another passage of our author, vii. 75, we have *καὶ ταύτῃ οὐ σμικρᾷ* in all the MSS. but *ου*, and that the least valuable. Indeed I know not one instance of *μικρὸς* ever being used in such a case, while that of *σμικρὸς* is perpetual. Herodotus often uses *σμικρός*, (especially with *οὐ*, to express a *meiosis*, as at v. 113, and iii. 4.) but never *μικρός*: and Pindar uses *σμικρὸς* once, (namely, in Pyth. iii. 191, *σμικρὸς ἐν σμικροῖς*.) but never *μικρός*. Again, that our author did here use the term *σμικρός*, is the more probable, from the circumstance that his perpetual imitator (Dio Cass.) uses this and its derivatives, though in that writer's age the middle form *μικρός* was almost exclusively employed. Hence very properly has Bekker in another passage of our author, viii. 81, for vulg. *οὐ μικράς*, edited, from one of the best MSS., *οὐ σμικράς*; though he has at iv. 30, left *μικρόν*. Finally, that our author so wrote, is the more probable, because Herodotus, in the passage which he seems here to have had in mind, has *σμικρόν*: though whether the ancient writers used *σμικρὸς* after a word terminating with ς, or rejected the σ, is more than I would venture to assert either way.

Ch. XIV. 1. *μετεώρους ἤδη καὶ ἀντιπρώρους*] Meaning 'such as had got into deep water, and were ranged prow-forward,' i. e. on their way to meet the enemy. *Ὡς διὰ βραχέος* is well explained by Poppo to mean 'quatenus, per brevitatem spatii, poterant:' for they would

ἔτρωσαν μὲν πολλὰς, πέντε δὲ ἔλαβον, καὶ μίαν τούτων αὐτοῖς ἀνδράσι· ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον· αἱ δὲ καὶ, πληρούμεναι ἔτι, πρὶν ἀνάγεσθαι, ἐκόπτοντο·—καί τινας καὶ ἀναδούμενοι κενὰς εἵλκον, τῶν ἀνδρῶν ἐς φυγὴν ὡρμημένων. 2. ἃ ὁρῶντες οἱ Λακεδαιμόνιοι, καὶ περιαλγοῦντες τῷ πάθει, ὅτιπερ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ, παρεβοήθουν· καὶ ἐπεσβαίνοντες ἐς τὴν θάλασσαν ξὺν τοῖς ὅπλοις, ἀνθείλκον ἐπιλαμβανόμενοι τῶν νεῶν, καὶ ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἕκαστος ᾧ μή τινι καὶ αὐτὸς ἔργῳ παρῆν. 3. ἐγένετό τε ὁ θόρυβος μέγας καὶ ἀντηλλαγμένος

soon attain the friendly shore, and be out of their reach. On the term *ἔτρωσαν*, 'shattered their hulls' by the *ἐμβολή* or charge, see note at viii. 41, 4.

ἐν τῇ γῇ καταπεφευγυίας ἐνέβαλλον] Commentators are not agreed as to the reference or the force of the *ἐν*. To refer it, as some do, (including Matth. Gr. Gr. § 577.) to *ἐνέβαλλον*, leads to a sense any thing but apposite. Preferable is the view of Goeller, who takes *ἐν τῇ γῇ* as standing for *ἐς τὴν γῆν*; adducing, in exemplification of this idiom, a passage of Plato, p. 260, *τὸν δέ γε σοφιστὴν ἴφαμεν ἐν τούτῳ που τῷ τόπῳ καταπεφευγέναι*, where Heind. compares Xen. Hist. iv. 5. 5, *οἱ δὲ ἐν τῷ Ἡραίῳ καταπεφευγότες ἐξέφυγον*: and he further observes, that 'we do not find this construction in any other tense except the preterite.' That, however, may be considered a circumstance purely accidental, there being no imaginable reason why it should not have place in the *present* tense. Thus we say 'to take refuge in,' as in a passage of Bp. Atterbury, 'they take refuge in a multitude:' and so here the sense will be, 'which had refuge on the shore.' Still, however, the difficulty remains, how to *account for* the idiom in question: in order to which, we may best, with Poppo, (Prol. i. 1, 178.) suppose the present to be a sort of condensed form of expression for *ἐν τῇ γῇ οὔσαις, καταπεφευγυίας ἐς αὐτὴν, ἐνέβαλλον*: and the same principle will apply to the above-cited passages of Plato and Xenophon (and more evidently in the latter, from the circumstance of *ἐς τὸ Ἡραῖον κατέφυγον* occurring just before): and similarly our phrase, above adverted to, 'to take refuge in a multitude,' is to be explained as standing for 'to fly *to* or be *in* a multitude.' In short, in the present passage, the principle in question is necessary for the very purpose of drawing forth the full sense intended, and making prominent the most important part of it, which fixes the *place* of the action, as done to the ships *ἐν τῇ γῇ*, opposed to those before mentioned, as attacked *μετεώρους καὶ ἀντιπρώρους*, whereas in this the prows would be turned the contrary way—to land.

ἐκόπτοντο] 'were battered,' namely, by the beaks of the enemy's vessels in charging: of which use of the word another example occurs infra viii. 13, *κοπεῖσαι*, and one is found in Plut. Alcib. 27, *ἔκοπτε τὰς ναῦς*. Probably the term obtained this use from that of *κόπτω*, found in Homer, as employed of a bird or dragon striking with the beak, &c. On the phrase, just after, *ἀναδούμενοι εἵλκον*, see note at i. 50, 1.

2. *περιαλγοῦντες τῷ πάθει*] 'grieving exceedingly at the mishap.' The term *περιαλγέω* is formed from *περιαλγής*, which is of the same form as *περιοργής*. In *ὅτιπερ*, just after, we have a certain Attic, though rare, conjunction of particles, of which I know no examples elsewhere except in Aristoph. Eq. 53. Lucian, i. 140. Poppo compares the form *διότιπερ*, referring to Hartung de Part. i. p. 342, sq. With *ἐπεσβαίνοντες*, &c. compare ii. 90, sub fin.

ἀνθείλκον ἐπιλαμβανόμενοι] Meaning, 'hauled off the ships,' laying hold of the poops, and dragging them the contrary way. Here, for vulg. *ἀντιλ.*, which has very slender authority from MSS., and was evidently a gloss, the later editors have very properly edited *ἐπιλ.*

καὶ ἐν τούτῳ — παρῆν] Meaning, as Arnold explains, *ἕκαστος ἐδόκει κεκωλῦσθαι τὸ ἔργον ᾧ τινι ἔργῳ μὴ καὶ αὐτὸς παρῆν*. See Matth. Gr. Gr. § 474, *b*, and compare the very similar passage at ii. 8. Here, however, Poppo objects to the insertion of the negative between *ᾧ* and *τινι*, and proposes to read instead *μή τις*, found at ii. 8, which I have reason to think had place in the original whence the Cod. Clarend. was copied.

3. *ἐγένετο—ἀντηλλαγμένος*] The construction is, as Goeller rightly points out,

τοῦ ἑκατέρων τρόπου περὶ τὰς ναῦς· οἵ τε γὰρ Λακεδαιμόνιοι, ὑπὸ προθυμίας καὶ †ἐκπλήξεως, ὡς εἰπεῖν, ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν· οἵ τε Ἀθηναῖοι, κρατοῦντες, καὶ βουλόμενοι τῇ παρούσῃ τύχῃ ὡς ἐπὶ πλεῖστον ἐπεξελθεῖν, ἀπὸ νεῶν ἐπεζομάχουν. 4. πολύν τε πόνον παρασχόντες ἀλλήλοις, καὶ τραυματίσαντες, διεκρίθησαν· καὶ οἱ Λακεδαιμόνιοι τὰς κενὰς ναῦς, πλὴν τῶν τὸ πρῶτον ληφθεισῶν, διέσωσαν. 5. καταστάντες δὲ ἑκάτεροι ἐς τὸ στρατόπεδον, οἱ μὲν τροπαῖόν τε ἔστησαν καὶ νεκροὺς ἀπέδοσαν, καὶ ναυαγίων ἐκράτησαν, καὶ τὴν νῆσον εὐθὺς περιέπλεον καὶ ἐν φυλακῇ εἶχον,

ἐγένετό τε ὁ Θόρυβος περὶ τὰς ναῦς μέγας καὶ ἀντηλλαγμένος τοῦ ἑκατέρων τρόπου, 'and such wherein the mode pursued by each party, in naval combat, was interchanged.' Ἀντηλλ. stands for μετηλλ. The term θόρυβος, which signifies properly *a noise, tumult, uproar* in general, here denotes particularly that *tumultuous shouting* which is incident to *battle*, as in Hdot. iv. 13, and often in Xen. and other classical writers: and hence we may perceive the *graphic* force of the words of the prophet Amos, ii. 12, 'Moab shall die with tumult, shouting, (meaning the shout of war, as in Jer. xlvi. 17, and Hos. x. 14.) and triumph;' which last particular is subjoined by way of *completing the picture*, as in Virg. Æn. ii. 313, 'Exoritur clamorque virûm clangorque tubarum:' and so in Job xxxix. 25, Sept. we have, πόρρωθεν δὲ ὀσφραίνεται πολέμου σὺν ἅλματι καὶ κραυγῇ, where, for σὺν ἅλματι, read σὺν ἀλαλάγματι, 'the battle-shout, the war-cry' (see I Sam. xvii. 20): a conjecture confirmed by the Ald. edit. and some MSS. συναλάγματι: though the translators have not well represented the sense; overlooking the middle word Sarim, (perhaps from its being corrupt in their copies, and unintelligible,) which, being taken into the account, determines the sense to be, 'the thundering of the captains [giving their orders], and the [respondent] war-cry of the troops, even the *former* of which, it is meant, the war-horse smells (or understands);' a circumstance attested by the words of Oppian, cited by Bochart: καὶ μάθεν εἰσάϊεν κρατερῶν σύνθημα λοχαγῶν.

With respect to ἐκπλήξεως, just after, of this the sense required by the context is certainly *fury*, what is expressed at iii. 82, by τὸ ἐμπλήκτως ὀξύ. This, however, is a sense by no means admitted by the term employed, ἐκπλήξ.; and I doubt not that, for this, our author wrote ἐμπλήξεως, which term has precisely this force; as in Ælian, V. H. ii. 19; where, though one MS. has ἐκπλ., that reading has been very properly rejected by the editors. The word is also found in Longin. § 15, though one MS. has ἔκπληξις, which is justly preferred by Toup, on the ground that, as he says, ἔμπληξις signifies *insania* (furor); ἔκπληξις, *perterrefactio*. The word is also found in the Schol. on Æschyl. Theb. 548, and in Hom. Il. v. 226; as also the cognate form ἐμπληξία, in Plut. vi. 206. Pollux, v. 121. Dio Cass. 64, 59. And so in a passage of Hippocr. Aphor. vii. 14, for ἔκπληξις ought undoubtedly to be read ἔμπληξις; as also in Polyb. i. 81, 6, διὰ τὴν πρὸς ἀφροδίσια ὁρμὴν καὶ ἐν τούτοις ἔκπληξιν, for ἔκπ., ἔμπληξιν, (compare Plato, p. 482, καὶ μοι ἐστι τῶν ἑτέρων παιδικῶν πολὺ ἧττον ἔμπληκτος,) and in Basil. ap. Steph. Thes. for ἔκπληκτος ὁρμὴ read ἔμπλ.: and so in Soph. Aj. 1358, for vulg. φῶτες ἔκπληκτοι, Brunck and others have rightly edited φῶτες ἔμπλ.

Finally, the *purpose* of these words, οἵ τε γὰρ Λακεδαιμόνιοι—ἐπεζομάχουν, is to *illustrate* the above-mentioned marvellous revolution in affairs; where at προθυμίας καὶ ἐκπλ. (or rather ἐμπ.) the latter particular, καὶ ἐκπλήξεως, is meant to further develop the sense; q. d. *nay, fury;* in allusion to the fierce contest and desperate exertions made by the Lacedæmonians to rescue and regain their empty ships.

ἄλλο οὐδὲν] Supply ἐποιουν, as at iii. 85: on which ellipsis see Blomfield on Æschyl. Pers. 214, and Matth. Gr. Gr. § 612.

βουλόμενοι τῇ παρούσῃ—ἐπεξελθεῖν] 'anxious to follow up their present fortune to the utmost;' namely, as well knowing that 'There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune.' Evidently imitated from hence is the expression of Dio Cass. 66, 19, τῇ παρούσῃ οἱ εὐτυχίᾳ ἐπίπαν ἐπεξελθεῖν ἐπεθύμει.

4. τὰς κενὰς ναῦς] Namely, those which the Athenians were hauling off by ropes. See § 1.

ὡς τῶν ἀνδρῶν ἀπειλημμένων· οἱ δ' ἐν τῇ ἠπείρῳ Πελοποννήσιοι, ‡καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες, ἔμενον κατὰ χώραν ἐπὶ τῇ Πύλῳ.

XV. Ἐς δὲ τὴν Σπάρτην ὡς ἠγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς, ὡς ἐπὶ ξυμφορᾷ μεγάλῃ, τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλεύειν παραχρῆμα, ὁρῶντας, ὅ τι ἂν δοκῇ. 2. καὶ ὡς εἶδον ἀδύνατον ὂν τιμωρεῖν τοῖς ἀνδράσι, καὶ κινδυνεύειν οὐκ ἐβούλοντο ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτούς, ἢ ὑπὸ πλήθους βιασθέντας κρατηθῆναι, ἔδοξεν αὐτοῖς πρὸς τοὺς στρα-

5. καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες] From the context, compared with the words at ch. 8, it plainly appears that the meaning here intended must be, 'and those who had now come up to aid from all [the other allies],' namely, the allies at large in Peloponnesus, as distinguished from the Spartans and their Perioeci, who are at i. 1. mentioned as having first come up to the siege. Supposing, however, such to be the sense of the words, the *article* here cannot be dispensed with; and hence, for καὶ, I would read καὶ οἱ. How easily the οἱ might, in this instance, be absorbed by the αι preceding, it is scarcely necessary to observe.

CH. XV. 1. τὰ τέλη] Meaning the officers for the administration of state-affairs, the Ephori. See note on i. 58. Of the two readings here existing, vulg. πρὸς τὸ χρῆμα, adopted by Haack, Dind., and Goeller, and that of almost all the MSS., edited by Bekker and Poppo, παραχρῆμα, I am decidedly of opinion that the latter is to be preferred. As to the two passages, of Aristoph. Av. 1330, and Dionys. de C. V. p. 190, adduced in confirmation of the former, they only prove, what no one could doubt, that ὁρᾶν can be followed by πρὸς χρῆμα, but they will not determine the reading here. As to παραχρῆμα, internal as well as external evidence is in its favour; since far more likely is it that πρὸς τὸ χρῆμα should have arisen from παραχρῆμα, than the reverse. Πρὸς τὸ χρῆμα was, I suspect, an *alteration* proceeding from certain critics who did not understand or approve of παραχρῆμα, or, as it was perhaps written, παρὰ χρῆμα.

Supposing, then, as we justly may, that παραχρῆμα is the true reading, the question is, to what particular word in the sentence it is to be referred. Taken, as it *might*, with ὁρῶντας, (with which verb it is associated in a passage of Plato, p. 365.) it will thus be scarcely *necessary* to the sense; whereas, if taken with βουλεύειν, it is highly significant and even appropriate, since the sluggishness of the Lacedæmonians would need to be thus stirred up. The import of the expression is, *statim, e tempore*, 'for the nonce:' and so in Cic. Off. ii. 9, we have, 'expedire rem, et consilium *e tempore* capere.' Such, too, is the sense of the word in the phrase βουλεύειν παρ. ὅ τι ἂν δοκῇ, 'to determine upon and take what course might seem advisable,' as iii. 28, βουλεῦσαι—ὁπόσον ἂν τι βούλωνται. Παραχρ., then, being referred to βουλεύειν, ὁρῶντας is to be taken by itself, in the sense *re inspecta*, 'on seeing the state of affairs.' How little defensible is the reading πρὸς τὸ χρῆμα, will fully appear by considering that, if taken with βουλ., it leaves ὅ τι ἂν δοκῇ without a verb; and if with ὁρῶντας, it is little significant, and almost uncalled for, since ὁρῶντας needs no adjunct to develop its sense, its full meaning being, 'after ascertaining the state of things with their own eyes.'

2. ἢ ὑπὸ λιμοῦ—κρατηθῆναι] There is here no little discrepancy in the MSS., and some diversity in the opinion of critics as to the true reading. The common reading is, ὑπὸ λιμοῦ τι παθεῖν αὐτούς, ἢ ὑπὸ πλήθους βιασθέντας ἢ κρατηθέντας. This, however, though retained by Wasse and Duker, is any thing but defensible; since to repeat, as Duker directs, τι παθεῖν from the context, would be to make a *distinction between* terms that are no other than *synonymous*. Hence I feel fully justified in editing, with Bekker, Goeller, and Arnold, from a majority of the MSS., ἢ ὑπὸ λιμοῦ — κρατηθῆναι. Poppo seems to have been in this instance influenced by the authority of Hermann, who, I find, so reads, interpreting thus: 'ut aut fame aut a multitudine superati morerentur (παθεῖν τι) caperenturve.' This is, however, surely doing violence to the plain scope of the sentence, (which is to represent the Lacedæmonians as exposed to *two* fatal alternatives, *either* of

τηγοὺς τῶν Ἀθηναίων, ἢν ἐθέλωσι, σπονδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι ἐς τὰς Ἀθήνας πρέσβεις περὶ ξυμβάσεως, καὶ τοὺς ἄνδρας ὡς τάχιστα πειράσθαι κομίσασθαι. XVI. Δεξαμένων δὲ τῶν στρατηγῶν τὸν λόγον ἐγίγνοντο σπονδαὶ τοιάδε, 'Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς ἐναυμάχησαν, καὶ τὰς ἐν τῇ Λακωνικῇ πάσας ὅσαι ἦσαν μακραί, παραδοῦναι κομίσαντας ἐς Πύλον Ἀθηναίοις, καὶ ὅπλα μὴ ἐπιφέρειν τῷ τειχίσματι μήτε κατὰ γῆν μήτε κατὰ θάλασσαν· Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σῖτον ἑᾶν τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους ἑκπέμπειν τακτὸν καὶ μεμαγμένον, δύο χοίνικας ἑκάστῳ Ἀττικὰς ἀλφίτων,

perishing by hunger *or* of being cut off by the sword.) and may be said to run counter to propriety of language; for where does *κατηθῆναι* in any good writer bear the sense 'to be taken prisoners?' a sense, indeed, here wholly irrelevant, since the Lacedæmonians had never on any occasion submitted to be taken prisoners, having never asked for quarter, or been willing to receive it by yielding up their arms. So at ch. 40 it is said of the actual surrender of these men afterwards, that it was of all the events of the war the one least expected by the Greeks: *τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτε ἀνάγκῃ οὐδεμιᾷ ἠξίουν τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας, καὶ μαχομένους ὡς ἐδύναντο, ἀποθνήσκειν.* The difficulty would, indeed, be lessened by reading, for *βιασθέντας, βιασθῆναι*, as Valla seems to have done, though without the slightest authority from MSS. The whole perplexity vanishes by reading, from full half of the MSS., *βιασθέντας κρατηθῆναι*, to which there is no reasonable objection to be alleged; for as to that urged by Poppo, that 'it is difficult to imagine how so plain an expression should have given use to others very far from perspicuous,' that is purely imaginary. The inconvenience was, I doubt not, occasioned by the accidental omission of the first *ἡ* before *λιμοῦ*, which, when lost, was afterwards noted in the margin to be supplied, but was introduced in the wrong place; a circumstance which has occurred in various other instances.

Of *ὑπὸ πλήθους βιασθέντας κρατηθῆναι*, the sense is, 'to be mastered, or overpowered, by force of numbers:' and so *ἐκρατήθησαν* at vii. 55.

Ch. XVI. 1. *σῖτον ἑᾶν -μεμαγμένον*] Arnold is of opinion, that by subjoining *δύο χοίνικας—ἀλφίτων*, our author means to indicate that the words *σῖτον μεμαγμένον* are to be understood of barley-flour ground. This, however, does not necessarily follow; for words in apposition sometimes serve to denote the *contents* of any thing just mentioned in its component parts: and there is the more reason to adopt this view in the present instance, since *μεμαγμένον* does not denote, as it is explained by Portus and others, *molitum*, *ground*, but, as Bredow, Goeller, and Poppo rightly interpret, *kneaded*: and *σῖτον* may be taken to denote either *bread*, or the dough-cake, *μάζαν*, from which it was formed. So in a passage of Aristoph. Eq. we have *μάζαν μεμαγμένος*, and in Archil. frag. 56, *μάζαν μεμαγμένην*: also in Herodot. i. 200, *μάζαν μαξάμενος ἔχει* (i. e. uses it as a dough-cake), *ὁ δὲ, ἄρτου τρόπον ὀπτήσας*. Aristoph. Pax, 55, *μάττειν μάζαν*. Plato de Rep. ii. 372, b, *θρέψονται, ἐκ μὲν τῶν κριθῶν ἄλφιτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάξαντες μάζας*, which last passage serves to show the distinction of terms as applied to barley-cakes, or wheaten loaves: and so in Dio Cass. lxii. 6, p. 1006, 33, we have, *σίτου τε μεμαγμένου καὶ οἴνου καὶ ἐλαίου δέονται*, where there is an allusion to the cakes kneaded up with oil and wine, which were given to the soldiers on hard service. See note at iii. 49, *ἤσθιον—οἴνῳ καὶ ἐλαίῳ ἀλφιτα πεφυραμένα*, where Duker cites Aristoph. Ran. 1105, as calling the food of rowers *μάζαν*. Finally, in a passage of Aristoph. in his Centaur, cited by Pollux, vii. 24, are conjoined, among the several particulars pertaining to the process of bread-making, the following, *μάττω, δεύω*. And in Xen. Œcon. x. 11, we have, *ἀγαθὸν γυμνάσιον—τὸ ἐσθίειν καὶ μάζαν*.

δύο χοίνικας] Answering to two English quarts, corn measure. The Greek *χοῖνιξ*, as Boeckh, Staatsh. vol. i. p. 99, has shown, was equivalent to the Roman *modius*, consisting of nearly two pints. From what Boeckh there says, it appears that one quart was considered a bare sustenance

καὶ δύο κοτύλας οἴνου, καὶ κρέας, θεράποντι δὲ τούτων ἡμίσεα· ταῦτα δὲ ὁρώντων τῶν Ἀθηναίων ἐσπέμπειν, καὶ πλοῖον μηδὲν ἐσπλεῖν λάθρα· φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μηδὲν ἧσσον, ὅσα μὴ ἀποβαίνοντας· καὶ ὅπλα μὴ ἐπιφέρειν τῷ Πελοποννησίων στρατῷ μήτε κατὰ γῆν μήτε κατὰ θάλασσαν. 2. ὅ τι δ' ἂν τούτων παραβαίνωσιν ἑκάτεροι καὶ ὁτιοῦν, τότε λελύσθαι τὰς σπονδάς. ἐσπεῖσθαι δὲ αὐτὰς μέχρι οὗ ἐπανέλθωσιν οἱ ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων πρέσβεις· ἀποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους, καὶ πάλιν κομίσαι. ἐλθόντων δὲ, τάς τε σπονδὰς λελύσθαι ταύτας, καὶ τὰς ναῦς ἀποδοῦναι Ἀθηναίους ὁμοίας οἵασπερ ἂν παραλάβωσιν.' 3. αἱ μὲν σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδόθησαν, οὖσαι περὶ ἑξήκοντα, καὶ οἱ πρέσβεις ἀπεστάλησαν. ἀφικόμενοι δὲ ἐς τὰς Ἀθήνας ἔλεξαν τοιάδε.

XVII. "Ἐπεμψαν ἡμᾶς Λακεδαιμόνιοι, ὦ Ἀθηναῖοι, περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας ὅ τι ἂν ὑμῖν τε ὠφέλιμον ὂν τὸ αὐτὸ πείθωμεν, καὶ ἡμῖν ἐς τὴν ξυμφορὰν, ὡς ἐκ τῶν παρόντων, κόσμον

for a man, and two quarts a comfortable and even liberal provision. See Herodot. vi. 57. Arnold observes, that 'though in Polyb. vi. 39, *one* chœnix is mentioned as the soldier's allowance *per diem*, yet that was of *wheat*-meal rather than wheat-flour,' probably of a fine quality; which would in serviceableness far exceed the same measure of *barley-meal*. Probably, too, the allowance of flesh-meat to the Romans was greater than that to the Greeks. The cotyla was one-quarter of the chœnix, a little more than three-quarters of a pint, wine measure. See Boeckh, ubi supra, and note on vii. 87, 2.

By *κρέας*, just after, understand simply *flesh-meat*, doubtless in proportion to the allowance of meal, and probably according to some well-known weight, as we may infer from the use of the word in Xenophon, and writers after his time, to denote a piece of flesh of a certain known weight. So Xen. Cyr. ii. 2, 2, *ἐγένετο ἑκάστῳ ἡμῶν τρία κρέα* (for *κρέατα*). Athen. iv. *τέτταρα λήψῃ κρέα*, and Aristot. *κρέα εἴκοσι*. Here, however, and perhaps in the passages of Xen. and Athen. above cited, the term may be best rendered *portions*, answering to the *μερίδες κρεῶν* in Plut. And so in Athen. iv. *μερίδας πεπήσαντες τῶν κρεῶν καὶ τῶν ἄρτων ἴσας*. Indeed the word *κρέας* here may best be rendered by our old term 'a *mess* [of meat].'

ὅσα μὴ ἀποβαίνοντας] This, as Poppo points out, stands for *ὅσα δύνασθαι μὴ ἀποβαίνοντας*. 'quantum possent non descendentes,' (rather, 'excensionem facientes.') or, according to Goeller, for *ὅσα φυλάσσειν ἐδύναντο οὐκ ἀποβαίνοντες*. Compare i. 111, *ὅσα μὴ κρατεῖν τῆς γῆς*, for *ὅσα κρατεῖν τῆς γῆς ἐδύναντο, μή*. Soph. Trach. 1221, 2.

καὶ ὁτιοῦν] 'in any particular whatever.'

Ch. XVII. 1. *ἔπεμψαν ἡμᾶς Λακεδαιμόνιοι*] Similarly commencing speeches are found in Herodot. vii. 157. viii. 142. The first three sections of this chapter contain the *proem* to the speech, in which the speakers at once come to the point and mention their business, (that of proposing peace and amity on the single condition of recovering their men,) and in bringing forward the subject, immediately appeal to motives of interest, *τὸ συμφέρον*.

περὶ τῶν — οἴσειν] Render, 'to negotiate with you on behalf of the men in the island, and to endeavour to induce you to such a course as may be at once advantageous to *you*,—and to *us* may (considering present circumstances) be honourable, in respect of the present disaster.' Τὸ *αὐτὸ* is, like the Latin *idem*, for *ὁμοῦ*. and signifies *at once*, or *both*. The phrase *ὡς ἐκ τῶν παρόντων* occurs often elsewhere in Thucydides, and occasionally in the best writers. Sometimes, though very rarely, the *παρόντων* is left to be supplied, as in a passage of Soph. Aj. *τί δὴ τ' ἂν, ὡς ἐκ τῶνδ', ἂν ὠφελοῖμί σε*; where Hermann explains, 'ex locorum statu,' i. e. *quum hæc ita sint*. In *κόσμον οἴσειν* we have a phrase similar to *φέρειν δόξαν* or *αἰσχύνην* at i. 5, and *φέρειν ἀξίωσιν* at i. 69.

μάλιστα μέλλῃ οἴσειν. 2. τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς μηκυνοῦμεν, ἀλλ' ἐπιχώριον ὂν ἡμῖν, οὗ μὲν βραχεῖς ἀρκῶσι, μὴ πολλοῖς χρῆσθαι, πλείοσι δὲ, ἐν ᾧ ἂν καιρὸς ᾖ διδάσκοντάς τι τῶν προὔργου λόγοις τὸ δέον πράσσειν. 3. λάβετε δὲ αὐτοὺς μὴ πολεμίως, μηδ' ὡς ἀξύνετοι διδασκόμενοι, ὑπόμνησιν δὲ τοῦ καλῶς βουλεύσασθαι πρὸς εἰδότας ἡγησάμενοι. 4. ὑμῖν γὰρ

2. *τοὺς δὲ λόγους—μηκυνοῦμεν*] Goeller remarks, that *οὐ μηκυνοῦμεν* does not, as one might think, stand for *οὐ ποιήσομεν*, because *μακροτέρους* has preceded; and he regards the clause as equivalent to *τοὺς δὲ λόγους, μακροτέρους ὄντας, οὐ μηκ. παρὰ τὸ εἰωθός*. To me, however, this subaudition of *ὄντας* appears far too arbitrary; and I prefer to consider the whole as a condensed form of expression blending two into one; q. d. 'We shall make an address somewhat long, but not more so than is agreeable to the usage of our people.' The occurrence of the article *τοὺς* shows that two clauses are here blended into one: otherwise one might regard *λόγους μακροτέρους* as merely a brief phrase for *λόγους ἐς πλεῖον μακρ.*, like those of Æschylus and Sophocles, *μῆκος ἐκτεῖναι λόγου* and *ἐς μεῖζον*, and *πλείονα λόγον ἐκτεῖναι* adduced by Poppo, who refers to Heindorf and Stallbaum on Plato, Gorg. § 47. The words following, *οὐ παρὰ τὸ εἰωθὸς*, are meant to anticipate the *objection* that might be urged to their somewhat long discourse, as being contrary to national custom, which demanded brevity of speech. This they do by simply indicating what that rule or custom really is,—namely, 'where few words will suffice, not to use more; but where an occasion offers for us to do our duty to our country by pointing out in words (i. e. at large) any thing of importance in action, to use more;' or, as it might be more freely rendered, 'to use many words where many are necessary, and [only] few when few will suffice.' Ἀλλ' *ἐπιχώριον ὂν* is, as Poppo observes, opposed to *οὐ παρὰ τὸ εἰωθός*: and of the phrase in this very application we have an example in Pausan. iv. 7, 4, *πρὸς μὲν δὴ τοὺς Λακεδαιμονίους βραχεῖαν κατὰ τὸ ἐπιχώριον τὴν παράκλησιν ἐποιεῖτο*: and to this purpose is the saying of Menelaus in Eurip. Orest. 637, Ἔστι δ' οὐ σιγὴ λόγου κρείσσων γένοιτ' ἂν (scil. *σιγὴ ἔστω*)· ἔστι δ' οὗ σιγῆς λόγος (*λόγος ἔστω*). On the syntax in *οὗ μὲν—ἀρκῶσι*, see Matth. Gr. Gr. § 527, note 2.

ἐν ᾧ ἂν—πράσσειν] Of this imperfectly understood clause the true construction and sense seem to be as follows: *πλείοσι δὲ (χρῆσθαι) ἐν ᾧ καιρὸς ἂν ᾖ (ἡμᾶς) πράσσειν τὸ δέον διδάσκοντας λόγοις τι τῶν προὔργου*, 'but to use more wherever an opportunity may occur for us to do our duty by teaching in words any thing of importance.' Τι *προὔργου* signifies 'what is of immediate importance for attaining any object.' So Aristoph. Plut. 623, *τι τῶν προὔργου ποιεῖν*, and Eccl. 784, *σύ γ' ἔμ' ἃ προὔργου τι ἐρᾷν*.

3. *λάβετε δὲ—ἡγησάμενοι*] This seems meant to deprecate any offence being taken at the freedom of the expostulations made, or the counsels that shall be given; the more effectually to accomplish which object, the speakers season what they say with a spice of *compliment*, in the words *μηδ' ὡς ἀξύνετοι διδασκόμενοι*, &c. 'nor as simpletons when being instructed,' &c.

λάβετε αὐτοὺς μὴ πολεμίως] 'receive them not in a hostile spirit.' *Μηδ' ὡς ἀξύνετοι*, &c. meaning, 'nor receive what we say, as if, supposing you to be ignorant, we meant to teach you, but regard it as a suggestion of good counsel addressed to the well-informed;' a conciliatory form of commencement, with which compare the similar language employed in 2 Pet. i. 12, *οὐκ ἀμελήσω ὑμᾶς—ὑπομιμνήσκειν—καίπερ εἰδότας*, and 1 John, ii. 21, *οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν*: meaning, in other words, 'I write to you, not because ye are ignorant of the truth, but because ye know it, and accordingly know,' &c. Gail justly points out the great *circumspection* of address here displayed, so necessary to be employed by the speakers of a nation little lettered when addressing another which piqued itself on being highly intellectual. Yet besides circumspection of language, so as to avoid giving unnecessary offence, we may also notice, with Bp. Thirlwall, 'the tone of the address, which is that of a humbled enemy, appealing to the generosity as to the policy of his victorious antagonist.'

4. *ὑμῖν γὰρ—θέσθαι*] The speakers now proceed to open out this *ὑπόμνησις*: and *γὰρ* has here what Hoogeveen calls the

εὐτυχίαν τὴν παροῦσαν ἔξεστι καλῶς θέσθαι, ἔχουσι μὲν ὧν κρατεῖτε, προσλαβοῦσι δὲ τιμὴν καὶ δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων· ἀεὶ γὰρ τοῦ πλέονος, ἐλπίδι, ὀρέγονται, διὰ τὸ καὶ τὰ παρόντα ἀδοκήτως εὐτυχῆσαι. 5. οἷς δὲ πλεῖσται μεταβολαὶ ἐπ' ἀμφότερα ξυμβεβήκασι, δικαιοί εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπραγίαις. ὧ τῇ τε ὑμετέρᾳ πόλει, δι' ἐμπειρίαν, καὶ ἡμῖν μάλιστ' ἂν ἐκ τοῦ εἰκότος προσείη.

XVIII. Γνῶτε δὲ καὶ ἐς τὰς ἡμετέρας νῦν ξυμφορὰς ἀπιδόντες, οἵτινες ἀξίωμα μέγιστον τῶν Ἑλλήνων ἔχοντες ἥκομεν παρ' ὑμᾶς,

inchoative sense, by which it answers to the Latin *videlicet*, *nempe*, *nimirum*, as at ii. 37, *κτώμεθα γὰρ φίλους*. Accordingly the sense might here be expressed as follows: 'Know, then, that it is in your power to turn your present good fortune to good account,' lit. *bene disponere*, or *constituere*, 'to so manage your affairs as to turn them to good account,' (compare i. 25, and iv. 59.) and thereby establish and secure your present prosperity.

ἔχουσι μὲν ὧν κρατεῖτε] 'keeping what you hold in possession,' namely, by what is now called the *uti possidetis*, the very principle acted on by the two belligerents, when they at length came to an agreement, as it is said infra ch. 118, *ἑκατέρους ἔχειν ἅπερ ἔχουσιν*.

τιμὴν καὶ δόξαν] A forcible expression, occurring also in a passage of St. Paul, Epist. Rom. ii. 6. 'Thus,' as says Mitford, 'the speakers offer, in return for the boon they ask, simply the honour and glory that would redound to Athens from a peace solicited by those who were heretofore in a condition rather to grant conditions than ask a favour.' The term *παθεῖν* (like *admittere* in Latin) is used, as elsewhere in Thucydides and the best writers, to denote the *affections* and *dispositions*: of which use examples occur at vii. 71, and 69, *ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις* (scil. *κινδύνοις*), and especially a kindred passage of vii. 61, *οὐδὲ πάσχειν ὅπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων, οἵ*, &c. Aristid. ii. 126, C, *ὃ δὲ κοινὸν ἅπασιν ὡς εἰπεῖν ἐστιν ἁμάρτημα, τοῦτ' οὐ πεπόνθασιν*. Also Soph. Œd. Col. 1539. Æschyl. Suppl. 1021, and not unfrequently in Xenophon and Polybius.

ἀεὶ γὰρ—εὐτυχῆσαι] Construe, *ἀεὶ γὰρ, διὰ τὸ ἀδοκήτως εὐτυχῆσαι καὶ τὰ παρόντα, ὀρέγονται, ἐλπίδι, τοῦ πλέονος*. Ἐλπίδι is for *δι' ἐλπίδα, spe dati*. The *ἀδοκήτως*, &c. is illustrated by Eurip. Suppl. 741, *ὅθ' αὖ, τότ' εὐτυχὴς, Λαβὼν, πένης ὡς, ἀρτίπλουτα χρήματα, Ὕβριζ'*.

5. *οἷς δὲ πλεῖσται—ξυμβεβήκασι*] 'But those to whom most changes have happened both ways, for good and for evil,' in utramque partem, as ii. 11. Compare Plutarch, Æmil. Paul. 34, *ἅμιστα δυκῶσι πράττειν, οἷς ἀ τύχαι τροπὴν ἐπ' ἀμφότερα τῶν πραγμάτων ἔχουσιν*: and Anton. 68, *καθάπερ οὐ πολλάκις ἐπ' ἀμφότερα τῇ τύχῃ κεχρημένος*. Joseph. Ant. xviii. 9, 2, *ἐξεπιστάμενοι—τῆς τύχης τὸ ἐπ' ἀμφότερα φιλοῦν τοῖς πράγμασι παρατυγχάνειν*. Thus the Athenians were admonished to remember the fluctuating chances of war, which might soon *reverse* the relative positions of both parties.

ὧ τῇ τε ὑμετέρᾳ—προσείη] 'which may justly be expected to be the case both with your country, by reason of its experience, and with ours most justly;' by *ἐμπειρίαν* is meant not only experience in a general way, (as at vi. 36, the Athenians are said to be *πολλῶν ἔμπειροι*.) but particularly as respects the events of war, *κατ' ἀμφότερα*. The words *δι' ἐμπειρίαν* are not meant (as Arnold supposes them) to refer to both Athens and Lacedæmon, since, by their position, they can only refer to Athens. The reverses which the speakers mean to show had happened to *Lacedæmon*, had been too recent to be designated as forming *experience*, which implies some *length of time*; insomuch that it is generally employed with some *epithet* that expresses or implies length of time: and as *δι' ἐμπειρίαν* is to be referred solely to the *Athenians*, so must *ἐκ τοῦ εἰκότος* be meant of the *Lacedæmonians*. The late events had effectually taught *them* a striking lesson, (which they might before have learnt by the experience of others, in the case of the Athenians,) namely, to distrust the uncertain favours of fortune. Ἐκ τοῦ εἰκότος stands for *εἰκότως, κατὰ τὸ εἰκός*, and is very applicable to the Lacedæmonians.

CH. XVIII. 1. *Γνῶτε*] 'be assured of this.' Ἀπιδόντες, 'by looking at,' 'reflecting on,' as vii. 71. In *κυριώτεροι ἴσως εἶναι* the term *κύριος* simply signifies

πρότερον αὐτοὶ κυριώτεροι νομίζοντες εἶναι δοῦναι ἐφ' ἃ νῦν ἀφιγμένοι ὑμᾶς αἰτούμεθα. 2. καίτοι οὔτε δυνάμεως ἐνδείᾳ ἐπάθομεν αὐτό, οὔτε μείζονος προσγενομένης ὑβρίσαντες, ἀπὸ δὲ τῶν ἀεὶ ὑπαρχόντων γνώμῃ σφαλέντες, ἐν ᾧ πᾶσι τὸ αὐτὸ ὁμοίως ὑπάρχει. 3. ὥστε οὐκ εἰκὸς ὑμᾶς, διὰ τὴν παροῦσαν νῦν ῥώμην πόλεώς τε καὶ τῶν προσγεγενημένων, καὶ τὸ τῆς τύχης οἴεσθαι ἀεὶ μεθ' ὑμῶν ἕσεσθαι. 4. σωφρόνων δὲ ἀνδρῶν οἵτινες τἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο, (καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο.) τόν τε πόλεμον νομίσωσι μὴ, καθ' ὅσον ἄν τις

'possessing the power of doing any thing.'

2. *οὔτε μείζονος προσγενομένης ὑβρίσαντες*] 'nor from having fallen into arrogance from an accession of good fortune.' It is truly observed by Poppo, that the words *ξυνάμεως ἐνδείᾳ* ('any failure of power') — *μείζονος προσγενομένης* ('when a greater degree of it accrued to us'), and *ἀπὸ τῶν ὑπαρχόντων*, are opposed to each other. Of *ἀπὸ τῶν ἀεὶ ὑπαρχόντων* the sense is, 'from the course of events as they occurred one after the other (*ἀεί*);' in other words, 'taking our measures from them.'

ἐν ᾧ πᾶσι τὸ αὐτὸ ὁμοίως ὑπάρχει] 'wherein (i. e. in respect to which) the same thing happens equally to all;' all being apt to think the power or prosperity which they have will never fail them, and therefore act upon and depend upon it. So in Æschyl. Pers. 604—8, (a passage peculiarly to the present purpose,) we have, *Φίλοι, κακῶν μὲν ὅστις ἔμπειρος κυρεῖ, Ἐπίσταται, βροτοῖσιν ὡς ὅταν κλύδων Κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ· Ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι* (scil. *φιλεῖ ἄνθρωπος*) *Τὸν αὐτὸν ἀεὶ δαίμον' οὐρσῖν τύχης*, where *δαίμων τύχης*, 'fortunæ numen,' is a poetical amplification for *τὸ τῆς τύχης*.

3. *ὥστε οὐκ εἰκὸς—ἔσεσθαι*] An inference is here drawn from the foregoing: 'Such being the case as regards *us*, it is not reasonable for *you* to suppose, by reason of the present power of the state, and its acquisitions, that fortune will be always with *you*.' By *οὐκ εἰκὸς* is meant, 'what is not warranted by sound reason.' *Ῥώμην* signifies 'power,' as said of a state, 'vim et opulentiam, quæ ex partis nascitur.' So infra vii. 63, *τῆς εὐτυχούσης ῥώμης*, and v. 14. Xen. Ages. viii. 5. *Τῶν προσγεγενημένων* I would, with Poppo, explain 'accessions or acquisitions made by the state.'

In *τὸ τῆς τύχης* (which may be rendered 'good fortune') we have an idiom of the same kind as *τὸ τῆς τύχης* in the similar passage infra vii. 61, *τὸ τῆς τύχης μεθ' ἡμῶν στῆναι*, and *τὰ τῆς τύχης*, iv. 55.

4. The above reasoning is now *confirmed* by a weighty adage, or moral gnome, *σωφρόνων δὲ ἀνδρῶν—ἔθεντο*, which (after the insertion of a passing observation bearing on the point in question) is in the words which follow, *τόν τε πόλεμον νομίσωσι—ἡγήσωνται*, converted into a *political maxim*. The whole passage, however, is one of acknowledged difficulty,—partly from extreme brevity, and partly from the involved nature of the construction. The commencing words are best considered by Poppo and Goeller as containing a mixture of two different constructions,—*σωφρόνων ἀνδρῶν ἐστι θέσθαι*, and *σώφρονες ἄνδρες εἰσὶν οἵτινες ἔθεντο*. See Matth. Gr. Gr. § 481, 3, and 632. 6: whence it appears that the best writers not unfrequently fall into this irregularity of expression. Dobree, too, observes, that *ὅστις* and *ὃς ἂν* are frequently used in the Attic writers where one would expect rather *ὅταν τις, ἐάν τις*. So (I would add) in a passage, evidently imitated from the present, of Dionys. Hal. viii. 48, we have, *σωφρόνων δὲ ἔστιν ἀνθρώπων, ὅταν εὖ πράττειν δοκῶσι, ταμιεύεσθαι τὰς τύχας*. The words *οἵτινες τἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο* may be rendered, 'who securely place prosperous events in uncertainty;' meaning, 'who, pursuing a safe course, place or regard their advantages as possessions that may be lost again,' literally, *ancipitia*, 'that turn two ways,' backwards and forwards. Thus *τιθεσθαι ἐς ἀμφίβολον* stands for *τιθ. ἐν ἀμφιβόλῳ*, as in Dio Cass. 268, 72, *ἐς ἀμφιβολον καθιστάμενοι* stands for *ἐν ἀμφ. καθ.* In *ἔθεντο* we have an aorist denoting *custom*. Of the words following, *καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο*, (which form a parenthetic passing remark, bearing on the point in question,) the sense is, 'and even misfortunes those same persons would deal with more discreetly,' viz. than others. So Aristot. Eth. bk. x. sub fin. we have *εὐσυνετώτεροι ἂν γένοιντο*, 'would be more knowing or perspicacious [than the others].'

αὐτοῦ μέρος βούληται μεταχειρίζειν, τούτῳ †ξυνεῖναι, ἀλλ' ὡς ἂν αἱ τύχαι †αὐτῶν ἡγήσωνται. καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίοντες, διὰ τὸ μὴ τῷ ὀρθουμένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι, ἐν τῷ εὐτυχεῖν ἂν μάλιστα καταλύοιντο. 5. ὃ νῦν ὑμῖν, ὦ Ἀθηναῖοι, καλῶς ἔχει πρὸς ἡμᾶς πρᾶξαι, καὶ μήποτε ὕστερον, ἢν ἄρα, μὴ πειθόμενοι, σφαλῆτε, (ἃ πολλὰ ἐνδέχεται,) νομισθῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα κρατῆσαι, ἐξὸν ἀκίνδυνον δόκη-

τόν τε πόλεμον νομίσωσι—ἡγήσωνται] 'and are of opinion that war does not adapt itself to any plans according to which any one may be disposed to engage in it, but will take a course according as accidents may lead the way for him,' mark out his course. Such appears to be the sense intended, supposing the words, as they stand, to be (what is far from certain) correct. The term *ξυνεῖναι* may, indeed, be explained, as Poppo suggests, on the principle that as in Greek a person is said not only *συνεῖναι γήρᾳ, πενίᾳ, νόσῳ*, &c., but *γῆρας*, &c. is said *συνεῖναι ἀνθρώπῳ*. See Doederlein on Soph. Œd. Col. 7. But that would surely involve a harshness only allowable in Lyric poetry. Poppo, indeed, himself seems aware that the expression is scarcely admissible; and he ventures to propose a faint query, whether our author may not have written *ξυμβαίνειν*. This, indeed, seems to have been read by the Scholiast, and probably had place in the archetype of the Cod. A.; whence, too, we might account for the occurrence of the two words after *μεταχειρίζειν*: and this I believe to be in effect the true reading. With respect to the other explication noticed by the Scholiast, it evidently proceeds on the reading *ξυνεῖναι*.

Of *καθ' ὅσον μέρος* the sense is, 'quantâ ex parte,' *quatenus*. For *αὐτῶν*, supposing, as we may, the true reading to be *αὐτῷ* (as referred to *τις*), which was read by Valla, and conjectured by Bredow, the sense will be, 'according as fortune may mark out the course for him,' or *it*, meaning the war: where we have a metaphor taken from an *ἡγεμὼν τῆς ὁδοῦ*, (Xen. Mem. i. 3, 4.) who traces out the course for another to take, and thereby determines that course. So Hom. Od. x. 263, *ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι*. Of the dative as following this verb examples elsewhere are found in Herodot. ix. 15, *αὐτῷ τῇ ὁδὸν ἡγέοντο*, and Hom. Od. vi. 114. Finally, supposing *αὐτῶν* to be the true reading, the pronoun must be referred to the persons alluded to in *σωφρόνων ἀνδρῶν*; and the sense will be, 'according as their fortunes (i. e. the fortune of each) may mark out their course.'

καὶ ἐλάχιστ' ἂν—καταλύοιντο] The above moral and political maxims are now confirmed by an appeal to *experience* for the wholesome lesson they inculcate; and then the course is pointed out which such prudent persons do take, as an example worthy to be followed. Render, 'and such persons, least of all miscarrying, because they are not puffed up with too great confidence in success, will come to treaty while they are yet in a course of good fortune.' *Ηττωντες* is put for a verb and particle, 'while they least of all miscarry.' *Τῷ ὀρθουμένῳ* is (as the Schol. says) put for *εὐπραγίᾳ*. On the nature of the metaphor, see note on iii. 37, 4.

5. What has been just said *generally*, is now *applied* to the case in point as regards the *Athenians*.

ὃ νῦν ὑμῖν, &c.] 'Now this, (ὃ standing for *καὶ τοῦτο*.) Athenians, there is a favourable opportunity for *you* to do towards us, (compare iv. 93, *καλῶς αὐτοῖς εἶχε, καὶ μήποτε ὕστερον—νομισθῆναι*,) and so as not afterwards—if indeed, by not hearkening to us, ye fall into misfortune, (as may well take place,)—to be thought to have attained your present successes by good luck only; whereas it is in your power to leave behind you a reputation for power and for discretion unendangered by any future events.' The construction is, *καλῶς ἔχει ὑμῖν πρᾶξαι, καὶ μήποτε νομισθῆναι*. Of *ἃ πολλὰ ἐνδέχεται* the literal sense is, 'which things do often happen;' *πολλὰ* being here used as an adverb to signify *sæpè*, as at i. 69, 5, and not unfrequently in Xenophon. Of *ἐνδέχεται* the sense is, 'usu venire solent,' as at i. 140.

σιν ἰσχύος καὶ ξυνέσεως ἐς τὸ ἔπειτα καταλιπεῖν. XIX. Λακεδαιμόνιοι δὲ ὑμᾶς προκαλοῦνται ἐς σπονδὰς καὶ διάλυσιν πολέμου, διδόντες μὲν εἰρήνην καὶ ξυμμαχίαν, καὶ ἄλλην φιλίαν πολλὴν καὶ οἰκειότητα ἐς ἀλλήλους ὑπάρχειν, ἀνταιτοῦντες δὲ τοὺς ἐκ τῆς νήσου ἄνδρας, καὶ ἄμεινον ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε βίᾳ διαφύγοιεν, παρατυχούσης τινὸς σωτηρίας, εἴτε καὶ, ἐκπολιορκηθέντες, μᾶλλον ἂν χειρωθεῖεν. 2. νομίζομέν τε τὰς μεγάλας ἔχθρας μάλιστ' ἂν διαλύεσθαι βεβαίως, οὐκ ἢν ἀνταμυνόμενός τις, καὶ ἐπικρατήσας τὰ πλέω τοῦ πολέμου, κατ' ἀνάγκην ὅρκοις ἐγκαταλαμβάνων, μὴ ἀπὸ τοῦ ἴσου ξυμβῇ· ἀλλ' ἢν, παρὸν τὸ αὐτὸ δρᾶσαι, πρὸς τὸ ἐπιεικές, (καὶ ἀρετῇ † αὐτὸ νικήσας.) παρὰ ἃ προσεδέχετο,

Ch. XIX. The speakers now come home to their purpose, and invite the Athenians to form a stable peace, to be cemented by their generosity in not pressing an unfortunate enemy, and their prudence in not so abusing present success as to lay up matter for future rancorous hostility; but by conferring a deep obligation on Sparta, to secure her permanent friendship.

1. *ὑμᾶς προκαλοῦνται ἐς σπονδὰς*] 'invite you to [form a] treaty.' Duk. observes, that the preposition is *omitted* in a passage of Aristoph. Eq. 791, *αἳ* (scil. *πρεσβεῖαι*) *σπονδὰς προκαλοῦνται*, and infra ch. 22. Other examples of the elliptical use may be seen in note at v. 38, 5. See also Matth. Gr. Gr. § 419, *h*. *Διακινδυνεύεσθαι* is here a *passive* form, as at i. 68, 73. ii. 35 & 43, where see notes.

εἴτε βίᾳ—χειρωθεῖεν] Render, 'whether by some opportunity of safety presenting itself, they should escape by dint of force, or whether, being reduced by siege and starvation, they should be brought even more under your power,' viz. than they now are; so as to be not only blockaded, but in reality captured.

2. *νομίζομέν τε τὰς μεγάλας—ξυναλλαγῇ*] Of this passage, which is one of no little difficulty, the meaning appears to be as follows: 'And we are of opinion that great enmities would most effectually be reconciled, not if he who has obtained the superiority should repay vengeance on his enemy, and, binding him down with compulsory oaths, should grant him peace on unequal conditions; but if, when having in his power to do this, he (thus conquering him even by *kindness*) should make peace with him on terms mild and moderate beyond what he expected.' Considering, however, that this sense cannot be fully elicited from the words as they stand in the editions, we may suppose here a certain *corruption*, the *seat* of which seems to be *αὐτὸς*, or (what is found in many MSS., and is read by Haack, Bekker, Goeller, and Poppo) *αὐτὸ*, which Poppo refers to *τὸ παρεῖναι τοῦτο δρᾶσαι*, i. e. *τὸ δύνασθαι μὴ ἀπὸ τοῦ ἴσου ξυμβῆναι*. But rather than resort to so harsh a mode of taking the words, may we not venture to read *αὐτὸν*, supposing the *ν* to have been in this case absorbed by the *ν* following? Thus an excellent sense arises, which is confirmed and illustrated by the following passages. Dionys. Hal. Ant. 676, 30, *νικᾷ γὰρ ἡμᾶς χρηστὸς ὤν*. Eurip. Here. Fur. 339, *ἀρετῇ σε νικῶ*. Xen. Cyr. v. 7, 29, *ὅς μοι τοὺς ἐμὲ τιμῶντας νικῆσαι εὖ ποιοῦντα*. And so in Valer. Max. 'Speciosius multo beneficiis vincuntur injuriæ, quam mutuo odio pertinaciâ pensantur.' Justin, xi. 12, 'Tum Darius se ratus vere victum, quum etiam beneficiis ab hoste superaretur.' That *αὐτὸν* was here read by *Josephus*, appears from the following passage, evidently imitated from the present, Antiquities, xvi. 7, 4, *ἐγὼ δὲ νικῶν ἀεὶ τοὺς ἐμοὺς, μήτε ἀμυνόμενος κατ' ἀξίαν, καὶ μειζόνως εὐεργετῶν, ἢ τυχεῖν εἰσι δίκαιοι*.

Arnold remarks on the antithesis here existing, by which the different parts of the sentence are exactly opposed to each other (forming what is called by the rhetoricians the *παρίσωσις*), and observes that the words *πρὸς τὸ ἐπιεικές* (i. e. *σκοπῶν πρὸς τὸ ἐπιεικές*) answer to our phrase 'consulting humanity:' yet whether that view be sufficiently substantiated, I greatly doubt; for as to the examples which he refers to in Matth. Gr. Gr. § 591, *d*, they are, I apprehend, not to the present purpose. It would rather seem that this use of *πρὸς* is parallel to that of the Latin *pro* with an ablative, in the sense

μετρίως ξυναλλαγῇ. 3. ὀφείλων γὰρ ἤδη ὁ ἐναντίος μὴ ἀνταμύνεσθαι, ὡς βιασθείς, ἀλλ' ἀνταποδοῦναι ἀρετὴν, ἑτοιμότερός ἐστιν αἰσχύνῃ ἐμμένειν οἷς ξυνέθετο. 4. καὶ μᾶλλον πρὸς τοὺς μειζόνως ἐχθροὺς τοῦτο δρῶσιν οἱ ἄνθρωποι, ἢ πρὸς τοὺς τὰ μέτρια διενεχθέντας· πεφύκασί τε τοῖς μὲν ἑκουσίως ἐνδοῦσιν ἀνθησσᾶσθαι μεθ' ἡδονῆς, πρὸς δὲ τὰ ὑπεραυχοῦντα καὶ παρὰ γνώμην διακινδυνεύειν. XX. Ἡμῖν δὲ καλῶς, εἴπερ ποτὲ, ἔχει ἀμφοτέροις ἡ ξυναλλαγὴ, πρίν τι ἀνήκεστον διὰ μέσου γενόμενον ἡμᾶς καταλαβεῖν, ἐν ᾧ

'conformably with,' as found in Cic. Ep. ad Fam. iv. 6, 'pro tuâ prudentiâ.' So that here we might best render by 'pro clementiâ.' Of course, this is a phrase standing for an *adverb*, *ἐπιεικῶς*, *clementer*: and accordingly it is well followed up by the synonyme *μετρίως*; a circumstance the more easily accounted for, since in a passage of Demosth. cont. Mid. (cited in Steph. Thes.) and in Lucian, t. ii. 188, we have *ἐπιεικὴς καὶ μέτριος*.

Of the form *τὸ ἐπιεικές* (which is one of rare occurrence) I know of no examples elsewhere, except in Soph. Œd. Col. 1127. Lucian, ii. 737, and in a passage of St. Paul, Ep. to Phil. iv. 5.

3. *ὀφείλων γὰρ—ξυνέθετο*] Now is subjoined the *reason why* such is the case. Render, 'for then the enemy being not bound to seek retribution [for injury], as having been forced to accept terms unreasonably hard, but [being obliged] to render back a return of kindness, is, out of shame, more disposed to abide by what he had covenanted.'

4. From the *reason of the thing*, showing that such *must be*, the speakers now revert to the testimony of *experience*, proving that such *is* the case; adverting to the well-known *fact* that 'men are disposed to do this (*τὸ μετρίως ξυναλλαγῆναι*, which words are to be supplied from the context) in respect to those with whom they have been at very great enmity;' *μειζόνως* having here either no comparative force, or only, as Poppo says, a faint one, to signify 'greater than others,' and so merely denoting *very great*, as in Xen. Cyneg. xiii. 83. Isocr. p. 559 (Long). Dio Cass. 802, 79. *Τὰ μέτρια* stands for *μετρίως*, as in Eurip. Suppl. 555, *μέτρια ἀδικούμενος*, and other passages adduced in Matth. Gr. Gr. § 283 & 446: and hence may be illustrated the following passage of Eurip. Suppl. 740, *Ἐτεοκλέους τε σύμβασιν ποιουμένου, Μέτρια θέλοντος, οὐκ ἐχρήζομεν λαβεῖν*.

πεφύκασί τε τοῖς—διακινδυνεύειν] A political maxim, importing that 'men are naturally disposed to gladly concede in turn to those who have voluntarily given way to *them;* but, against the overbearing, to run all hazards, even beyond the dictates of sound judgment or discretion.' In *ἀνθησσᾶσθαι*, as Poppo observes, we have a sort of *conventional* term to denote the making concessions to the wishes of friends; and he refers to Lobeck on Soph. Aj. 1340. I have met with the term only elsewhere in Dio Cass. 602, 32. Of this use of the neut. for masc. in *τοῖς ἐνδοῦσιν* and *τὰ ὑπεραυχοῦντα*, examples may be seen in Poppo, Proleg. i. p. 103 Of the verb *ὑπεραυχέω* (which is very rare) I have met with an example elsewhere in Phalaris; and the noun *ὑπέραυχος* is found in Æschylus and Xenophon. The expression *παρὰ γνώμην* is, indeed, capable of more than one suitable sense; but the preference is decidedly due to the sense above assigned, which is adopted by Heilm., who remarks, '*Γνώμη* in universum significat judicium consulto et cum rerum reputatione latum, et studia ex hac consultatione nata; quo sensu est contrarium *ὀργῇ*, sive cæco animi impetui; id quod luculentissimè apparet e iii. 42, ubi junguntur *ὀργὴ* et *βραχύτης γνώμης*, item ex ii. 65, ubi Pericles dicitur *δυνατὸς* [*τῷ τε*] *ἀξιώματι καὶ τῇ γνώμῃ*.' Poppo and Goeller also compare a passage supra i. 70, *παρὰ γνώμην κινδυνεύεται*.

Ch. XX. This chapter contains the *ἐπίλογοι*, or conclusion, in which the speakers first press the *immediate* doing of the thing in question, while a favourable opportunity offers for reconciliation, before some irreparable mischance on the side of the Lacedæmonians renders it impracticable.

1. *ἡμῖν δὲ, &c.*] Render, 'There is moreover now, if ever, a favourable opportunity to both of us for the reconciliation, before any irreparable catastrophe interposing should befal, wherein it would be imperative on *us* to bear you perpetually a private and individual as well as *public* hostility, and whereby *you* must be deprived of the advantages to which we now invite you.'

In *τι ἀνήκεστον* there is an allusion to

ἀνάγκη αἴδιον ὑμῖν ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδίαν ἔχειν, ὑμᾶς δὲ στερηθῆναι ὧν νῦν προκαλούμεθα. 2. ἔτι δ' ὄντων ἀκρίτων, καὶ ὑμῖν μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγνομένης, ἡμῖν δὲ πρὸ αἰσχροῦ τινος, ξυμφορᾶς μετρίως κατατιθεμένης, διαλλαγῶμεν, καὶ αὐτοί τε ἀντὶ πολέμου εἰρήνην ἑλώμεθα, καὶ τοῖς ἄλλοις Ἕλλησιν ἀνάπαυσιν κακῶν ποιήσωμεν· οἳ καὶ ἐν τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται. πολεμοῦνται μὲν γὰρ ἀσαφῶς ὁποτέρων ἀρξάντων· καταλύσεως δὲ γιγνομένης, ἧς νῦν ὑμεῖς τὸ πλέον κύριοί ἐστε, τὴν χάριν

the slaughter of the men blockaded on the island. Ἰδίαν, *private* or *individual*; with reference to the relations of those who thus fall a sacrifice.

2. ὄντων ἀκρίτων] 'while matters are yet undecided:' on which idiom see Matth. Gr. Gr. § 563 & 564.

ξυμφορᾶς μετρίως κατατιθεμένης] These words, Arnold observes, admit of *two* interpretations, either, 'our disaster being settled on tolerable terms,' (in which sense κατατιθεσθαι occurs in Demosth. p. 425, and Lysias, 914.) or, 'our misfortune being laid upon us lightly,' κατατιθεσθαι being taken in the sense of *bestowing* or *rendering*, as in Xen. Venat. x. 8, εἰς τοῦτον τὴν ὀργὴν κατέθετο: of which two senses the latter, (propounded by me in my Transl.) namely, 'misfortune or calamity being moderately inflicted upon us,' yields, I apprehend, a preferable sense, and one not liable to any well-founded objection. Poppo, indeed, urges that such a use of κατατιθεσθαι ξυμφορὰν to signify *infligere, irrogare infortunium*, (which Goeller allows does exist.) cannot be admitted except in cases where the prep. εἰς, or some similar word, is subjoined: but here it is plain that ἡμῖν stands for εἰς ἡμᾶς, and consequently there *is* something similar or equivalent. As to the objection of Goeller, that 'this would require, not πρὸ αἰσχροῦ τινος, but ἄνευ αἰσχροῦ τινος,' that is quite groundless; since πρὸ αἰσχροῦ τινος is not to be taken with κατατιθεμένης, but with διαλλαγῶμεν; though by being placed where it is, the sense of ἄνευ αἰσχροῦ τινος would seem to be *implied*. The metaphor, however, is one *not* taken, as Arnold supposes, from *bestowing* any thing on a person, as a present, (for as to the passages he adduces from Xenophon and Sophocles, they are not to the purpose,) but rather from, as we say, *laying stripes* or blows on any one. Thus in a passage of St. Luke, x. 30, we have, πληγὰς ἐπιθέντες: and in Acts xvi. 23, ἐπιθέντες αὐτοῖς πληγάς. So also the Latin phrase 'plagas alicui imponere,' found in a passage of Cicero pro Sext. ch. 19. And *plaga* in the figurative, as used to denote *affliction* or calamity, occurs in Corn. Nepos, Eumen. ch. 5, 'perculsus plagâ, non succubuit.' Moreover, in English the phrase *to lay on* is used to denote *afflicting*, as in the following passage of Shakspeare: 'The weariest and most loathed life That age, ache, penury, imprisonment Can *lay on* nature, is a paradise To what we fear of death.' The same metaphor, too, is observable in a passage of Psalm lxvi. 11, Sept. ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν. It is only necessary to add, that the *other* mode of interpretation, as above adverted to, does no little violence to the words: for though κατατίθεσθαι πόλεμον not unfrequently bears the sense 'to lay down a war,' yet there is neither proof nor probability that κατατίθεσθαι ξυμφορὰν ever signified 'to settle a disaster;' which is, indeed, itself scarcely sense. Moreover, not to mention the straining of sense at μετρίως, κατατ. ought to be in the *past* tense, and ξυμφ. would require the *article*.

ἐν τούτῳ] This, as the Scholiast says, stands for ἐν αὐτῷ τῷ γενέσθαι, 'on this taking place,' namely, a peace. The καί, Poppo points out, is to be referred, not to ἐν τούτῳ, but to the relative οἳ and the whole sentence. Αἰτιωτέρους, just after, stands for αἰτίους μᾶλλον. Πολεμεῖσθαι in this sense, 'to be at war,' is somewhat rare. In ὁποτέρων ἀρξάντων we have, as Goeller says, nominatives absolute (on which see Matth. Gr. Gr. § 367.) for accusatives, which the verb following would require. With respect to the *sense* meant to be conveyed by ὁποτέρων ἀρξάντων, 'which began first,' here we have a peculiar idiom, probably borrowed from the language of common life, to signify 'which of the two was in the wrong,' or ought to bear the blame as the author of the miseries suffered by the Greeks at large.

ἧς νῦν ὑμεῖς τὸ πλέον κύριοί ἐστε] 'which you have now more in your power to bring about [than they].' So Dio Cass. 317, 73, καὶ πολέμων καὶ εἰρήνης κύριον.

ὑμῖν προσθήσουσιν. 3. ἤν τε γνῶτε, Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι βεβαίως, αὐτῶν τε προκαλεσαμένων, χαρισαμένοις τε μᾶλλον ἢ βιασαμένοις. 4. καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ σκοπεῖτε ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν ταὐτὰ λεγόντων, τό γε ἄλλο Ἑλληνικόν, ἴστε ὅτι, ὑποδεέστερον ὄν, τὰ μέγιστα τιμήσει."

XXI. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναντιουμένων κωλύεσθαι· διδομένης δὲ εἰρήνης, ἀσμένους δέξεσθαί τε καὶ τοὺς ἄνδρας ἀποδώσειν. 2. οἱ δὲ τὰς μὲν σπονδάς, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη σφίσιν ἐνόμιζον ἑτοίμους εἶναι ὁπόταν βούλωνται ποιεῖσθαι πρὸς αὐτούς, τοῦ δὲ πλέονος ὠρέγοντο. 3. μάλιστα δὲ αὐτοὺς ἐνῆγε Κλέων ὁ Κλεαινέτου, ἀνὴρ δημαγωγὸς κατ' ἐκεῖνον τὸν χρόνον ὢν, καὶ τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ἀποκρίνασθαι, ὡς χρὴ τὰ μὲν ὅπλα καὶ σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας πρῶτον, κομισθῆναι Ἀθήναζε, ἐλθόντων δὲ, ἀποδόντας Λακεδαιμονίους Νίσαιαν, καὶ Πηγὰς, καὶ Τροιζῆνα, καὶ Ἀχαΐαν,— ἃ οὐ πολέμῳ ἔλαβον, ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως, Ἀθηναίων

Livy, xxiii. 12, 'quo (scil. tempore) magis dare quam accipere possumus videri pacem.'

3. ἤν τε γνῶτε] scil. οὕτω, 'if you so decide.' So Schol. ἂν τε πεισθῆτε. Λακεδαιμονίοις ἔξεστιν—βιασαμένοις, 'it is in your power that the Lacedæmonians should be firmly your friends, *they* inviting you [to this pacification], and *you* granting a favour, rather than imposing conditions.'

4. καὶ ἐν τούτῳ — εἶναι] 'and herein consider how many advantages are, as is likely, contained.'

ἡμῶν γὰρ—τιμήσει] 'for if we and you say the same thing, the rest of Greece, ye know, as being inferior in power, will render us the highest honour.' In ταὐτὰ λεγόντων we have a figurative mode of expressing perfect accord and union. So v. 31, 3, τὸ αὐτὸ λέγοντες, where the Scholiast explains by τὴν αὐτὴν γνώμην ἔχοντες. Compare also 1 Corinth. i. 10. Jos. Ant. xviii. 9, 9. In the words τὰ μέγιστα τιμήσει, 'will in the highest degree honour us,' (i. e. do as we please,) we have a certain *euphemism*, resorted to in order to avoid the use of the invidious term *obey*. So Poppo and Goeller observe, 'Sine illo euphemismo Spartanos palam loqui non licitum erat, propter socios liberos, qui si Græciæ liberatores, ut profitebantur, ultro sequerentur.' The *plain truth*, apart from euphemism, is expressed in a passage of Aristoph. Pax, 1080, Ἀλλὰ τί χρῆν; ἡμᾶς οὐ παύσασθαι πολεμοῦντας, Ἢ διακαυνιάσαι, ('to waste our substance,') πότεροι κλαυσούμεθα μείζω, ('which of us two shall suffer most,') Ἔξον σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν;

CH. XXI. 2. τὰς μὲν σπονδὰς—ἑτοίμους εἶναι] 'that the treaty of peace was ready for them,' ready to be made. Τοῦ πλέονος ὠρέγοντο, 'coveted something more,' viz. than treating on terms of equality. Thus they coveted some further concessions; for being as elevated by their unexpected good fortune as the Spartans were depressed by their temporary disaster, they were, as Thucyd. says, more inclined to follow their example than to take their advice. Comp. Aristoph. Pax, 216, Κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι, Ἐλέγετ' ἂν ὑμεῖς εὐθύς· ἐξαπατώμεθα, Νὴ τὴν Ἀθηνᾶν· νὴ Δί', οὐχὶ πειστέον· Ἥξουσι καὐθις, ἢν ἔχωμεν τὴν Πύλον.

3. δημαγωγὸς] On this term, which, as appears from Isocr. p. 295, and other authorities that might be adduced, is susceptible of a *good* as well as a bad sense; see Wachsmuth, Ant. Gr. § 69, note 2. In ἐνῆγε we have a very forcible term, serving to set forth the uncompromising opposition of Cleon to any peace on the terms offered. The chief reason for this seems to be, that he thought such a holding out for further and unlimited demands would be most pleasing to the rapacity of his mob supporters. With τῷ πλήθει πιθανώτατος compare iii. 36, on the subject of the same person.

ἀνάγκη αἴδιον ὑμῖν ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδίαν ἔχειν, ὑμᾶς δὲ στερηθῆναι ὧν νῦν προκαλούμεθα. 2. ἔτι δ' ὄντων ἀκρίτων, καὶ ὑμῖν μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγνομένης, ἡμῖν δὲ πρὸ αἰσχροῦ τινος, ξυμφορᾶς μετρίως κατατιθεμένης, διαλλαγῶμεν, καὶ αὐτοί τε ἀντὶ πολέμου εἰρήνην ἐλώμεθα, καὶ τοῖς ἄλλοις Ἕλλησιν ἀνάπαυσιν κακῶν ποιήσωμεν· οἳ καὶ ἐν τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται. πολεμοῦνται μὲν γὰρ ἀσαφῶς ὁποτέρων ἀρξάντων· κατα-

the slaughter of the men blockaded on the island. Ἰδίαν, *private* or *individual*; with reference to the relations of those who thus fall a sacrifice.

2. ὄντων ἀκρίτων] 'while matters are yet undecided:' on which idiom see Matth. Gr. Gr. § 563 & 564.

ξυμφορᾶς μετρίως κατατιθεμένης] These words, Arnold observes, admit of *two* interpretations, either, 'our disaster being settled on tolerable terms,' (in which sense κατατιθεσθαι occurs in Demosth. p. 425, and Lysias, 914.) or, 'our misfortune being laid upon us lightly,' κατατιθεσθαι being taken in the sense of *bestowing* or *rendering*, as in Xen. Venat. x. 8, εἰς τοῦτον τὴν ὀργὴν κατέθετο: of which two senses the latter, (propounded by me in my Transl.) namely, 'misfortune or calamity being moderately inflicted upon us,' yields, I apprehend, a preferable sense, and one not liable to any well-founded objection. Poppo, indeed, urges that such a use of κατατιθεσθαι ξυμφορὰν to signify *infligere, irrogare infortunium*, (which Goeller allows does exist.) cannot be admitted except in cases where the prep. εἰς, or some similar word, is subjoined: but here it is plain that ἡμῖν stands for εἰς ἡμᾶς, and consequently there *is* something similar or equivalent. As to the objection of Goeller, that 'this would require, not πρὸ αἰσχροῦ τινος, but ἄνευ αἰσχροῦ τινος,' that is quite groundless; since πρὸ αἰσχροῦ τινος is not to be taken with κατατιθεμένης, but with διαλλαγῶμεν; though by being placed where it is, the sense of ἄνευ αἰσχροῦ τινος would seem to be *implied*. The metaphor, however, is one *not* taken, as Arnold supposes, from *bestowing* any thing on a person, as a present, (for as to the passages he adduces from Xenophon and Sophocles, they are not to the purpose,) but rather from, as we say, *laying stripes* or blows on any one. Thus in a passage of St. Luke, x. 30, we have, πληγὰς ἐπιθέντες: and in Acts xvi. 23, ἐπιθέντες αὐτοῖς πληγάς. So also the Latin phrase 'plagas alicui imponere,' found in a passage of Cicero pro Sext. ch. 19. And *plaga* in the figurative, as used to denote *affliction* or calamity, occurs in Corn. Nepos, Eumen. ch. 5, 'perculsus plagâ, non succubuit.' Moreover, in English the phrase *to lay on* is used to denote *afflicting*, as in the following passage of Shakspeare: 'The weariest and most loathed life That age, ache, penury, imprisonment Can *lay on* nature, is a paradise To what we fear of death.' The same metaphor, too, is observable in a passage of Psalm lxvi. 11, Sept. ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν. It is only necessary to add, that the *other* mode of interpretation, as above adverted to, does no little violence to the words: for though κατατίθεσθαι πόλεμον not unfrequently bears the sense 'to lay down a war,' yet there is neither proof nor probability that κατατίθεσθαι ξυμφορὰν ever signified 'to settle a disaster;' which is, indeed, itself scarcely sense. Moreover, not to mention the straining of sense at μετρίως, κατατ. ought to be in the *past* tense, and ξυμφ. would require the *article*.

ἐν τούτῳ] This, as the Scholiast says, stands for ἐν αὐτῷ τῷ γενέσθαι, 'on this taking place,' namely, a peace. The καὶ, Poppo points out, is to be referred, not to ἐν τούτῳ, but to the relative οἳ and the whole sentence. Αἰτιωτέρους, just after, stands for αἰτίους μᾶλλον. Πολεμεῖσθαι in this sense, 'to be at war,' is somewhat rare. In ὁποτέρων ἀρξάντων we have, as Goeller says, nominatives absolute (on which see Matth. Gr. Gr. § 367.) for accusatives, which the verb following would require. With respect to the *sense* meant to be conveyed by ὁποτέρων ἀρξάντων, 'which began first,' here we have a peculiar idiom, probably borrowed from the language of common life, to signify 'which of the two was in the wrong,' or ought to bear the blame as the author of the miseries suffered by the Greeks at large.

ἧς νῦν ὑμεῖς τὸ πλέον κύριοι ἐστε] 'which you have now more in your power to bring about [than they].' So Dio Cass. 317, 73, καὶ πολέμων καὶ εἰρήνης κύριον.

ὑμῖν προσθήσουσιν. 3. ἢν τε γνῶτε, Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι βεβαίως, αὐτῶν τε προκαλεσαμένων, χαρισαμένοις τε μᾶλλον ἢ βιασαμένοις. 4. καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ σκοπεῖτε ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν ταὐτὰ λεγόντων, τό γε ἄλλο Ἑλληνικόν, ἴστε ὅτι, ὑποδεέστερον ὄν, τὰ μέγιστα τιμήσει."

XXI. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναντιουμένων κωλύεσθαι· διδομένης δὲ εἰρήνης, ἀσμένους δέξεσθαί τε καὶ τοὺς ἄνδρας ἀποδώσειν. 2. οἱ δὲ τὰς μὲν σπονδάς, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη σφίσιν ἐνόμιζον ἑτοίμους εἶναι ὁπόταν βούλωνται ποιεῖσθαι πρὸς αὐτούς, τοῦ δὲ πλέονος ὠρέγοντο. 3. μάλιστα δὲ αὐτοὺς ἐνῆγε Κλέων ὁ Κλεαινέτου, ἀνὴρ δημαγωγὸς κατ' ἐκεῖνον τὸν χρόνον ὤν, καὶ τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ἀποκρίνασθαι, ὡς χρὴ τὰ μὲν ὅπλα καὶ σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας πρῶτον, κομισθῆναι Ἀθήναζε, ἐλθόντων δὲ, ἀποδόντας Λακεδαιμονίους Νίσαιαν, καὶ Πηγὰς, καὶ Τροιζῆνα, καὶ Ἀχαΐαν,— ἃ οὐ πολέμῳ ἔλαβον, ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως, Ἀθηναίων

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ξυγχωρησάντων κατὰ ξυμφορὰς, καὶ ἐν τῷ τότε δεομένων τι μᾶλλον σπονδῶν,—κομίσασθαι τοὺς ἄνδρας, καὶ σπονδὰς ποιήσασθαι ὁπόσον ἂν δοκῇ χρόνον ἀμφοτέροις. XXII. Οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέλευον ἑλέσθαι, οἵτινες λέγοντες καὶ ἀκούοντες περὶ ἑκάστου, ξυμβήσονται κατὰ ἡσυχίαν, ὅ τι ἂν πείθωσιν ἀλλήλους. 2. Κλέων δὲ ἐνταῦθα δὴ πολὺς ἐνέκειτο, λέγων γιγνώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῷ ἔχοντας δίκαιον αὐτοὺς, σαφὲς δ' εἶναι καὶ νῦν, οἵτινες τῷ μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδράσι ξύνεδροι βούλονται γίγνεσθαι· ἀλλὰ εἴ τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν ἅπασιν. 3. ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἷόν τε ὂν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμάχους διαβληθῶσιν, εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις ποιήσοντας ἃ προὐκαλοῦντο, ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν ἄπρακτοι. XXIII. Ἀφικομένων δὲ αὐτῶν, διελύοντο εὐθὺς αἱ σπονδαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακεδαιμόνιοι ἀπῄτουν, καθάπερ ξυνέκειτο· οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες ἐπιδρομήν τε τῷ τειχίσματι παράσπονδον, καὶ ἄλλα οὐκ ἀξιόλογα δοκοῦντα εἶναι, οὐκ ἀπε-

Ch. XXII. 1. *οὐδὲν ἀντεῖπον*] Why they returned no answer to the demands, and made no offer at all, was this, that while the demands themselves were wholly inconsistent with the honour of Lacedæmon, not to say impracticable to be fulfilled, any attempt to effect a *modification* of the terms, by mutual concession, was too nice and delicate a matter to be discussed with a whole people: hence they, without returning any answer, demanded that *ξύνεδροι* should be appointed, with whom they might attempt to negotiate the various matters in debate; as in a similar case at v. 35. The term *ξύνεδροι* is employed, though in a sense receding from general usage, by which it means *assessores*, or *consessores, consiliarii;* not with reference (as in our *commissioners*) to their holding a delegated office to act for another, but with reference to their *sitting with* and *holding conferences with* the persons on the other side. The duties performed by them are evident from the words following.

2. *πολὺς ἐνέκειτο*] *multum instabat*, 'bitterly inveighed [against them],' as in Herodot. vii. 158, *Γελῶν πολλὸς ἐνέκειτο*. Hdian. vi. 2, 13. Dio Cass. 142, 64. 162, 26. 320, 74. 847, 74. On this force of *πολὺς* see Blomf. on Æschyl. Theb. 6.

ὀλίγοις ἀνδράσι ξύνεδροι βούλονται γίγνεσθαι] Meaning, as we should say, 'to be closeted with a few, in opposition to an open conference with the people at large.'

εἴ τι ὑγιὲς διανοοῦνται] 'if they meant any thing sincere and true.' So iii. 75, *οὐδὲν ὑγιὲς διανοουμένων*. There is here a *medical* metaphor, taken from sound flesh which conceals no latent proud flesh, and is therefore what it professes to be. Hence the senses *sincere, real, true*, &c. The same metaphor may be traced in the term *ὕπουλος*, which properly signifies 'flesh that has an ulcer beneath,' and figuratively, *hollow, false, insincere*, &c.

3. *μὴ ἐς τοὺς ξυμμάχους διαβληθῶσιν*] 'lest they should incur censure or hatred with their allies;' namely, for having sacrificed the honour of the confederacy.

Ch. XXIII. 1. *ἐπιδρομήν τε τῷ τειχίσματι*] The term *ἐπιδρομὴ* in general denotes *an attack, incursio;* but here, a sudden assault on a fort, to carry it by a *coup de main*. At iv. 34 & 56, it bears the sense, frequent in Polybius and Herodian, a sudden and violent *charge*. It is hardly to be supposed that our author here means to include this *ἐπιδρομὴ* in the number of other matters of no great moment: for thus it would be necessary to almost explain away the force of the term; understanding it, as the commentators and historians do, merely of some act of hostility committed against the garrison. The term may be said to differ from *προσβολὴ* in this, that the

δίδοσαν, ἰσχυριζόμενοι ὅτι δὴ εἴρητο, "ἐὰν καὶ ὁτιοῦν παραβαθῇ, λελύσθαι τὰς σπονδάς." οἱ δὲ Λακεδαιμόνιοι ἀντέλεγόν τε καὶ ἀδίκημα ἐπικαλέσαντες τὸ τῶν νεῶν, ἀπελθόντες ἐς πόλεμον καθίσταντο. 2. καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο, Ἀθηναῖοι μὲν δυοῖν ἐναντίαιν ἀεὶ τὴν νῆσον περιπλέοντες τῆς ἡμέρας, τῆς δὲ νυκτὸς καὶ ἅπασαι περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, ὁπότε ἄνεμος εἴη· (καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς εἴκοσι νῆες ἀφίκοντο ἐς τὴν φυλακὴν, ὥστε αἱ πᾶσαι ἑβδομήκοντα ἐγένοντο·) Πελοποννήσιοι δὲ ἔν τε τῇ ἠπείρῳ στρατοπεδευόμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι.

XXIV. Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρὸς ταῖς ἐν Μεσσήνῃ φρουρούσαις ναυσὶ τὸ ἄλλο ναυτικὸν ὃ παρεσκευάζοντο προσκομίσαντες, τὸν πόλεμον ἐποιοῦντο ἐκ τῆς Μεσσήνης. 2. καὶ μάλιστα ἐνῆγον οἱ Λοκροὶ, τῶν Ῥηγίνων κατὰ ἔχθραν· καὶ αὐτοὶ δὲ ἐσεβεβλήκεσαν πανδημεὶ ἐς τὴν γῆν αὐτῶν. 3. καὶ ναυμαχίας ἀποπειρᾶσθαι ἐβούλοντο, ὁρῶντες τοῖς Ἀθηναίοις

action thereby denoted is *sudden* and *violent*, but not *continued* or persevering.

ἰσχυριζόμενοι ὅτι] 'alleging that,' lit. 'resting their justification on this, that.' So the Scholiast explains by *ἐπερειδόμενοι, καὶ ὡς ἰσχυρὸν προτείνοντες*. The *complete* phrase occurs in a passage of Demosthenes cited in Steph. Thes. in v. *οὐ μὴν ἰσχυρίζω καὶ τούτῳ, ὅτι*, &c.; and is also found at p. 901, 8. 1020, 21.

2. *τὰ περὶ Πύλον—ἐπολεμεῖτο*] Meaning that 'the military operations were carried on strenuously.' At *Ἀθηναῖοι μὲν*, &c., there is, as Poppo and Goeller point out, the use of nomin. instead of the genit. *ὑπ' Ἀθηναίων*; the phrase *ὑπ' ἀμφ. ἐπολεμεῖτο* being equivalent in sense to *ἀμφότεροι ἐπολέμουν*. Poppo compares a passage v. 70, *ἡ ξύνοδος ἦν Ἀργεῖοι μὲν—χωροῦντες*. Herodot. viii. 74, *πολλὰ ἐλέγετο περὶ τῶν αὐτῶν· οἱ μὲν—οἱ δέ*. Eurip. Heracl. 39. *Δυοῖν ἐναντίαιν*, 'with two [ships] sailing contrary ways.' So i. 93, *δύο ἅμαξαι ἐναντίαι ἀλλήλαις*, where see note.

περιώρμουν] 'moored around,' by way of blockade. Of this word, which is extremely rare, two examples elsewhere are found, one in Pollux, i. 122, (cited in Steph. Thes.) and another in Dio Cass. p. 921, 25.

πλὴν τὰ πρὸς τὸ πέλαγος, ὁπότε ἄνεμος εἴη] 'quoties ventus spirabat, non circumibant *τὰ πρὸς τὸ πέλαγος*.'

ἔν τε τῇ ἠπείρῳ] After *ἐν* I have, with Poppo and Haack, received *τε*, from several of the best MSS.; though the word is not found in the majority of the MSS. and the common text. Certain it is that internal evidence is quite in its favour; and how easily the word might be absorbed by the *τῇ* following, it is scarcely necessary to observe.

εἴ τις παραπέσοι] scil. *καιρὸς*, 'should fall out,' 'chance to occur.' So Xenoph. Hipp. vii. 4, *ὁπότε καιρὸς παραπέσοι*. Polyb. i. 75 9. xi. 16, 1. xii. 6, 5, *καιροῦ παραπεσόντος*. The term is almost always used of what is *good*, as Eurip. Orest. 1173, *εἰ πόθεν—παραπέσοι σωτηρία*: yet sometimes of *evil*, as Diod. Sic. ii. 265. Dionys. Hal. p. 375, 7. The *ὥστε*, just after, is meant, as Poppo observes, to explain the *καιρὸν* preceding.

Ch. XXIV. The scene now changes to *Sicily*: and there is first narrated in this chapter a fresh attempt of the Syracusans and their allies to take Rhegium.

2. Here, for vulg. *ἐσβεβλήκεσαν*, I have thought proper, with Haack and Poppo, to edit *ἐσεβεβλήκεσαν*: for though it may be said that of these two forms one is as good as the other, yet the latter is, there is some reason to think, more Attic. This is, moreover, a case in which the authority of MSS. has considerable weight, and that is here decidedly in favour of *ἐσεβ*.

3. *ναυμαχίας ἀποπειρᾶσθαι*] 'to make trial of.' See note on ii. 93, 1.

τὰς μὲν παρούσας ὀλίγας ναῦς, ταῖς δὲ πλείοσι καὶ μελλούσαις ἥξειν πυνθανόμενοι τὴν νῆσον πολιορκεῖσθαι. 4. εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἤλπιζον, πεζῇ τε καὶ ναυσὶν ἐφορμοῦντες, ῥᾳδίως χειρώσασθαι, καὶ ἤδη σφῶν ἰσχυρὰ τὰ πράγματα γίγνεσθαι· ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου ἀκρωτηρίου τῆς Ἰταλίας τῆς τε Μεσσήνης τῆς Σικελίας, τοῖς Ἀθηναίοις τε οὐκ ἂν εἶναι ἐφορμεῖν, καὶ τοῦ πορθμοῦ κρατεῖν. 5. ἔστι δὲ ὁ πορθμὸς ἡ μεταξὺ Ῥηγίου θάλασσα καὶ Μεσσήνης, ᾗπερ βραχύτατον Σικελία τῆς ἠπείρου ἀπέχει· καὶ ἔστιν ἡ Χάρυβδις κληθεῖσα τοῦτο, ᾗ Ὀδυσσεὺς λέγεται διαπλεῦσαι. διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελαγῶν, τοῦ τε Τυρσηνικοῦ καὶ τοῦ Σικελικοῦ, ἐσπίπτουσα ἡ θάλασσα ἐς αὐτό, καὶ ῥοώδης οὖσα, εἰκότως χαλεπὴ ἐνομίσθη.

4. *ξύνεγγυς γὰρ — Σικελίας*] 'for as the promontory of Rhegium in Italy, and Messena in Sicily, are in vicinity to one another;' the *ξυν* prefixed to *ἐγγὺς* denoting that the vicinity of the two sites is in common, or reciprocal. So Aristot. Polit. l. ii. *σύνεγγυς ἀλλήλων εἰσί*. This force of the preposition, though in general passed over as immaterial, is *here* by no means unimportant.

5. *ἔστι δὲ — ἀπέχει*] Render, 'Now the strait is that part of the sea between Rhegium and Messena, where Sicily is at the shortest distance from the continent;' an assertion, strictly speaking, not entirely borne out by the truth of facts, yet not materially contradictory thereto. By the words *ἔστιν ἡ Χάρυβδις κληθεῖσα τοῦτο*, it would seem to be expressed that the whole strait was called Charybdis: and that might, in common parlance, be said; though the name in question was properly only applied to denote a small part so called, and described by Capt. Smyth (cited in Arnold) as 'an agitated water (i. e. *piece of water, μέρος τῆς θαλάσσης*) of from 70 to 90 fathoms deep, circling in quick eddies, and owing its existence to the meeting of the harbour and lateral currents with the main one; the latter being forced over in this direction by the opposite point of Pezzo.' He adds, that 'Thucydides is the only ancient writer who has assigned this danger its true situation, and not exaggerated its effects.' See Cluver, Sic. Ant. p. 70, and Dorville, Sic. p. 9.

On the words, a little after, *ἐκ μεγάλων πελαγῶν—ἐσπίπτουσα ἡ θάλασσα*, Poppo points out as remarkable the distinction between the nouns *πέλαγος* and *θάλασσα*, of which the former is said of any particular *seas;* the latter, of the *waves* of the sea, rather what we should call a sea-flood.

ῥοώδης] 'rushing in a strong current.' So Aristot. ap. Steph. Thes. *θάλασσα ῥοώδης*. Arrian, Ind. xxii. 6, *τῇ θαλάσσῃ ῥοώδει*. Diod. Sic. ii. 166, *θάλασσα ῥοώδης*. Joseph. p. 91, 1, *ἐπιχεῖται πάλιν ἡ θάλασσα ῥοώδης*.

εἰκότως χαλεπὴ ἐνομίσθη] From the manner in which Charybdis is mentioned, we may infer that it was not thought so dangerous in the historian's time, and indeed at the *present* day it is very far from being so, though subject to violent agitation in stormy weather. So Dorville, Sicula, ch. 1, p. 9, says, 'Charybdin hanc aliquando per totos dies tranquillissimam esse vidimus, et sic mare sæpe in utroque hujus freti introitu non magis solito effervescere accepimus. Nempe æstum maris pro ventis modo rapidiorem, modo lentiorem esse satis constat, et pro copia aquæ in has fauces irruentis jam longius durare, jam citius deficere, consentaneum veritati videtur.' I would not, however, be so sceptical as Mr. Hobbes, who seems to doubt whether it was ever subject to any extraordinary agitation. Great changes of nature may be supposed, and indeed are known, to have taken place in the course of nearly three thousand years, amply sufficient to account for the difference; and such is the opinion of a learned naturalist (Dr. Daubeny) in a late interesting work on volcanoes. Thucydides evidently does not doubt the truth of the ancient relations; though, in attributing them to the *narrowness* of the strait, he seems not to go far enough. There are almost equally narrow straits in the world, where two seas meet, and yet where no such phenomena as those observed at Charybdis occur, as the straits of Dover and Calais, the straits of Gibraltar, of Babelmandel, &c. The reason seems to be, that for the production of the same phenomena, it is requisite not only that the straits should be *narrow*, and the current set in from two seas, but also that it should be *crooked*, as is the case with the one in question. Wherever *that* is found, the same phenomena may be expected to occur. Such *is* the case in the straits of Magellan, and for that reason.

XXV. Ἐν τούτῳ οὖν τῷ μεταξὺ οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ναυσὶν ὀλίγῳ πλείοσιν ἢ τριάκοντα ἠναγκάσθησαν ὀψὲ τῆς ἡμέρας ναυμαχῆσαι περὶ πλοίου διαπλέοντος, ἀντεπαναγόμενοι πρός τε Ἀθηναίων ναῦς ἐκκαίδεκα καὶ Ῥηγίνας ὀκτώ. 2. καὶ νικηθέντες ὑπὸ τῶν Ἀθηναίων, διὰ τάχους ἀπέπλευσαν, ὡς ἕκαστοι ἔτυχον, ἐς τὰ οἰκεῖα στρατόπεδα, τό τε ἐν τῇ Μεσσήνῃ καὶ ἐν τῷ Ῥηγίῳ, μίαν ναῦν ἀπολέσαντες· καὶ νὺξ ἐπεγένετο τῷ ἔργῳ. 3. μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον ἐκ τῆς Ῥηγίνων· ἐπὶ δὲ τὴν Πελωρίδα τῆς Μεσσήνης συλλεγεῖσαι αἱ τῶν Συρακοσίων καὶ ξυμμάχων νῆες ὥρμουν, καὶ ὁ πεζὸς αὐτοῖς παρῆν. 4. προσπλεύσαντες δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι, ὁρῶντες τὰς ναῦς κενάς, ἐνέβαλον· καὶ χειρὶ σιδηρᾷ ἐπιβληθείσῃ μίαν ναῦν αὐτοὶ ἀπώλεσαν, τῶν ἀνδρῶν ἀποκολυμβησάντων. 5. καὶ μετὰ τοῦτο τῶν Συρακοσίων ἐσβάντων ἐς τὰς ναῦς, καὶ παραπλεόντων ἀπὸ κάλω ἐς τὴν Μεσσήνην, αὖθις προσ-

Cn. XXV. 1. *ἠναγκάσθησαν — ναυμαχῆσαι*] i. e. 'they were constrained by the circumstance subjoined.'

ἀντεπαναγόμενοι] For this, which is the common reading, Poppo has edited, from eight of the best MSS., *ἀντεπαγόμενοι*: but I have, with Haack, Bekker, and Goeller, thought proper to retain the former, on the ground of its being a term more significant and appropriate: and indeed while our author and other good writers not unfrequently use *ἀντανάγεσθαι*, I know of no writer in whom *ἀντεπάγεσθαι* occurs. As to the objection urged by Poppo, that *ἀντεπαν.* would be *unsuitable*, because the battle was not at open sea, that is quite groundless; and as to the accumulation of prepositions in this case, it may be said that *ἀντεπανάγεσθαι* presents what is no more without precedent than many other compound verbs occurring in Thucydides; e. g. *ἀντεπεξάγω*, which I have noted in no other author except Dio Cass. The *ἐπι* in this case bears simply the sense *against*; and many are the examples that might be adduced of a similar use of *ἐπι* subjoined to *ἀντι* in composition.

2. *ὡς ἕκαστοι ἔτυχον*] i. e. 'as such chanced [to be able]:' the formula being used by way of intimating that 'the ships effected their retreat to their own naval camp with difficulty,'—i. e. each as well as it could. As to the sense assigned to *ἕκαστοι* by the generality of commentators, it is, as Arnold and Poppo point out, quite inadmissible, since it would require, not *ὡς ἕκαστοι ἔτυχον*, but simply *ἑκάτεροι ἀπέπλευσαν*; and the phrase *διὰ τάχους* would thus be wholly unmeaning.

For *τότε*, Bekker, Poppo, and Goeller have done quite right in editing (though merely on conjecture) *τό τε*; since the former is incapable of any tolerable sense: and indeed for the latter I am enabled to adduce the authority of the Cod. Clar.

τὴν Πελωρίδα] This is elsewhere called *Pelorus;* but the feminine form in ις is here adopted by way of expressing the *ἄκραν* or promontory of Pelorus.

4. *χειρὶ σιδηρᾷ*] A sort of *harpago* (Ang. *grapnel*) often used by the ancients in naval warfare; on which see Reimar on Dio Cass. p. 571. It was employed for the purpose of holding a ship fast, in order to its being boarded and taken by an overpowering force. In the present case we are to understand the implement as thrown by the Syracusans from the *land*. For vulg. *αὐτοῖς* (retained by Bekker), *αὐτοὶ* has been very properly edited by Poppo and Goeller, from several MSS.; the context imperatively requiring it, in the sense 'and they themselves (they, too, on their part) lost one ship,' namely, as the enemy had before done.

5. *παραπλεόντων ἀπὸ κάλω*] 'coasting along by tow-ropes;' equivalent to the Greek *ῥυμουλκεῖν* and the Latin *remulco*

βαλόντες οἱ Ἀθηναῖοι, ἀποσιμωσάντων ἐκείνων καὶ προεμβαλόντων, ἑτέραν ναῦν ἀπολλύουσι. 6. καὶ ἐν τῷ παράπλῳ καὶ τῇ ναυμαχίᾳ, τοιουτοτρόπῳ γενομένῃ, οὐκ ἔλασσον ἔχοντες οἱ Συρακόσιοι, παρεκομίσθησαν ἐς τὸν ἐν τῇ Μεσσήνῃ λιμένα. 7. καὶ οἱ μὲν Ἀθηναῖοι, Καμαρίνης ἀγγελθείσης προδίδοσθαι Συρακοσίοις ὑπ' Ἀρχίου καὶ τῶν μετ' αὐτοῦ, ἔπλευσαν ἐκεῖσε· Μεσσήνιοι δ' ἐν τούτῳ πανδημεὶ κατὰ γῆν καὶ ταῖς ναυσὶν ἅμα ἐστράτευσαν ἐπὶ Νάξον τὴν Χαλκιδικήν, ὅμορον οὖσαν. 8. καὶ τῇ πρώτῃ ἡμέρᾳ τειχήρεις ποιήσαντες τοὺς Ναξίους, ἐδῄουν τὴν γῆν, τῇ δ' ὑστεραίᾳ ταῖς μὲν ναυσὶ περιπλεύσαντες κατὰ τὸν Ἀκεσίνην ποταμόν, τὴν γῆν ἐδῄουν, τῷ δὲ πεζῷ πρὸς τὴν πόλιν ἐσέβαλλον. 9. ἐν τούτῳ δὲ οἱ Σικελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον βοηθοῦντες ἐπὶ τοὺς Μεσσηνίους. καὶ οἱ Νάξιοι ὡς εἶδον, θαρσήσαντες καὶ παρακελευόμενοι ἐν ἑαυτοῖς ὡς οἱ Λεοντῖνοι σφῖσι καὶ [οἱ] ἄλλοι Ἕλληνες ξύμμαχοι ἐς

trahere. Pollux, i. 113, has ἐκ κάλων: but the singular ἐκ κάλω (gen. contract. Attic), for κάλως, (see Matth. Gr. Gr. § 70, 3.) is found in Appian, i. 757, ἀπὸ κάλω διαπλέων, and should undoubtedly be restored, from two good MSS., at ii. 680, instead of vulg. ἀπὸ κάλων. In a passage of Polyæn. vii. 21, 3, for ἀπὸ κάλου read ἀπὸ κάλω.

ἀποσιμωσάντων] This term (which has not a little perplexed philologists) comes from ἀπὸ and σιμὸς, which latter, however, is a word bearing a variety of senses; e. g. *altus, arduus*, found in passages of Xen. and Athen. adduced by Steph. Thes. (See also Toup's Opusc. i. 416.) Hence it *may* mean,—as one of the Scholiasts and the ancient lexicographers explain,—μετεωρισάντων, 'having moved off the ships *in altum*—to the high sea;' namely, in order to have more space for manœuvring them. For this view, however, I find no authority in the classical writers; and hence I am inclined to seek the sense from that signification of σιμὸς, by which it means *a turn-up nose*: whence the verb σιμόω might bear the sense to *turn* or *twist*, or *wind oneself*, and so ἀποσιμόω that of 'to twist or wind oneself *off* or *away*:' a view supported by certain passages which I have in my Translation adduced from Xenophon and Appian; e. g. Xen. Hist. v. 4, 40, πρὸς ἐκείνους μὲν οὐκ ἦγεν, ἐπισιμώσας δὲ, πρὸς τὴν πόλιν ᾔει, 'having wound off, drawn off,' (what in Polyænus is expressed by λοξώσας.) 'he went towards the city:' where that ἀποσιμ. (found in the marg. and Leunel.) is the true reading, there can be no doubt, since ἐπισιμόω is a word of no authority, and the preposition in this case would yield no tolerable sense. Again, in a passage of Appian, ii. 622, we have, αἱ δὲ ἐμβολαὶ καὶ ἀποσιμώσεις ἀσθενεῖς ἐγίγνοντο, where ἀποσ. can only mean ἀναστροφαί: and so the Scholiast here rightly explains by ὑπαναχωρησάντων, 'having wound or drawn off.' Of course it is implied, from the nature of the thing, that they wound off by a *sidelong* movement to *sea*-ward, in order to have room to act either on the offensive or the defensive: moreover, at ii. 89, 9, it is said, of a sea-fight carried on in a confined situation, οὔτε γὰρ ἂν ἐπιπλεύσειέ τις ὡς χρὴ ἐς ἐμβολὴν, οὔτε ἂν ἀποχωρήσειεν (draw off) ἐν ᾧ ἔξοντι πιεζόμενος. The only point, indeed, wanting to this view of the expression is to find an *example* of σιμόω used in the sense *to twist, turn*, or *wind, obliquare*. Now this is supplied by the following passage of Alciphron, Epist. i. 39, ἀπεδύσατο τὸ χιτώνιον· καὶ μικρὸν ἀποσιμώσασα τὴν ὀσφῦν, (paululum *obliquans* lumbos,) &c. And so Statius, Theb. xii. 749, 'Illa paventes *obliquarit* equos,' i. e. drew them off obliquely by a lateral motion.

Of προεμβαλόντων the sense is, 'having charged (or used the ἐμβολὴ) first.'

8. τειχήρεις ποιήσαντες] See note on ii. 101. κατὰ τὸν Ἀκεσίνην ποταμὸν, 'over-against the Acesines.'

9. ὑπὲρ τῶν ἄκρων] i. e. 'those inhabiting the highlands' above Messina, especially the *Heræi montes, Pelorias* and *Taurus*. In παρακελευόμενοι ἐν ἑαυτοῖς (which is a somewhat remarkable phrase) we have a confusion of two different forms of expression, παρακ. ἑαυτοῖς, and παρακ.

τιμωρίαν ἐπέρχονται, ἐκδραμόντες ἄφνω ἐκ τῆς πόλεως προσπίπτουσι τοῖς Μεσσηνίοις, καὶ τρέψαντες, ἀπέκτειναν τε ὑπὲρ χιλίους, καὶ οἱ λοιποὶ χαλεπῶς ἀπεχώρησαν ἐπ' οἴκου· καὶ γὰρ οἱ βάρβαροι ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς πλείστους διέφθειραν. 10. καὶ αἱ νῆες, σχοῦσαι ἐς τὴν Μεσσήνην, ὕστερον ἐπ' οἴκου ἕκασται διεκρίθησαν. 11. Λεοντῖνοι δὲ εὐθὺς καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν Μεσσήνην, ὡς κεκακωμένην, ἐστράτευον, καὶ προσβάλλοντες οἱ μὲν Ἀθηναῖοι κατὰ τὸν λιμένα ταῖς ναυσὶν ἐπείρων, ὁ δὲ πεζὸς πρὸς τὴν πόλιν. 12. ἐπεκδρομὴν δὲ ποιησάμενοι οἱ Μεσσήνιοι καὶ Λοκρῶν τινες μετὰ τοῦ Δημοτέλους, οἳ μετὰ τὸ πάθος ἐγκατελείφθησαν φρουροὶ, ἐξαπιναίως προσπεσόντες, τρέπουσι τοῦ στρατεύματος τῶν Λεοντίνων τὸ πολὺ, καὶ ἀπέκτειναν πολλούς. 13. ἰδόντες δὲ οἱ Ἀθηναῖοι, καὶ ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ κατεδίωξαν τοὺς Μεσσηνίους πάλιν ἐς τὴν πόλιν, τεταραγμένους ἐπιγενόμενοι· καὶ τροπαῖον στήσαντες, ἀνεχώρησαν ἐς τὸ Ῥήγιον. 14. μετὰ δὲ τοῦτο οἱ μὲν ἐν τῇ Σικελίᾳ Ἕλληνες ἄνευ τῶν Ἀθηναίων κατὰ γῆν ἐστράτευον ἐπ' ἀλλήλους.

XXVI. Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους οἱ Ἀθηναῖοι, καὶ τὸ ἐν τῇ ἠπείρῳ στρατόπεδον τῶν Πελοποννησίων κατὰ χώραν ἔμενεν. 2. ἐπίπονος δ' ἦν τοῖς Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορίᾳ καὶ ὕδατος· οὐ γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ αὕτη οὐ μεγάλη· ἀλλὰ διαμώμενοι τὸν κάχληκα οἱ πλεῖστοι ἐπὶ τῇ θαλάσσῃ ἔπινον οἷον

ἐν ἑαυτοῖς, (for ἀλλήλοις; on which idiom see Museum Crit. i. 198.) and that standing for παρακελεύσεις ποιούμενοι ἐν ἑαυτοῖς; as in similar forms of expression at v. 69, and viii. 76, παρακελεύσεις ἐποιοῦντο ἐν σφίσιν, and ἐν σφίσιν αὐτοῖς τὴν παρακέλευσιν ἐποιοῦντο.

10. ἐπ' οἴκου ἕκασται διεκρίθησαν] 'divisæ [naves] vel separatæ abierunt domum.' (Bauer.)

11. ἐπείρων] 'assaulted it,' lit. essayed to take it. Πρὸς τὴν πόλιν, 'on the side of the city.' It would appear that the port and the city formed two almost distinct towns, though enclosed by one wall, like Athens and Piræus. The *port* seems to have been (where the present *commercial* quarter of Messene is) at the isthmus of the hooked peninsula which forms the harbour; and the *city*, further back up the country.

CH. XXVI. Our historian now reverts to the affair at Pylus, and recounts the various operations resorted to by the Athenians in the progress of the blockade.

2. διαμώμενοι τὸν κάχληκα] 'removing the shingles by digging,' (a term formed from διὰ, *through*, and ἄμη, *a spade*,) literally, what, in agricultural phraseology, is called *a crooked spade*, long, narrow, and made to penetrate into the earth. Thus Hesychius rightly explains the term by διϊστάντες. As examples of the word I have noted Appian, i. 350, διαμ. τὸν ψάμμον. Arrian, E. A. vi. 23, 5, and 26, 12, διαμωμένους τὸν κάχληκα. Philostr. Icon. xi. 8. Plut. de Is. et Os. § 60. Polyb. iii. 55, 6, διαμησάμενος τὴν χιόνα, 'having dug and removed the snow.' Eurip. Bacch. 665, ἀκροῖς δακτύλοισι διαμῶσαι χθόνα. Thus the verb in question, by means of its preposition in composition, includes the combined sense of *digging through* (διὰ) and *bringing upward*. Finally, in a passage of Themist. Orat. p. 250, τῶν ναμάτων τὰ διαφανῆ τε καὶ καθαρὰ ἀνιχνεύοντές τε καὶ διασμώσμενοι, for διασμώσμενοι ought undoubtedly to be read διαμώμενοι.

Of κάχληξ, which is a rare word, an example occurs in Procop. 331, 21. The word comes from καχλάζειν, on which see

εἰκὸς ὕδωρ. 3. στενοχωρία τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγνετο· καὶ τῶν νεῶν οὐκ ἐχουσῶν ὅρμον, αἱ μὲν σῖτον ἐν τῇ γῇ ᾑροῦντο κατὰ μέρος, αἱ δὲ μετέωροι ὥρμουν. 4. ἀθυμίαν τε πλείστην ὁ χρόνος παρεῖχε παρὰ λόγον ἐπιγιγνόμενος, οὓς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἁλμυρῷ χρωμένους. 5. αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες ἐς τὴν νῆσον ἐσάγειν σῖτόν τε τὸν βουλόμενον ‡ ἀληλεμένον, καὶ οἶνον, καὶ τυρὸν, καὶ εἴτι ἄλλο βρῶμα, οἷον ἂν ἐς πολιορκίαν ξυμφέρῃ, τάξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἱλώτων τῷ ἐσαγαγόντι ἐλευθερίαν ὑπισχνούμενοι. 6. καὶ ἐσῆγον ἄλλοι τε, παρακινδυνεύοντες, καὶ μάλιστα οἱ Εἵλωτες, ἀπαίροντες ἀπὸ τῆς Πελοποννήσου ὁπόθεν τύχοιεν, καὶ καταπλέοντες ἔτι νυκτὸς ἐς τὰ πρὸς τὸ πέλαγος τῆς νήσου. 7. μάλιστα δὲ ἐτήρουν ἀνέμῳ καταφέρεσθαι· ῥᾷον γὰρ τὴν φυλακὴν τῶν τριήρων ἐλάνθανον, ὁπότε πνεῦμα ἐκ πόντου εἴη· ἄπορον γὰρ ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδὴς ὁ κατάπλους καθεστήκει· ἐπώκελλον γὰρ τὰ πλοῖα τετιμημένα χρημάτων, καὶ οἱ ὁπλῖται περὶ τὰς κατάρσεις τῆς νήσου ἐφύλασσον. 8. ὅσοι δὲ γαλήνῃ κινδυνεύσειαν, ἠλίσκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἀσκοῖς ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ

Blomf. on Æschyl. Theb. 110, and Monk on Eurip. Hipp. 1205.

4. *ἐπιγιγνόμενος*] 'carried on,' protracted. *Οὓς ᾤοντο* is, as Goeller says, for *ὅτι αὐτοὺς ᾤοντο*: an idiom frequent in the best writers, by which the relative at the beginning of a sentence, even without an article, is equivalent to the pronoun demonstrative *with* such a conjunction as the context requires, which is here *a causal*. Nor is this confined to the classical writers, but is frequent in the scriptural ones, especially the Epistles of St. Paul. Ἁλμυρῷ does not mean, as Bauer explains, *salsa*, but *subsalsa*, 'brackish:' and so the expression *ἁλμυρὸν ὕδωρ* in Plut. Ant. 48, and elsewhere.

5. In the words *αἴτιον ἦν οἱ Λακεδ. προειπόντες* the verb *ἦν* is, as Goeller points out, accommodated to the predicate, not the subject; and he refers to Dorv. on Chariton. p. 565, and Matth. Gr. Gr. p. 611.

I have followed Bekker and Goeller in editing, from five MSS., *ἀληλεμένον*, instead of vulg. *ἀληλεσμένον*, which is retained by Haack and Poppo, and may seem to be confirmed by Herodot. vii. 23. That, however, seems to have been an Ionic, not an Attic form. So Amphis ap. Athen. p. 642, has *ἀληλεμένον*: and though Casaub. prefers *ἀληλεσμένον*, and adduces examples, yet they are almost entirely from later writers, as Porphyry.

7. *ἐτήρουν καταφέρεσθαι*] for *ἐτήρουν τὸν καιρὸν ὥστε κατ.* Of this ellipsis, which is rare, examples are found elsewhere, in Aristot. Rhet. ii. *ἐξαγγελτικοὶ δὲ, οἵ τε ἠδικημένοι, διὰ τὸ παρατηρεῖν* (scil. *τὸν καιρὸν*) *καὶ οἱ κακολόγοι.* St. Luke, xx. 20, *καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους.* With *ὁπότε εἴη πνεῦμα ἐκ πόντου*, 'from the seaward,' compare Homer, Odyss. ix. 286, *ἄνεμος δ' ἐκ πόντου ἔνεικεν.*

ἀφειδὴς ὁ κατάπλους] The term *ἀφειδὴς* is properly only applicable to *persons;* and very rarely is it used, as here, of *things.* Another instance, however, occurs in Æschyl. Agam. 188, *πνοαὶ—νεῶν τε καὶ πεισμάτων ἀφειδεῖς.*

τὰς κατάρσεις] Meaning 'the places where they could make the shore.' Κάταρσις is a rare word, but occurs in Dio Cass. 217, 83. 327, 76, and Plutarch.

8. *κολυμβηταὶ ὕφυδροι*] Meaning 'those who could swim under water.' So Dio Cass. 313, 97, *τούς τε γὰρ λίθους τοὺς ἐν τοῖς σκάφεσι συγκειμένους κολυμβηταῖς ὑφύδροις διασκεδάσας.* Arrian, E. A. ii. 21, 8, *ὕφαλοι κολυμβηταὶ τὰς σχοίνους αὐτοῖς ὑπέτεμνον.* The term *ὕφυδρος*, from its being rare, has been, like various other words little used, liable to *corruption.*

λίνου σπέρμα κεκομμένον· ὧν τὸ πρῶτον λανθανόντων, φυλακαὶ ὕστερον ἐγένοντο. 9. παντί τε τρόπῳ ἑκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς.

XXVII. Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι περὶ τῆς στρατιᾶς ὅτι ταλαιπωρεῖται, καὶ σῖτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεῖ, ἠπόρουν, καὶ ἐδεδοίκεσαν μὴ σφῶν χειμὼν τὴν φυλακὴν ἐπιλάβοι, ὁρῶντες τῶν τε ἐπιτηδείων τὴν περὶ τὴν Πελοπόννησον κομιδὴν ἀδύνατον ἐσομένην ἅμα ἐν χωρίῳ ἐρήμῳ, καὶ οὐδ' ἐν θέρει οἷοί τε ὄντες ἱκανὰ περιπέμπειν, τόν τε ἔφορμον χωρίων ἁλιμένων ὄντων οὐκ ἐσόμενον· ἀλλ' ἤ, σφῶν ἀνέντων τὴν φυλακὴν, περιγενήσεσθαι τοὺς ἄνδρας, ἢ τοῖς πλοίοις ἃ τὸν σῖτον αὐτοῖς ἦγε, χειμῶνα τηρήσαντας, ἐκπλεύσεσθαι. 2. πάντων δὲ ἐφοβοῦντο μάλιστα τοὺς Λακεδαιμονίους, ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον οὐκέτι σφίσιν ἐπικηρυκεύεσθαι· καὶ μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 3. Κλέων δὲ, γνοὺς αὐτῶν τὴν ἐς αὐτὸν ὑποψίαν περὶ τῆς κωλύμης τῆς ξυμβάσεως, οὐ ταληθῆ ἔφη λέγειν τοὺς ἐξαγγέλλοντας. παραινούντων δὲ

Thus in a passage of Philostr. V. A. i. 25, for *ἔφυδρον* ought undoubtedly to be read *ὕφυδρον*: and the same correction is to be applied to the *ἔφυδρος* of Suidas. It may be noticed, too, though the editors have failed to perceive it, that the two passages cited in that lexicographer are from Dio Cass. 313 & 697. So again in Pollux, i. 97, (on diving) for *κολυμβητὴς, ὕφαλος, ὑφυδρος*, ought to be read *κολυμβητὴς ὕφαλος, ὕφυδρος.* So also at vii. 137, of the same writer, for *ὑδροκολυμβηταὶ, ὕφυδροι, κολυμβηταὶ, δυόμενοι*, read *ὑδροκολυμβηταὶ, κολυμβηταὶ ὕφυδροι, κολυμβηταὶ, δυόμενοι*: an emendation further confirmed by the authority of Cod. A. On the other hand, in Hippocr. Proth. 2, p. 83, C, for *ὑφυδρ.* read, from the MSS., *ἐφυδρ.*

μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομμένον] 'poppy-seed mixed with honey and bruised linseed.' The Scholiast conjectures the two articles here specified to have served the purpose of *medicine* rather than food; the former, he says, being good to remove hunger, and the latter thirst. Both, indeed, have medicinal properties; but it is not unlikely that the former was also taken, as *opium* now is, from its cheering effect; and both that and the linseed might be meant to counteract the bad effects of the brackish water. Yet the Scholiast and the commentators have overlooked the very *nutritive* quality of linseed. Nay, it is not improbable that the ingredients in question were meant to be mixed with flour: for I find from Athen. 110, F, and 111, A, that the ancients used mixed bread of that kind. His words are these: *Μακωνιδῶν δ' ἄρτων μνημονεύει Ἀλκμάν.* Athenæus also subjoins: *χρυσοκόλλα ἐστὶ βρωμάτιον διὰ μέλιτος καὶ λίνου*, where I conj. *βρῶμά τι ὄν*, which is confirmed by Hesych. *χρυσοκόλλα· βρῶμά τι ἐκ λινοσπέρμου καὶ μέλιτος. καὶ χρῶμά τι χλωρὸν*, where I read *μέλιτος, καὶ χρώματι χλωρόν.* Casaubon, too, quotes a passage of Galen where he says, 'lini semen inter illa habet, quæ et alimenti et pharmaci usum præstent.' Also at l. vii. he tells us that the seed was prepared for the table '*frictum* et non *frictum;*' where the *frictum* answers to the *κεκομμένον* of Thucydides (bruised).

CH. XXVII. 1. *ὁρ. τῶν τε ἐπιτηδείων—χωρίῳ ἐρήμῳ*] Pop. rightly regards this as a condensed form of expression, for 'videntes commeatum, qui in loco deserto totus aliunde (Athenis) apportandus esset, circa Peloponnesum subvehi (hieme) non posse.' Of *περιγενήσεσθαι* the sense is, 'would hold out,' 'escape being taken.' Poppo remarks, that the infinitives here and just afterwards are to be considered as dependent on *νομίζοντες*, or some similar word inherent in the foregoing *ὁρῶντες.* See note on ch. 3.

2. *ἔχ. τι ἰσχυρὸν*] 'having some sure dependence,' or consciousness of strength: a view of the sense confirmed by the following similar forms of expression in Dio Cass. 263, 14. *οὐδὲν ἄλλο ἰσχυρὸν παρεσκευάσαντο*, and 509, 85, *ἰσχυρόν τι*

τῶν ἀφιγμένων, εἰ μὴ σφίσι πιστεύουσι, κατασκόπους τινὰς πέμψαι, ῥᾴθη κατάσκοπος αὐτὸς μετὰ Θεογένους ὑπὸ Ἀθηναίων. 4. καὶ γνοὺς ὅτι ἀναγκασθήσεται ἢ ταὐτὰ λέγειν οἷς διέβαλλεν, ἢ, τἀναντία εἰπών, ψευδὴς φανήσεσθαι, παρῄνει τοῖς Ἀθηναίοις, ὁρῶν αὐτοὺς καὶ ὠρμημένους τι τὸ πλέον τῇ γνώμῃ στρατεύειν, ὡς χρὴ κατασκόπους μὲν μὴ πέμπειν, μηδὲ διαμέλλειν καιρὸν παριέντας, εἰ δὲ δοκεῖ αὐτοῖς ἀληθῆ εἶναι τὰ ἀγγελλόμενα, πλεῖν ἐπὶ τοὺς ἄνδρας. 5. καὶ ἐς Νικίαν τὸν Νικηράτου, στρατηγὸν ὄντα, ἀπεσήμαινεν, ἐχθρὸς ὢν, καὶ ἐπιτιμῶν, ῥᾴδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτός γ' ἂν, εἰ ἦρχε, ποιῆσαι τοῦτο. XXVIII. Ὁ δὲ Νικίας, τῶν τε Ἀθηναίων τι ὑποθορυβησάντων ἐς τὸν Κλέωνα, ὅτι οὐ καὶ νῦν πλεῖ, εἰ ῥᾴδιόν γε αὐτῷ φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν ἣν τινα βούλεται δύναμιν λαβόντα, τὸ ἐπὶ σφᾶς εἶναι, ἐπιχειρεῖν. 2. ὁ δὲ, τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ μόνον ἀφιέναι, ἑτοῖμος ἦν· γνοὺς δὲ τῷ ὄντι παραδωσείοντα, ἀνεχώρει, καὶ οὐκ ἔφη αὐτὸς ἀλλ'

παραλαβεῖν. 426, 74, *οὐδὲν ἰσχυρὸν εἶχε.* Lucian, t. ii. 698, *οὐδὲν ἰσχυρὸν ἐπινοεῖ.* i. 795. Liban. Orat. in Jul. 72, *μηδὲν ἔχοντα ἰσχυρὸν εἰς ἄφεσιν.*

3. *Θεογένους*] Wholly without reason is it that Haack and Poppo have edited, from a few of the worst MSS., *Θεαγένους*; for as to *Θεαγενὴς* being (as is plain from Duker's note, and that of Reitz on Lucian, ii. 47.) a far more usual name, that circumstance surely makes *against* the reading. And, as Dr. Arnold observes, that *Θεογένης* is a genuine Athenian name, may surely be inferred from its occurrence in Xen. Hist. i. 3, 13, and ii. 3, 2, and in an inscription of the age of the Peloponnesian war, copied in Boeckh, Inscr. part ii. p. 298, and Aristoph. Vesp. 1378.

4. *στρατεύειν*] i. e. to send forces thither by way of reinforcement.

5. *ἐς Νικίαν — ἀπεσήμαινεν*] 'he glanced, pointed at, pointedly alluded to Nicias.' Similarly Dio Cass. p. 421, ed. Steph. *ὅπερ που ἐς τὸ Γερμανικοῦ πάθος ἀπεσήμανεν*, and Plut. t. vi. 675, *ἀπεσήμαινεν εἰς ἐκεῖνον.* Jos. Ant. xviii. 6, 5. Thus in a passage of Dio Cass. p. 880, *οὐκ ἐς τὴν ὑπατείαν ἀλλ' ἐς τὸ κράτος ὑποσημαίνοντες, ἐδήλουν*, I would read *ἀποσημαίνοντες*, understanding the term, however, in the sense 'having regard to:' and in Appian, i. 715, *οὐδὲν ἐς τιμὴν ἐπεσήμηνε τοῦ Φιμβρίου*, where Schweigh. proposes to restore the old reading *ὑποσ.*, the true reading is undoubtedly *ἀποσ.*, understood in the same sense as in the passage of Dio Cass. 880. The preposition in this case has the same force as in *ἀποβλέπειν ἔς τι.*

καὶ ἐπιτιμῶν, &c.] 'Et cum exprobratione dicens,' &c.

ῥᾴδιον εἶναι—τοῦτο] 'that it would be easy for them, if the commanders were men of spirit, to sail in full force and capture those in the island; and that he, for his part, had he been in command, would have [already] done it.'

Ch. XXVIII. 1. *τι ὑποθορυβησάντων ἐς τὸν Κλέωνα*] The term *ὑποθ.* has here a *sensus prægnans*, importing that 'they somewhat murmured against Cleon, saying,' &c. By the expression *ὑποθορυβεῖσθαι* it is denoted that what was said was said in a low voice. See supra ch. 67, 2. On the change of construction here from genit. *τῶν Ἀθηναίων* to nomin. *ὁρῶν*, see note on ch. 30.

ἐπιτιμῶντα] 'carping at [him].' *Τὸ ἐπὶ σφᾶς εἶναι*, 'as far as they were concerned.' Of the construction with the accus. examples occur in the Tragedians, (see Porson on Eurip. Orest. 1338.) and are also found in Xen. Mem. i. 6, 9, and Agath. p. 161. See also Herm. on Vig. note 398. Poppo on Xen. Cyr. i. 4, 13, and Matth. Gr. Gr. § 283, and 586, *c.*

2. *ὁ δὲ—ἑτοῖμος ἦν*] 'But he, thinking at first that he gave him the permission in word only, and not in earnest.' That *τὸ μὲν πρῶτον* is to be taken with *οἰόμενος*, and not, as Poppo supposes, with

ἐκεῖνον στρατηγεῖν, δεδιὼς ἤδη, καὶ οὐκ ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι· αὖθις δὲ ὁ Νικίας ἐκέλευε, καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ ἀρχῆς, καὶ μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. 3. οἱ δὲ,—οἷον ὄχλος φιλεῖ ποιεῖν,—ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν, καὶ ἐξανεχώρει τὰ εἰρημένα, τόσῳ ἐπεκελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν ἀρχὴν, καὶ ἐκείνῳ ἐπεβόων πλεῖν. 4. ὥστε, οὐκ ἔχων ὅπως τῶν εἰρημένων ἔτι ἐξαπαλλαγῇ, ὑφίσταται τὸν πλοῦν· καὶ παρελθὼν, οὔτε φοβεῖσθαι ἔφη Λακεδαιμονίους, πλεύσεσθαί τε λαβὼν ἐκ μὲν τῆς πόλεως οὐδένα, Λημνίους δὲ καὶ Ἰμβρίους τοὺς παρόντας, καὶ πελταστὰς οἳ ἦσαν ἔκ τε Αἴνου βεβοηθηκότες, καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα δὲ ἔχων, ἔφη, πρὸς τοῖς ἐν Πύλῳ στρατιώταις ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαιμονίους ζῶντας, ἢ αὐτοῦ ἀποκτενεῖν. 5. τοῖς δὲ Ἀθηναίοις ἐνέπεσε μέν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ' ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγήσεσθαι,—ὃ μᾶλλον ἤλπιζον,—ἢ, σφαλεῖσι γνώμης, Λακεδαιμονίους σφίσι χειρώσασθαι. XXIX. Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ, καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἕνα προσελόμενος

ἑτοῖμος ἦν, is plain from the antithetic *γνοὺς δέ.*

3. *ἐξανεχώρει τὰ εἰρημένα*] Meaning, as we should in popular and colloquial phraseology, 'backed out (i. e. endeavoured to back out) of what he had said.' Here the *accus.* is used, though the *genit.* might rather have been expected, (as in a passage of Philo cited by Steph. Thes., where we have *ὧν ἐξαναχωροῦσα,*) because the term is equivalent in sense to *relinquere*, 'to abandon.'

4. *τῶν εἰρημένων ἐξαπαλλαγῇ*] 'should get out of what he had said.'

ἔκ τε Αἴνου βεβοηθηκότες, καὶ ἄλλοθεν τοξότας τετρακοσίους] 'Scriptor simul ad genus militum, simul ad patriam eorum respiciens, duas constructiones in unam contraxit; nam aut *καὶ ἔκ τε Αἴνου βεβοηθηκότας πελταστὰς καὶ ἄλλοθεν τοξότας* dicendum erat, aut *καὶ* (i. e. *ἔτι δὲ*) *πελταστάς τε, οἳ ἦσαν ἐξ Αἴνου βεβοηθηκότες, καὶ ἄλλοθεν τοξότας.*' (Haack.)

5. *ἀσμένοις δ' ὅμως ἐγίγνετο*, &c.] See note on ii. 3.

ἢ Κλέωνος ἀπαλλαγήσεσθαι, ὃ μᾶλλον ἤλπιζον] What is here said of the hope of *οἱ σώφρονες τῶν ἀνθρώπων*, is fully borne out by what Aristophanes, Eq. 936, puts into the mouth of the Chorus of the Knights (who were almost to a man of the class of *σώφρονες*, or what we call *conservatives*): *Ἥδιστον φάος ἡμέρας Ἔσται τοῖσι παροῦσι πᾶΣιν καὶ ἀφικνουμένοις Ἢν Κλέων ἀπόληται.*

Here, for vulg. *χειρώσεσθαι, χειρώσασθαι* has been very properly received, from several of the best MSS., by all the recent editors; internal evidence being strongly in its favour. The fut. would, indeed, be *correct*: but here there is a delicate propriety in the aorist, since, as Arnold observes, 'while in the *future* there is the notion of a continued future circumstance, (q. d. they would get rid of Cleon, and be rid of him from thenceforward,) the *aorist* expresses one single action, with regard to which the time is unessential.'

Ch. XXIX. 1. *καὶ πάντα διαπραξάμενος — καὶ ψηφισαμένων — τῶν τε — προσελόμενος*] Poppo remarks on the accumulation of genitives absolute, and nominatives of participles, also observable at ch. 28, and on which see note at iii. 84. Not without reason did Cleon choose *Demosthenes* for his associate in the command, since his assistance in the matter was quite indispensable, and by his merit he might justly anticipate success in the enterprise, the *honour* of which he should appropriate to himself. To this there is an allusion in the words of Aristoph. Eq. 392 (of Cleon), *κᾆτ' ἀνὴρ ἔδοξεν εἶναι, τἀλλότριον ἀμῶν θέρος.* Compare St. Matth. xxv. 24, *θερίζων ὅπου οὐκ ἔσπειρες.*

Δημοσθένην, τὴν ἀγωγὴν διὰ τάχους ἐποιεῖτο. 2. τὸν δὲ Δημοσθένην προσέλαβε, πυνθανόμενος τὴν ἀπόβασιν αὐτὸν ἐς τὴν νῆσον διανοεῖσθαι. οἱ γὰρ στρατιῶται, κακοπαθοῦντες τοῦ χωρίου τῇ ἀπορίᾳ, καὶ μᾶλλον πολιορκούμενοι ἢ πολιορκοῦντες, ὥρμηντο διακινδυνεῦσαι. 3. καὶ αὐτῷ ἔτι ῥώμην καὶ ἡ νῆσος ἐμπρησθεῖσα παρέσχε. πρότερον μὲν γὰρ αὐτῆς οὔσης ὑλώδους ἐπὶ τὸ πολὺ καὶ ἀτριβοῦς διὰ τὴν ἀεὶ ἐρημίαν, ἐφοβεῖτο, καὶ πρὸς τῶν πολεμίων τοῦτο ἐνόμιζε μᾶλλον εἶναι· πολλῷ γὰρ ἂν στρατοπέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσβάλλοντας αὐτοὺς βλάπτειν. σφίσι μὲν γὰρ τὰς ἐκείνων ἁμαρτίας καὶ παρασκευὴν ὑπὸ τῆς ὕλης οὐκ ἂν ὁμοίως δῆλα εἶναι, τοῦ δὲ αὐτῶν στρατοπέδου καταφανῆ ἂν εἶναι πάντα τὰ ἁμαρτήματα, ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκήτως, ᾗ βούλοιντο· ἐπ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν. 4. εἰ δ' αὖ ἐς δασὺ χωρίον βιάζοιτο ὁμόσε ἰέναι, τοὺς ἐλάσσους, ἐμπείρους δὲ τῆς χώρας, κρείσσους ἐνόμιζε τῶν πλεόνων ἀπείρων· λανθάνειν τε ἂν τὸ ἑαυτῶν στρατόπεδον, πολὺ ὂν, διαφθειρόμενον, οὐκ οὔσης τῆς † προσόψεως, ᾗ χρὴν ἀλλήλοις ἐπιβοηθεῖν. XXX. Ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὃ διὰ τὴν ὕλην μέρος τι ἐγένετο, οὐχ ἥκιστα αὐτὸν ταῦτα ἐσῆει. 2. τῶν δὲ στρατιωτῶν ἀναγκασθέντων διὰ τὴν στενοχωρίαν τῆς νήσου τοῖς ἐσχάτοις προσίσχοντας ἀριστοποιεῖσθαι διὰ προφυλακῆς, καὶ ἐμπρήσαντός τινος κατὰ μικρὸν

τὴν ἀγωγὴν ἐποιεῖτο] 'proceeded to make the voyage.'

3. *ῥώμην*] for *θάρσος*, as the Scholiast explains. Compare ii. 43.

4. *εἰ δ' αὖ ἐς—ἰέναι*] Of these words the sense (which has been disputed) seems to be, 'but if, on the other hand, he should be compelled to engage with [the enemy] at the thicket.' Ὁμόσε ἰέναι is parallel to *ὁμόσε χωρῆσαι*, and may be compared with the Latin *cominus ire*, as said of close combat. Notwithstanding what Poppo urges to the contrary, the ἐς stands for ἐν and a dative; and that from the idea of coming into the place in question being implied in the context; on which see Matth. Gr. Gr. § 596. By *δασὺ χωρίον* is meant 'the thicket' or 'the bush,' by which is to be understood the woody part of the island, in opposition to the plain and level.

οὐκ οὔσης τῆς προσόψεως] Supposing *προσόψεως* to have been the word written by our author, we must, as Abresch directs, take it as standing for *προόψεως*, i. e. *εἰς τὸ πρόσω ὄψεως*. No example, however, does he adduce of the word thus used to denote *view* or *prospect*; and so little probable is it that *πρόσοψις* should have been employed to express a sense of which it seems not susceptible, when *πρόοψις* would be so much better calculated to convey this idea, that I doubt not our author wrote, in reality, *προόψεως*, which term occurs also at v. 8; though it is a word of such rare occurrence, that the scribes would easily mistake it for another more frequent: and how often *προ* and *προς* are confounded, is well known. It is true that at ii. 89, 9, we have, *μὴ ἔχων τὴν πρόσοψιν τῶν πολ.*; but there *πρόοψιν* is as much required as here, and in both instances Bekker has edited *πρόοψ*.

CH. XXX. 1. *αὐτὸν ταῦτα ἐσῄει*] The dative is more usual, though almost confined to Plato and the Greek writers after him; the *earlier* ones using the *accus.* So Herodot. i. 116, *τὸν Ἀστ. ἐσῄει*, and vii. 46. Xen. Anab. vi. 1, 11, *εἰσῄει αὐτοὺς* (λογισμός). See Hemsterh. on Lucian, Prom. 26.

2. *ἀριστοποιεῖσθαι διὰ προφυλακῆς*] 'to take their meals with a picket-guard posted in front,' i. e. to prevent a surprise; a customary expedient. See Xen. Hist. vi. 2, 29. Διὰ here bears the sense *sub*, as denoting *state*; and it is well rendered by Poppo, 'ita ut excubias disponerent.' On the idiom in *κατὰ μικρὸν τῆς ὕλης*, see

τῆς ὕλης ἄκοντος, καὶ ἀπὸ τούτου πνεύματος ἐπιγενομένου, τὸ πολὺ αὐτῆς ἔλαθε κατακαυθέν. 3. *οὕτω δὴ τούς τε Λακεδαιμονίους μᾶλλον κατιδὼν πλείους ὄντας, ὑπονοῶν πρότερον ἐλάσσοσι τὸν σῖτον † αὐτοῦ ἐσπέμπειν, † τότε ὡς ἐπ' ἀξιόχρεων τοὺς Ἀθηναίους μᾶλλον σπουδὴν ποιεῖσθαι, τήν τε νῆσον εὐαποβατωτέραν οὖσαν, τὴν ἐπιχείρησιν παρεσκευάζετο στρατιάν τε μεταπέμπων ἐκ τῶν ἐγγὺς ξυμμάχων, καὶ τὰ ἄλλα ἑτοιμάζων.* 4. *Κλέων δὲ ἐκείνῳ τε προπέμψας ἄγγελον ὡς ἥξων, καὶ ἔχων στρατιὰν ἣν ᾐτήσατο, ἀφικνεῖται ἐς Πύλον. καὶ ἅμα γενόμενοι, πέμπουσι πρῶτον ἐς τὸ ἐν τῇ ἠπείρῳ στρατόπεδον κήρυκα, προκαλούμενοι εἰ βούλοιντο ἄνευ κινδύνου τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι τά τε ὅπλα καὶ σφᾶς αὐτοὺς κελεύειν παραδοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρίᾳ τηρήσονται, ἕως ἄν τι περὶ τοῦ πλέονος ξυμβαθῇ.* XXXI. *Οὐ προσδεξαμένων δὲ αὐτῶν, μίαν μὲν ἡμέραν ἐπέσχον, τῇ δ' ὑστεραίᾳ ἀνηγάγοντο μὲν, νυκτὸς ἐπ' ὀλίγας ναῦς τοὺς ὁπλίτας πάντας ἐπιβιβάσαντες· πρὸ δὲ τῆς ἕω ὀλίγον ἀπέβαινον τῆς νήσου ἑκατέρωθεν, ἔκ τε τοῦ πελάγους καὶ πρὸς τοῦ*

note on ii. 16, *ἐπὶ μέγα τοῦ οἰκοδομήματος*, and iv. 12, *ἐπὶ πολὺ τῆς δόξης*. At *καὶ ἀπὸ τούτου πνεύματος ἐπιγενομένου*, Poppo, stumbling at the *καὶ*, would cancel it, or read *ὡς*. Neither, however, is necessary; nor is there any real difficulty in the case if *ἀπὸ* be taken in the sense *after*, as in the phrase *ἀπὸ δείπνου, ἀπὸ τοῦ πολέμου*, and others. The sense is, 'and a wind having sprung up (so Acts xxviii. 13, *ἐπιγενομένου νότου*, and ii. 4. iii. 74.) after [the conflagration].'

3. *μᾶλλον πλείους*] 'rather more [than fewer].' *Αὐτοῦ*. Supposing this, as I am now fully of opinion that we may, to be the true reading, and discarding all conjecture, we must regard the word as standing for *αὐτόσε*, (as *ἐκεῖ* often does for *ἐκεῖσε*,) and so constituting one of the many unusual idioms in our author. Render, 'suspecting before that he was sending in food thither for *less* (viz. than the real number):' where, though the word might be dispensed with, yet it is tacitly to be understood, and therefore cannot be, what Arnold considers it, *useless*.

τότε ὡς ἐπ' ἀξιόχρεων—ποιεῖσθαι] After *τότε* Poppo would insert a *δέ*. But I agree with Dr. Arnold, that the simpler mode of emendation is to read *τό τε—ποιεῖσθαι*; thus referring the three clauses *τούς τε Λακεδαιμονίους—τό τε ὡς ἐπ' ἀξιόχρεων τοὺς Ἀθ. μᾶλλον σπουδὴν ποιεῖσθαι—τήν τε νῆσον*, all to the same word *κατιδών*, 'perceiving.' And such is the view of the sense long ago propounded in my Transl. For another example of *τε* as thus used (which it rarely is) in *three* successive clauses, Arnold refers to viii. 96. At *ἀξιόχρεων* supply *πρᾶγμά τι*. So infra vi. 34, we have, *εἴ τι ἀξιόχρεων ἀφ' ἡμῶν ὀφθείη*, and Herodot. v. 65, *ὅσα ἔρξαν ἀξιόχρεα ἀπηγήσιος*, which savours of pleonasm: for as *ἀξιόχρεως* signifies properly and primarily, as said of persons, 'able to pay one's debts,' so it denotes 2ndly, the being *competent* to any thing, *trustworthy, serviceable*; and thus, as said of things, 'what is worthy of consideration, remarkable, *important*,' &c.

4. *προπέμψας ἄγγελον ὡς ἥξων*] 'having sent forward a messenger to say that he was about to come.' This is one of those instances, adverted to by Matth. Gr. Gr. § 569, 5, in which the participle with *ὡς* is used for *ὅτι* with the finite verb. At *ἅμα γενόμενοι* we have an example of the idiom treated on by Matth. Gr. Gr. § 308, and Poppo, Proleg. i. p. 169, by which the adverb *ἅμα* is not used, as it mostly is, with a participle having the force of time, but as the predicate of a sentence.

προκαλούμενοι εἰ βούλοιντο] A condensed form of expression for 'inviting them to and wishing to know whether they would,' &c. *Φυλακῇ τῇ μετρίᾳ*, 'in mild custody,' meaning confinement with mild treatment. *Περὶ τοῦ πλέονος*, 'de summâ rerum,' as Arnold explains.

CH. XXXI. 1. *ἐκ τοῦ πελάγους*] These words may be rendered, 'on the sea-side, or sea-ward.' So Hom. Od. xxiv. 83, *ἐκ ποντόφιν*, and another passage of our author, infra vii. 9, *ἐκ τοῦ ποταμοῦ*.

λιμένος, ὀκτακόσιοι μάλιστα ὄντες ὁπλῖται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακτήριον τῆς νήσου. 2. ὧδε γὰρ διετετάχατο. ἐν ταύτῃ μὲν τῇ πρώτῃ φυλακῇ ὡς τριάκοντα ἦσαν ὁπλῖται, μέσον δὲ καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ πλεῖστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων εἶχε· μέρος δέ τι οὐ πολὺ αὐτὸ τὸ ἔσχατον ἐφύλασσε τῆς νήσου τὸ πρὸς τὴν Πύλον, ὃ ἦν ἐκ τε θαλάσσης ἀπόκρημνον, καὶ ἐκ τῆς γῆς ἥκιστα ἐπίμαχον· καὶ γάρ τι καὶ ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην πεποιημένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα. οὕτω μὲν τεταγμένοι ἦσαν. XXXII. Οἱ δὲ Ἀθηναῖοι τοὺς μὲν πρώτους φύλακας, οἷς ἐπέδραμον, εὐθὺς διαφθείρουσιν, ἔν τε ταῖς εὐναῖς ἔτι ἀναλαμβάνοντας τὰ ὅπλα, καὶ λαθόντες τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς, κατὰ τὸ ἔθος, ἐς ἔφορμον τῆς νυκτὸς πλεῖν. 2. ἅμα δὲ ἕῳ γιγνομένῃ καὶ ὁ ἄλλος στρατὸς ἀπέβαινον, ἐκ

πρὸς τοῦ λιμένος] 'opposite to, facing the port.' So Poppo and Goeller edit, from the greater part of the MSS., for vulg. πρὸ, which is retained by Bekker. Internal evidence is quite in favour of πρὸς, as being the more recondite reading, though indeed the word is found at i. 62. iii. 21. iv. 31. Arrian, E. A. ii. 20, 13. Xen. An. iv. 3, 19. Hist. v. 4, 38. Herodot. ii. 30.

2. ὧδε διετετάχατο, &c.] Of the description which follows, the best illustration is found in a passage of Col. Leake, Morea, p. 408—410. The φυλακτήριον or φυλακὴ was not, as Mitford supposes, a fort, but a sort of advanced post. The situation was probably on some high ground about half a mile from the south extremity of the island. By τὸ ὕδωρ cannot be meant (as the translators explain it) 'the spring;' for since the only water they had is described as ἀλμυρὸν, *brackish*, there could not be one: and we do not find from Col. Leake's account, that there is one. Hence τὸ ὕδωρ must mean 'the watering-place' (a sort of well) laid down in Col. Leake's plan, and marked E. By the *levellest* part here mentioned, we are to understand, not a plain, but the crown of the hilly ridge which runs along the centre of the island lengthwise.

αὐτὸ τὸ ἔσχατον] Meaning 'the very extremity of the island,' which is described, in the words following, as 'steep to the seaward, and to the landward least assailable,' viz. of all the other situations in the island. It was probably at the north point of the island, opposite to Pylus, where a peak is laid down in Col. Leake's Map.

λογάδην] This is to be construed with λίθων; the sense being, 'stones not hewn and squared, but picked out so as to fit in one with another.' See note supra ch. 4, 4.

ἀναχώρησις βιαιοτέρα] This the later editors have justly preferred to vulg. βεβαιοτ., which admits of no tolerable sense; whereas βιαιοτ. yields one highly suitable: the meaning here intended to be expressed being, 'a somewhat forced and precipitate retreat;' as v. 73, φυγὴ β. Hence in a passage of Arrian, E. A. iv. 27, 13, οἱ δὲ λοιποὶ—ξυμφυγόντες βεβαιότερον, ἤδη εἴργοντο, ought undoubtedly to be read, (as the context requires, and the manifest imitation of the above passage absolutely demands,) for βεβαιότερον, βιαιότερον.

CH. XXXII. 1. ἔν τε ταῖς εὐναῖς—καὶ λαθόντες τὴν ἀπόβασιν] That ἔτι ought to be construed with εὐναῖς, not, as the common punctuation makes it, with ἀναλαμβάνοντας, is plain both from the similar passages which I have, in my smaller edition, adduced from Arrian and Xenophon, and from a passage of Dionys. Hal. Ant. i. 46, adduced by Poppo. Still, however, it will remain a question whether the τε before ταῖς, and the καὶ before λαθόντες, correspond. Krueger on Dionys. p. 302, thinks that they do *not*; but I rather incline to the opinion that there *is* a correspondence, though not one reconcileable with the rules of correct composition, λαθόντες τὴν ἀπόβασιν being equivalent in sentiment to τὴν ἀπόβασιν οὐ προϊδόντες.

ἐς ἔφορμον τῆς νυκτὸς] 'to anchorage for the night;' as usual. See ch. 23, 2.

μὲν νεῶν ἑβδομήκοντα καὶ ὀλίγῳ πλειόνων πάντες πλὴν θαλαμίων, ὡς ἕκαστοι ἐσκευασμένοι, τοξόται τε ὀκτακόσιοι, καὶ πελτασταὶ οὐκ ἐλάσσους τούτων, Μεσσηνίων τε οἱ βεβοηθηκότες, καὶ ἄλλοι ὅσοι περὶ Πύλον κατεῖχον πάντες, πλὴν τῶν ἐπὶ τοῦ τείχους φυλάκων. 3. Δημοσθένους δὲ τάξαντος, διέστησαν κατὰ διακοσίους τε καὶ πλείους, ἔστι δ' ἣ ἐλάσσους, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ὅπως ὅτι πλείστη ἀπορία ἦ τοῖς πολεμίοις πανταχόθεν ± κεκυκλωμένοις, καὶ μὴ ἔχωσι πρὸς ὅ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι

2. καὶ ὀλίγῳ πλειόνων] 'or a little beyond that number;' namely, from the ships,—or certainly one,—which Cleon brought, (for he would, of course, be conveyed in a trireme,) and probably two; for the land-forces could not be conveyed in a single trireme. Θαλαμίων. Meaning those rowers who occupied the lowest row or tier of oars. See Scheffer de Milit. Nav. ii. 2. Meibom. de Fabr. Trir. Boeckh. Staatsh. t. i. p. 302.

ὡς ἕκαστοι ἐσκευασμένοι] Meaning, 'each armed and accoutred according to his class,'—namely, whether as *zeugitæ*, (*middle-tier* men,) or *thranitæ*, (*upper-tier* men,) or the duty and service required by the port where they were stationed. The θαλάμιοι are excepted, because, as appears from Aristoph. Ran. 1074, (where see Mitchell,) compared with Æschyl. Ag. 1607, (where see Blomfield,) they were, as being composed of the least efficient men, unprovided with arms, at least for land-warfare, and were left in charge of the ship.

ὅσοι περὶ Πύλον κατεῖχον] literally, 'such as had post, were stationed on duty, about Pylus;' formed part of its garrison.

3. διέστησαν κατὰ διακοσίους] The Schol. well explains διέστησαν by ἐτάχθησαν μεμερισμένως, 'they were formed into separate divisions.' Compare Xen. Cyr. ii. 4, 20, πεζοὶ καὶ ἱππεῖς διέστησαν. The verb, however, may have a *reciprocal* force, to signify, 'they formed themselves into bodies of 200.' So i. 15, τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἑκατέρων διέστη.

κεκυκλωμένοις] For this, twelve MSS. have κεκωλυμένοις, which was approved by Wasse and Haack, and edited by Poppo; while Bekker and Goeller retain the common reading; and, I think, very properly; for not only is external authority in favour of the common reading, but *internal* evidence; since, while the two words are not unfrequently confounded, κεκυκλ. might the more easily be changed into κεκωλ. than the reverse; and also because, while κεκωλ. is capable of no sense here suitable, κεκυκλ. yields one sufficiently apposite; for why it may be asked, were these bodies of 200 men distributed around, but in order to surround the enemy and hamper them in their movements? In which view compare a similarly expressed passage of Is. xxix. 3, (containing a military metaphor, and an allusion to this same manœuvre,) where Dr. Henderson well renders, 'I will encamp against thee round about' (Sept. κυκλώσομαι εἰς σέ,) 'I will *beset thee with posts*,' 'I will hem thee in with posts;' and where he truly remarks that 'the word in the original correspondent to *posts* denotes the advanced posts, or columns of *pioneers*.' Why not, of men at arms stationed around to provide reinforcements or supplies to the garrison? the allusion there being not, as Dr. Henderson imagines, to a regular siege, but rather to a *blockade*; which was resorted to when the forces brought against a city were not sufficiently numerous to regularly besiege it. The *encamping around* may be understood of camps in various strong positions around and commanding the chief approaches; of which, several examples might be adduced from Thucyd. and the other historical writers. So Herodot. viii. 16, μηνυτῆρας ποιήσαντες τῶν νεῶν, ἐκυκλέοντο ὡς περιλάβοιεν αὐτούς. The scribes, however, not unfrequently make blunders in the word, especially in the passive form and with the augment. Thus in a passage of Appian, Bell. Civ. iv. 71. t. ii. 622, ἡ ἐμπειρία διέφθαρτο ὑπὸ τῆς στενοχωρίας κεκυκλωμένοις is read in the editions before that of Schweigh., who edited κεκυκλευμένοις, and the MSS. present κεκλυκομένοις and κεκυλευμένοις, each a manifest error, yet, I apprehend, pointing at two different readings contained in the ancient archetypes, κεκυκλωμένοις and κεκωλυμένοις, 'hampered;' of which the latter, I doubt not, is the true reading. No number of MSS. could establish the *former*, since to speak of persons being encircled or surrounded by narrowness of space, involves a palpable absurdity. In the present passage κεκωλ. would not

γίγνωνται τῷ πλήθει, εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν κατόπιν βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις, ὑπὸ τῶν ἑκατέρωθεν παρατεταγμένων. 4. κατὰ νώτου τε αἰεὶ ἔμελλον αὐτοῖς, ἢ χωρήσειαν, οἱ πολέμιοι ἔσεσθαι ψιλοί, καὶ οἱ ἀπορώτατοι, τοξεύμασι καὶ ἀκοντίοις καὶ λίθοις καὶ σφενδόναις ἐκ πολλοῦ ἔχοντες ἀλκήν· οἷς μηδὲ ἐπελθεῖν οἷόν τε ἦν· φεύγοντές τε γὰρ ἐκράτουν καὶ ἀναχωροῦσιν ἐπέκειντο. 5. τοιαύτῃ μὲν γνώμῃ ὁ Δημοσθένης

be unsuitable as taken in the sense *hampered* (which the word bears in the above passage of Appian, probably written with a view to the present); but in this respect is it inferior to κεκυκλ., that while κεκυκλ. will *imply* the sense of κεκωλ., *hampered*, κεκωλ., on the other hand, will not imply that of κεκυκλ.

ἀμφιβόλοι γίγνωνται] 'might be exposed to shots on all sides.' The phrase occurs at ii. 76, and not unfrequently in the later historians.

4. οἱ ἀπορώτατοι] This cannot mean, as Portus and Kistemacher understand it, 'the meanest,' and consequently worst-armed persons (nor does the passage at i. 82, prove that it may); but rather, as Heilm. and Bauer explain, 'the hardest to deal with,' lit. 'those who occasion most trouble to their opponents;' this being one of those adjectives (not few in number) which, though generally having a passive, sometimes assume an *active* sense. Of ἄπορος in this use I have noted examples in Dio Cass. 178. 37, οὕτω διετέθησαν, ὡς μηδὲ πρὸς ἀνθρώπους τινάς, ἀλλὰ πρὸς θηρία ἄπορα (where Reimar, at a loss to perceive the sense, for ἄπορα, conjectures ἄκορα, a poetic form (for ἀκόρεστος) only found in a single passage of Pindar). Themist. 344, d, ὁ λόγος ἐξ ἅπαντα ὁ πάντων ἀμηχανώτατος, πρᾶγμα ἀπορωτέρων ἐστὶ τοῦ σιδήρου. Hdot. vi. 44, ἄνεμος μέγας τε καὶ ἄπορος: ix. 49, ἱπποτοξόται ὄντες καὶ πυκνοφορᾶσθαι ἄπορον: and v. 3, ἄπορον καὶ ἀμήχανον. Arrian, E. A. v. 14. 8, οἱ γὰρ ἐλέφαντες μόνα ἄπορα ἴσι πρὸς τοὺς ἐκβαίνοντας ἵππους. Aristoph. Nub. 624, οὐκ εἶδον οὕτως ἄνδρ' ἀγοραῖον οὐδένα, Οὐδ' ἄπορον, 'difficult to deal with;' namely, with allusion to a θηρίον. (See Dio Cass. supra.) Plato, p. 573, c. 698, d. 18, d, οὗτοι πάντες κατήγοροι ἀπορώτατοι εἰσιν, meaning, as Fischer explains, 'quos oppugnare vel convincere, aut omnino non, aut aegre, licet:' a passage, this, evidently written with a view to the following, of Eurip. Bacch. 799, Ἀπόρῳ γε τῷδε συμπεπλέγμεθα ξένῳ, Ὃς οὔτε πάσχων, οὔτε δρῶν, σιγήσεται, i. e. will not be quiet whether beaten or victor, as Livy tells us Hannibal said of Marcellus. Finally, so Suidas and Harpocr. adduce from Isaeus an example of the term ἀπορώτατος as used in the sense πρὸς ὃν οὐδέν πόρον ἐστὶν εὑρεῖν. And with this *active* use of ἄπορος, we may compare that not unfrequent in the instance of ἀμήχανος. (as Theocr. Id. i. 85.) ἀφυκτος, 'not occasioning fear,' (as Soph. Aj. 366.) and ἄσπονος, as Eurip. Iph. Taur. 423.

ἐκ πολλοῦ ἔχοντες ἀλκήν] These words are meant to show *in what respect* the troops in question were so troublesome and awkward to deal with,—namely, as having their force (τέναμιν) effective even at a distance, by means of missiles. Ἐπελθεῖν, 'to come up to, to close with.' In the words following, φεύγοντές τε ἐκράτουν, (of which the sense is not merely, what most commentators, including Dobree, assign to them, 'cursu erant meliores,') we have a bold but elegant form of expression to represent the great advantage the light-armed had over the enemy; which may serve to remind us of what we read of the Parthian light cavalry, (the *Cossacs* of ancient times,) whose warfare consisted in declining close attack, and in galling their foes with arrows, even when flying. So Hor. Od. ii. 13, 18, 'Miles *sagittas* et *celerem fugam* Parthi timet,' where there is an evident hendiadys, as in a passage of Virg. Georg. iii. 31, 'Fidentemque *fugâ* Parthum *versisque sagittis*;' and Milton, P. R. iii. 'How quick they wheel'd, and flying behind them shot Sharp sleet of arrowy shower against the face Of their pursuers, and *overcame by flight*.'

The next words, ἀναχωροῦσιν ἐπέκειντο, form the *counterpart* of the picture, and are well illustrated by passages of Eurip. Iph. Taur. 325, Ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι Ἐβαλλον αὐτούς· εἰ δὲ τούσδ' ὠσαίατο. Λύθις τὸ νῦν ὑπείκον ἤμασον πέτρας, and Dionys. Hal. p. 413, ἐβαλλον ὑποχωροῦντες. Compare two passages of our author infra ii. 76, 6, and iii. 97, and notes.

τό τε πρῶτον τὴν ἀπόβασιν ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν. XXXIII. Οἱ δὲ περὶ τὸν Ἐπιτάδαν, καὶ ὅπερ ἦν πλεῖστον τῶν ἐν τῇ νήσῳ, ὡς εἶδον τό τε πρῶτον φυλακτήριον διεφθαρμένον, καὶ στρατὸν σφίσιν ἐπιόντα, ξυνετάξαντο καὶ τοῖς ὁπλίταις τῶν Ἀθηναίων ἐπῆσαν, βουλόμενοι ἐς χεῖρας ἐλθεῖν· ἐξ ἐναντίας γὰρ οὗτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ νώτου. 2. τοῖς μὲν οὖν ὁπλίταις οὐκ ἠδυνήθησαν προσμῖξαι, οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρήσασθαι· οἱ γὰρ ψιλοὶ ἑκατέρωθεν βάλλοντες εἶργον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπῄεσαν ἀλλ' ἡσύχαζον· τοὺς δὲ ψιλοὺς ᾗ μάλιστα αὐτοῖς προσθέοντες προσκέοιντο ἔτρεπον, καὶ οἱ, ὑποστρέφοντες ἠμύνοντο, ἄνθρωποι κούφως τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥᾳδίως τῆς φυγῆς, χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων

Ch. XXXIII. In this and the two next chapters is narrated *the action itself*, of which the preceding chapter contained only *the prelude*. The present details *the commencement*; ch. 34, *the progress*: and ch. 35, *the termination* of the engagement.

1. οἱ περὶ τὸν Ἐπιτάδαν] Meaning, 'Epitadas and the soldiers around him,' consisting probably of his own body-guard and the officers of his *staff*, as we should say. So Aristoph. Vesp. 1301, οἱ περὶ Φρυνίχὸν, 'Phrynichus and his colleagues.' The meaning might, indeed, be, did not the καὶ following forbid, 'Epitadas and his troops,' as infra viii. 105, οἱ περὶ Ὁρασίβουλον, and other passages which may be seen in Matth. Gr. Gr. § 583.

καὶ ὅπερ ἦν πλεῖστον τῶν ἐν τῇ νήσῳ] Render, 'and that body of those in the island which was the most considerable:' with which use of the neuter relative Poppo compares Appian, vii. 23, περὶ αὐτοὺς ἦν ὅσον ἄριστον. Tacit. Ann. xiv. 37, 'perfringit, quod obvium et validum erat.'

ξυνετάξαντο] 'drew up in order of battle;' as v. 6, and vii. 6. In another passage infra vii. 2, is subjoined ὡς ἐς μάχην. Ἐξ ἐναντίας, 'opposite to them,' in front of them. So in Xen. Cyr. vii. i. 20, the οἱ ἐξ ἐναντίας are opposed to those ἐκ πλαγίου, 'on the flank.' See also Xen. Hist. iv. 5, 15. Such, too, is the sense of οἱ ἐξ ἐναντίας in Onosand. p. 82.

2. καὶ οἱ] So I read, with Haack and Poppo, on the authority of the MS. Aug. Pal. (to which I am enabled to add that of Clarend. and Cantab.) for vulg. καὶ οἱ, which, though retained by Goeller and Bekker, is quite indefensible. Καὶ οἱ (which occurs also at ch. 68) is from the singular καὶ ὃς, 'and he;' an idiom treated on in Buttm. Gr. Gr. § 126, 5, as follows: 'When the question is of persons as subjects or agents, the proposition may be connected with καί; in which case the *nominative* has always the form of the article postpos. ὅς, ἥ, οἵ, αἵ; but the *accus.* takes the form of the article prepos. τόν, τούς. When the plural form occurs, and the subsequent participle is in the present tense, a comma is desirable, if not requisite.'

ἄνθρωποι κούφως τε ἐσκευασμένοι—φυγῆς] These words are meant to suggest *how* it was that these light-armed were enabled to turn about and maintain a combat with the heavy-armed; namely, from their being more lightly equipped, and easily in flight outstripping their adversaries, so that they could not overtake and punish them. Of the expression κούφως σκευάζεσθαι, I have noted only one other example, in Dio Cass. 803, 26. In the *genit.* φυγῆς we have a somewhat uncommon construction; the *dative* in such a case being far more usual, as in Plut. Alex. 20, 6, προλαβόντα τῇ φυγῇ, and Xen. Cyneg. vii. 7: though the genit. is found also in Herodot. iii. 105, and Diod. Sic. t. vii. 221, 14 The genitive here is by Haack and Poppo rightly regarded as dependent on τί understood. And as τῆς φυγῆς includes the idea of ὀπῇ, which implies the act of *following*, the full sense may be laid down, in the words of Poppo, as follows: 'aliquantum fugae occupantes, antequam hostes insequerentur.'

In the next words, χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, which are meant to further develope the above idea, it is best, with Poppo, to recognise a somewhat careless form of expression (founded on hypallage), standing either for χωρίων τε χαλεπότητι—καὶ

ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἠδύναντο διώκειν, ὅπλα ἔχοντες. XXXIV. Χρόνον μὲν οὖν τινα ὀλίγον οὕτω πρὸς ἀλλήλους ἠκροβολίσαντο· τῶν δὲ Λακεδαιμονίων οὐκέτι ὑξέως ἐπεκθεῖν, ᾗ προσπίπτοιεν, δυναμένων, γνόντες αὐτοὺς οἱ ψιλοὶ βραδυτέρους ἤδη ὄντας τῷ ἀμύνασθαι, καὶ αὐτοὶ τῇ τε ὄψει τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες, πολλαπλάσιοι φαινόμενοι, καὶ ξυνειθισμένοι μᾶλλον, μηκέτι δεινοὺς αὐτοὺς ὁμοίως σφίσι φαίνεσθαι, ὅτι οὐκ εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν, ὥσπερ ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι, ὡς ἐπὶ Λακεδαιμονίους· καταφρονήσαντες καὶ ἐμβοήσαντες, ἀθρόοι ὥρμησαν ἐπ' αὐτούς, καὶ ἔβαλλον λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἕκαστός τι πρόχειρον εἶχε. 2. γενομένης δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ, ἔκπληξίς τε ἐνέπεσεν

ὑπὸ ἐρημίας τραχύτητι, or for χωρίων τε χαλεπῶν καὶ ὑπὸ ἐρημίας τραχέων ὄντων. A similarly moulded passage occurs at ch. 36, 3.

ἐν οἷς] scil. χωρίοις, 'on which difficult and rough ground.'

Ch. XXXIV. 1. ὑξέως ἐπεκθεῖν ᾗ προσπίπτοιεν] 'to alertly run out upon them where they made their attack.' In ἐπεκθεῖν we have a military term of frequent occurrence in the historians.

βραδυτέρους ἤδη ὄντας τῷ ἀμύνασθαι] Of these words the sense seems to be, as Poppo explains, 'ipsa defensione tardi erant;' or rather, 'tardiores [quam antea] redditi erant.'

τῇ τε ὄψει—εἰληφότες] Render, 'And they themselves having derived the utmost confidence on the sight of their own [superior] numbers.' Compare vi. 31, τῇ ὄψει ἀνεθάρσουν, and 49, τῇ γνώμῃ ἀναθαρσοῦντας ἀνθρώπους τῇ ὄψει, καταφρονεῖν μᾶλλον. The τὸ, indeed, might seem to require the sense 'having derived most of their courage:' and so Arnold renders, 'their own eyes having given them the greatest courage.' This, however, is a sense which, besides being in itself somewhat jejune, is little likely to have come from our author: for to say of his own countrymen, who were never deficient in *bravery*, (so ii. 40, 3, διαφερόντως—τόδε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα, &c.) that they derived the greatest part of their courage from the sight of their own superior numbers, would be no other than a sly way of calling them *cowards*; since our author himself puts into the mouth of Phormio (i. ii. 87.) this sentiment, that 'in whatever circumstances fortune may place men, the truly brave are ever in heart and mind the same,' ταῖς γνώμαις τοὺς αὐτοὺς ἀεὶ ἀνδρείους. ὀρθῶς, εἶναι. Accordingly I would take τὸ πλεῖστον as standing for πλεῖστον: and so Duker explains τοῦ θαρσεῖν τὸ πλῆθος εἰληφότες by θαρσήσαντες μάλιστα.

The words following, ξυνειθισμένοι, &c., contain the *other* reason for their great courage and confidence: 'and being now become more used to the enemy, so that they no longer appeared to them so formidable as before.' At μηκέτι supply ὥστε.

ἄξια τῆς προσδοκίας] 'any thing correspondent to their expectations.' The words ὥσπερ ὅτε πρῶτον ἀπέβ., &c., are, as Poppo and Arn. remark, to be referred to the preceding μηκέτι δεινοὺς αὐτοὺς ὁμοίως φαίνεσθαι, 'not so formidable as they regarded them on first landing, with minds daunted at the prospect.' In δεδουλωμένοι τῇ γνώμῃ we have a phrase occurring also at vii. 71, and used several times by Arrian and Plato. Yet the term does not necessarily import that the feeling is a *servile* one: and Arnold is wrong in explaining it, 'with spirits cowed like slaves before their masters;' for there is nothing in the conduct of the Athenian troops, on this or any other occasion, to warrant the adoption of the *utmost* force that the term admits. The very strongest terms (especially when metaphorical ones) must always be modified by due regard to the context, or to the well-ascertained *facts* of any case. The sense here can only be, '*daunted* in mind and spirits;' a feeling quite reconcileable with bravery; for, as Mitford remarks, 'Such was then the reputation of the Lacedæmonian heavy-armed, that the light-armed of the Athenians had never approached them without awe.'

2. The term ἔκπληξις is not well rendered by Portus *pavor*, and by Hobbes

ἀνθρώποις ἀήθεσι τοιαύτης μάχης, καὶ ὁ κονιορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἐχώρει πολὺς ἄνω, ἄπορόν τε ἦν ἰδεῖν τὸ πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ ἅμα φερομένων. 3. τό τε ἔργον ἐνταῦθα χαλεπὸν τοῖς Λακεδαιμονίοις καθίστατο· οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα,

terror: for that were an idea little suitable to men so brave. The term seems here to denote a mixed feeling of *astonishment* and *perplexity*; the former signified in Arrian, E. A. i. 9, 3, et al. Eurip. Hel. 556; the latter, in Eurip. Phœn. 968, and Incert. frag. xvi. 3. Perplexity they might well feel at a scene so novel and astonishing to them, almost choked and blinded as they were with dust, and deafened by the resounding clamours of an enemy that vastly outnumbered them.

3. τό τε—καθίστατο] 'and now the affair became one of great difficulty to the Lacedæmonians.'

οὔτε γὰρ—τοξεύματα] Of these words the sense (though disputed) seems to be, 'neither were their cuirasses proof against the arrow-shots.' The chief doubt here existing respects the obscure term πῖλοι, which is by the commentators in general explained *helmets*, agreeably to the force of the term in Hom. Il. x. 265. But the helmet of the ancients was, I believe, always arrow-proof; and hence no such sense can here be intended. Our author, it must be observed, is speaking of *other* parts of armour, which might, or might not, be arrow-proof. The true interpretation, however, is pointed out by the first Scholiast, who explains πῖλοι by τὰ ἐξ ἐρίου πηκτὰ ἐνδύματα, ὥσπερ θωράκιά τινα. So the correspondent term in our language, *felt*, (formed from this πῖλος,) is defined by Spelman as a coarse covering of wool *coactus*, not *textus*: and of this description is Holland wool driven together into a felt without spinning or weaving: and so Hemsterh. says, 'Quicquid ex lana coacta et densata est compactum (πηκτὸν) Græce πίλους vocant.' The word is evidently formed from πίω or πιέω (whence πιέζω), 'to compress,' *coqo*, 'to beat together.' Thus in this gloss of the Scholiast πηκτὰ bears the sense *conjumentata, compacta*, with reference to the process of manufacturing this rudely-formed cloth: and so Hesych. explains the term πηκτὸν by ἐκ πολλῶν ξυλῶν πεπηγμένον. And Tzetzes on Hesiod, Oper. 542. says, Πίλοις properly means τοῖς ἐξ ἐρίων πεπιλημένοις καὶ συμπατηθεῖσι καὶ συσφιγχθεῖσιν ὑφάσμασι. Considering, however, that the materials of which such are composed are never *woven*, but merely *felted*, (whence the word *felt*, which is properly *fell-ed*,) certainly the word there, ὑφάσμασι, cannot be correct; and I propose to read instead of it συσφιχθεῖσι σκεπάσμασι: an emendation confirmed by the words of Erotian, who on πίλοις in Hippocr. p. 291, 31, says, Πίλοι καλοῦνται παρὰ Λάκωσι τὰ σκεπάσματα σκιᾶς χάριν πεποιημένα: where for σκιᾶς, which is manifestly corrupt, read σκέπης. So in Xen. Mem. iii. 10, 9, we have, τὰ δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα. It is true that in Plato, p. 27, D, we have, σαφῶς πάντα (scil. τὰ ἔντερα) κατεσκίασαν, προβολὴν τῶν ἔξωθεν τὴν σάρκα, οἷον τὰ πιλήματα, προβέμενοι. But from the context there it is plain that the author must have written, not κατεσκίασαν, but κατεσκέπασαν: and so in a passage of Polyb. i. 22, 10, we have, τὴν κατὰ πρόσωπον ἐπιφάνειαν ἐσκέπαζον ταῖς τῶν θυρεῶν προβολαῖς. Indeed σκεπάζειν is a term appropriated to the thing. And in the above passage of Plato, the words προβολὴν τῶν ἔξωθεν may be illustrated from what went a little before, τὴν δὲ σάρκα προβολὴν μὲν καυμάτων, πρόβλημα δὲ χειμώνων, ἔτι δὲ πτωμάτων (accidents) οἷον τὰ πιλητὰ ἔσεσθαι κτήματα, 'so as to be, as it were, the felt-wares of the body.' These πῖλοι were, as we learn from Erotian, chiefly in use among the Lacedæmonians: and so Pollux, i. 149, has πῖλον Λακωνικόν; from which we may infer that there were *others* as well as the *Lacedæmonian*: and so we read in various parts of the classical writers of the *Thessalian* and the *Arcadian* πῖλοι; though there we are, I believe, to chiefly understand the word as denoting felt *hats*; and such is its acceptation in Hom. Il. x. 265. Hesiod, Oper. 544. The material, however, of which these πῖλοι were composed, was, as appears from Plato and Pollux, x. 50, and his interpreters, also applied to form winter *shoes*; also, as we find from Plato, p. 220, A, a sort of military *gaiters*; and finally, as appears from Xen. Cyr. v. 5, 7, a sort of coarse *carpet*. But the use which is here in particular meant to be denoted, is that of a kind of *wrapper* passing around the body close under the breast, (which was fortified by a breast-

δοράτιά τε ἐναποκέκλαστο βαλλομένων, εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρήσασθαι, ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν, ὑπὸ δὲ της μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἐσακούοντες, κινδύνου τε πανταχόθεν περιεστῶτος, καὶ οὐκ ἔχοντες ἐλπίδα καθ' ὅτι χρὴ ἀμυνομένους σωθῆναι. XXXV. Τέλος δὲ, τραυματιζομένων ἤδη πολλῶν, διὰ τὸ ἀεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλήσαντες ἐχώρησαν ἐς τὸ ἔσχατον ἔρυμα

plate, θώραξ.) and probably descending to the middle of the thigh, having for its purpose chiefly to cover the upper and the lower belly (abdomen) and the groin: and of this use among any other nation than the Lacedæmonians I know of no example. Levêque, indeed, speaks of the *Persians* as using a tunic of felt called πῖλος; referring to the words of Pollux, vii. 11: but, on examination, I find nothing to this effect in the passage appealed to; nor is such, I believe, to be found in any other passage of that lexicographer. In the passage (of whatever writer) there had in view by Levêque, I suspect, we are to understand those thick *quilted coats* worn by the orientals, from which perhaps the crusaders borrowed the use of the *buff-jerkins* of the middle ages, and which indeed prevailed in aftertimes.

Of οὔτε ἔστεγον the sense is literally 'did not keep off:' for the term στέγειν signifies primarily 'to keep *out*,' as said of a vessel that is *water-tight*, and so denoting both to *hold* or *keep in*, and also to *keep out*, the water: whence arise the metaphorical senses 'to keep off,' *sustinere*, 'to endure:' and thus the term comes to have the sense 'to be impenetrable,' and that as understood both in a physical and in a moral sense; signifying, as respects the *former*, 'to be able to repel,' (Ang. 'to be proof against,') as said of shields or armour, whose property is to repel, like adamant, every attempt to indent its surface: which last is the sense here intended; for the arrows, it seems, penetrated through the πῖλοι.

δοράτιά τε ἐναποκέκλαστο] 'and the darts [of the enemy] had been broken in,' namely, so as to leave the spicula or dart-heads sticking in the felt, and not to be removed; consequently hampering and impeding their motions. In βαλλομένων we have—as Portus, Goeller, Poppo, and Arnold point out—a genit. absolute: and the other genitive of subst. αὐτῶν (viz. Λακεδαιμονίων) being here understood from the context, the sense is, 'when they were shot at.' Compare Pausan. i. 21, 8, ἐναποκλῶνται γάρ σφισι λεόντων ὀδόντες. Plut. Crass. 25, and Agath. p. 36, fin.

The next words, εἶχον — χρήσασθαι, serve to state *the result* of the above; and they *might* mean, as they have been rendered by Hobbes (and formerly by myself, in my Translation), 'had not the power to handle themselves, use their limbs,' but that the words following rather determine the sense to be that assigned by Stephens, 'knew not what to do,' i. e. what means of defence to resort to; namely, because, as it is added, ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν, ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμιων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἐσακούοντες, 'being, as regarded their *sight*, prevented from seeing [any thing] before them; and, from the overpowering shoutings of the enemy, not being able to *hear* any orders among themselves.' (Compare ii. 84.) Here τῇ ὄψει might seem to be redundant; but, as Arnold points out, 'it is added for the sake of the opposition, since ἐσακούοντες follows.' Had the antithesis been completed, the sense would have run thus: 'as far as eyesight was concerned, they could see nothing before them; and as far as hearing went, they could make no use of it, not being able to hear the orders given by their officers.' With κινδύνου περιεστῶτος compare iii. 54, φόβος περιέστη τὴν Σπάρτην.

CH. XXXV. 1. διὰ τὸ ἀεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι] Compare vii. 44, ἐν στενοχωρίᾳ ἀναστρέφεσθαι. As to this being given as the reason why many were wounded,—it may be understood by considering that the being straitened for room, and confined to one spot, would necessarily prevent them from moving about, and so occasionally avoiding the missiles. See v. 71, 1.

ξυγκλήσαντες] scil. ἑαυτούς: meaning, as we should say, 'having closed their ranks;' agreeably to the explanation of one of the Scholiasts, πυκνώσαντες, πυκνωθέντες; an evolution which implied a closing of the *shields:* and accordingly the phrase συγκλ. τὰς ἀσπίδας in Xen. Cyr. vii. 1, 26, and Arrian, E. A. i. 1, 17, is

τῆς νήσου, ὃ οὐ πολὺ ἀπεῖχε, καὶ τοὺς ἑαυτῶν φύλακας. 2. ὡς δὲ ἐνέδυσαν, ἐνταῦθα ἤδη πολλῷ ἔτι πλέονι βοῇ τεθαρσηκότες οἱ ψιλοὶ ἐπέκειντο· καὶ τῶν Λακεδαιμονίων ὅσοι μὲν ὑποχωροῦντες ἐγκατελαμβάνοντο ἀπέθνησκον, οἱ δὲ πολλοὶ, διαφυγόντες ἐς τὸ ἔρυμα, μετὰ τῶν ταύτῃ φυλάκων ἐτάξαντο παρὰ πᾶν, ὡς ἀμυνούμενοι, ᾗπερ ἦν ἐπίμαχον. 3. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι, περιόδων μὲν αὐτῶν καὶ κύκλωσιν, χωρίου ἰσχύϊ, οὐκ εἶχον, προσιόντες δὲ ἐξ ἐναντίας, ὥσασθαι ἐπειρῶντο, καὶ χρόνον μὲν πολὺν καὶ τῆς ἡμέρας τὸ πλεῖστον ταλαιπωρούμενοι ἀμφότεροι ὑπό τε τῆς μάχης καὶ δίψους καὶ ἡλίου ἀντεῖχον, πειρώμενοι οἱ μὲν ἐξελάσασθαι ἐκ τοῦ μετεώρου, οἱ δὲ μὴ ἐνδοῦναι· ῥᾷον δ' οἱ Λακεδαιμόνιοι ἠμύναντο ἢ ἐν τῷ πρὶν, οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ πλάγια. XXXVI. Ἐπειδὴ δὲ ἀπέραντον ἦν, προσελθὼν ὁ τῶν Μεσσηνίων στρατηγὸς Κλέωνι καὶ Δημοσθένει, ἄλλως ἔφη πονεῖν σφᾶς· εἰ δὲ βούλονται ἑαυτῷ δοῦναι τῶν τοξοτῶν μέρος τι καὶ τῶν ψιλῶν, περιέναι κατὰ νώτου αὐτοῖς οἷός τ' ἂν αὐτὸς εὑρεῖν, δοκεῖν βιάσασθαι τὴν ἔφοδον. 2. λαβὼν δὲ ἃ ᾐτήσατο, ἐκ τοῦ ἀφανοῦς ὁρμήσας, ὥστε μὴ ἰδεῖν ἐκείνους, κατὰ τὸ ἀεὶ παρεῖκον τοῦ κρημνώδους τῆς

equivalent to the former: and hence, again, in a passage of Arrian, Tact., there cited by Raphel, the noun σύγκλεισις stands for συνασπισμός; both terms implying the forming into close order. Answering to συγκλήσαντες ἐχώρησαν here, is συγκλεισαντες τὰς ἀσπίδας ἐχώρουν in the passage of Xenophon. Τὸ ἔσχατον ἔρυμα τῆς νήσου stands, by hypallage, for 'the fort on the [northern] extremity of the island,' of which mention is made at ch. 31, where see note.

3. ἐξ ἐναντ.] 'in front.' See note at ch. 33.

CH. XXXVI. 1. ἐπειδὴ δὲ ἀπέραντον ἦν] An impersonal form answering to our 'it was endless;' though here the word πρᾶγμα may be supplied, which is *expressed* in a passage of Dio Cass. p. 753. Evidently formed on this is the expression of Jos. Ant. xvii. 5, 7, ὁρῶν ἀπέραντον ὂν τὸ γινόμενον.

ὁ τῶν Μεσσηνίων στρατηγὸς] Named Comon, as appears from Pausan. iv. 26. With ἄλλως πονεῖν, 'are labouring in vain,' comp. Plato, p. 232, ὅτι οὐκ ἄλλως αὐτοῖς πεπόνηται. and i. 15, ἄλλως λέγειν. In this use of ἄλλως for *μάτην*, (found also at ii. 18, and vii. 42.) we have *not*—as is usually thought—a merely Attic idiom; the same occurring in Hom. Il. xxiii. 144, and Od. xiv. 124. Hdot. iii. 16. iv. 77. v. 41. *How*, indeed, the word comes to bear that sense, editors and commentators do not attempt to explain. I would account for it by considering that the full sense, in this case, implied by the term is, 'otherwise [than to a good purpose],' and consequently *in vain*. Thus on Hom. Il. xxiii. 144, ἄλλως σοιγε πατὴρ ἠρήσατο. it is well remarked by Eustath., μὴ κατὰ σκοπὸν ἡ εὐχὴν ἀποδεδηκὼς, ἀλλ' ἐτέρως. ἄλλως ἀποβῆναι (aliter evenisse ac voluimus) φαμέν, κατά τινα ματαίαν.

καὶ τῶν ψιλῶν] Here certainly no distinction can be intended between the archers and the light troops, since the archers were themselves such; but we have, as Poppo points out, a brief form of expression for καὶ τῶν ἄλλων ψιλῶν, as at Xen. Anab. v. 2, 12. The *ratio* of the idiom will appear from what is said at i. 16, 1, and 116, 3. Poppo aptly compares here Livy, xxxviii. 15, 'velites et levis armatura.'

In περιέναι we have, as Poppo points out, an infin. denoting *purpose*, (what, in old English, would be expressed by 'for to go round,') on which see Matth. Gr. Gr. § 532.

2. ἐκ τοῦ ἀφανοῦς] 'out of ken of the enemy:' meaning, that he set out from a part of the coast-line not in view from the fort. The words ὥστε μὴ ἰδεῖν ἐκείνους are not well placed by Poppo, Proleg. i. 1, 204, among the examples of *verbositas;* the sense intended being, 'so that the enemy did not espy them,' or, 'that they might

νήσου ‡ προσβαίνων, καὶ ᾗ οἱ Λακεδαιμόνιοι, χωρίου ἰσχύϊ πιστεύσαντες, οὐκ ἐφύλασσον, χαλεπῶς τε καὶ μόλις περιελθὼν ἔλαθε, καὶ ἐπὶ τοῦ μετεώρου ἐξαπίνης ἀναφανεὶς κατὰ νώτου αὐτῶν, τοὺς μὲν τῷ ἀδοκήτῳ ἐξέπληξε, τοὺς δὲ, ἃ προσεδέχοντο ἰδόντας, πολλῷ μᾶλλον ἐπέρρωσε. 3. καὶ οἱ Λακεδαιμόνιοι, βαλλόμενοί τε ἀμφοτέρωθεν ἤδη, καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτώματι, ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις—ἐκεῖνοί τε γὰρ, τῇ ἀτραπῷ περιελθόντων τῶν Περσῶν, διεφθάρησαν, οὗτοί τε, ἀμφίβολοι ἤδη ὄντες, οὐκέτι ἀντεῖχον, ἀλλὰ πολλοῖς τε ὀλίγοι μαχόμενοι, καὶ ἀσθενείᾳ σωμάτων διὰ τὴν σιτοδείαν, ὑπεχώρουν· καὶ οἱ Ἀθηναῖοι

not see them,' i. e. their motions. The next words, *κατὰ τὸ ἀεὶ παρεῖκον τοῦ κρημνώδους τῆς νήσου*, serve to mark the *course* taken from this 'point out of ken' to the summit of the cliff in the rear of the enemy's forces, and at a point, as appears from what follows, left unguarded.

For vulg. *παρῆκον*, (retained and defended, but quite unsuccessfully, by Duk. and Bredow,) editors and critics are now agreed that the true reading is *παρεῖκον*; though on the *import* of the term they differ. After a careful reconsideration of the passage, I am now inclined to reject the *physical* sense assigned to the expression, namely, *declivis esse*, as embarrassing us with difficulties little less than insurmountable: and I finally coincide in the view of the sense adopted by Abresch, Poppo, Goeller, and Arnold, 'prout singulis in locis præruptæ rupes aditum dabant,' or, 'prout singulis in locis præruptarum rupium fieri poterit,' i. e. 'rependo, aliisque modis,' 'winding along in a slanting or diagonal direction:' a view, I would observe, borne out by the account of the present state of the locality given by Col. Leake, (Morea, vol. i. p. 409.) as follows: 'The cliffs are here perpendicular; though just above the water (qy. water's edge?) there is a small slope (i. e. oblique acclivity) capable of admitting the passage of a body of men active in climbing among rocks.' Finally, such is the use of *κατὰ τὸ παρεῖκον* in Dio Cass. xlix. 2, (cited by Poppo,) and in a passage, evidently imitated from the present, of Zosim. p. 31, *τῆς πέζης δυνάμεως αὐτοῖς διὰ τῆς ἠϊόνος κατὰ τὸ παρεῖκον συμπαραβεούσης*. Evidently imitated also from this of our author is a passage of Jos. Bell. vii. 8, 3 (describing the site of the hill-fort of Massada): *βαθεῖαι φάραγγες—κρημνώδεις καὶ πάσῃ βάσει ζώων ἀπρόσιτοι, πλὴν ὅσον κατὰ δύο τόπους τῆς πέτρας εἰς ἄνοδον παρεικούσης*· literally, 'conceding the power of approach for ascent.' And so Agath. 94, med. *ἐκβαμόντες οἱ Ῥ. κατὰ τὸ παρῆκον*, where, for *παρῆκον*, ought undoubtedly to be read *παρεῖκον*, which is required by the preceding words *ἐκείνων ἐφέντων*.

For *προσβαίνων*, three MSS. have *προβ.*, which Poppo edits, as did also Goeller in his 1st edit., though in his 2nd he has restored *προσβ.*; and rightly; for *προσβ.* here (as often in the best writers) stands for *πρόσω βαίνω*, 'to proceed forward or onward' towards any object (as infra iii. 22. iv. 129. vii. 43.); and here the nature of the thing must imply motion *upward*, which in *προσβαίνω* (though never in *προβαίνω*) is a not unfrequent sense. Of this use of the word, by which, as says Schweigh. on Polyb. ii. 67, 6, 'signatè de ascensu montis usurpatur,' I have noted several examples in other writers besides Polybius. So Eurip. Cycl. 701, *Ἄνω δ' ἐπ' ὄχθον εἶμι, καίπερ ὢν τυφλὸς, Δι' ἀμφιτρῆτος τῆσδε προσβαίνων ποδί*· the very same action as that here described; namely, the creeping along up a cavernous rock eaten away and bored into holes, so as to afford foot or hand hold: and so Plut. Arat. 22, describing the successful attempt of Aratus to take the hill-fortress of the Acricorinthias by a nocturnal escalade: *ὁ Ἄρατος ἐμφὺς τῇ πορείᾳ παρὰ τὸ κρημνῶδες ἠμιλλᾶτο, βραδέως καὶ ταλαιπώρως τὸ πρῶτον—ἀλλ' ἀποπλανώμενος, τοῦ τρίβου ἐνδεδυκότος* (answering to *παρεῖκον* here)—*καὶ προσβαίνοντες*, meaning 'as they made their way upwards.'

3. *καὶ οἱ Λακεδαιμόνιοι—ὑπεχώρουν*] Here there is a manifest irregularity of construction; though on the nature of it, commentators are by no means agreed. Abresch and Gottl. rightly recognise here an *anacoluthon*; yet in tracing its *nature* they shoot wide of the mark. We may reasonably suppose, with Poppo, Haack, and Goeller, that our author meant at first to say, *οἱ Λακεδαιμόνιοι γενόμενοι ἐν τῷ αὐτῷ ξυμπτώματι τοῖς ἐν Θερμοπ. περιελθόντων τῶν Περσῶν διαφθαρεῖσι*: but afterwards changed the form of the wording, as in the passages adduced by Poppo, Proleg. vol. i. 1. p. 108.

ἐκράτουν ἤδη τῶν ἐφόδων. XXXVII. Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην καὶ τοὺς ἑαυτῶν ἀπεῖρξαν, βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίοις ζῶντας, εἴ πως, τοῦ κηρύγματος ἀκούσαντες, ἐπικλασθεῖεν τῇ γνώμῃ τὰ ὅπλα παραδοῦναι, καὶ ἠσσηθεῖεν τοῦ παρόντος δεινοῦ. 2. ἐκήρυξάν τε, εἰ βούλοιντο τὰ ὅπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις, ὥστε βουλεῦσαι ὅ τι ἂν ἐκείνοις δοκῇ. XXXVIII. Οἱ δὲ, ἀκούσαντες, παρῆκαν τὰς ἀσπίδας οἱ πλεῖστοι, καὶ τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσίεσθαι τὰ κεκηρυγμένα. μετὰ δὲ ταῦτα γενομένης τῆς ἀνακωχῆς, ξυνῆλθον ἐς λόγους ὅ τε Κλέων καὶ ὁ Δημοσθένης, καὶ ἐκείνων Στύφων ὁ Φάρακος, τῶν πρότερον ἀρχόντων τοῦ μὲν πρώτου τεθνηκότος Ἐπιτάδου, τοῦ δὲ μετ' αὐτὸν Ἱππαγρέτου ἐφημένου ἐν τοῖς νεκροῖς ἔτι ζῶντος

With the phrase *ὡς μικρὸν μεγάλῳ εἰκάσαι*, (answering to our form of expression, 'to compare small things with great,') compare Dio Cass. 628, 99, *ὡς μικρὰ μεγάλοις ὁμοιῶσαι*. On this use before the inf. of *ὡς* for *ὥστε*, *ita ut*, see Matth. Gr. Gr. § 545. *Ξυμπτώματι*, *casu*, 'condition, predicament.' *Τῇ ἀτραπῷ*: meaning (by the force of the article) 'the [well-known] by-path over the mountains,' minutely described in Herodot. vii. 213, seqq., by which a Greek traitor brought round the Persians. Answering to *τῇ ἀτραπῷ* here is *κατὰ ἀτραπὸν* in the above passage of Herodotus.

ἀμφίβολοι] See note on ch. 32. In *ἀσθενείᾳ σωμάτων* we have, as Poppo says, a varied form of expression for *ἀσθενεῖς ὄντες*: though the sense may be literally expressed, 'under weakness of body.'

CH. XXXVII. 1. *γνοὺς—ὅτι—διαφθαρησομένους αὐτοὺς*] On this confusion of two different constructions, *γνοὺς διαφθαρησομένους* and *γνοὺς ὅτι διαφθαρήσονται*, see Matth. Gr. Gr. § 549, note 1. *Καὶ ὁποσονοῦν*, 'even ever so little.' So *ὁποσονοῦν χρόνου* and *ὁποσονοῦν βάρους*, occurring in Aristotle. Hence in a passage of Joseph. Ant. xv. 9, 5, for *οὐδ' ὁποσοῦν* I conjecture the true reading to be *ὁποσονοῦν* or *ὁπόσας οὖν*. And so again in Dionys. Hal. Ant. x. 42. p. 2103, 4, for *λαζόντες ὁπόσην γοῦν* ought to be read *ὁπόσην οὖν*: the *γ* there doubtless arising from the *ν* preceding.

εἴ πως] Meaning, '[to try] if haply by any means.' So in another passage of our author we have, *εἴπως ἕλοιεν τὸ τείχισμα*. Compare also Xen. Anab. ii. 5, 2. Hom. Od. xiv. 460. Acts xxvii. 12. The force of the optat. may be expressed by our *could* or *would*.

ἐπικλασθεῖεν τῇ γνώμῃ] The full meaning of this expression (which occurred at iii. 72.) is, 'to be so broken in spirit as to give way to any demand made.'

2. *εἰ βούλοιντο*] 'Prout *ei nunc* aut *si* interpretamur, ratio grammatica totius enunciati duobus modis expediri potest. Si posteriorem interpretationem præfers, cf. ad iii. 52, 2. Priorem, ex qua *κηρύσσειν missio præcone interrogare* valet, hic proponit Arn., conferens Herod. vii. 134.' (Poppo.)

CH. XXXVIII. 1. *παρῆκαν τὰς ἀσπίδας*] 'lowered their shields;' namely, in token of obedience. So Herodot. iii. 128, (cited by Poppo,) *μεθῆκαν τὰς ἀσπίδας*. Answering to this is the expression just after, to denote surrender—*τὰς χεῖρας ἀνέσεισαν*; with which compare Dio Cass. 1004, 24, *τὰς χεῖρας ἀνέσειον*: and see note on iii. 58, 3.

ἐκείνων] Render, 'of those;' viz. of the Lacedæmonians. Compare v. 19, *ὦμνυον—Λακεδαιμόνιοι μέν*.

Ἱππαγρέτου] By Cragius and Duker this word is understood to denote the hippagretes, or commander of the 300 horse-guards attached to the person of the king of the Lacedæmonians. But, as Poppo well observes, 'considering that there was

κειμένου ὡς τεθνεῶτος, αὐτὸς τρίτος ἐφημημένος ἄρχειν κατὰ νόμον, εἴ τι ἐκεῖνοι πάσχοιεν. 2. ἔλεγε δὲ ὁ Στύφων καὶ οἱ μετ' αὐτοῦ ὅτι βούλονται διακηρυκεύσασθαι πρὸς τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους ὅ τι χρὴ σφᾶς ποιεῖν. 3. καὶ ἐκείνων μὲν οὐδένα ἀφέντων, αὐτῶν δὲ τῶν Ἀθηναίων καλούντων ἐκ τῆς ἠπείρου κήρυκας, καὶ γενομένων ἐπερωτήσεων δὶς ἢ τρὶς, ὁ τελευταῖος διαπλεύσας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἠπείρου Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν ὅτι "Οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν βουλεύεσθαι, μηδὲν αἰσχρὸν ποιοῦντας." οἱ δὲ, καθ' ἑαυτοὺς βουλευσάμενοι, τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς. 4. καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιοῦσαν νύκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι, τροπαῖον στήσαντες ἐν τῇ νήσῳ, τἆλλα διεσκευάζοντο ὡς ἐς πλοῦν, καὶ τοὺς ἄνδρας τοῖς τριηράρχοις διεδίδοσαν ἐς φυλακήν· οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο. 5. ἀπέθανον δ' ἐν τῇ νήσῳ

no king at Sphacteria, how could there be an hippagrete! It may be urged, too, that had such been the meaning intended, the *article* could not, in that case, have been dispensed with. The word is doubtless a *proper name*, and so presents in itself another example, added to not a few already occurring, of *names of office* becoming in the end *proper names*.

κατὰ νόμον] This is to be joined with *ἐφημένος*; the expression, as Duker points out, serving to denote that such persons were not nominated to their office by the suffrages of the soldiers, but were publicly and by law selected and appointed thereto; so that if any thing happened to the first-named officers, they should take their place; as was the case in naval affairs, where a legate called *ἐπιστολεὺς* was added to the admiral, that he might occupy his post in case of his death.

3. *γενομένων ἐπερωτήσεων δὶς ἢ τρὶς*] The full sense is, 'after interrogatories had been put and answered for two or three times.' In *ἐπερ.* we have a word of extremely rare occurrence; insomuch that I know no other example of it except in Lucian, p. 454, and Gen. xliii. 7: and to this circumstance may we ascribe the existence of the two varr. lectt. *ἐπ' ἐρωτήσεως* and *ἐπερωτημάτων*.

τὰ ὅπλα παρέδοσαν] These, as we learn from Aristoph. Eq. 846, were taken to Athens, and there preserved as trophies of victory.

4. *τἆλλα διεσκευάζοντο ὡς ἐς πλοῦν*] For vulg. *τὰ ἄλλα*, I have followed Bekker and Goeller in editing *τἆλλα*. The word is not well taken with *διεσκευάζοντο*; for thus *διεσκεύαζον*, and not *διεσκεύαζοντο*, ought to have been written: and, moreover, the very term *ἄλλα* were in that case unsuitable; there being here no previous mention of preparations. It is best, then, to take the expression *adverbially*; a use also observable at iii. 3, 6, and 10, where we have, *τἆλλα ὁμοιότροποι εἶεν*: and answering to this is the use of *cetera* in Latin, (so Virg. Æn. ix. 656, '*cetera* parce, puer, bello,') and the French *au reste*. Thus the term *διασκευάζεσθαι* will have its proper reciprocal force, 'to prepare oneself,' as in Xen. Hist. iv. 2, 19, *ἀντιπαρήγγειλαν ἅπαντας διασκευάσασθαι ὡς ἐς μάχην*: and Synes. ap. Steph. Thes. *ἐσεσκευάζοντο ὡς ἐς μάχην*. Polyb. i. 35, 5. xii. 19, 6. Here, however, the word bears the rare sense,—noticed by Budæus. Comment. and Constant. Lex. *διασκευάζομαι*,—'*sarcinas compono, colligo easa*, ut alio migraturus:' as an example of which is adduced a passage of Demosth. p. 845, 14, *διασκευασάμενος τὴν οὐσίαν*. Yet there, I would observe, the sense in question is merely *alluded to*; the real import of the term being, 'having dissipated, got rid of his substance;' (what is more fully expressed in a passage of St. Luke, xv. 13, by *διεσκόρπισε τὴν οὐσίαν αὐτοῦ*) namely, with allusion to the previous packing up of the goods, which circumstance is *expressed* in the words just after, *ἐκ τῆς οἰκίας τὰ σκεύη λαβών*.

For the occurrence of *ὡς* before *ἐς πλοῦν*, we may account from the circumstance of the phrase being formed on *διασκευάζεσθαι ὡς ἐς μάχην*. The force here

καὶ ζῶντες ἐλήφθησαν τοσοίδε. εἴκοσι μὲν ὁπλῖται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον· καὶ Σπαρτιᾶται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. Ἀθηναίων δὲ οὐ πολλοὶ διεφθάρησαν· ἡ γὰρ μάχη οὐ σταδία ἦν. XXXIX. Χρόνος δὲ ὁ ξύμπας ἐγένετο, ὅσον οἱ ἄνδρες οἱ ἐν τῇ νήσῳ ἐπολιορκήθησαν ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, ἑβδομήκοντα ἡμέραι καὶ δύο. 2. τούτων περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν ἀπῆσαν, ἐσιτοδοτοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρα διετρέφοντο. καὶ ἦν σῖτος ἐν τῇ νήσῳ, καὶ ἄλλα βρώματα ἐγκατελήφθη· ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστέρως ἑκάστῳ παρεῖχεν ἢ πρὸς τὴν ἐξουσίαν. 3. οἱ μὲν δὴ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἑκάτεροι ἐπ' οἴκου, καὶ τοῦ Κλέωνος, καίπερ μανιώδης οὖσα, ἡ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη. XL. Παρὰ γνώμην τε δὴ μάλιστα τῶν κατὰ τὸν πόλεμον τοῦτο τοῖς Ἕλλησιν ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ ἠξίουν τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας, καὶ μαχομένους ὡς ἐδύναντο, ἀποθνήσκειν. 2. ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους, καί, τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων ἐπ' ἀχθηδόνα ἕνα τῶν ἐκ τῆς

of the preposition (which is not pleonastic) has been already treated on in the note at i. 50, 5.

5. *οἱ πάντες*] The *οἱ* is, indeed, not found in several good MSS.: but it is quite necessary to the sense, which is 'in all,' literally, 'the whole.' In *οὐ σταδία ἦν*, 'was not a regular battle, hand to hand,' we have a phrase well expressed by the Latin *pugna stataria*, and which is not unfrequent in the historians, being derived, we may suppose, from the Homeric *ἐν σταδίῃ ὑσμίνῃ*.

CH. XXXIX. 2. *τοῖς ἐσπλέουσι*] for *ὑπὸ τῶν ἐσπλεόντων*.

ἢ πρὸς τὴν ἐξουσίαν] 'than according to his power.' See Matth. Gr. Gr. § 449.

3. *ἡ ὑπόσχεσις ἀπέβη*] There would seem to be something anomalous in the use here of a term like *ἀποβαίνω*. properly applied to *predictions*, not *promises*: yet considering that a promise is a *declaration* of something which we engage to do, and when the performance follows, the thing declared *comes to pass*, no real impropriety exists.

CH. XL. In this chapter is expressed the amazement occasioned in Greece at a termination of the affair so unexpected, as being hitherto without precedent.

1. *ἠξίουν τὰ ὅπλα παραδοῦναι*] Dobree would before *ἠξίουν* insert *ἄν*: while Poppo thinks the word may be *understood*, as noting *custom*; and he refers to his Proleg. i. 1, p. 56. It would rather, however, seem to denote the opinion of the Greeks as to who they thought ought to die at their posts with arms in their hands.

ὡς ἐδύναντο] Meaning *en passant*, 'as far as they could,' *ὡς ἐνατόν*.

2. *ἀπιστοῦντές τε μὴ εἶναι*] Here, as Poppo well observes, the nomin. absol., with reference to what follows, is put *per anacoluthon*, for the genit., as at iii. 34, and iv. 80: and he refers to his Proleg. i. p. 108, and Matth. Gr. Gr. § 562, 1.

ὁμοίους] Meaning 'persons of the same stamp,' of equal valour. Of *ἐπ' ἀχθηδόνα* the sense, as demanded by the context, must be what I have assigned in my Translation, 'by way of taunt or insult:' though, as Goeller observes, for *ἐπ' ἀχθ.*, the more usual form of expression would have been *ἐπ' ἀχθηδόνι* or *πρὸς ἀχθηδόνα*. And so (I would remark) Philo-

νήσου αἰχμαλώτων, εἰ οἱ τεθνεῶτες αὐτῶν καλοὶ κἀγαθοὶ, ἀπεκρίνατο αὐτῷ πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον, (λέγων τὸν ὄϊστὸν,) εἰ τοὺς ἀγαθοὺς διεγίγνωσκε· δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων τοῖς τε λίθοις καὶ τοξεύμασι διεφθείρετο.

XLI. Κομισθέντων δὲ τῶν ἀνδρῶν, οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν, μέχρι οὗ τι ξυμβῶσιν· ἢν δ' οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν, ἐξαγαγόντες ἀποκτεῖναι. 2. τῆς δὲ Πύλου φυλακὴν κατεστήσαντο· καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσήνιοι ὡς ἐς πατρίδα ταύτην (ἔστι γὰρ ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὔσης γῆς) πέμψαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους, ἐλῄζόν τε τὴν Λακωνικὴν, καὶ πλεῖστα ἔβλαπτον, ὁμόφωνοι ὄντες. 3. οἱ δὲ Λακεδαιμόνιοι, ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ

stratus (Vit. Ap. iv. 31.) must have taken the expression, as appears from his words there, evidently imitated from these of our author: *ἐρομένου δὲ Κορινθίου τινὸς κατὰ ἀχθηδόνα*. And so again at viii. 16, he has, *ἐπιδόντες τῇ ἀχθηδόνι*. Finally, in vain is it that Haack opposes the *usus loquendi* to what is imperatively demanded by the context.

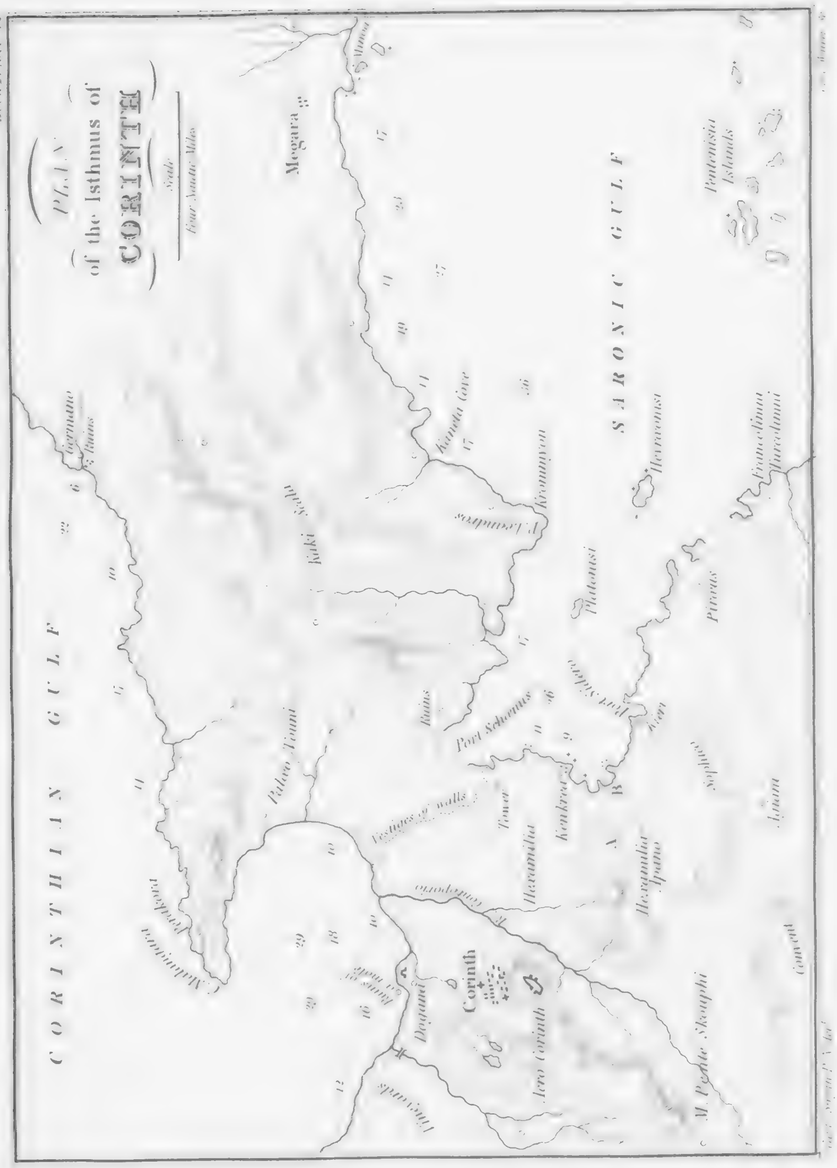
καλοὶ κἀγαθοὶ] Meaning what we should express by *fine fellows;* the expression here, as in a passage of Aristoph. Eq. 183, (where it is so explained by Mitchell,) having reference to person and manners, not to rank or station. Of course, among these personal qualities *bravery* must chiefly be had in view. Why, indeed, Mitchell and Arnold should agree in regarding the expression as parallel to our *gentleman*, I cannot imagine; since it is *manners* and *rank* in life that would thus be denoted (as at viii. 48, 6, where see note); which are surely inapplicable to the present case.

τὸν ἄτρακτον] I must still adhere to the opinion formerly expressed, that the term is *not*, as Bredow, Wasse, Haack, Goeller, and Poppo suppose it, used *contemptuously*, in the sense of spindle, as it were a woman's weapon. I have, in my note in Translation, given good reasons for thinking (and in this view, I find, Arnold coincides) that *ἄτρακτος* was a term used by the Spartans to denote what the Greeks at large expressed by *ὀϊστός*. That it was a very ancient word, we may suppose from its being found used to denote such in the Ionic Greek of Hippocrates. See Foësii Œcon. Hipp. The primary signification of the term is *a shaft*; and in this sense it occurs in Philostr. Vit. Ap. ii. 11, *ἄτρακτον βέλους ἢ τοξεύματος*. Hence it came, by an ellipsis of *βέλους*, to signify, as in various passages of the Greek dramatists, *a dart:* and such is the sense it bears in the Greek of the middle ages. Indeed from this (for which the modern Greek is *ἄδρακτος*) our word *dart* is originally derived.

Ch. XLI. 1. *δεσμοῖς φυλάσσειν*] In the words of Diodorus, xii. 63, the word *δεσμοῖς* is omitted; but wrongly; since the phrase *δεσμοῖς φυλάσσειν* has an exactly contrary import to that of *ἐν φυλακῇ ἀδέσμῳ ἔχειν*, occurring at iii. 34 & 36. In Aristoph. Eq. 394, a yet stronger expression is used; for on the subject of the persons in question it is said, *νῦν δὲ τοὺς στάχυς ἐκείνους, οὓς ἐκεῖθεν ἤγαγεν* (Cleon) *ἐν ξύλῳ δήσας ἀφαύει*: on which expression *ἐν ξύλῳ δῆσαι* see my note on Acts xvi. 24, and Lex. Nov. Test. in v. *ξύλον*. In the concluding term *ἀφαύει* there is allusion to the dried up, withered visages of the Spartan prisoners, which are compared to *shrivelled up* ears of corn—a natural image beautifully expressed in the words of Dryden: 'The scorching blast invades The tender corn, and *shrivels up* the blades:' and so again, 'And shrivell'd herbs on withering stems decay.' Thus they are described as mere *shrivellings*.

2. *τῆς Πύλου φυλακὴν κατεστήσαντο*] A phrase nearly allied to that in our own language, 'to *set a watch* over a place.' The plainer form of expression would have been, *ἐς τὴν Πύλου φυλακὴν κατ.*, as at viii. 29, 1, *τὴν Ἴασον κατεστήσατο ἐς φυλακήν*. By *τὴν Λακωνικὴν* understand *Messenia*, as being a Lacedæmonian province. See note on ii. 25.

3. *ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ λῃστείας*] literally, 'being ignorant of it, unacquainted with it, not knowing what it



λῃστείας καὶ τοιούτου πολέμου, τῶν τε Εἱλώτων αὐτομολούντων, καὶ φοβούμενοι μὴ καὶ ἐπὶ μακρότερον σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν χώραν, οὐ ῥᾳδίως ἔφερον· ἀλλὰ, καίπερ οὐ βουλόμενοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις, ἐπρεσβεύοντο παρ' αὐτούς, καὶ ἐπειρῶντο τήν τε Πύλον καὶ τοὺς ἄνδρας κομίζεσθαι. 4. οἱ δὲ μειζόνων τε ὠρέγοντο, καὶ, πολλάκις φοιτώντων, αὐτοὺς ἀπράκτους ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενόμενα.

XLII. Τοῦ δ' αὐτοῦ θέρους, μετὰ ταῦτα εὐθύς, Ἀθηναῖοι ἐς τὴν Κορινθίαν ἐστράτευσαν ναυσὶν ὑγδοήκοντα, καὶ δισχιλίοις ὁπλίταις ἑαυτῶν, καὶ ἐν ἱππαγωγοῖς ναυσὶ διακοσίοις ἱππεῦσιν· ἠκολούθουν δὲ καὶ τῶν ξυμμάχων Μιλήσιοι, καὶ Ἄνδριοι, καὶ Καρύστιοι· ἐστρατήγει δὲ Νικίας ὁ Νικηράτου, τρίτος αὐτός. 2. πλέοντες δὲ ἅμα

was.' Of nearly the same sense as, though a stronger term than, *ἀπαθεῖς* (which Markland, indeed, would read instead of *ἀμαθεῖς*); the full meaning intended being, that they knew not what the evil was, not having actually *suffered* it. And such is the import of the *verb* in a passage of Hebr. v. 8, *ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν*: a paronomasia formed on the adage *μαθήματα τὰ παθήματα*. The words following, *τῶν τε Εἱλώτων αὐτομολούντων*, are not well joined by Goeller with the subsequent words *καὶ φοβούμενοι*. They are rather to be considered as belonging to the *foregoing*; being meant to throw in a circumstance which should serve to set forth the nature of the war, as one of ravage and devastation, together with the additional evil, of the desertion of the helots to the enemy.

φοβούμενοι μὴ — νεωτερισθῇ] Render: 'fearing lest the revolt, which was going on in the country, should proceed to a greater length.' Poppo compares Dio Cass. lxvii. 48, *δείσας μὴ καὶ πλεῖόν τι νεωτερισθῇ*. Worthy of notice is this impersonal use of *νεωτ.*, which comes under the rule laid down in Matth. Gr. Gr. § 297, obs. 2, of 'the verb which should be referred to a subject, being changed into the passive, and being used impersonally with the dative of the subject,' as vii. 77, *ἱκανὰ τοῖς πολεμίοις εὐτύχηται*. Herodot. vi. 112, *ὡς δέ σφι διετέτακτο*.

οὐ ῥᾳδίως ἔφερον] 'they bore it ill;' *οὐ ῥᾳδίως* standing, as at vi. 57, and vii. 73, for *κακῶς*. Of *καίπερ οὐ βουλόμενοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις* the sense is, 'although unwilling to betray their alarm to the Athenians;' for here, as Dukas well points out, the word *φοβούμενοι* (yet in the mind of our author) is to be supplied at *ἔνδηλοι εἶναι*. Almost any other writer would have expressed the thought, as Dukas words it, thus: *ἐπρεσβεύοντο περὶ εἰρήνης· ἀλλὰ μὴ ἔνδηλοι εἶναι, ἐφ' οἷς πάσχοντες ἐφοβοῦντο, ἐβούλοντο*. The sense, here but imperfectly developed, is more fully evolved in a kindred passage at ii. 64, *μήτε ἔνδηλοί ἐστε τοῖς παροῦσι πόνοις βαρυνόμενοι*.

4. *πολλάκις φοιτώντων*] Here we have one of the examples of *genit.* of subject put for *accus.* of subject; on which see Poppo, Proleg. i. 1, 121. The sense, however, is, 'after they had gone repeatedly.'

CH. XLII. 1. Here, for *Κορινθίαν*, several MSS. and all the early editions have *Κόρινθον*; a reading, indeed, supported by the following passage of Aristoph. Eq. 595, *Ἄξιοι δ' εἰσ' εὐλογεῖσθαι — ἐξεπήδων τ' εἰς Κόρινθον*. But the common lection was evidently read by Polyænus, (Strat. i. 39.) who, relating the present transaction, commences thus: *Νικίας ἐπιπλεύσας τῇ Κορινθίᾳ νύκτωρ*, &c. Moreover, *Κορινθίαν* is absolutely required by the *fact*, that the expedition was made not against the city, but the territory.

2. *ἅμα ἕῳ*] To take these words, with Arnold, (and, before him, Smith,) not with *πλέοντες*, but with *ἔσχον*, is to do no little violence to the construction, and also to make *πλέοντες* almost useless. As to the reason for that view assigned by Arnold, it is any thing but conclusive; since, as Poppo well observes, 'the nature of the navigation might be such as to forbid the Athenians being discerned at a distance:' and as to arriving too soon, that might easily be prevented by lying off at sea. Besides, by *πλέοντες ἅμα ἕῳ* it may only be meant that they commenced the necessary dispositions for sailing at

ἕῳ, ἔσχον μεταξὺ Χερσονήσου τε καὶ Ῥείτου ἐς τὸν αἰγιαλὸν τοῦ χωρίου ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν· ἐφ' ὃν Δωριῆς τὸ πάλαι ἱδρυθέντες, τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὖσιν Αἰολεῦσι· καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια καλουμένη ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλοῦ τούτου, ἔνθα αἱ νῆες κατέσχον, ἡ μὲν κώμη αὕτη δώδεκα σταδίους ἀπέχει, ἡ δὲ Κορινθίων πόλις ἑξήκοντα, ὁ δὲ ἰσθμὸς † εἴκοσι. 3. Κορίνθιοι δὲ, προπυθόμενοι ἐξ Ἄργους ὅτι ἡ στρατιὰ ἥξει τῶν Ἀθηναίων ἐκ πλείονος, ἐβοήθησαν ἐς ἰσθμὸν πάντες, πλὴν

dawn of day; though, of course, it would require several hours before a fleet of eighty ships of war, besides the horse transports and other attendant vessels, could get fairly off to sea.

τὸν αἰγιαλὸν] 'the beach;' meaning the situation proper for debarkation in the bay. So Xen. Cyr. vi. 4, 4, *λιμὴν—αἰγιαλὸν ἔχων*, and Acts xxvii. 39, *κατενόουν αἰγιαλὸν ἔχοντα κόλπον τινά*. On the several situations of Chersonesus, Rheitus, the Solygian hill, and the village Solygia, see remarks by Colonel Leake, in his Morea, vol. iii. p. 308. The Solygian hill is found alone in Lapie's Map. Rheitus is doubtless at the mouth of the rivulet in Capt. Copeland's Map, where the *mill* is marked. I must still adhere to the opinion formerly expressed, that this was not a town, but merely a *place* so called; the meaning of the name being literally, 'the Brook' or rivulet: and so several places in our own country bear the name *Brooke*. The word occurs also as a name at ii. 19, 2, *περὶ τοὺς Ῥείτους καλουμένους* ('the rivulets'); where see note. Col. Leake supposes it to have been the harbour sheltered by a small island, which is situated three miles and a half south-east of Kekhriés. But the *harbour* he speaks of (which, however, may be rather called a *roadstead*) is, I apprehend, quite distinct from Rheitus. From Capt. Copeland's Survey it appears to be about a quarter of a mile south-east from the Brook. See the annexed Plan, formed by Col. Leake, which will make the narration of our historian quite intelligible. Chersonesus is there so distinctly pointed out as not to be mistaken. The Mill there indicated implies (as the Mill at Rheitus) the existence of a mill-*stream* or rivulet, constituting, I apprehend, the tepid stream anciently called *the Bath of Helene*.

For vulg. Σολύγιος, I have, with Poppo and Goeller, edited Σολύγειος, which is found in Steph. Byz., and called for by the form Σολύγεια just after occurring. The Solygian hill is plainly indicated in the recent surveys, and has been introduced into the annexed Plan by Col. Leake. The term *λόφος* here used well corresponds to the form of the eminence, a kind of table-land or crest, swelling above the plain, of the form of a *horse's neck*: and so the very term in Latin, *collis*, cognate with *collum*, properly means an eminence of that form. The other term in Greek to signify a hill (*ὄρος*) thus far differs from *λόφος*, that it denotes properly a hill of a *round* form—a *crag*—and seems cognate with *βωμὸς*, which word signified originally something *raised*, and so exactly corresponding to the term *ara* in Virg. Æn. i. 109, 'Saxa, vocant Itali mediis quæ in fluctibus aras:' where Servius notices that the Greeks called such *βωμούς*.

Finally, *ὁ Σολύγειος λόφος* should be rendered, not 'the hill of Solygius,' but 'the Solygian hill;' the name in question being formed from the obsolete word *σολύγη* (of the same form as *λύγη, ἀλυγὴ, ἠλωγὴ, ὀλολυγὴ*), which comes from the obsolete verb *σολύζω*, 'to throw the discus,' from *σόλος, discus*, or *quoit*: and hence (I would observe) what we find in Polyæn. i. 39, 1, *ὁ Σολύγης λόφος*, is not necessarily an error of the scribes for *ὁ Σολύγειος*, but serves to show that the hill in question was *also* called *ὁ Σολύγης λόφος*: and in the above passage it may be supposed to stand as it did in the writer (not Thucydides) whom Polyænus there followed, in his account of the stratagem by which Nicias effected his landing.

εἴκοσι] This number, for which I formerly proposed to substitute *λ'* or *μ'*, may be tolerated if *ἰσθμὸς* before it be taken, as it is by Col. Leake, to denote the nearest point of the isthmus plain; meaning the level tract between the two ridges of Oneion, as laid down in the annexed Plan.

3. *ἐκ πλείονος*] Goeller thinks it doubtful whether this should be construed with *προπυθόμενοι*, or with *ἐβοήθησαν*: and Poppo does not venture to pronounce positively on the matter. Yet more agreeable

τῶν ἔξω ἰσθμοῦ· καὶ ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ‡ ἀπῆσαν αὐτῶν πεντακόσιοι φρουροί· οἱ δ' ἄλλοι πανδημεὶ ἐπετήρουν τοὺς Ἀθηναίους, οἳ κατασχήσουσιν. 4. *ὡς δὲ αὐτοὺς ἔλαθον νυκτὸς καταπλεύσαντες, καὶ τὰ σημεῖα αὐτοῖς ἦρθη, καταλιπόντες τοὺς ἡμίσεις αὐτῶν ἐν Κεγχρειᾷ, ἣν ἄρα οἱ Ἀθηναῖοι ἐπὶ τὸν Κρομμύωνα ἴωσιν, ἐβοήθουν κατὰ τάχος.* XLIII. *Καὶ Βάττος μὲν ὁ ἕτερος τῶν στρατηγῶν, (δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ παρόντες) λαβὼν λόχον, ἦλθεν ἐπὶ τὴν Σολύγειαν κώμην φυλάξων ἀτείχιστον οὖσαν, Λυκόφρων δὲ τοῖς ἄλλοις ξυνέβαλε.* 2. *καὶ πρῶτον μὲν τῷ δεξιῷ κέρᾳ τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι πρὸ τῆς Χερσονήσου οἱ Κορίνθιοι ἐπέκειντο, ἔπειτα δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη καρτερὰ, καὶ ἐν χερσὶ πᾶσα.* 3. *καὶ τὸ μὲν δεξιὸν κέρας τῶν Ἀθηναίων καὶ Καρυστίων (οὗτοι γὰρ παρατεταγμένοι ἦσαν ἔσχατοι,) ἐδέξαντό τε τοὺς Κορινθίους, καὶ ἐώσαντο μόλις· οἱ δὲ, ὑποχωρήσαντες πρὸς αἰμασιὰν (ἦν γὰρ τὸ χωρίον πρόσαντες πᾶν), βάλλοντες τοῖς λίθοις, καθύπερθεν ὄντες, καὶ παιωνίσαντες ἐπέσαν αὖθις· δεξαμένων δὲ τῶν Ἀθηναίων, ἐν χερσὶν ἦν πάλιν ἡ μάχη.* 4. *λόχος δέ τις τῶν Κορινθίων, ἐπιβοηθήσας τῷ εὐωνύμῳ κέρᾳ ἑαυτῶν, ἔτρεψε τῶν Ἀθηναίων τὸ δεξιὸν κέρας, καὶ ἐπεδίωξεν ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν νεῶν ἀνέστρεψαν οἵ τε Ἀθηναῖοι καὶ οἱ Καρύστιοι.* 5. *τὸ δὲ ἄλλο στρατόπεδον ἀμφοτέρωθεν ἐμάχετο συνεχῶς, μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων, ἐφ' ᾧ ὁ Λυκόφρων ὢν κατὰ τὸ εὐώνυμον τῶν Ἀθηναίων ἠμύνετο· ἤλπιζον γὰρ αὐτοὺς ἐπὶ τὴν Σολύγειαν κώμην πειράσειν.* XLIV. *Χρόνον μὲν οὖν πολὺν ἀντεῖχον, οὐκ ἐνδιδόντες ἀλλήλοις· ἔπειτα (ἦσαν γὰρ τοῖς Ἀθηναίοις οἱ ἱππῆς ὠφέλιμοι ξυμμαχόμενοι, τῶν ἑτέρων οὐκ ἐχόντων ἵππους,) ἐτράποντο οἱ Κορίνθιοι, καὶ ὑπεχώρησαν πρὸς τὸν λόφον, καὶ ἔθεντο τὰ ὅπλα,*

is it to the manner of our author (who is so remarkably distinguished by his fondness for such transpositions) to take it with *προπυθόμενοι*; by which there arises a sense sufficiently good (namely, 'of a long time,' as infra viii. 88, *εἰδὼς ἐκ πλείονος τὴν Τεσσαφέρνου γνώμην*); whereas taken with *ἐβοήθησαν*, the expression yields a sense by no means so suitable, and indeed inconsistent with the subsequent words, *πλὴν τῶν ἔξω ἰσθμοῦ*.

ἀπῆσαν] This, the common reading, (for which Bekker and Arnold edit *ἀπῆσαν*,) I have now thought proper to retain, from its having place in all the MSS. And though Arnold urges that it is not the *departure*, but the *absence* of the persons, that our author is speaking of, yet, as Poppo observes, 'that will not supply any conclusive argument against *ἀπῆσαν*, since the term may be regarded as a *vox pragmans* standing for *ἀπῆλθον ἐς καὶ ἀπῆσαν ἐν*.'

4. *τὰ σημεῖα*] Meaning the signals that had been previously agreed on by the Corinthians to announce the presence of the expected enemy. Compare iv. 111, *τὸ σημεῖον τοῦ τυφὸς ἀνέσχον*.

Ch. XLIII. 2. *πρὸ τῆς Χερσονήσου*] 'in front of the Chersonesus,' opposite to it.

3. *αἰμασιὰν*] 'a stone fence.' So of *τοῖς λιθοις*, just after, the sense is, 'with the stones which composed it.'

5. *ἐπὶ τὴν Σολύγειαν κώμην πειράσειν*] 'would try [to reach] Solygia.'

Ch. XLIV. 1. *ἔθεντο τὰ ὅπλα*] 'piled arms,' took post. See note on ii. 2.

καὶ οὐκέτι κατέβαινον, ἀλλ' ἠσύχαζον. 2. ἐν δὲ τῇ τροπῇ ταύτῃ κατὰ τὸ δεξιὸν κέρας οἱ πλεῖστοί τε αὐτῶν ἀπέθανον, καὶ Λυκόφρων ὁ στρατηγός. 3. ἡ δὲ ἄλλη στρατιὰ τούτῳ τῷ τρόπῳ, οὐ κατὰ δίωξιν πολλὴν, οὐδὲ ταχείας φυγῆς γενομένης, ἐπεὶ ἐβιάσθη, ἐπαναχωρήσασα πρὸς τὰ μετέωρα ἱδρύθη. 4. οἱ δὲ Ἀθηναῖοι, ὡς οὐκέτι αὐτοῖς ἐπῄεσαν ἐς μάχην, τούς τε νεκροὺς ἐσκύλευον, καὶ τοὺς ἑαυτῶν ἀνῃροῦντο, τροπαῖόν τε εὐθέως ἔστησαν. 5. τοῖς δ' ἡμίσεσι τῶν Κορινθίων, οἳ ἐν τῇ Κεγχρειᾷ ἐκάθηντο φύλακες, μὴ ἐπὶ τὸν Κρομμύωνα πλεύσωσι, τούτοις οὐ κατάδηλος ἡ μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ Ὀνείου· κονιορτὸν δὲ ὡς εἶδον, καὶ ὡς ἔγνωσαν, ἐβοήθουν εὐθύς. ἐβοήθησαν δὲ καὶ οἱ ἐκ τῆς πόλεως πρεσβύτεροι τῶν Κορινθίων, αἰσθόμενοι τὸ γεγενημένον. 6. ἰδόντες δὲ οἱ Ἀθηναῖοι ξύμπαντας αὐτοὺς ἐπιόντας, καὶ νομίσαντες τῶν ἐγγὺς ἀστυγειτόνων Πελοποννησίων βοήθειαν ἐπιέναι, ἀνεχώρουν κατὰ τάχος ἐπὶ τὰς ναῦς, ἔχοντες τὰ σκυλεύματα καὶ τοὺς ἑαυτῶν νεκροὺς, πλὴν δυοῖν οὓς ἐγκατέλιπον, οὐ δυνάμενοι εὑρεῖν. 7. καὶ ἀναβάντες ἐπὶ τὰς ναῦς, ἐπεραιώθησαν ἐς τὰς ἐπικειμένας νήσους, ἐκ δ' αὐτῶν ἐπικηρυκευσάμενοι τοὺς νεκροὺς οὓς ἐγκατέλιπον ὑποσπόνδους ἀνείλοντο. ἀπέθανον δὲ Κορινθίων μὲν ἐν

5. *μὴ ἐπὶ τὸν Κρομμύωνα πλεύσωσι*] For, it appears, they thought the seeming debarkation at the beach between Chersonesus and Rheitus was only a feint to cover a real attack on Krommyon.

ὑπὸ τοῦ ὄρους τοῦ Ὀνείου] 'by reason of Mount Oneion intercepting their view.' From the accompanying Plan it is plain that the mountain throws out (what I long ago supposed it must) a shoulder (or, as the Greeks expressed it, a *foot*) extending almost to the sea. Col. Leake well remarks, that 'from this narration it appears that Thucydides gives the name of Oneium to the ridge which borders the isthmus on the south-east, stretching from the bath of Helene and Cenchria to the river on the east side of the Acro-Corinthus:' and so indeed do Polybius and Plutarch. It appears, therefore, that all the height bordering upon the isthmus, as well those on the south as on the north side, were called *Oneia*.

κονιορτὸν] 'dust,' i. e. the dust of battle; since, especially in the hot countries of the East, considerable dust must be raised by battle; reference to which may be traced in the symbolical action *κονιορτὸν βάλλειν*, occurring in Acts xxii. 23, where see my note.

καὶ ὡς ἔγνωσαν] The full sense is, 'and thus knew [that there was battle going on].'

6. *ξύμπαντας αὐτοὺς ἐπιόντας*] 'were coming *en masse*.'

7. *τὰς ἐπικειμένας νήσους*] 'the islands lying off [the place of disembarkation];' meaning the cluster of islands laid down in our best recent maps six or seven miles off the coast, and called Evreo-nasi, or Jews' islands.

τοὺς νεκροὺς—ἀνείλοντο] 'To fetch off the dead by a herald, was a confession of being beaten; but yet Nicias chooses rather to renounce the reputation of victory, than omit an act of piety. Besides, the people took very ill the neglect of the dead bodies, as may appear by their sentence on the captains after the battle at Arginusæ.' (Hobbes.) 'The effect of this omission to fetch away the dead, marks both the character of the general and the manners of the age. It is difficult to say whether the predominant motive of Nicias in thus sending a herald on shore to recover the two corpses, (and so not hesitating to sacrifice the honours of victory,) was the fear of the gods or of men: for though there was a strong tincture of superstition in his character, he was no less habitually governed by the dread of affording any handle for calumnies which might injure him in public opinion.' (Thirlwall.)

τῇ μάχῃ δώδεκα καὶ διακόσιοι, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους πεντήκοντα.

XLV. Ἄραντες δὲ ἐκ τῶν νήσων οἱ Ἀθηναῖοι, ἔπλευσαν αὐθημερὸν ἐς Κρομμύωνα τῆς Κορινθίας· ἀπέχει δὲ τῆς πόλεως εἴκοσι καὶ ἑκατὸν σταδίους. καὶ καθορμισάμενοι, τήν τε γῆν ἐδῄωσαν, καὶ τὴν νύκτα ηὐλίσαντο. 2. τῇ δ' ὑστεραίᾳ παραπλεύσαντες ἐς τὴν Ἐπιδαυρίαν πρῶτον, καὶ ἀπόβασίν τινα ποιησάμενοι, ἀφίκοντο ἐς Μεθώνην τὴν μεταξὺ Ἐπιδαύρου καὶ Τροιζῆνος, καὶ ἀπολαβόντες τὸν τῆς χερσονήσου ἰσθμὸν, ἐτείχισαν, ἐν ᾧ ἡ Μεθώνη ἐστὶ, καὶ φρούριον καταστησάμενοι, ἐλῄστευον τὸν ἔπειτα χρόνον τήν τε Τροιζηνίαν γῆν, καὶ Ἁλιάδα, καὶ Ἐπιδαυρίαν. ταῖς δὲ ναυσὶν, ἐπειδὴ ἐξετείχισαν τὸ χωρίον, ἀπέπλευσαν ἐπ' οἴκου.

XLVI. Κατὰ δὲ τὸν αὐτὸν χρόνον ὃν ταῦτα ἐγίγνετο, καὶ Εὐρυμέδων καὶ Σοφοκλῆς, ἐπειδὴ ἐκ τῆς Πύλου ἀπῆραν ἐς τὴν Σικελίαν ναυσὶν Ἀθηναίων, ἀφικόμενοι ἐς Κέρκυραν, ἐστράτευσαν μετὰ τῶν ἐκ τῆς πόλεως ἐπὶ τοὺς ἐν τῷ ὄρει τῆς Ἰστώνης Κερκυραίων καθιδρυμένους, οἳ τότε μετὰ τὴν στάσιν διαβάντες ἐκράτουν τε τῆς γῆς καὶ πολλὰ ἔβλαπτον. 2. προσβαλόντες δὲ, τὸ μὲν τείχισμα εἷλον· οἱ δὲ ἄνδρες καταπεφευγότες ἀθρόοι πρός μετέωρόν τι, ξυνέβησαν ὥστε τοὺς μὲν ἐπικούρους παραδοῦναι, περὶ δὲ σφῶν, τὰ ὅπλα παραδόντων, τὸν Ἀθηναίων δῆμον διαγνῶναι. 3. καὶ αὐτοὺς ἐς τὴν νῆσον οἱ στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν διεκόμισαν ὑποσπόνδους, μέχρι οὗ Ἀθήναζε πεμφθῶσιν, ὥστε ἄν τις ἁλῷ ἀποδιδράσκων, ἅπασι λελύσθαι τὰς σπονδάς. 4. οἱ δὲ τοῦ δήμου προστάται

Ch. XLV. 1. *Κρομμύωνα*] The situation of this place has been disputed; but it seems best fixed by Col. Leake about two miles south-west from Kineta.

2. *Μεθώνην*] Called by Scylax, Pausanias, and Strabo *Μέθανα*, which, indeed, I should be inclined to think, with Arnold, Thucydides wrote, (and certainly it was in the text of most copies in the time of Strabo,) but that *Μεθώνη* is the more likely to have proceeded from him, considering that it was the *Attic* form; whereas geographers and antiquaries (as Strabo, Scylax, and Pausanias) usually prefer the form and spelling used *on the spot*: and it appears from what Gell and Leake have written, that the place still retains its Doric form; and the latter attests that there are considerable remains of the acropolis and the town-walls.

In the words a little after, I have thought proper to edit *χερσονήσου* with a small χ, the word being here not a proper name, but merely denoting the peninsula. On the term *ἀπολαβόντες*, see note on i. 7.

Ἁλιάδα] See note on i. 105, and Col. Leake's Morea, ii. 462.

Ch. XLVI. 1. *ὃν*] I have followed Poppo and Goeller in cancelling, from several MSS., the *καθ'* found in the common text before *ὃν*, especially as the phrase occurs without it at iii. 17 & 18, and elsewhere. To cancel, as Bekker does, both the *καθ'* and the *ὃν*, is scarcely permitted by propriety of language: and more probable is it that the *ὃν* was absorbed by the *ον* preceding, than that it should have been introduced from the margin.

τότε] Bauer and Arnold well explain the word to mean *illo tempore*, 'at the time before spoken of,' iii. 85. The words *μετὰ τὴν στάσιν* are, as Poppo remarks, added by way of explanation.

3. *τὴν Πτυχίαν*] Probably so called from some fancied resemblance to a leaf of a tree, as in the case of the name *Morea*, which means a mulberry-leaf.

τῶν Κερκυραίων, δεδιότες μὴ οἱ Ἀθηναῖοι τοὺς ἐλθόντας οὐκ ἀποκτείνωσι, μηχανῶνται τοιόνδε τι. 5. τῶν ἐν τῇ νήσῳ πείθουσί τινας ὀλίγους, ὑποπέμψαντες φίλους, καὶ διδάξαντες, ὡς κατ' εὔνοιαν δή, λέγειν ὅτι κράτιστον αὐτοῖς εἴη ὡς τάχιστα ἀποδρᾶναι, πλοῖον δέ † τι αὐτοὶ ἑτοιμάσειν· μέλλειν γὰρ δὴ τοὺς στρατηγοὺς τῶν Ἀθηναίων παραδώσειν αὐτοὺς τῷ δήμῳ τῶν Κερκυραίων. XLVII. Ὡς δὲ ἔπεισαν, καὶ μηχανησαμένων τὸ πλοῖον ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις παρεδέδοντο οἱ πάντες. 2. ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα, ὥστε ἀκριβῆ τὴν πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέστερον ἐγχειρῆσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων, κατάδηλοι ὄντες τοὺς ἄνδρας μὴ ἂν βούλεσθαι ὑπ' ἄλλων κομισθέντας, (διότι αὐτοὶ ἐς Σικελίαν ἔπλεον,) τὴν τιμὴν τοῖς ἄγουσι προσποιῆσαι. 3. παρα-

4. *μηχανῶνται τοιόνδε τι*] In Polyæn. Strat. vi. 2, this base trick to entrap helpless persons is strangely placed among *military stratagems*.

5. *τῶν ἐν τῇ νήσῳ πείθουσί τινας*] 'Non diserte expressit, quid persuadere iis conati sint. Sed id latet in sequentibus verbis, *ὅτι κράτιστον αὐτοῖς εἴη ὡς τάχιστα ἀποδρᾶναι*. Quæ verba quum pendeant ex *λέγειν*, noluit ea bis dicere, etsi bis intelligenda sunt, certe *ἀποδρᾶναι*.' (Haack.)

ὑποπέμψαντες] 'privily setting on, or employing.' So Xen. Anab. ii. 4, 11 (ed. Thieme), *ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν ὀκνοῦντες*. Jos. Bell. i. 24, 8, *κατασκόπους ὑποπεμψάντων*. Dionys. Hal. 683, 35. 686, 6.

ὡς—δὴ] 'as if forsooth.' The common reading, and that of some MSS., *δῆθεν*, is an evident gloss. Of *δή* as thus used for *δῆθεν*, several examples might be adduced.

δέ τι] Considering that *τι* here is worse than useless, one may suspect it to be a mere error, and conjecture the true reading to be *δ' ὅτι*, 'but that they would,' &c. In the passage of Polyænus, written with a view to the present, neither *τι* nor *ὅτι* is found: but possibly that writer might have *ὅτι* in his MS., and omit the word as useless; though this it is far from being, since it serves to introduce another and important head of communication.

CH. XLVII. 1. *παρεδέδοντο*] On this peculiar use of the pluperfect, where one might have expected the imperfect, see Arnold, and Matth. Gr. Gr. § 505, iv. The several pluperfects in this whole passage, as Arnold and Poppo observe, have reference to the words at § 3, *παραλαβόντες καθεῖρξαν*.

2. *ξυνελάβοντο δὲ—προσποιῆσαι*] Of this difficult passage the sense, though disputed, appears to be, 'Towards the bringing about of such a catastrophe, and the affording some tolerable pretext for it, and that the contrivers should fearlessly take it in hand, it tended not a little that the Athenian generals were manifestly not willing that the men, being conveyed to Athens by any other [than themselves], should confer honour on the bringers.' The difficulty here centres in the words *ὥστε ἀκριβῆ τὴν πρόφασιν γενέσθαι*, of which the full sense is, 'that the pretext for this atrocity should be such as would, if tried by the strict letter of the covenant, be justifiable:' and so Dobree renders, 'ut summum jus exigeretur,' or, 'ut conditiones severæ statuerentur.' If, however, that should be thought to involve too much harshness, I would propose that *πρόφασιν* should be taken in the sense *subterfuge;* which, indeed, it very well may, considering that the notions of *pretence, pretext, feint, subterfuge*, and *trick*, are so closely connected as to run one into another. Thus, moreover, the term *ἀκριβῆ* will not need to be *tortured* in order to yield a tolerable sense, but may be explained to mean what *exactly tallies*, and therefore gains belief. Here, then, the fact of the unwillingness of the commanders that the men should be brought as prisoners by *others*, tallied so exactly with the *πρόφασις* or pretended allegation, as to make it credible.

βούλεσθαι] On this use of infinitive for participle, (resorted to for the purpose of preventing the too great accumulation of participles,) see Matth. Gr. Gr. § 549, note 2, and note supra ch. 38.

λαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι ἐς οἴκημα μέγα καθεῖρξαν· καὶ ὕστερον ἐξάγοντες κατὰ εἴκοσιν ἄνδρας, διῆγον διὰ δυοῖν στοίχοιν ὁπλιτῶν ἑκατέρωθεν παρατεταγμένων, δεδεμένους τε πρὸς ἀλλήλους καὶ παιομένους καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων, εἴ πού τίς τινα ἴδοι ἐχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας. XLVIII. Καὶ ἐς μὲν ἄνδρας ἑξήκοντα ἔλαθον τοὺς ἐν τῷ οἰκήματι τούτῳ τῷ τρόπῳ ἐξαγαγόντες καὶ διαφθείραντες· (ᾤοντο γὰρ αὐτοὺς ‡ μεταστήσοντάς που ἄλλοσε ἄγειν) ὡς δὲ ᾔσθοντο, καί τις αὐτοῖς ἐδήλωσε, τούς τε Ἀθηναίους ἐπεκαλοῦντο, καὶ ἐκέλευον σφᾶς, εἰ βούλονται, αὐτοὺς διαφθείρειν, ἔκ τε τοῦ οἰκήματος οὐκέτι ἤθελον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν, κατὰ δύναμιν, περιόψεσθαι οὐδένα. 2. οἱ δὲ Κερκυραῖοι κατὰ μὲν τὰς θύρας οὐδ' αὐτοὶ διενοοῦντο βιάζεσθαι, ἀναβάντες δὲ ἐπὶ τὸ τέγος τοῦ οἰκήματος, καὶ διελόντες τὴν ὀροφήν, ἔβαλλον τῷ κεράμῳ, καὶ ἐτόξευον κάτω. 3. οἱ δὲ ἐφυλάσσοντό τε ὡς ἠδύναντο, καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, οἵστούς τε οὓς ἀφίεσαν ἐκεῖνοι ἐς τὰς σφαγὰς καθιέντες, καὶ ἐκ κλινῶν τινῶν, αἳ ἔτυχον αὐτοῖς ἐνοῦσαι, τοῖς σπάρτοις, καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες, ἀπαγχόμενοι, παντὶ τρόπῳ τὸ πολὺ τῆς νυκτὸς, (ἐπε-

3. *οἴκημα μέγα*] Meaning some spacious building, probably a public edifice. See note on ii. 4, and Acts Ap. xxii. 7.

μαστιγοφόροι] 'whip-bearers,' as in Xen. Cyr. viii. 3, 9, and Rep. Laced. ii. 2. Dio Cass. 1032, 71. Answering to these were the *ῥαβδοῦχοι* of the Greeks, the *lictores* of the Romans, and our *beadles*. From Hesych. in v. *Κερκυραία μάστιξ*, it appears that the *Corcyræan* whip was one of a large form like what we call a *cat o'-nine-tails*. Of *ἐπετάχυνον τῆς ὁδοῦ* the sense is, 'hastened them on their way,' literally, 'as to their way;' on which use of the genitive see Matth. Gr. Gr. § 338. *Προσιόντας* stands for *πρόσω ἰόντας*, 'going onward.'

CH. XLVIII. 1. *μεταστήσοντας*] So I have finally thought proper to edit, with Haack, Poppo, and Goeller, for vulg. *μεταστήσαντας*, found in all the MSS., which, though retained by Bekker, is, from the great harshness it involves, quite indefensible. In so minute a variation MSS. have very little authority.

2. *διελόντες τὴν ὀροφὴν*] 'having made an orifice through the roofing,' through which they might throw their missiles. So Xen. Hist. vi. 5, 9, *ἀναβάντες ἐπὶ τὴν νεὼν, καὶ τὴν ὀροφὴν διελόντες*. Polyæn. v. 3, *τὰς ὀροφὰς τῶν οἰκημάτων διελεῖν*. With which compare a passage of St. Mark, ii. 4, *ἀπεστέγασαν τὴν στέγην—ἐξορύξαντες*. Hence, I would observe, may be emended a passage of Herodot. v. 33, 12, *διὰ θαλαμίης διελόντας τῆς νεὸς*, where Wessel. causelessly, for *διελόντας*, conjectures *διελῶντας*.

3. *ἐς τὰς σφαγὰς καθιέντες*] 'having thrust down into their throats:' a somewhat extraordinary sense of *σφαγὴ*, of which, however, examples occur in the best writers both in poetry and prose.

καὶ ἐκ κλινῶν τινῶν — ἀπαγχόμενοι] Render, 'and hanging themselves with the ropes of some couches which happened to be there, and with bands made of shreds or strips from their clothes.' By *τοῖς σπάρτοις* is denoted the roping of the bedsteads, on which the beds were laid. And the full sense contained in *ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες* is, 'making ropes by tearing shreds from their garments;' meaning that they tore their garments into strips, and platted them together: where *παραιρήματα* is well explained by the gloss of Hesych. *παραράμματα*. With respect to the *construction* of this sentence, it is well treated on by Poppo as follows: 'Variata est oratio; nam hic dativus instrumenti insequenti participio *ποιοῦντες* respondet, quum hic sit ordo verborum:

γένετο γὰρ νὺξ τῷ παθήματι,) ἀναλοῦντες σφᾶς αὐτοὺς, καὶ βαλλόμενοι ὑπὸ τῶν ἄνω, διεφθάρησαν. 4. καὶ αὐτοὺς οἱ Κερκυραῖοι, ἐπειδὴ ἡμέρα ἐγένετο, φορμηδὸν ἐπὶ ἁμάξας ἐπιβαλόντες, ἀπήγαγον ἔξω τῆς πόλεως· τὰς δὲ γυναῖκας, ὅσαι ἐν τῷ τειχίσματι ἐάλωσαν, ἠνδραποδίσαντο. 5. τοιούτῳ μὲν τρόπῳ οἱ ἐκ τοῦ ὄρους Κερκυραῖοι ὑπὸ τοῦ δήμου διεφθάρησαν, καὶ ἡ στάσις, πολλὴ γενομένη, ἐτελεύτησεν ἐς τοῦτο, ὅσα γε κατὰ τὸν πόλεμον τόνδε· οὐ γὰρ ἔτι ἦν ὑπόλοιπον τῶν ἑτέρων ὅ τι καὶ ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς τὴν Σικελίαν, ἵναπερ τὸ πρῶτον ὥρμηντο, ἀποπλεύσαντες μετὰ τῶν ἐκεῖ ξυμμάχων ἐπολέμουν.

XLIX. Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι καὶ Ἀκαρνᾶνες, ἅμα τελευτῶντος τοῦ θέρους στρατευσάμενοι, Ἀνακτόριον Κορινθίων πόλιν, ἣ κεῖται ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, ἔλαβον προδοσίᾳ· καὶ ἐκπέμψαντες Κορινθίους, αὐτοὶ Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. καὶ τὸ θέρος ἐτελεύτα.

L. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀριστείδης ὁ Ἀρχίππου, εἷς τῶν ἀργυρολόγων νεῶν Ἀθηναίων στρατηγὸς, αἳ ἐξεπέμφθησαν πρὸς τοὺς ξυμμάχους, Ἀρταφέρνην ἄνδρα Πέρσην, παρὰ βασιλέως πορευόμενον ἐς Λακεδαίμονα, ξυλλαμβάνει ἐν Ἠιόνι τῇ ἐπὶ Στρυμόνι. 2. καὶ αὐτοῦ κομισθέντος, οἱ Ἀθηναῖοι τὰς μὲν ἐπιστολὰς μεταγραψάμενοι ἐκ τῶν Ἀσσυρίων γραμμάτων, ἀνέγνωσαν, ἐν αἷς, πολ-

ὄϊστούς τε — καθιέντες, καὶ ἀπαγχόμενοι ἐκ κλινῶν τινῶν τοῖς σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες, i. e. et se suspendentes partim e lectis ope funium (horum lectorum) partim eo, quod ex vestibus παραιρήματα faciebant.'

ἀναλοῦντες] This, for vulg. ἀναδοῦντες, (which, notwithstanding what Arnold alleges in its favour, is quite indefensible,) is sufficiently borne out by the authority of the ancient lexicographers, Suidas, Zonaras, and Phavorinus, as also of Valla, who must have so read. It may be supposed that the scribes fell into the error, from the unfrequency of ἀναλοῦντες in this sense; of which, indeed, the only examples I have noted are, Xen. Cyr. i. 4, 5. ii. 1, 2. Soph. Incert. Tr. frag. 85, 1. Eurip. Alc. 456, and El. 681. Rhes. 58. Dio Cass. 277, 34, (which last passage was probably written with a view to the present,) πάντας αὐτοὺς ἀνάλωσαν. That the scribes should have stumbled on so elegant a term, is little likely.

4. φορμηδὸν] 'one upon another.' So Aristid. iii. 520, φορμηδὸν ἐπ' ἀμαξῶν ἐκφέρειν, ὥσπερ τοὺς Κερκυραίων νεκρούς. Compare also Dionys. Hal. Ant. ix. 67, ἐπὶ ἁμάξαις σωρηδὸν οἱ θνήσκοντες ἀπεκομίζοντο: as also a passage of Herodian, iv. 6, 2, which serves to fix the sense of φορμηδόν.

Ch. XLIX. αὐτοὶ — ἔσχον] themselves occupied it.' The intermediate words, οἰκήτορες ἀπὸ πάντων, serve to show *how*,—namely, by colonists sent from their various tribes.

Ch. L. 1. τῶν ἀργυρολόγων νεῶν] Meaning the ships sent for the collection of the annual tribute from the islanders and other allies of Athens. See notes on iii. 19. ii. 69. viii. 3; and compare Xen. Hist. i. 1, 12. iv. 8, 3, and Aristoph. Eq. 1034.

2. ἐκ τῶν Ἀσσυρίων γραμμάτων] By this it is surely not allowable, with Abresch, Gottl., and Haack, to understand, 'the Assyrian language;' for the ruling nation of the empire, namely, the Persian, would certainly require that all writings on public business should be in *Persian*: and no *proof* does there exist, that, in the earlier writers at least, Assyrian was ever used for Persian; and that the Persians spoke the Assyrian language (as Haack supposes) is, as Heeren has shown, con-

λῶν ἄλλων γεγραμμένων, κεφάλαιον ἦν πρὸς Λακεδαιμονίους, οὐ γιγνώσκειν ὅ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων, οὐδένα ταὐτὰ λέγειν· εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν. 3. τὸν δὲ Ἀρταφέρνην ὕστερον οἱ Ἀθηναῖοι ἀποστέλλουσι τριήρει ἐς Ἔφεσον, καὶ πρέσβεις ἅμα· οἳ πυθόμενοι αὐτόθι βασιλέα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ τεθνηκότα (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν), ἐπ' οἴκου ἀνεχώρησαν.

LI. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινὸν, κελευσάντων Ἀθηναίων, καὶ ὑποπτευσάντων ἐς αὐτούς τι νεωτεριεῖν, ποιησάμενοι μέντοι πρὸς Ἀθηναίους πίστεις καὶ βεβαιότητα ἐκ τῶν δυνατῶν, μηδὲν περὶ σφᾶς νεώτερον βουλεύσειν. καὶ ὁ χειμὼν ἐτελεύτα καὶ ἕβδομον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

LII. Τοῦ δ' ἐπιγιγνομένου θέρους εὐθὺς, τοῦ τε ἡλίου ἐκλιπές τι ἐγένετο περὶ νουμηνίαν, καὶ τοῦ αὐτοῦ μηνὸς ἰσταμένου ἔσεισε. 2. καὶ οἱ Μυτιληναίων φυγάδες καὶ τῶν ἄλλων Λεσβίων, ὁρμώμενοι οἱ πολλοὶ ἐκ τῆς ἠπείρου, καὶ μισθωσάμενοι ἔκ τε Πελοποννήσου ἐπικουρικὸν καὶ αὐτόθεν ξυναγείραντες, αἱροῦσι Ῥοίτειον· καὶ λαβόντες δισχιλίους στατῆρας Φωκαΐτας ἀπέδοσαν πάλιν, οὐδὲν ἀδικήσαντες. 3. καὶ μετὰ τοῦτο ἐπὶ Ἄντανδρον στρατεύσαντες, προδοσίας γενομένης, λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια τάς τε ἄλλας πόλεις τὰς Ἀκταίας καλουμένας, ἃς πρότερον

trary to fact. The best mode of encountering the difficulty is to suppose, with Duk., Poppo, Goeller, and Arnold, that by γραμμάτων are meant to be denoted *characters, letters*. It has been fully proved by Heeren, that the Persians, having no written character of their own, borrowed that of the Assyrians, of a wedge-like shape; just as the Gauls, in ancient times, and the Russians, in modern, used the Greek characters, as the Britons and some other northern nations did the Roman. And that the Persians did use the Assyrian *letters*, at least in public inscriptions, Heeren proves from a passage of Herodot. iv. 87, where the same expression, γράμματα Ἀσσύρια, occurs.

Ch. LI. 1. Here by αὐτοὺς must, as appears from the context, be meant the Athenians; though I am inclined, with Bekker, in his second edition, to read αὐτούς.

ποιησάμενοι πρὸς Ἀθηναίους πίστεις καὶ βεβαιότητα] The words are rightly rendered by Schoemann, Krueger, Poppo, and Goeller, 'pacti cum Atheniensibus, ne de conditione suâ quidquam novaretur:' and Arnold regards this as a condensed form for πράξαντες πρὸς Ἀθ. πίστεις σφίσιν αὐτοῖς ἐποιήσαντο. It is well remarked by Schoemann, 'Πίστιν ποιεῖσθαι etiam is dicitur qui efficit ut sibi fides detur: πρὸς autem significatione latissimâ usurpatur ubi aliquid alteri cum altero intercedere dicitur.'

Ch. LII. 1. τοῦ ἡλίου ἐκλιπές τι ἐγένετο] An unusual form of expression; though it is also found in Dio Cass. 793, 30, and Arrian, E. A. iii. 7, 9. Ἔσεισε, 'there was an earthquake:' an impersonal form of expression, on which see Elmsl. on Eurip. Heracl. 830, (who compares the terms ὕει, νίφει, &c.) and Matth. Gr. Gr. § 295.

2. ὁρμώμενοι — ἐκ τῆς ἠπείρου] 'proceeding from that as their ὁρμητήριον or sally-post.' On the στατὴρ Φωκαΐτης, see Boeckh's Pub. Œcon. of Athens, i. p. 34.

3. τὰς Ἀκταίας καλουμένας] Meaning the town occupying that part of the sea-coast of the continent which was opposite

Μυτιληναίων νεμομένων, Ἀθηναῖοι εἶχον, ἐλευθεροῦν, καὶ πάντων μάλιστα τὴν Ἄντανδρον· καὶ κρατυνάμενοι αὐτὴν, (ναῦς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν, ξύλων ὑπαρχόντων καὶ τῆς Ἴδης ἐπικειμένης, καὶ τῇ ἄλλῃ παρασκευῇ.) ῥᾳδίως, ἀπ' αὐτῆς ὁρμώμενοι, τήν τε Λέσβον, ἐγγὺς οὖσαν, κακώσειν, καὶ τὰ ἐν τῇ ἠπείρῳ Αἰολικὰ πολίσματα χειρώσασθαι. 4. καὶ οἱ μὲν ταῦτα παρασκευάζεσθαι ἔμελλον.

LIII. Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει ἑξήκοντα ναυσὶ, καὶ δισχιλίοις ὁπλίταις, ἱππεῦσί τε ὀλίγοις, καὶ τῶν ξυμμάχων Μιλησίους καὶ ἄλλους τινὰς ἀγαγόντες, ἐστράτευσαν ἐπὶ Κύθηρα· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικηράτου, καὶ Νικόστρατος ὁ Διοτρέφους, καὶ Αὐτοκλῆς ὁ Τολμαίου. 2. τὰ δὲ Κύθηρα νῆσός ἐστιν, ἐπίκειται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν· Λακεδαιμόνιοι δ' εἰσὶ τῶν Περιοίκων, καὶ Κυθηροδίκης ἀρχὴ ἐκ τῆς Σπάρτης διέβαινεν αὐτόσε κατὰ ἔτος·

to Lesbos. See Plehn's Lesbiac. p. 45. Πάντων is commonly regarded as supplying an example of the use of masc. for fem. πασῶν. But it is better to consider it as an adverbial phrase meaning *above all*; which, indeed, our phrase *above all* confessedly is. Accordingly Johnson assigns to it a place in his dictionary, and explains it to mean *chiefly*. But what is of more consequence, and applies especially to the case in point, is that both our phrase *above all*, and the Greek πάντων μάλιστα, are properly elliptical and parenthetical clausulæ standing for ὃ μάλιστα πάντων ἐστί. Accordingly the πάντων has no connexion with any other noun in the preceding context, and therefore needs not to be accommodated to it in *gender*. In κρατυνάμενοι there is, as Bauer and Arnold show, what is called a constructio πρὸς τὸ σημαινόμενον.

The *parenthesis* which follows is by Poppo rightly made to terminate, not at ἐπικειμένης, but at παρασκευῇ.

τῇ ἄλλῃ παρασκευῇ] Here we have a *dativus commodi*, εὐπορία having, as Goeller says, to be repeated. Accordingly, wholly without reason was it that Poppo, in his Observationes Criticæ, proposed, for τῇ ἄλλῃ παρασκευῇ, to read τὴν ἄλλην παρασκευήν: a conjecture which, in his subsequent *edition*, he has very properly abandoned, and coming to the decision that no alteration is to be made, regards this as another example, added to not a few occurring in our author, of the *oratio variata*. With respect to the reading of almost every MS., σκευῇ, for which the commonly received reading is παρασκευῇ, this I would not, with the recent editors, reject on the ground of its being quite unsuitable in sense. Such, indeed, it would be, if it could be made out that the sense intended were *apparatus belli*, which is certainly one by no means to be elicited from the term σκευῇ. But, considering that *ship-building* forms the subject of the context, here surely the sense intended to be expressed might very well be, *ships' tackling and equipment*, (including military equipment in general,) which is one that the term σκευὴ is fully suited to convey. See supra i. 10. vi. 94. vii. 24. viii. 27.

Ch. LIII. 2. Λακεδαιμόνιοι δ' εἰσὶ τῶν Περιοίκων] 'they are Lacedæmonians of the class called the Periœci.' See the Appendix.

Κυθηροδίκης ἀρχὴ] Meaning a governor to administer rule in the island, and also (as is intimated by the -δικης) to decide in matters which concerned the relations subsisting between Lacedæmon and Cythera, as a member of the Περίοικοι. Parallel to this is the Ἑλλανοδίκαι, mentioned by Xenophon as the title of the judges who decided on matters which concerned the relations of Sparta with her *allies*. Of the use, by no means common, of the *singular* ἀρχὴ in this sense, examples occur elsewhere at v. 27, and in Theogn. 1941. Liban. Or. 369.

The administration of these annual governors was probably, as in other cases, oppressive; and this sort of half-citizenship enjoyed by the Cytherians, as members of the Periœci, became proverbial to denote any thing *mean*. So in a passage of Synes. p. 301, we have, νησιώτης οἰκήσω—μέτοικος ἀτιμότερος ἀστοῦ Κυθηρίου.

ὁπλιτῶν τε φρουρὰν διέπεμπον ἀεὶ, καὶ πολλὴν ἐπιμέλειαν ἐποιοῦντο. ἦν γὰρ αὐτοῖς τῶν τε ἀπ' Αἰγύπτου καὶ Λιβύης ὁλκάδων προσβολὴ· καὶ λῃσταὶ ἅμα τὴν Λακωνικὴν ἧσσον ἐλύπουν ἐκ θαλάσσης, ᾗπερ μόνον οἷόν τ' ἦν κακουργεῖσθαι· πᾶσα γὰρ ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν πέλαγος. LIV. Κατασχόντες οὖν οἱ Ἀθηναῖοι τῷ στρατῷ, δέκα μὲν ναυσὶ καὶ δισχιλίοις Μιλησίων ὁπλίταις τὴν ἐπὶ θαλάσσῃ πόλιν, Σκάνδειαν καλουμένην, αἱροῦσι, τῷ δὲ ἄλλῳ στρατεύματι ἀποβάντες τῆς νήσου ἐς τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν ἐπὶ τὴν ἐπὶ θαλάσσῃ πόλιν τῶν Κυθηρίων, καὶ εὗρον εὐθὺς αὐτοὺς ἐστρατοπεδευμένους ἅπαντας. 2. καὶ μάχης γενομένης, ὀλίγον μέν τινα χρόνον ὑπέστησαν οἱ Κυθήριοι, ἔπειτα τραπόμενοι, κατέφυγον ἐς τὴν ἄνω πόλιν, καὶ ὕστερον ξυνέβησαν πρὸς Νικίαν καὶ τοὺς ξυνάρχοντας Ἀθηναίοις ἐπιτρέψαι περὶ σφῶν αὐτῶν, πλὴν θανάτου. 3. ἦσαν δέ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρός τινας τῶν Κυθηρίων· διὸ καὶ θᾶσσον καὶ ἐπιτηδειότερον, τό τε παραυτίκα καὶ τὸ ἔπειτα τὰ τῆς ὁμολογίας ἐπράχθη αὐτοῖς· ἀνέστησαν γὰρ ἂν οἱ Ἀθηναῖοι Κυθηρίους, Λακεδαιμονίους τε ὄντας, καὶ ἐπὶ τῇ Λακωνικῇ τῆς νήσου οὕτως ἐπικειμένης. 4. μετὰ δὲ τὴν ξύμ-

ἐπιμέλειαν ἐποιοῦντο] Here ἐπιμέλεια bears the sense *custodia*, as in Xen. Hist. i. 2, 7, and Œcon. vii. 5.

ὁλκάδων προσβολὴ] 'the point of approach for ships' (otherwise called προσόρμισις); as in iv. 1. Hence it is called in Xen. Hist. iv. 8, 7, the *Phœnician* port, as being that where the Phœnicians touched in their trading voyages to Western Greece, the Adriatic, Italy, and Spain.

πᾶσα] This may be referred either to Λακωνικὴν, just before, or to νῆσος, further back, at the beginning of the section. But the former mode is preferable; and thus more suitable is the sense yielded by the πᾶσα; for the coast-line of Laconia almost wholly runs out into the Sicilian and Cretan seas, and thus renders it obnoxious to attack on the sea-ward: whereas Cythera covers it at its most exposed point.

Ch. LIV. 1. τὴν ἐπὶ θαλάσσῃ πόλιν] 'the city on the sea-side:' so called with allusion to the city on the high ground above it, which bore the name of the highland Κύθηρα. Accordingly just after we have τὴν ἄνω πόλιν, meaning Cythera. In short, by τὴν ἐπὶ θαλάσσῃ πόλιν τῶν Κυθηρίων is here denoted 'the lower city of Cythera,' just as ἡ πόλις τῶν Ἀθηναίων elsewhere is equivalent to αἱ Ἀθῆναι.

2. ἐπιτρέψαι περὶ σφῶν αὐτῶν, πλὴν θανάτου] A brief form of expression to denote *surrendering at discretion*, with the sole condition of their lives being spared.

3. The τὰ before τῆς ὁμολογίας, absent from almost all the best MSS., Arn. thinks has here possibly no place; and on this supposition says the sense will thus be, 'the present and subsequent arrangement of the capitulation.' But, in effect, all was arranged *at once*. And it may be supposed that the sense here intended, though too briefly expressed by our author, is, that 'both the present capitulation was more speedily arranged, and the subsequent carrying it into execution was more favourably brought about:' to *both* of which circumstances reference is had in the τὰ (which word might easily, as Duk. supposes, be lost after the τα of the preceding word ἔπειτα); and of τό τε παραυτίκα καὶ τὸ ἔπειτα the sense is, 'both for the present and for hereafter.' With τὰ τῆς ὁμολογίας here, compare τὰ τῆς τύχης iv. 55, and τὰ τῆς ναυμαχίας viii. 43.

ἀνέστησαν γὰρ ἂν] I have followed all the recent editors in admitting the ἂν, (notwithstanding that no one MS. seems to have it,) from its being absolutely essential to the sense; since from ch. 57 it appears that the inhabitants were *not* removed from the island: and the meaning intended can be no other than this, 'otherwise (for the ἂν implies here, as

βασιν οἱ Ἀθηναῖοι τήν τε Σκάνδειαν, τὸ ἐπὶ τῷ λιμένι πόλισμα, παραλαβόντες, καὶ τῶν Κυθήρων φυλακὴν ποιησάμενοι, ἔπλευσαν ἔς τε Ἀσίνην, καὶ Ἕλος, καὶ τὰ πλεῖστα τῶν περὶ θάλασσαν, καὶ ἀποβάσεις ποιούμενοι, καὶ ἐναυλιζόμενοι τῶν χωρίων οὗ καιρὸς εἴη, ἐδῄουν τὴν γῆν ἡμέρας μάλιστα ἑπτά.

LV. Οἱ δὲ Λακεδαιμόνιοι, ἰδόντες μὲν τοὺς Ἀθηναίους τὰ Κύθηρα ἔχοντας, προσδεχόμενοι δὲ καὶ ἐς τὴν γῆν σφῶν ἀποβάσεις τοιαύτας ποιήσεσθαι, ἀθρόᾳ μὲν οὐδαμοῦ τῇ δυνάμει ἀντετάξαντο, κατὰ δὲ τὴν χώραν φρουρὰς διέπεμψαν, ὁπλιτῶν πλῆθος, ὡς ἑκασταχύσε ἔδει, καὶ τὰ ἄλλα ἐν φυλακῇ πολλῇ ἦσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν, γεγενημένου μὲν τοῦ ἐπὶ τῇ νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, Πύλου δὲ ἐχομένης καὶ Κυθήρων, καὶ πανταχόθεν σφᾶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφυλάκτου· ὥστε, παρὰ τὸ εἰωθὸς, ἱππέας τετρακοσίους κατεστήσαντο καὶ τοξότας, ἔς τε τὰ πολεμικά, εἴπερ ποτὲ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο, ξυνεστῶτες παρὰ τὴν ὑπάρχουσαν σφῶν ἰδέαν τῆς παρασκευῆς ναυτικῷ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, οἷς τὸ μὴ ἐπιχειρούμενον ἀεὶ ἐλλιπὲς ἦν τῆς δοκήσεώς τι πράξειν. 2. καὶ ἅμα τὰ τῆς τύχης, πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς, ἔκπληξιν μεγίστην παρεῖχε, καὶ ἐδεδίεσαν μήποτε αὖθις ξυμφορά τις αὐτοῖς περιτύχῃ οἵα καὶ ἐν τῇ νήσῳ. 3. ἀτολμότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας ἦσαν, καὶ πᾶν ὅ τι κινήσειαν ᾤοντο ἁμαρτήσεσθαι, διὰ τὸ τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι, ἐκ τῆς πρὶν ἀηθείας τοῦ κακοπραγεῖν. LVI. Τοῖς δ' Ἀθηναίοις τότε τὴν παραθαλάσσιον δῃοῦσι τὰ μὲν πολλὰ ἡσύχασαν ὡς καθ' ἑκάστην φρουρὰν γίγνοιτό τις ἀπόβασις, πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι εἶναι, καὶ ἐν τῷ τοιούτῳ· μία δὲ φρουρὰ, ἥπερ καὶ ἡμύνατο περὶ Κοτύρταν καὶ Ἀφροδισίαν, τὸν μὲν ὄχλον τῶν ψιλῶν ἐσκεδασμένον ἐφόβησεν ἐπιδρομῇ, τῶν τε ὁπλιτῶν δεξαμένων, ὑπεχώρησε πάλιν· καὶ ἄνδρες τέ τινες ἀπέθανον αὐτῶν ὀλίγοι, καὶ ὅπλα ἐλήφθη, τροπαίων τε στήσαντες οἱ Ἀθηναῖοι ἀπέπλευσαν ἐς Κύθηρα. 2. ἐκ δὲ αὐτῶν περιέπλευσαν

often, an ellipsis of ἄλλως) had not things taken the favourable turn they did, (owing to the speedy and the friendly mediation of Nicias,) the Athenians would have expelled the Cytherians, for the reason immediately subjoined.' Strange, however, may it seem that a word so necessary to the sense should be wanting in all the MSS.: and hence I cannot but suspect that the ἂν is not introduced here at the right place. Supposing it to have been originally introduced by the writer after *ἀνέστησαν*, easily may we account for its omission, on the same principle as the τὰ, a little before.

In *ἀνέστησαν* we have a customary term to express the expulsion of persons from one place, sometimes implying their removal to another. See note on ii. 18.

4. *παραλαβόντες*] 'having taken possession of,' viz., as Poppo explains, at the hands of the Milesians, who had captured it. Of *τῶν Κυθήρων φυλακὴν ποιησάμενοι*, the sense is, 'having put a garrison in the city of Cythera.' *Οὗ καιρὸς εἴη*, 'where it might be convenient.'

CH. LV. 1. *οἱ δὲ Λακεδαιμόνιοι—ἀθρόᾳ μὲν οὐδαμοῦ τῇ δυνάμει ἀντετάξαντο*] The late unexpected events caused a panic at Lacedæmon; the government was dismayed at the suddenness of the late reverse in her fortunes, and bewildered by the new and dangerous position in which it stood. 'It saw itself (as observes Bp. Thirlwall) in a contest for which its institutions were not adapted, with an enemy whose enterprising spirit baffled all the calculations of ordinary prudence. It began to distrust its own fortunes; and while feeling the necessity of resisting the invaders, it feared to risk any considerable part of its forces by a general engagement, and therefore remained strictly on the defensive.' It must also be borne in mind that they might well feel a fear of domestic insurrection; for a constitution like theirs, so imperfectly extended to *many* (the *περίοικοι*), and only the instrument of oppression to *more* (the Helots), might excite reasonable apprehensions as to its stability in times of innovation like the present.

φρουρὰς διέπεμψαν] 'despatched *corps de garde* to various parts of the country.' The term *διαπέμπω* seems here to include the two senses of *dimittere* (found in Virg. Æn. i. 580.) and *disponere*, to *distribute*, (as Livy, xxxix. 14, 'disponere vigilias per urbem,') or to *station*, as in Cæs. B. Gall. vii. 34, 'milites in præsidiis disponere.' In the present instance, then, the corps were doubtless distributed and stationed at commanding positions, strong posts, either by art or by nature.

μὴ σφίσι νεώτερόν τι γέν. τῶν περὶ τὴν κατάστασιν] 'lest there should be a change of the constitution,' or present state of things; namely, by a mutiny of the Periœci, which would probably produce a revolt of the Helots. In *περιεστῶτος πολέμου ταχέος καὶ ἀπροφυλάκτου* we have an expression of almost poetic boldness, and pregnant in meaning. Similar to *περιεστῶτος πολέμου* here is *φόβος περιέστη τὴν Σπάρτην* at iii. 54. Of *ταχέος* the meaning is, 'rapid in its fortunes, and quickly producing events unlooked for.' And *ἀπροφυλάκτου* signifies 'not to be *guarded against* or *provided for*.' Of the use of the term with *πόλεμος*, I know of no other example than the following in Dio Cass. 89, 21 (a passage evidently written with a view to the present): *ὥστε καὶ μέγαν καὶ συνεχῆ καὶ ἀπροφύλακτον τὸν πόλεμον αὐτῶν γενέσθαι.*

παρὰ τὸ εἰωθὸς] The Lacedæmonians had hitherto used only heavy-armed foot, or peltastæ: as for horse and light-armed, they had none of their own, but merely employed such as were furnished by their allies. See Wachsm. Antiq. vol. ii. 1, p. 400.

εἴπερ ποτὲ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο] We have here a blending of two modes of expression, 'they were more indisposed to war than they had ever been,' and, 'they were then, if ever, indisposed thereto,' equivalent to 'they were most indisposed thereto.' See Matth. Gr. Gr. § 417, ε. In *ξυνεστῶτες—ναυτικῷ ἀγῶνι*, 'being engaged in a naval combat,' we have a sense of *ξυνίστ.* by no means common.

οἷς τὸ μὴ ἐπιχειρούμενον—πράξειν] 'to whom what was not undertaken by them, seemed ever to fall short of what they expected to achieve.' On these words the best commentary is that supplied by the similar ones supra i. 70: *ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται· ἃ δ' ἂν ἐπελθόντες κτήσωνται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες.* Arnold aptly compares iv. 63, *τὸ ἐλλιπὲς τῆς γνώμης ὧν ἕκαστός τις ᾐτιᾶτο ἡμῶν πράξειν.*

2. *τὰ τῆς τύχης*] 'fortunæ casus.' So *τὰ τῆς ὀργῆς* at ii. 60, 1, where see note.

3. *καὶ πᾶν ὅ τι*, &c.] Render, 'and whatever they might set on foot, they thought they should fail in; their minds having become devoid of confidence, from their former unacquaintance with reverses.' Ἀνεχέγγυον stands for *μὴ ἀξιόπιστον*, signifying literally, 'not to be relied on for want of surety.' So in Dio Cass. 292, 39, we have, *πίστιν σωτηρίας ἐχέγγυον*, and in Eurip. Andr. 191, *ἐχεγγύῳ λόγῳ πεισθεῖσα.* See note on iii. 46.

CH. LVI. 1. *τοῖς δ' Ἀθηναίοις*, &c.] Ordo verborum hic est: *τοῖς δ' Ἀθηναίοις τότε τὴν παραθαλάσσιον δῃοῦσιν ὡς καθ' ἑκάστην φρουρὰν γίγνοιτό τις ἀπόβασις τὰ μὲν πολλὰ ἡσύχασαν, πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι εἶναι καὶ ἐν τῷ τοιούτῳ.* Structura similis illi, quæ est iii. 15, *καὶ [Λακεδαιμόνιοι] τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον εἶναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὡς ποιησόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο.* (Poppo.) Of *ἐν τῷ τοιούτῳ* the sense is, 'in the state of affairs, or state of disposition;' as at iii. 81.

ἐς Ἐπίδαυρον τὴν Λιμηρὰν, καὶ δῃώσαντες μέρος τι τῆς γῆς, ἀφικνοῦνται ἐπὶ Θυρέαν, ἥ ἐστι μὲν τῆς Κυνουρίας γῆς καλουμένης, μεθορία δὲ τῆς Ἀργείας καὶ Λακωνικῆς. νεμόμενοι δὲ αὐτὴν ἔδοσαν Λακεδαιμόνιοι Αἰγινήταις ἐκπεσοῦσιν ἐνοικεῖν, διά τε τὰς ὑπὸ τὸν σεισμὸν σφίσι γενομένας καὶ τῶν Εἱλώτων τὴν ἐπανάστασιν εὐεργεσίας, καὶ ὅτι, Ἀθηναίων ὑπακούοντες, ὅμως πρὸς τὴν ἐκείνων γνώμην ἀεὶ ἔστασαν. LVII. Προσπλεόντων οὖν ἔτι τῶν Ἀθηναίων, οἱ Αἰγινῆται τὸ μὲν ἐπὶ τῇ θαλάσσῃ, ὃ ἔτυχον οἰκοδομοῦντες, τεῖχος

2. *ἐς Ἐπίδαυρον τὴν Λιμηράν*] So called to distinguish it from the other city of the same name in *Argolis;* whereas *this* was on the eastern coast of Laconia. Its situation is by Gell, Cramer, and Col. Leake, fixed to a place about four miles north from Monembasia, called Palea Monembasia, situated on a height a little above the sea-coast, of which the walls, both of the city and the acropolis, are traceable, and in some places remain to more than half their original height, and divided into separate parts by a wall. *Why* it was called *ἡ λιμηρὰ*, is far from certain. The Scholiast and Apollod. ap. Strabo suppose the appellation to stand, *per syncopen*, for *λιμενηρά*. And although Poppo maintains that *λιμενηρὸς* is not Greek, yet the word may have nevertheless existed; and that Epidaurus had two harbours, situated at a lower town a mile distant on each side of the peninsula, appears from Col. Leake's accurate description, Morea, i. 310: and this view is supported by the authority of Apollodor. ap. Strabo, Steph. Byz., Hesychius, and Suidas. No sufficient reason, indeed, can be imagined why *λιμενηρὸς* should not have existed as well as *λιμενηρὴς*, which is noticed in the Etym. Mag. in *Λιμήρη*, a word adduced by that lexicographer from Pindar as standing, *per syncopen*, for *λιμνήρη*; from which circumstance it plainly appears that Poppo is wrong in saying 'talis syncope inaudita est.' As to the supposition of the Schol. on vii. 26, that allusion is thereby had to the dryness and poverty of its soil, (similarly as we speak of a *hungry* soil,) it involves a great improbability; nor indeed am I aware that the soil in that part is inferior in fertility to that of the Epidaurus in Argolis. This supposition, too, is not a little discountenanced by the circumstance subjoined, that the Athenians *ἐδῄωσαν μέρος τι τῆς γῆς*.

Κυνουρίας] For this Bekker, from five MSS., edits *Κυνοσουρίας*, which reading is also found at v. 14 & 41: while Goeller and Poppo very properly retain the old reading, which is confirmed by Steph. Byz. and by a passage of Herodot. viii. 73, where the inhabitants of this country are called *Κυνούριοι*, and are said to have been *αὐτόχθονες*. The inhabitants had, doubtless, been long settled there; and obtained their name, probably, from some fabulous stories of their difference of formation, originating in ignorance and the little communication with other places. Thus Africa and other distant countries were peopled with Cynocephali, and even more portentous beings. The country of Cynuria is truly said by Col. Leake, Morea, ii. 493, to have been one of great military importance, as lying between Argolis and Laconia, and as commanding the passes which separated them.

νεμόμενοι] The term here signifies simply 'to possess, to have in possession.' See i. 2. ii. 15, 27, 72. iii. 68, 88, and notes there. Of *πρὸς τὴν ἐκείνων γνώμην ἀεὶ ἔστασαν* the sense is literally, 'they had ever stood to their mind or will,' i. e. thought with them, been on their side: where the *complete expression* would have been, 'their minds were ever set on that of the Athenians.' Ἵστ. here denotes the *setting* of the mind, the fixing of the affections, and has nothing to do with that force of *ἵστημι* by which it means 'to stand on one's side.' Compare Soph. Ant. 299, *τόδ' ἐκδιδάσκει—φρένας χρηστὰς πρὸς αἰσχρὰ πράγματ' ἵστασθαι βροτῶν*, where Musgrave aptly adduces the present passage, and another infra vi. 34, *τῶν δὲ ἀνθρώπων πρὸς τὰ λεγόμενα αἱ γνῶμαι ἵστανται*. And so we say, 'to *set one's mind on* any thing.'

Ch. LVII. 1. *τὸ μὲν ἐπὶ τῇ θαλάσσῃ, ὃ ἔτυχον οἰκοδομοῦντες*] Here *τεῖχος* denotes, not *wall*, (as it is commonly rendered,) but rather some sort of fortification serving to defend the lower town and the shipping, which was probably erected on the peninsula of St. John. Col. Leake (Morea, vol. ii. 484, sq.) is of the same opinion; observing that the peninsula, now called *Astro*, (probably from an ancient fort, of which there are yet some remains,) was the situation of this *τεῖχος* or maritime fortress.

σταδίους μάλιστα δέκα τῆς θαλάσσης] Supposing the distance to have been what Col. Leake makes it, *thrice* what is here stated, namely, near the monastery of Lakia, some error here exists,—though that may rest not with our author, but with the *scribes*. And for *ι'* we may conjecture the true reading to be *λ'*.

Ch. LVIII. 1. *ἐκεχειρία*] 'a cessation from hostilities, an armistice.' By *Σικελιῶται* are meant, 'the Greek colonists in Sicily:' so called by way of distinction from the *Σίκελοι*, or original inhabitants, then confined to the inland parts of the country. Parallel to this was the distinction in like manner made between the *Itali* and the *Italiotæ*. *Πρεσβεῖς*, a little after, is put by way of exegetical apposition with *Σικελιῶται*.

2. *καὶ ἀξιούντων ὡς*] 'Quum postularent (postulata facerent) *prout*,' i. e. quum ea postularent quibus. (Poppo.) Render, 'demanding satisfaction as each thought himself aggrieved.' *Ἔπεισεν αὐτοὺς*, 'swayed them,' 'had influence with them.'

Ch. LIX. Now follows one of the most masterly and consummate of all the orations in Thucydides. In the proem (which displays no little art and address) it is the purpose of the speaker to give weight to what he is about to say, by intimating the dignity of him who is addressing them, (or rather that of the state of

ἐκλείπουσιν, ἐς δὲ τὴν ἄνω πόλιν, ἐν ᾗ ᾤκουν, ἀπεχώρησαν, ἀπέχουσαν σταδίους μάλιστα δέκα τῆς θαλάσσης. 2. καὶ αὐτοῖς τῶν Λακεδαιμονίων φρουρὰ μία τῶν περὶ τὴν χώραν, ἥπερ καὶ ξυνετείχιζε, ξυνεσελθεῖν μὲν ἐς τὸ τεῖχος οὐκ ἠθέλησαν, δεομένων τῶν Αἰγινητῶν, ἀλλ' αὐτοῖς κίνδυνος ἐφαίνετο ἐς τὸ τεῖχος κατακληῆσθαι. ἀναχωρήσαντες δὲ ἐπὶ τὰ μετέωρα, ὡς οὐκ ἐνόμιζον ἀξιόμαχοι εἶναι, ἡσύχαζον. 3. ἐν τούτῳ δὲ οἱ Ἀθηναῖοι κατασχόντες, καὶ χωρήσαντες εὐθὺς πάσῃ τῇ στρατιᾷ, αἱροῦσι τὴν Θυρέαν· καὶ τήν τε πόλιν κατέκαυσαν καὶ τὰ ἐνόντα ἐξεπόρθησαν, τούς τε Αἰγινήτας, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν, ἄγοντες ἀφίκοντο ἐς τὰς Ἀθήνας, καὶ τὸν ἄρχοντα, ὃς παρ' αὐτοῖς ἦν τῶν Λακεδαιμονίων, Τάνταλον τὸν Πατροκλέους· ἐζωγρήθη γὰρ τετρωμένος. 4. ἦγον δέ τινας καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς ἐδόκει ἀσφαλείας ἕνεκα μεταστῆσαι. καὶ τούτους μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς νήσους, καὶ τοὺς ἄλλους Κυθηρίους, οἰκοῦντας τὴν ἑαυτῶν, φόρον τέσσαρα τάλαντα φέρειν, Αἰγινήτας δὲ ἀποκτεῖναι πάντας ὅσοι ἑάλωσαν, διὰ τὴν προτέραν ἀεί ποτε ἔχθραν, Τάνταλον δὲ παρὰ τοὺς ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους καταδῆσαι.

LVIII. Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελῴοις ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους· εἶτα καὶ οἱ ἄλλοι Σικελιῶται ξυνελθόντες ἐς Γέλαν ἀπὸ πασῶν τῶν πόλεων πρέσβεις, ἐς λύγους κατέστησαν ἀλλήλοις, εἴ πως ξυναλλαγεῖεν. 2. καὶ ἄλλαι τε πολλαὶ γνῶμαι ἐλέγοντο ἐπ' ἀμφότερα, διαφερομένων, καὶ ἀξιούντων, ὡς ἕκαστοί τι ἐλασσοῦσθαι ἐνόμιζον· καὶ Ἑρμοκράτης ὁ Ἕρμωνος Συρακόσιος, ὅσπερ καὶ ἔπεισε μάλιστα αὐτούς, ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.

LIX. "Οὔτε πόλεως ὢν ἐλαχίστης, ὦ Σικελιῶται, τοὺς λόγους

ποιήσομαι, οὔτε πονουμένης μάλιστα τῷ πολέμῳ, ἐς κοινὸν δὲ τὴν δοκοῦσάν μοι βελτίστην γνώμην εἶναι ἀποφαινόμενος τῇ Σικελίᾳ πάσῃ. 2. καὶ περὶ μὲν τοῦ πολεμεῖν ὡς χαλεπόν, τί ἄν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι μακρηγοροίη; οὐδεὶς γὰρ οὔτε ἀμαθίᾳ ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ, ἢν οἴηταί τι πλέον σχήσειν, ἀποτρέπεται· ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι. 3. αὐτὰ δὲ ταῦτα εἰ μὴ καιρῷ τύχοιεν ἑκάτεροι πράσ-

which he is the representative; for such may be the force of ὤν with a genitive,) as also to excuse the liberty of speech which he may assume.

1. *οὔτε πόλεως ὢν—ποιήσομαι*] No little force exists in the *litotes* here, with which compare a similar one in the words of the apostle St. Paul to the Roman Chiliarch, Acts xxi. 39 (forming a sort of proem to the subsequent speech addressed to the *people*): Ἐγὼ—Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης. Compare also Herodot. vii. 101, σὺ εἷς Ἕλλην τε, καὶ—πόλιος οὔτ' ἐλαχίστης, οὔτ' ἀσθενεστάτης. In subjoining the words following, *οὔτε πονουμένης μάλιστα τῷ πολέμῳ*, the speaker means to anticipate the reflection to which those are obnoxious who urge pacific measures, namely, that 'they do so from weakness and distress,' and so to pre-occupy the *objection*, that 'it is for this reason he is desirous of peace, because his country is now worsted in war.' It is well observed by the Scholiast, Διὰ δύο αἰτίας εἰώθαμεν ἀπιστεῖν τοῖς συμβουλεύουσιν, ἢ διὰ τὸ εἶναι ἄδοξον τὸ πρόσωπον, ἢ διὰ τὸ οἰκείων ἕνεκα χρειῶν λέγων· ἅπερ ἀμφότερα μαρτυρεῖ ἑαυτῷ ὁ Ἑρμοκράτης μὴ ὑπάρχειν.

The expression ἐς κοινὸν (answering to the Latin *in commune*, and signifying 'for the common good,') is also meant to anticipate the objection, that the counsel he is about to offer may be what is for the advantage of Syracuse in particular. This he *denies*, affirming it to be what is best in common for *all* Sicily. While most of those who had addressed the assembly merely advocated the pretensions, and considered the interests of the cities which they represented, *Hermocrates* professes to be guided by no view of the particular interest of Syracuse in the matter he has to propound, in thus drawing the attention of the assembly to the common interest as involved in the danger of the Siceliot states in general.

After these preliminaries, the speaker then proceeds to address himself to the subject in view; in doing which the Scholiast remarks, that 'his arguments are distributed into three heads, *the just*, *the expedient*, and *the possible*.' I see not, however, that the *first* is at all touched on; nor was it necessary; for no one questioned the *justice* of those who were of a common race making common cause against a common enemy, by compounding their mutual differences. It would rather seem that the speaker closes with his subject at once, not by enlarging on the *ordinary* advantages of peace or the evils of war, on which the question before them did not turn,—but simply adverts to the acknowledged *fact*, of the inexpediency of war *at that time* in order to deliver Sicily from a greater evil and danger impending over it,—that of common subjugation to a foreign power. To strengthen his admonition, Hermocrates adverts to the *plain fact* that the war in which they had been engaged had been entered upon by each for certain advantages; and that now, in order the better to attain that object, mutual *negociation* has been resorted to, and pacification thought of.

2. *πᾶν τὸ ἐνὸν ἐκλέγων*] 'omne quod insit [mali] bello afferens vel colligens,' resorting to every argument in proof. With the words following, *τί ἄν τις—μακρηγοροίη*, compare those of another passage supra i. 68, *τί δεῖ μακρηγορεῖν*; Ἐν εἰδόσι, 'among those who know [all that can be said].' See note on vi. 77, 1. Ἀναγκάζεται signifies, by a use of the word frequent in the classical writers, and also found in the scriptural ones, (see my Lex. N. Test. in voc.) 'is impelled,' 'is moved by strong inducements.' Of οἱ μέν, as followed by οἱ δέ, the sense is, 'the one party—the other party.'

πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι] 'in preference to suffering any immediate wrong,' as i. 77. v. 30, and elsewhere.

3. *αὐτὰ δὲ ταῦτα—ὠφέλιμοι*] 'But if these very things [to seek gain, or prevent loss] either party should chance to be doing unseasonably,—the counsels for

σοντες, αἱ παραινέσεις τῶν ξυναλλαγῶν ὠφέλιμοι. 4. ὃ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις πλείστου ἂν ἄξιον γένοιτο· τὰ γὰρ ἴδια ἕκαστοι εὖ βουλευόμενοι δὴ θέσθαι τό τε πρῶτον ἐπολεμήσαμεν, καὶ νῦν πρὸς ἀλλήλους δι' ἀντιλογιῶν πειρώμεθα καταλλαγῆναι, καὶ ἢν ἄρα μὴ προχωρήσῃ ἴσον ἑκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν. LX. Καίτοι γνῶναι χρὴ ὅτι οὐ περὶ τῶν ἰδίων μόνον, εἰ σωφρονοῦμεν, ἡ ξύνοδος ἔσται, ἀλλ' εἰ ἐπιβουλευομένην τὴν πᾶσαν Σικελίαν, ὡς ἐγὼ κρίνω, ὑπ' Ἀθηναίων δυνησόμεθα ἔτι διασῶσαι· καὶ διαλλακτὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαιοτέρους περὶ τῶνδε Ἀθηναίους νομίσαι, οἳ, δύναμιν ἔχοντες μεγίστην τῶν Ἑλλήνων, τάς τε ἁμαρτίας ἡμῶν τηροῦσιν, ὀλίγαις ναυσὶ παρόντες, καὶ ὀνόματι ἐννόμῳ ξυμμαχίας τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ ξυμφέρον

accommodation of differences are useful.' I have finally decided on cancelling, with Bekker and Goeller, the ἐν which, according to the common reading, has place before *καιρῷ*, because it is not found in any good MS., and may very well be supposed to have crept in from the margin, where it would be likely to be supplied, since of the use of *καιρῷ* for *ἐν καιρῷ* examples are rare: though here *καιρῷ* seems put for *ἐπὶ καιρῷ*, which complete phrase occurs in a passage of Philostr. Epist. 59; for so should we there read, for *ἐπὶ καιροῦ*.

4. The speaker now applies these general truths to this one particular case; q. d. 'A truth which it may be highly for our advantage to be persuaded of on the present occasion:' the *proof* of which is then subjoined in the words following—'For, consulting well, forsooth, each for our private interest, we first went to war, and for that purpose we are now endeavouring by mutual discussion with one another to effect a pacification.' With the phrase *τὰ ἴδια εὖ θέσθαι*, (on which I have already treated supra i. 25.) compare Polyæn. p. 516, Ἑλλήνων τὰ οἰκεῖα εὖ θεμένων, and a passage of Plut. de Sanit. tuend. 14, *τὰ περὶ αὐτὸν ἐν τοῖς πλησίον εὖ τίθεσθαι*.

καὶ ἢν ἄρα—ἀπελθεῖν] 'And unless indeed it should turn out to each of us that he should come off with what is just and right.' Προχωρέω may here have what is its usual sense, 'to turn out well,' thus: 'and unless it should turn out [well if it does] for each of you,' &c.

CH. LX. 1. The speaker now most adroitly introduces the public interest of all Sicily, q. d. 'We shall all at every seasonable period each pursue his own private interest. And yet this is no time to think of them; for it behoves us to know that we are not met to consult our private interests, but whether we can save our country at large.' Such is the general sense here intended: though, from the interposition of *εἰ σωφρονοῦμεν*, there is occasioned a slight change in the mode of expressing the assertion; the import of which is, in other words, 'And yet it behoves us to know that this congress is intended to be, and will, if we are wise and prudent, be employed not for our interests alone, but,' &c.

In *εἰ δυνησόμεθα* the *εἰ* imports 'whether,' or 'whether or not;' a sense which it is observed to bear after verbs of *considering*, (see Poppo on Xen. Cyr. viii. 4, 16.) and even where there is an *ellipsis* thereof; on which ellipsis of *πειρᾶσθαι*, or, what is in the present case to be understood, *σκοπεῖν*, see Matth. Gr. Gr. § 525, and my note on ii. 12. In *διασῶσαι* we have a more forcible term than *σῶσαι*, of which the sense is, 'to bring through danger of any kind into a state of safety and security.' Compare 1 Pet. iii. 20, *διεσώθησαν δι' ὕδατος*, and 1 Cor. iii. 15, *σωθήσεται, οὕτω δὲ ὡς* [σωθεὶς] *διὰ πυρός*.

καὶ διαλλακτὰς—νομίσαι] 'and [it behoves us] to think the Athenians far more compulsory pacificators in these matters than my words.' In *ἀναγκαιοτέρους* we have the same idiom as in the case of the *verb ἀναγκάζεται*, ch. 59; the sense being, *persuasive, prevailing*. Of the words, a little after, *καὶ ὀνόματι ἐννόμῳ—καθίστανται*, the sense, obscurely expressed, seems to be, 'and who, under the honest name of "alliance," speciously accommodate, to their own advantage, what is naturally hostile;' meaning the feeling

καθίστανται. 2. πόλεμον γὰρ αἰρομένων ἡμῶν καὶ ἐπαγομένων αὐτούς,—ἄνδρας οἳ καὶ ‡ τοὺς μὴ ἐπικαλουμένους αὐτοὶ ἐπιστρατεύουσι,—κακῶς τε ἡμᾶς αὐτοὺς ποιούντων τέλεσι τοῖς οἰκείοις, καὶ τῆς ἀρχῆς ἅμα προκοπτόντων ἐκείνοις, εἰκός, ὅταν γνῶσιν ἡμᾶς τετρυχωμένους, καὶ πλέονί ποτε στόλῳ ἐλθόντας αὐτούς, τάδε πάντα πειράσασθαι ὑπὸ σφᾶς ποιεῖσθαι. LXI. Καίτοι τῇ ἑαυτῶν ἑκάστους, εἰ σωφρονοῦμεν, χρὴ τὰ μὴ προσήκοντα ἐπικτωμένους μᾶλλον, ἢ τὰ

of hostility which they naturally entertain towards the Sicilian Greeks, as their rivals in commerce, arts, &c.; and indeed as all of them, except the Leontines and Catanæans, the allies of their enemies the Lacedæmonians. Of *καθίστασθαι* the sense is, 'to regulate,' and also 'to adjust, accommodate,' &c. Τὸ *πολέμιον*, by a frequent idiom, stands for a noun. The full meaning intended is, that 'they so regulated and managed their natural hostility to the Sicilians,—covering what they did under the specious name of alliance,—as to make it seem amity.' The phrase *ἐς τὸ ξυμφέρον* adverts to the *motive* of this, namely, self-interest.

2. The *γὰρ* here has reference, not to what goes immediately before, but to something further back, as to the danger the country was in from the ambitious projects of the Athenians: and the sense here intended is, '[Danger there is;] *for* on our undertaking war, and calling them into aid,—persons who are ready enough of themselves to bring in their forces uncalled for,'—&c. The phrase *πόλεμον αἴρεσθαι* (formed on the phrase *αἴρεσθαι ὅπλα*) has already occurred supra i. 80, and iii. 39, and is found in the best writers. I have followed Bekker, Poppo, and Goeller in editing, for vulg. *τοῖς ἐπικαλουμένοις, τοὺς ἐπικαλουμένους*, which, besides being confirmed by the authority of the best MSS., is, as Poppo shows, quite permitted by the *usus loquendi*, though offering a *rarer* syntax, but, on that very account, more likely to be genuine. Here (notwithstanding what is urged by Arnold) I cannot think that *hostility* is denoted. The expression may be supposed to mean, as Poppo explains it, 'to *carry an expedition* to any place or person:' and so it may be understood in a passage of Agath. p. 43, 31, (doubtless written with a view to the present,) *τί γὰρ ἠβούλοντο οἱ Ἀθηναῖοι, τοὺς ἐπὶ θύραις πολεμίους ἀφέντες, οὐδὲ* (I conj. *ὧδε*) *ὡς ποῤῥωτάτω ἐπιστρατεύειν καὶ λυμαίνεσθαι τῇ Σικελίᾳ*;

On the use here of *αὐτὸς*, to signify *sponte*, see note on iii. 65, and Herm. Opusc. i. 313. In the words following, *κακῶς τε ἡμᾶς αὐτοὺς ποιούντων τέλεσι τοῖς οἰκείοις*, 'doing harm to ourselves at our own expense,' there is conveyed a bitter reflection on the folly of the war party.

τῆς ἀρχῆς ἅμα προκοπτόντων ἐκείνοις] 'paving the way for their dominion [over us],' 'promoting its increase.' In *προκ.* there is a metaphor taken from cutting one's way, or making a road, through woods or rough ground. See my note on Matth. iii. 3. With respect to the *genitive* here, it *may* depend, as Haack and Poppo suppose, on *μέρος* understood: but preferable is the view of Goeller, who thinks that the genitive is here put from the term *προκόπτειν* being equivalent to the phrase *προκοπὴν ποιεῖν*, which would take the genitive. And so indeed the Scholiast explains by *προοδοποιούντων, ἤγουν προκοπὴν καὶ ἐπίδοσιν ποιούντων ἡμῶν τῆς ἀρχῆς ἐκείνων.*

τάδε πάντα] Meaning, by the use of neuter for masculine, all the various Siceliot states.

CH. LXI. Now comes the argument founded on the *τὸ ξυμφέρον*, in which the speaker first shows that peace is the common interest of all parties in every city, even of those who, as being of Ionian origin, may think they have nothing to fear, but much to hope, from the Athenians: a notion which is then set aside by an appeal to *facts*, as founded on the grasping conduct of Athens, by which it is evident that she makes no distinctions of race among those whose possessions she covets, but is incited by ambition and desire of rule to subjugate *all* without distinction. Such is the general sense contained in the first six sections of this chapter.

1. *καίτοι τῇ ἑαυτῶν—προσλαμβάνειν*] Render, 'And yet, if we be wise, it behoves us to call allies to our aid, and face additional dangers in war, rather when endeavouring to acquire what does not at present belong to us, than when injuring what is already our own.' This view of the sense is at once called for by the con-

ἑτοῖμα βλάπτοντας ξυμμάχους τε ἐπάγεσθαι καὶ τοὺς κινδύνους προσλαμβάνειν· νομίσαι τε στάσιν μάλιστα φθείρειν τὰς πόλεις καὶ τὴν Σικελίαν, ἧς γε οἱ ἔνοικοι ξύμπαντες μὲν ἐπιβουλευόμεθα, κατὰ πόλεις δὲ διέσταμεν. 2. ἃ χρὴ γνόντας καὶ ἰδιώτην ἰδιώτῃ καταλλαγῆναι καὶ πόλιν πόλει, καὶ πειρᾶσθαι κοινῇ σώζειν τὴν πᾶσαν Σικελίαν· παρεστάναι δὲ μηδενὶ ὡς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς Ἀθηναίοις, τὸ δὲ Χαλκιδικὸν τῇ Ἰάδι ξυγγενείᾳ ἀσφαλές· οὐ γὰρ τοῖς ἔθνεσιν ὅτι δίχα πέφυκε, τοῦ ἑτέρου ἔχθει ἐπίασιν, ἀλλὰ τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν ἐφιέμενοι, ἃ κοινῇ κεκτήμεθα. 3. ἐδήλωσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικοῦ γένους παρακλήσει· τοῖς γὰρ οὐδεπώποτε σφίσι κατὰ τὸ ξυμμαχικὸν προσβοηθήσασιν αὐτοὶ τὸ δίκαιον μᾶλλον τῆς ξυνθήκης προθύμως παρέσχοντο. 4. καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν τε καὶ προνοεῖσθαι πολλὴ ξυγ-

text, and supported by the exposition of the Scholiast. With the expression *τὰ ἑτοῖμα*, (which is, as Duk. observes, opposed to *τὰ μὴ προσήκοντα, aliena,*) compare i. 70, *τὰ ἑτοῖμα βλάψαι*. It is well pointed out by Poppo, that the participles *ἐπικτωμένους* and *βλάπτοντας* connect, not with *ἑκάστους*, but with *ξυμμάχους*. Of the phrase *τοὺς κινδύνους προσλαμβάνειν* the sense is, 'to take to ourselves (*suscipere*) dangers.'

With the weighty truth conveyed in the words following, *νομίσαι τε*, viz. that 'faction most of all ruins the cities singly, and Sicily collectively,' might be compared several parallel ones in the historians and orators.

ἧς γε οἱ ἔνοικοι — διέσταμεν] These words are meant to bring more home the charge of faction on the Siceliots, and to set in a strong point of view its pernicious effects; the sense being, 'inasmuch as (quippe) we its inhabitants are, on the one hand, plotted against collectively, while, on the other, we are at dissension with each other, city set against city.' *Διέσταμεν* stands for *κατὰ διαστάσεις ἐσμέν*.

2. On this confessed truth the speaker adduces the prudent counsel, that 'fully aware of this evil, they should endeavour to be reconciled to each other, both individuals (such as the leaders of political factions) and states, and endeavour conjointly to save Sicily.'

παρεστάναι] Repeat *χρὴ*, 'nor should it occur to any one, nor should any one imagine:' a sense of *παρ.* occurring also at iv. 95, and vi. 34, and occasionally found in other Attic writers besides our author.

τῇ Ἰάδι ξυγγενείᾳ ἀσφαλὲς] 'is secure by its Ionian affinity.' In the words following, *οὐ γὰρ—κεκτήμεθα*, I have thought proper to follow the punctuation adopted by Goeller and Poppo, of whom the latter very properly explains the sense to be, '*Non enim propterea* quod Sicilia in duas gentes (propr. gentibus eam habitantibus in duas partes) divisa est, alterius odio aggrediuntur.' And so Arnold renders, 'It is not a national quarrel on account of a distinction of races, which makes them invade us, because one of our races is their natural enemy.' Τοῦ *ἑτέρου ἔχθει*, 'by hatred of the one [of those two],' the Dorian. On the expression *δίχα πέφυκε* see Matth. Gr. Gr. § 309, C.

3 *αὐτοὶ τὸ δίκαιον — παρέσχοντο*] Render, 'they willingly afforded what was right [by covenant], even beyond what the covenant required:' so meaning, as Dobree explains, 'Athenienses Chalcidensibus omnia ea præstitisse, quæ postulare propter animum quo socius affectus esset, potius quam per verba fœderis potuissent.' Here *αὐτοὶ*, as a little before, bears the sense *volentes, ultro*. Μᾶλλον *τῆς ξυνθήκης* stands, as Poppo explains it, for *μᾶλλον ἢ ἐστιν ἡ ξυνθήκη*, equivalent to *μᾶλλον ἢ κατὰ τὴν ξυνθήκην*. See Matth. Gr. Gr. § 454. By *τὴν ξυνθήκην* is meant, as Poppo points out, the ancient alliance spoken of at iii. 86.

4. *προνοεῖσθαι*] *sibi providere ac prospicere*, 'to forecast for oneself as to these things.' Of this construction (somewhat rare) examples occur in Xen. Mem. iv. 3, 12, *τὰ συμφέροντα προνοεῖσθαι*, and Diod. Sic. t. v. 114, 4, *πρ. τὴν προδοσίαν*: also in a passage of St. Paul, Epist. Rom. xii. 17, *πρ. καλά*. In all which cases the sense is literally, 'to be provident for one-

γνώμη· καὶ οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις οὖσι. πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἴκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν. 5. ὅσοι δὲ, γιγνώσκοντες αὐτὰ, μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἥκει κρίνας, τὸ κοινῶς φοβερὸν ἅπαντας εὖ θέσθαι, ἁμαρτάνομεν. 6. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβαίημεν· οὐ γὰρ ἀπὸ τῆς αὐτῶν ὁρμῶνται Ἀθηναῖοι, ἀλλ' ἐκ τῆς τῶν ἐπικαλεσαμένων. 7. καὶ οὕτως οὐ πόλεμος πολέμῳ, εἰρήνῃ δὲ διαφοραὶ ἀπραγμόνως παύονται· οἵ τ' ἐπίκλητοι, εὐπρεπῶς ἄδικοι ἐλθόντες, εὐλόγως ἄπρακτοι ἀπίασι. LXII. Καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους τοσοῦτον ἀγαθὸν εὖ βουλευομένοις εὑρίσκεται· τὴν δὲ ὑπὸ πάντων ὁμολογουμένην ἄριστον εἶναι εἰρήνην πῶς οὐ χρὴ καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι; 2. ἢ δοκεῖτε, εἴ τῳ τι ἔστιν ἀγαθὸν,

self as to any thing,' and, by implication, to *study, cultivate,* or *practise* it. Πλεονεκτεῖν is added by way of explanation, to show that the consideration of self-interest in this matter was carried even to *grasping.*

In the words following, τοῖς ὑπακούειν ἑτοιμοτέροις οὖσι, the comparative is to be resolved into μᾶλλον and the positive, (as iii. 63, where ἀξιώτεροι stands for μᾶλλον ἄξιοι,) the expression here being for ἑτοίμοις ὑπακούειν μᾶλλον, scil. ἢ ἀντιστῆναι. Of φυλάσσεσθαι τὸ ἐπιὸν the sense is, 'to be wary as to an assailant,' 'to beware of meddling with an assailing power.'

5. ὅσοι δὲ — ἁμαρτάνομεν] There is here, as Goeller observes, a commixture of two constructions. Of πρεσβύτατον κρίνας—εὖ θέσθαι the sense is, 'regarding this as a most important object, for all to well regulate what is the common object of fear to all [namely, subjugation].' The phrase πρεσβύτατον κρῖναι answers to the Latin *antiquius habere;* and in both we recognise a use originating in the several ideas of *antiquity, honour, esteem,* and *importance* being so closely connected as to mutually merge one into another.

6. After showing that the speediest mode of being rid of the fear in question is to come to terms of mutual accommodation, the speaker then proceeds to subjoin the *reason,*—which, expressed in plain and explicit terms, is, that the Athenians would have no *point d'appui* from which to attack them: though for this, which would have been the direct and obvious mode of expression, we have what is the same thing intimated *indirectly* by reference to the fact, that the Athenians do not make the attack proceeding from their own country, but from that of those who have called them.

7. καὶ οὕτως—ἀπίασι] These words are meant to further set forth the beneficial effect of pacification; though the sense contained therein is somewhat obscured by the unusual mode of expression adopted. Render, 'And thus war will not be terminated by war, but differences will without trouble cease by pacification:' where there is reference to the state of things which subsists when pacification is *not* resorted to. Here, then, it is declared that war cannot only be terminated by war, namely, by such contest as shall utterly destroy or humble one of the belligerent parties: whereas differences will of themselves cease in peace; q. d. 'War engenders war, and peace peace, by extinguishing differences.' In the next words we have a most pointed sentence, serving to set in a strong light the happy *result* of this pacification. Render, 'And thus those who have been called in, after having come hither with fair pretences but unjust views, will with fair reason be dismissed without having effected their object:' where it is well observed by Poppo, 'Sæpe apud Thucyd. paria paribus referri, et contrariis contraria opponuntur.'

Ch. LXII. Here the speaker urges his object on the sole ground of the danger to be apprehended from the Athenians, alleging the extreme uncertainty which ever attends hostilities, insomuch that no state could feel sure that it would not lose rather than gain by the continuance of the war, of which the sacrifices and hazards were certain, and the prospective advantages were illusive.

1. πῶς οὐ χρὴ καὶ ἐν ἡμῖν αὐτοῖς

ἢ εἴ τῳ τὰ ἐναντία, οὐχ ἡσυχία μᾶλλον ἢ πόλεμος τὸ μὲν παύσαι ἂν ἑκατέρῳ, τὸ δὲ ξυνδιασώσαι, καὶ τὰς τιμὰς καὶ λαμπρότητας ἀκινδυνοτέρας ἔχειν τὴν εἰρήνην, ἄλλα τε ὅσα ἐν μήκει λόγων ἄν τις διέλθοι, ὥσπερ περὶ τοῦ πολεμεῖν; ἃ χρὴ σκεψαμένους μὴ τοὺς ἐμοὺς λόγους ὑπεριδεῖν, τὴν δὲ αὐτοῦ τινα σωτηρίαν μᾶλλον ἀπ' αὐτῶν προϊδεῖν. 3. καὶ εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται, τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνοὺς ὅτι πλείους ἤδη καὶ τιμωρίαις μετιόντες τοὺς ἀδικοῦντας, καὶ ἐλπίσαντες ἕτεροι δυνάμει τινὶ πλεονεκτήσειν, οἱ μὲν οὐχ ὅσον οὐκ ἠμύναντο, ἀλλ'

ποιήσασθαι;] Meaning, in other words, 'if all confess it to be the best thing in the case of *others,* why should they not prefer it in their *own?*' With the sentiment here expressed as to the preciousness of peace, may be compared (besides other similar ones occurring in the best writers) the following in a passage of Menand. as cited in Stob. Serm. p. 366, Εἰρήνη γεωργὸν κἂν πέτραις τρέφει καλῶς, πόλεμος δὲ κἂν πεδίῳ κακῶς. See also a passage of Philemon cited in Stob. Serm. p. 367.

2. ἢ δοκεῖτε — πολεμεῖν] Of this long and involved sentence the meaning may be thus expressed: 'Or think ye that if any be in prosperity, or the reverse, that *quiet* rather than *warfare* will not better remove the evil and secure the good; and think ye not that *peace* keeps honours and splendours freer from danger; besides having many other advantages such as any one might employ as many words in dilating on, as on those of *war.*' Very properly, for the infin. παῦσαι—ξυνδιασῶσαι, have Bekker, Poppo, and Goeller restored the optat. παύσαι—ξυνδιασώσαι: such being, I apprehend, required by the hypothetical cast of the words, q. d. 'would it not be so?' though a certain obscurity pervades the whole sentence, owing to *two irregularities* in the construction; 1. that pointed out by Goeller as follows: 'post verbum δοκεῖ oratio ex verbo finito in verbum infinitum transit: δοκεῖ δέ μοι οὐδὲ—εἶχεν, ἀλλὰ—οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη.' 2. that which (as Poppo observes) is involved in the circumstance of the interrogation in the former member of the sentence *denying,* in the latter *affirming;* in consequence of which there is, as Goeller and Arnold point out, an absence of the negative before ἔχειν, as though the preceding οὐ had been joined with δοκεῖτε instead of being united with μᾶλλον. Poppo refers to a similar negligence of expression occurring at i. 71, 1, καὶ οἴεσθε—ἴσον νέμετε. In ὑπεριδεῖν and προϊδεῖν we have an instance of paronomasia set off (as the poet expresses it) by 'apt alliteration's artful aid.'

3. καὶ εἴ τις — ξυνέβη] What is here said is intended to repress the disappointment that any one would be likely to feel on being thwarted in his projects of benefiting in some way or other by the war: and the full sense here intended is, 'If any one makes himself sure that he should, either by justice or by force, accomplish some favourite object,—let him not take it in dudgeon that he is baffled in his expectations, knowing that already many who had taken in hand to avenge themselves on those that had injured them, and others who had hoped, by some power they possessed, to aggrandize themselves, have been respectively frustrated in their hopes; the former not only not obtaining vengeance, but not coming off with safety; the latter, instead of getting more, having, perchance, lost what they already had.' Βεβαίως *may,* agreeably to the view of the Scholiast and Poppo, be taken with πράξειν: but more in accordance with the context will it be to take it with οἴεται, in the sense *pro certo,* as in another passage of our author supra i. 134, βεβαίως εἰδότες, and in Plato, p. 685, τὶ βεβαίως οἴεσθαι. Parallel to this is also the expression in Acts Ap. ii. 36, ἀσφαλῶς γινωσκέτω. With τῷ δικαίῳ, which means 'by the justice of his cause,' comp. Soph. Œd. Col. 880, τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν. The expression τῷ παρ' ἐλπίδα is by Arnold rightly regarded as equivalent to τῷ παραλόγῳ. Compare another passage further on, vii. 66, and see note on ii. 89, 5. In μὴ χαλεπῶς σφαλλέσθω (scil. τῆς ἐλπίδος) the term χαλεπῶς bears the sense *graviter,* as in the phrase χαλεπῶς πάσχειν or φέρειν: there being indeed a sort of permutation of expression

οὐδ' ἐσώθησαν, τοῖς δ', ἀντὶ τοῦ πλέον ἔχειν, προσκαταλιπεῖν τὰ αὐτῶν ξυνέβη. 4. τιμωρία γὰρ οὐκ εὐτυχεῖ, δικαίως, ὅτι καὶ ἀδικεῖται· οὐδὲ ἰσχὺς βέβαιον, διότι καὶ ἔνελπι. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον κρατεῖ, πάντων τε σφαλερώτατον ὄν, ὅμως καὶ χρησιμώτατον φαίνεται· ἐξ ἴσου γὰρ δεδιότες, προμηθείᾳ μᾶλλον ἐπ' ἀλλήλους ἐρχόμεθα. LXIII. Καὶ νῦν τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκμαρτον δέος, καὶ διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους, κατ' ἀμφότερα ἐκπλαγέντες, καὶ τὸ ἐλλιπὲς τῆς γνώμης,

for *μὴ χαλεπαινέτω σφαλλόμενος*. Of *προσκαταλιπεῖν* the sense is, *insuper amittere*, 'to lose what they already had.'

4. The speaker now shows how it comes to pass that these two classes of persons are respectively disappointed of their expectations. It is, that 'vengeance (meaning the avenger of wrong) does not necessarily, as ought justly to be the case, come off with success, because it is injured; nor is strength (meaning the strong party) sure [of attaining its object], because it is hopeful,' i. e. fully expects success. With this use of *δικαίως*, which here signifies *ut par est, ut jure debebat*, 'as of right it ought,' compare Soph. Œd. Col. 742, and Xen. de Venat. iv. 5. A close imitation of this whole passage as far as *πλεῖστον κρατεῖ* is found in Dio Cass. p. 398, 16—29, where, had the editors been aware of the circumstance, they would not, as they have done, for *εὐτυχεῖ*, have read *ἀτυχεῖ*.

This the speaker then follows up with a weighty moral maxim,—namely, that the uncertainty of the future has, for the most part, the predominance, so as to order events: where the expression *τὸ ἀστάθμητον* bears the same sense as at iii. 59, 1: and *τοῦ μέλλοντος* means, 'of future fortune,' 'what shall happen in future.' Similarly in a passage of Dio Cass. we have, *τῷ ἀσταθμήτῳ τῆς τύχης*.

Finally, on this great moral truth the speaker then engrafts a profound reflection, to make it the more salutary,—namely, that 'although it be the most deceitful to be trusted to of all things, yet it is evidently fraught with useful instruction; inasmuch as each party, being alike inspired with apprehension, proceeds against the other with the more forethought [as to consequences]:' where at the words *χρησιμώτατον φαίνεται* there is an ellipsis of *εἶναι* or *ὄν*, on which see note at iii. 42, 5.

Ch. LXIII. The speaker now proceeds to draw the *inference* which necessarily followed from the foregoing statement of the case, as to what they ought to do.

1. *καὶ νῦν*] 'and now [such being the present posture of affairs].' Of *τοῦ ἀφανοῦς—ἐκπλαγέντες* the sense is, 'struck with alarm on both grounds,—as well on account of the undefinable fear of the uncertain (lit. *unseen*) [future], as because the Athenians *present* are formidable,' meaning, in other words, 'on account of the present fear of the Athenians.' Such seems to be the full sense here intended, though imperfectly developed in the words employed to express it. In *τοῦ ἀφανοῦς* allusion is had to the *ἀστάθμητον τοῦ μέλλοντος*, a little before. By *ἀτέκμαρτον* is denoted that which cannot be brought to the *τέκμαρ*, the mark or sign by which any thing is determined to be so or so; and consequently what is undefined and obscure, or what is not to be conjectured as to its event from previous signs. Compare Pind. Pyth. x. 98, and Olymp. vii. 83, and Herodot. v. 92, *χρηστήριον ἀτέκμαρτον*. Hence the term is especially applied to *fate* (as Æschyl. Pers. 907, *μοίρας τῇδε κυρήσας ἀτεκμαρτοτάτης*,) or *fortune*, (as Dionys. Hal. Ant. p. 1811 & 1087, 7, where we have *τύχη ἀτ.*, and 2345, 3, *ἀτέκμαρτον πρᾶγμα τύχη*.) and that especially with reference to the unseen fortune, which may well excite fear as to the event. Here, then, it forms a most appropriate term: and with the bold expression *τοῦ ἀφανοῦς* [*τοῦ μέλλοντος*] *διὰ τὸ ἀτέκμαρτον δέος*, we may compare a not dissimilar one in Shakspeare's Hamlet, act iii. sc. 1, 'the dread of something after death,—That *undiscovered* country, from whose bourn No traveller returns,—puzzles the will, And makes us rather bear those ills we have, Than fly to others that we *know not of*.' In *διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους* there is, as Goeller observes, a confusion of two modes of expression, *διὰ Ἀθηναίους φοβεροὺς παρόντας* and *διὰ τὸ παρεῖναι Ἀθ.*

καὶ τὸ ἐλλιπὲς τῆς γνώμης—ἀποπέμπωμεν] Render, 'And as to what is deficient in the plans which we each thought we should accomplish, accounting that we have been enough hampered in their execution [by these hindrances], let us send packing these enemies hovering around us.' With respect to the construction, we may either suppose, with Goeller, that *τὸ ἐλλιπὲς* is an accusative absolute, the sense being, *quod attinet ad*; or, with Arnold, regard *τὸ ἐλλιπὲς τῆς γνώμης* as a condensed form of expression for *τὴν γνώμην ἐρχθῆναι ὥστε ἐλλιπῆ γίγνεσθαι*.

ὧν ἕκαστός ‡ τις ᾠήθημεν πράξειν, ταῖς κωλύμαις ταύταις ἱκανῶς νομίσαντες ἐρχθῆναι, τοὺς ἐφεστῶτας πολεμίους ἐκ τῆς χώρας ἀποπέμπωμεν· καὶ αὐτοὶ μάλιστα μὲν ἐς ἀΐδιον ξυμβῶμεν, εἰ δὲ μή, χρόνον ὡς πλεῖστον σπεισάμενοι, τὰς ἰδίας διαφορὰς ἐς αὖθις ἀναβαλώμεθα. 2. τὸ ξύμπαν τε δὴ γνῶμεν, πειθόμενοι μὲν ἐμοί, πόλιν ἔξοντες ἕκαστος ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες τὸν εὖ καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ ἀμυνούμεθα· ἢν δὲ ἀπιστήσαντες, ἄλλοις ὑπακούσωμεν, οὐ περὶ τοῦ τιμωρήσασθαί τινα, ἀλλὰ, καὶ ἄγαν εἰ

μεθα, 'let us defer, postpone to some other season,' comp. Lucian, ii. 231, *τὰς ἐλπίδας ἐσαῦθις ἀεὶ ἀνεβάλλετο*. Xen. Symp. ii. 7, *τοῦτο μὲν εἰς αὖθις ἀποθώμεθα* (where, for *ἀποθώμεθα*, I conjecture the true reading to be *ἀναθώμεθα*, as in Synes. p. 201, *τοῦτο εἰς αὖθις ἀναθώμεθα*). The phrase seems to have been properly a forensic one: and so in a passage of Aristoph. Conc. 984, we have, *ἀλλ' οὐχὶ νῦν τὰς ὑπερεξηκονταέτεις Ἐσάγομεν, ἀλλ' ἐσαῦτις ἀναβεβλήμεθα Τὰς ἐντὸς εἴκοσιν γὰρ ἐκδικάζομεν*.

2. *τὸ ξύμπαν τε δὴ γνῶμεν*] These words are to be joined with *πόλιν ἔξοντες*, the sense being, 'upon the whole, let us assuredly know, that by following my counsel we shall each of us hold his state free.'

ἀφ' ἧς] 'ex qua [urbe] profecti.' With *αὐτοκράτορες ὄντες*, 'being masters of our own actions,' compare Xen. Mem. ii. 1, 21, *αὐτοκράτορες γιγνόμενοι*. Parallel to this is the fuller expression at iii. 62, *αὐτοκράτωρ οὖσα ἑαυτῆς*, where see note. The next words advert to the *result* of this independence, in their being able to make due *return* for either benefits or injuries: where *ἐξ ἴσου*, as Poppo points out, signifies *ex æquo*, standing for *æqualiter, alike*: and the term *ἀρετῇ* adverts to the *principle* on which this remuneration, whether for good or evil, would be made,—namely, that of moral virtue; since, according to Pagan ethics, virtue was alike shown in avenging oneself on him who injures, as in benefiting him who does us good.

The next words advert to the *evil consequences* of following the other counsel, that of the war-party,—namely, that avenging themselves on their enemies would be out of the question, since they would from necessity become friends to those they hate, and at variance with those they love: where at *περὶ τοῦ τιμωρήσασθαι* we may supply either, with Kistemacher and Haack, *λόγος ἔσται*; or, with Hermann, from the immediate context,

for *ἐφεστῶτας* stands for *ἐπικειμένους*, bearing the sense of the Latin *imminentes*, as said of those who are hovering around to watch the time for attack. So Livy, xxv. 20, 'alterius ducis exercitusque opprimendi *occasionem imminebat*.'

ἐς ἀΐδιον] *in perpetuum*, 'for perpetuity or duration for all future time.' With the phrase, a little after, *ἐς αὖθις ἀναβαλώ-*

τύχοιμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς οὐ χρὴ, κατ' ἀνάγκην ‡ γιγνόμεθα. LXIV. Καὶ ἐγὼ μὲν,—ἅπερ καὶ ἀρχόμενος εἶπον,—πόλιν τε μεγίστην παρεχόμενος, καὶ ἐπιὼν τῷ μᾶλλον ἢ ἀμυνούμενος, ἀξιῶ προειδόμενος αὐτῶν ξυγχωρεῖν, καὶ μὴ τοὺς ἐναντίους οὕτω κακῶς δρᾶν, ὥστε αὐτὸς τὰ πλείω βλάπτεσθαι, μηδὲ μωρίᾳ φιλονεικῶν ἡγεῖσθαι τῆς τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ

the words *φίλοι ἂν γιγνοίμεθ' ἀλλήλοις*. Of *καὶ ἄγαν εἰ τύχοιμεν* the sense is, 'if even we should be exceedingly fortunate,' viz. so as to avoid death or slavery. *Καὶ εἰ* stands for *εἰ καὶ*, 'if even;' and the transposition, as Poppo observes, has an intensive force. Here *καὶ* is used as in *καὶ πάνυ, καὶ λίαν*, &c.: and the *ἄγαν* stands for *πάνυ*. Compare another passage infra v. 9, and Dionys. Hal. 256, 34, *εἰ δὲ τὰ κράτιστα πράξειαν*, and 330, fin.

For vulg. *γιγνώμεθα*, (which is confessedly solœcistic,) Poppo and Goeller edit *γιγνοίμεθα*; Bekker, *γιγνόμεθα*; which last reading has been adopted by Herm. de Part. *ἀν*, i. 9; and rightly; such being borne out by the authority of almost every good MS., and by no means forbidden by propriety; since, as Hermann remarks, 'Ut *φίλοι* et *διάφοροι*,—*τοῖς ἐχθίστοις* et *οἷς οὐ χρὴ*, invicem opposuit scriptor, sic opposuit etiam *γιγνοίμεθα ἂν* et *κατ' ἀνάγκην γιγνόμεθα*; ita quidem, ut optativus ad *ἂν* ex illo indicativo supplendus sit.'

Ch. LXIV. This chapter contains the *ἐπίλογοι*, or *conclusion*; in which, after first briefly repeating what had been said at the beginning of the speech, (namely, that in thus urging pacification, he is not actuated by regard for the interest of Syracuse in particular, but by the common interest of all the Siceliot states,) he proceeds to say, that *Syracuse* is ready to make all due concessions for this purpose (concessions called for by *prudence*, since it were utter folly so to injure one's foes as ourselves to receive greater harm); and it is but just that the rest of the cities should imitate her example. He then proceeds to say that such mutual concessions *must* be made, or else they would all have to concede and submit to the common enemy—Athens. He adds, that it is no shame for men to give way to their own flesh and blood, or near kinsmen, or even to fellow-countrymen, as they were natives of the same soil—and that sea-girt and separate—and linked together by the same common appellation of *Siceliots*. Now the mention of this common name could not fail to suggest the idea of *national independence*, as consisting in being masters of their own actions—undictated to, not intermeddled with—by making war, or concluding peace, as they saw good, without interference. He concludes by showing the *advantages* of the course he is recommending,—namely, that 'by so doing they shall be at once rid of foreign interference and domestic war, and thus too will secure their national independence abroad.'

1. *πόλιν μεγίστην παρεχόμενος*] 'civitatem maximam exhibens, proferens, in concilium afferens.' There is also an implied notion of his *sustaining* the person of the city, as is plain from the next words, *ἐπιὼν τῷ μᾶλλον ἢ ἀμυνούμενος*, where he speaks in his own person for the *state* which he represents.

For vulg. *προειδομένους* and *αὐτοὺς*, (which, notwithstanding that it is found in all the MSS., must, for the reasons assigned by Goeller and others, be considered quite indefensible,) I have, with Bekker, Goeller, and Poppo, received the conjectural readings of Reiske, *προειδόμενος* and *αὐτός*: for the words *ἐγὼ μὲν—ἀξιῶ* are, as Arnold observes, opposed to those at § 2, *τοὺς ἄλλους δικαιῶ ταὐτό μοι ποιῆσαι*, and serve to distinguish what Hermocrates thinks should be done by others, from what he was prepared to do himself.

With the sentiment contained in the words, just after, *μωρίᾳ φιλονεικῶν—καὶ ἧς οὐκ ἄρχω τύχης*, compare a similar one at vi. 78, *οὐ γὰρ οἷόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι*. Evidently written with a view to the present, is a passage of Dionys. Hal. Ant. p. 1826, 2, *τίς ἂν ὑπομείνειεν, ἄνθρωπος ὤν, ἅπαντα, καὶ τὰ τῆς γνώμης* (consilii) *καὶ τὰ τῆς τύχης, εἰς ἑαυτὸν ἀναλαβεῖν*; also of Aristid. iii. 419. By *μωρίᾳ φιλονεικῶν* is meant, 'through foolishness of strife;' where the term *φιλον.* designates the so striving to have one's own way, as to be obstinately bent thereon; striving for the *love* of strife. Such is the sense expressed by the *verb* at v. 111, 4, and by the *noun φιλονεικία* at i. 41.

εἶναι, καὶ ἧς οὐκ ἄρχω τύχης, ἀλλ' ὅσον εἰκὸς ᾿σασθαι. 2. καὶ τοὺς ἄλλους δικαιῶ ταὐτό μοι ποιῆσαι, ὑφ' ὑμῶν αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν. 3. οὐδὲν γὰρ αἰσχρὸν οἰκείους οἰκείων ἡσσᾶσθαι, ἢ Δωριέα τινὰ Δωριέως, ἢ Χαλκιδέα τῶν ξυγγενῶν, τὸ δὲ ξύμπαν γείτονας ὄντας, καὶ ξυνοίκους μιᾶς χώρας καὶ περιῤῥύτου, καὶ ὄνομα ἓν κεκλημένους Σικελιώτας· οἳ πολεμήσομέν τε, οἶμαι, ὅταν ξυμβῇ, καὶ ξυγχωρησόμεθά γε πάλιν καθ' ἡμᾶς αὐτούς, λόγοις κοινοῖς χρώμενοι· τοὺς δὲ ἀλλοφύλους ἐπελθόντας ἀθρόοι ἀεί, ἢν σωφρονῶμεν, ἀμυνούμεθα, εἴπερ καὶ καθ' ἑκάστους βλαπτόμενοι ξύμπαντες κινδυνεύομεν· ξυμμάχους δὲ οὐδέποτε τὸ λοιπὸν ἐπαξό-

2. In the words *ὑφ' ὑμῶν αὐτῶν—παθεῖν* (equivalent to *ἡσσᾶσθαι*) there is involved a certain harshness, which would be effectually removed by reading, with Dobree, *ἀφ'* for *ὑφ'*. This, however, is forbidden by the opposition between *τῶν πολεμίων* and *ὑμῶν αὐτῶν*; an opposition to which alone the harshness in question is to be attributed. Moreover, the sense here intended is not 'of your own accord,' but 'at the hands of each other,' as in the phrase *ἀποθανεῖν ὑπό τινος*.

3. *οἰκείους*] Meaning 'those connected by ties of family, or relationship,' (as at i. 9. iv. 106.) such as were the Dorians or Chalcidians, who were both of one *race*, though not one *family* or nation. Similarly in a passage of the prophet Jeremiah, xxxi. 1, the Jewish tribes are spoken of as several *families* of the same *race* (namely of Israel). From this connexion by affinity there is at *τὸ δὲ ξύμπαν*, a little after, a transition to the less binding, but nevertheless close, ties of *local* connexion, as regards inhabitants of the same country.

Of *ἡσσᾶσθαι* the sense is, 'to suffer oneself to come off with the worst;' the term being equivalent to *ἐλασσοῦσθαι* at i. 77, 1: and so in Æschyl. Ag. 916, *τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει*. In *περιῤῥύτου* we have a highly significant and emphatic term, (q. d. and that sea-girt,) of which the purpose is to intimate that 'as being separated from the society of others, they were the more closely bound to each other, and had a common interest in keeping off the interference of foreigners, with whom they could have no natural connexion.'

καὶ ὄνομα ἓν κεκλημένους Σικελιώτας, &c.] Here the mention of the common appellation *Siceliots* naturally serves to suggest the idea of national *independence*; and hence no little address may be recognised in the sentiment now expressed by the speaker: 'and, being Siceliots, we shall, I wot, *exercise* our independence by making war or concluding peace one with another, at our own pleasure.' Of *ξυγχωρησόμεθα—καθ' ἡμᾶς* the sense is, literally, 'we shall come to terms of peace one with another:' with which compare the expression *ξυγχωρεῖν πρός τινας* at ii. 59, and iii. 27. The more usual phrase to denote this is, *ξυμβαίνειν πρός τινα*. With *λόγοις κοινοῖς χρώμενοι*, 'holding common conferences one with another,' compare the Latin expression *colloquia habere* or *facere*.

τοὺς δὲ ἀλλοφύλους ἐπελθόντας] These words are by all the translators and commentators explained 'foreigners invading us,' 'foreign invaders.' But they might have remembered that the Athenians, who are here alluded to, had not come as *invaders*, but merely as *interlopers*, intermeddlers in business which was none of theirs: and such is, I apprehend, in effect the sense here meant to be conveyed. Hence we may render, 'foreigners *intruding*,' 'foreign intruders.' So, I would observe, *Josephus* must certainly have understood the words, as appears from the following passage (evidently written in imitation of the present) in Ant. xvii. 12, 6, *τοὺς δ' ἀλλοφύλους ἐπελθόντας σωφρονιστὰς τοῦ στασιάσοντος τῶν ἀνθρώπων—γενέσθαι*.

εἴπερ καὶ καθ' ἑκάστους βλαπτόμενοι ξύμπαντες κινδυνεύομεν] 'inasmuch as, while injured individually, we are collectively imperilled.' Comp. Tacit. Agric. 12, 'Dum singuli pugnant, universi vincuntur;' and Justin, viii. 1, 'Græciæ civitates, omnibus perire, quod singulæ amitterent, non nisi oppressæ senserunt.' The words *εἴπερ καὶ κινδυνεύομεν* are in some measure parenthetical; serving to give the *reason* why they should repel all foreign interference: and in the next words, *ξυμμάχους δὲ*, &c., the *δὲ* is *continuative* or *resumptive*. Render, 'but, I say, we shall

μεθα οὐδὲ διαλλακτάς. 4. τάδε γὰρ ποιοῦντες ἔν τε τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερήσομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλλαγῆναι, καὶ οἰκείου πολέμου, καὶ ἐς τὸ ἔπειτα καθ' ἡμᾶς αὐτοὺς ἐλευθέραν νεμούμεθα καὶ ὑπὸ ἄλλων ἧσσον ἐπιβουλευομένην."

LXV. Τοιαῦτα τοῦ Ἑρμοκράτους εἰπόντος, πειθόμενοι οἱ Σικελιῶται, αὐτοὶ μὲν κατὰ σφᾶς αὐτοὺς ξυνηνέχθησαν γνώμῃ, ὥστε ἀπαλλάσσεσθαι τοῦ πολέμου, ἔχοντες ἃ ἕκαστοι ἔχουσι, τοῖς δὲ Καμαριναίοις Μοργαντίνην εἶναι, ἀργύριον τακτὸν τοῖς Συρακουσίοις ἀποδοῦσιν. 2. οἱ δὲ τῶν Ἀθηναίων ξύμμαχοι, παρακαλέσαντες αὐτῶν τοὺς ἐν τέλει ὄντας, εἶπον ὅτι ξυμβήσονται, καὶ αἱ σπονδαὶ ἔσονται κἀκείνοις κοιναί. 3. ἐπαινεσάντων δὲ αὐτῶν, ἐποιοῦντο τὴν

never, if we be wise, henceforth call in allies or pacificators.'

4. In conclusion the speaker adverts to the *advantages*, both present and future, of following this counsel :—they will *at present* be rid of two evils, foreign intrusion and domestic war ; and, for *the future*, they will enjoy their country in freedom, and less plotted against by others. In the words *οὐ στερήσομεν δυοῖν ἀγαθοῖν* I would not suppose a mere meiosis for 'we shall confer a double benefit on Sicily,' (a view which involves something frigid and jejune,) but rather regard them as glancing at the war-party, who were, it is hinted, depriving Sicily of these two benefits.

Ch. LXV. 1. *ξυνηνέχθησαν γνώμῃ*] The term *ξυμφέρεσθαι* has here not so much the sense *convenire*, 'to agree,' as that of *reconciliari, in concordiam redire*, found in Dio Cass. 146, 23. 424, 11 ; a sense, indeed, required by the added term *γνώμῃ*. Compare Dionys. Hal. Ant. 592, init. *συμφέρεσθαι ταῖς γνώμαις*, and Plato, p. 929, *ἐὰν ἀνὴρ καὶ γυνὴ μηδαμῇ ξυμφέρωνται*. Yet with the above the sense 'to agree' is included, as appears from the *ὥστε* following, of which the force is, 'agreed to lay aside the war, on the proviso of each holding what they possessed ;' namely, on the well-known principle of later times called the *uti possidetis*.

Καμαριναίοις Μοργαντίνην εἶναι] It may be supposed that this town was not, as it has usually been thought, the same with the Morgantia situated on the eastern coast of Sicily, and near the mouth of the river Simæthus ; since, from its great distance from the Camarinæan territories, it could not have been held by them. It would rather seem, (agreeably to the view long ago propounded by me in my former Thucydidean works, and which I have found further borne out by the opinion of Poppo in his Proleg. ii. p. 508.) that it was some other of nearly the same name, but of little note. That two places of nearly the same name should exist within no great distance of each other is, though a circumstance unusual, yet not unprecedented, since no less than two examples of this are to be found elsewhere in our author ; one at iii. 4, 5, where we have mention of two places of the name of Malea, within eight or nine miles of each other ; and the other at iv. 107, 2, where we have two places of the name of Gapselus. I still adhere to the opinion expressed in my Transl. with Notes, that the Morgantine here meant was a town situated at some point in the interior, where the territories of Camarina and Syracuse abutted on each other ; and that it was, as also the other Morgantine or Morgantia, founded by the Morgetes, an Italian tribe, which passed over into Sicily soon after the Siculi, and occupied a considerable portion of the interior of the island in common with them. See Cluver, Sicil. p. 335. Hence it is not improbable that *two* towns should have been called after them as founders. The Morgetes were a tribe inhabiting the central parts of Samnium in Sicily, and they called the Morgantina which they founded in Sicily, (far in the *interior*, as is certain from Strabo, and not, where Arrowsmith places it, on the *sea-coast*,) from Morgantia in Samnium.

2. *αὐτῶν τοὺς ἐν τέλει ὄντας*] Meaning the Athenian generals. *Εἶπον ὅτι ξυμβήσονται*, 'told them that they should enter into this treaty.' *Καὶ αἱ σπονδαὶ ἔσονται κἀκείνοις κοιναὶ*, 'and that the terms of the treaty would be common to *them* (i. e. the Athenians),' i. e. would *include* them also.

3. *ἐπαινεσάντων αὐτῶν*] 'when they

ὁμολογίαν, καὶ αἱ νῆες τῶν Ἀθηναίων ἀπέπλευσαν μετὰ ταῦτα ἐκ Σικελίας. 4. ἐλθόντας δὲ τοὺς στρατηγοὺς οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς μὲν φυγῇ ἐζημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν δὲ τρίτον Εὐρυμέδοντα χρήματα ἐπράξαντο, ὡς ἐξὸν αὐτοῖς τὰ ἐν Σικελίᾳ καταστρέψασθαι, δώροις πεισθέντες ἀποχωρήσειαν. 5. οὕτω, τῇ παρούσῃ εὐτυχίᾳ χρώμενοι, ἠξίουν σφίσι μηδὲν ἐναντιοῦσθαι, ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ καὶ τὰ ἀπορώτερα μεγάλῃ τε ὁμοίως καὶ ἐνδεεστέρᾳ παρασκευῇ κατεργάζεσθαι. αἰτία δ' ἦν ἡ παρὰ λόγον τῶν πλειόνων εὐπραγία αὐτοῖς, ὑποτιθεῖσα ἰσχὺν τῆς ἐλπίδος.

had consented [to the treaty entered into by their allies].' Of *ἐπαινεῖν* in this sense another example occurs at v. 37 ; and indeed the same is found in the best writers, especially Homer ; where, as here, the term is not unfrequently used *absolutely*. So Il. xxiv. 539 & 540, and Od. iv. 673. Xen. Cyr. iii. 2, 11, where we have *ἐπῄνεσαν*, 'consented to the conditions of peace.' Also Aristoph. Ran. 508, *ἐπαινῶ*, and Av. 1616. See also note on another passage of our author, iii. 38. I should not have thought it necessary to enlarge thus far on the matter, but that here the sense in question is, I find, missed by all the translators and commentators in general : and under this misapprehension Bp. Thirlwall, in his History of Greece, assigns to the expression of our author what is far from correctly representing its import, the sense 'having commended their conduct.' All that we can suppose to be meant is a faint *acquiescence* in what they could not alter. Nay, the very telling the Athenians that 'it was their intention to enter into the common treaty of pacification,' was as much as to say that they had no further occasion for their services.

4. *χρήματα ἐπράξαντο*] 'imposed on him a money fine :' on which phrase see Blomfield on Æschyl. Pers. 482 We are not told *why* Eurymedon was more mildly dealt with than his two colleagues. It could not be because he had less authority than the rest, and therefore incurred less blame : for from what was said at ch. 2 and 46, it is plain that he was first in the commission. It was probably because he had acquiesced unwillingly in the united judgments of his colleagues.

5. *οὕτω, τῇ παρούσῃ εὐτυχίᾳ — κατεργάζεσθαι*] 'Thus, while using their present good fortune, they thought that no hindrance was to come across them ; but that they were to accomplish what was possible, and what was very difficult, both with a large and with a most deficient force.' Such is the sense here intended, which is well conveyed in the following free version of the words offered by Bp. Thirlwall : 'The people was so elated with its recent good fortune, that, as no enterprise was now too great for its ambition, so it neglected all proportion between its means and its ends, and would not hear of any obstacles which nature or man could oppose to its success.' Of *τὰ ἀπορώτερα* the sense is, literally, by a peculiar use of the comparative, 'things more difficult than can be accomplished,' i. e. *too* difficult to be accomplished : in which sense *ἀπορ.* occurs at v. 111, and occasionally in the best writers. Similarly *ἐνδεεστέρᾳ*. a little after, signifies literally, 'too deficient [for the purpose],' as in Herodot. vii. 48, *ἐνδεέστερα φαίνεται εἶναι τὰ ἡμέτερα πρήγματα*.

I must not omit to say, that I have, with Bekker and Goeller, thought proper not to receive the *τε* after *τῇ* just before, though found in most of the best MSS., and adopted by Haack, Poppo, and Arnold. My reason for so deciding is, that the word can have no place here, and may easily have crept in as a var. lect. of the immediately preceding *τῇ*. In vain does Dr. Arnold defend it on the ground that the particle is frequently found in Thucyd. where it is equally unnecessary : for, not to say that we must not causelessly multiply such cases, the word is here not merely unnecessary, but detrimental to the sense, by obscuring the construction. Besides, whenever *οὕτω* is used, as here, at the beginning of a sentence, and as serving to introduce an *epiphonema*, (as at i. 81, fin. *οὕτως εἰκὸς—δουλεῦσαι*,) it is always *per asyndeton*, and not followed by any connective particle.

αἰτία δ' ἦν — ἐλπίδος] These words advert to the *cause* of this unreasonable expectation of the end without the means, namely, 'the unexpected good success they had met with in most of their undertakings, which supplied strength to their

LXVI. Τοῦ δ' αὐτοῦ θέρους Μεγαρῆς οἱ ἐν τῇ πόλει, πιεζόμενοι ὑπό τε Ἀθηναίων τῷ πολέμῳ, ἀεὶ κατὰ ἔτος ἕκαστον δὶς ἐσβαλλόντων πανστρατιᾷ ἐς τὴν χώραν, καὶ ὑπὸ τῶν σφετέρων φυγάδων τῶν ἐκ Πηγῶν· οἳ, στασιασάντων, ἐκπεσόντες ὑπὸ τοῦ πλήθους, χαλεποὶ ἦσαν λῃστεύοντες, ἐποιοῦντο λόγους ἐν ἀλλήλοις ὡς χρὴ δεξαμένους τοὺς φεύγοντας, μὴ ἀμφοτέρωθεν τὴν πόλιν φθείρειν. 2. οἱ δὲ φίλοι τῶν ἔξω τὸν θροῦν αἰσθόμενοι, φανερῶς μᾶλλον ἢ πρότερον καὶ αὐτοὶ ἠξίουν τούτου τοῦ λόγου ἔχεσθαι. 3. γνόντες δὲ οἱ τοῦ δήμου προστάται οὐ δυνατὸν τὸν δῆμον ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν καρτερεῖν, ποιοῦνται λόγους, δείσαντες, πρὸς τοὺς τῶν Ἀθηναίων στρατηγούς, Ἱπποκράτην τε τὸν Ἀρίφρονος καὶ Δημοσθένην τὸν Ἀλκισθένους, βουλόμενοι ἐνδοῦναι τὴν πόλιν, καὶ νομίζοντες ἐλάσσω σφίσι τὸν κίνδυνον, ἢ τοὺς ἐκπεσόντας ὑπὸ σφῶν κατελθεῖν. 4. ξυνέβησάν τε πρῶτα μὲν τὰ μακρὰ τείχη ἑλεῖν Ἀθηναίους, (ἦν δὲ σταδίων μάλιστα ὀκτὼ ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν τὸν λιμένα αὐτῶν) ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νισαίας οἱ Πελοποννήσιοι, ἐν ᾗ αὐτοὶ μόνοι ἐφρούρουν βεβαιότητος ἕνεκα τῶν Μεγάρων, ἔπειτα δὲ καὶ τὴν ἄνω πόλιν πειρᾶσθαι ἐνδοῦναι· ῥᾷον δ' ἤδη ἔμελλον προσχωρήσειν, τούτου γεγενημένου. LXVII. Οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπό τε τῶν ἔργων καὶ τῶν λόγων παρεσκεύαστο ἀμφοτέροις, ὑπὸ νύκτα πλεύσαντες ἐς Μίνωαν τὴν Μεγαρέων νῆσον ὁπλίταις ἑξακοσίοις, ὧν Ἱπποκράτης ἦρχεν, ἐν ὀρύγματι ἐκαθέζοντο, ὅθεν ἐπλίνθευον τὰ τείχη, καὶ ἀπεῖχεν οὐ πολύ. 2. οἱ δὲ μετὰ τοῦ Δημοσθένους τοῦ ἑτέρου στρατηγοῦ, Πλαταιῆς τε ψιλοὶ καὶ ἕτεροι περίπολοι, ἐνήδρευσαν ἐς † τὸν Ἐνυάλιον, ὅ ἐστιν ἔλασσον ἄποθεν. καὶ ἤσθετο οὐδείς, εἰ μὴ οἱ ἄνδρες οἷς ἐπιμελὲς ἦν εἰδέναι, τὴν νύκτα ταύτην. 3. καὶ ἐπειδὴ ἕως ἔμελλε γίγνεσθαι, οἱ προδιδόντες τῶν Μεγαρέων οὗτοι τοιόνδε ἐποίησαν. ἀκάτιον ἀμφηρικὸν, ὡς λῃσταί, ἐκ πολλοῦ, τεθεραπευκότες τὴν ἄνοιξιν τῶν πυλῶν, εἰώθεσαν ἐπὶ ἁμάξῃ, πείθοντες τὸν ἄρχοντα, διὰ τῆς τάφρου κατακομίζειν τῆς νυκτὸς ἐπὶ τὴν θάλασ-

hope' (namely, of carrying all before them). The expression *ὑποτιθεῖσα ἰσχὺν τῆς ἐλπίδος* signifies literally, 'supplying to them strength of hope,' 'a strong hope.' Similar to this is an expression in the Epistle to the Hebrews, vi. 18, *ἵνα ἰσχυρὰν παράκλησιν ἔχωμεν—κρατῆσαι τῆς προκειμένης ἐλπίδος*, where the consolation is called strong from its being a firm ground for hope. Ὑποτιθέναι here corresponds to *subjicere* in Latin, as at i. 138, *ἐλπίδα ἣν ὑπετίθει*, and Eurip. Orest. 1186, *ὑποτίθης τιν' ἐλπίδα*. Xen. Hist. iv. 8, 28, *ἐλπίδας ὑποθεὶς τοῖς* M.

To pass from *words* to *things*, the extravagant views and presumptuous expectations of the Athenian people at this period are depicted with a masterly pencil by Aristophanes, in his Vespæ and Aves. See Vesp. v. 705, seqq., and Av. 1225 and 1023—1050. Of this state of things the effect was to at once throw themselves off their guard, and to rouse in the breasts of the Greek states at large a spirit as well of alarm as of indignation and deeper animosity than ever: and hence, as observes Mitford, 'arose that *fermentation* which principally gave birth to the transactions now to be recorded.'

Ch. LXVI. The scene now changes from Sicily to *Greece;* and an account is given of the revolution of Megara, the circumstances leading to which are first narrated, especially the increasingly grievous distress of the city, (depicted in lively colours by Aristophanes,) occasioned as well by the war, as by the devastations of an aristocratical faction, which, though banished, had established themselves at Pegæ, the Megarean port on the gulf of Corinth. And as the people, since the late occupation of Minoa by the Athenians, and the consequent more rigorous blockade of their only port Nisæa, (by which, as excluded from any supplies from abroad, and in danger of being starved, they had been driven almost to despair,) had begun to reflect, that one great source of evil might be removed by the recal of the exiles; so now the friends of the exiles (who, we find, were many) were emboldened to publicly demand it to be done. Whereupon the leaders of the democratical party, knowing that the recal of their political adversaries would be fatal to *them*, entered into secret communication with the Athenian generals Hippocrates and Demosthenes, for giving up at first the long walls and Nicæa, and then Megara, into the hands of the Athenians.

1. *κατὰ ἔτος—δὶς ἐσβαλλόντων*] See note supra ii. 31. *Φυγάδων τῶν ἐκ Πηγῶν.* These, Poppo thinks, were the same persons, of the aristocratical party, mentioned at iii. 68, as occupying for a year the territory of Platæa after being captured by the Peloponnesians. On leaving Platæa, they probably seized on *Pegæ*, about fourteen miles distant: for I entirely coincide in the opinion of Col. Leake, who fixes Pegæ at the present Port *Psatha*, and not, as geographers in general, at Alepochosa.

2. *τὸν θροῦν αἰσθόμενοι*] The sense seems to be, 'hearing of the muttering,' viz. that this was buzzed about in low mutterings. So in Xen. Hist. vi. 5, 35, (Thiem.) we have, *θροῦς τις τοιοῦτος διῆλθεν.* Dio Cass. 424, 86. 1002, 9. 1277, 42. Polyb. i. 32, 6. Jos. Ant. xviii. 10, 5, *αἰσθομένη τοῦ θροῦ.* With *ἠξίουν—ἔχεσθαι*, 'thought proper to stick to, follow up the matter,' compare the phrase *ἔχεσθαι λόγου* at v. 49. By *τοῦ λόγου* is meant, *per metonymiam*, the matter which formed the subject of discussion. See my Lex. N. Test. in v. *λόγος* 2.

3. *οἱ τοῦ δήμου προστάται*] See note on iii. 10. Of *μετὰ σφῶν καρτερεῖν* the sense is *secum tolerare*, 'to hold out, to bear up, with them,' under the distress they had to endure.

4. *ἦν δὲ σταδίων*, &c.] See the Dissertation on the topography of Megara, in the Appendix.

Ch. LXVII. 1. *ἀπὸ τῶν ἔργων καὶ τῶν λόγων*] for *ἔργοις καὶ λόγοις*, 'both by words and by deeds,' by previous treaty, and by providing forces for carrying its terms into effect. So at viii. 87, 5, we have *ἀπ' ἐλασσόνων* put for *ἐλάσσονι*, scil. *δαπάνῃ*. The verb *παρεσκεύαστο* is to be taken *impersonally*. Ἀμφοτέροις, for *ὑπ' ἀμφοτέρων*.

ἐν ὀρύγματι ἐκαθέζοντο—τείχη] 'in a hollow from which they made the bricks for [the building of] the walls.' Similarly in Herodot. i. 179, we have, *ἐπλίνθευον τὴν γῆν ἐκ τοῦ ὀρύγματος ἐκφερομένην.*

2. *ἕτεροι περίπολοι*] A brief form of expression for *ἕτεροι, οἳ ἦσαν π.*: with which compare one occurring in a passage of St. Luke, xxiii. 32, *καὶ ἕτεροι δύο, κακοῦργοι*, where Bornemann cites the present passage and another of Aristoph. Av. 1525, *εἰσὶν γὰρ ἕτεροι βάρβαροι Θεοί τινες ἄνωθεν ὑμῶν*; i. e. *ἕτεροί τινες θεοί, οἵ εἰσι βάρβαροι.* On the *περίπολοι* see my note in Translation, and also Boeckh and Platner, as referred to by Goeller: also an Essay in the Cambridge Philological Musæum, vol. ii. p. 400.

The *τὸν* before *Ἐνυάλιον* I have obelized, because I think it has been fully proved by Poppo and Arnold, that *ἐνήδρευσαν ἐς τὸν Ἐν.* were an incorrect expression, and that it should be either *ἐς τὸ Ἐνναλιεῖον* (as I conjectured in my smaller edition) or *παρὰ τὸν Ἐννάλιον*; of which the former is greatly preferable to the latter.

ὅ ἐστιν ἔλασσον ἄποθεν] 'which is a less distance.'

3. *ἀκάτιον ἀμφηρικὸν*] Meaning a light boat of two oars both plied by one person; of which mention is made in J. Pollux, i. 82.

λῃσταί] Meaning freebooters carrying on a private warfare merely for spoil. See note on iii. 51. *Τεθεραπευκότες τὴν ἄνοιξιν τῶν πυλῶν.* Render, 'having procured, or brought about, by interest or favour, the opening of the gates.' So Lucian, ii. 558, 86, *ἐτεθεραπεύκει ἄλλον ἕνα σφίσι ἱππέα ἔπεσθαι.* Aristid. i. 300, *τεθεραπευκότες ἐκ πολλοῦ ἀκάτιον.*

τὸν ἄρχοντα] Meaning, as Kistemacher explains, the Lacedæmonian governor of Nisæa. By *τῆς τάφρου* must be meant

σαν, καὶ ἐκπλεῖν· καὶ πρὶν ἡμέραν εἶναι, πάλιν αὐτὸ τῇ ἀμάξῃ κομίσαντες ἐς τὸ τεῖχος, κατὰ τὰς πύλας ἐσῆγον, ὅπως τοῖς ἐκ τῆς Μινώας Ἀθηναίοις ἀφανὴς δὴ εἴη ἡ φυλακὴ, μὴ ὄντος ἐν τῷ λιμένι πλοίου φανεροῦ μηδενός. 4. καὶ τότε πρὸς ταῖς πύλαις ἤδη ἦν ἡ ἅμαξα, καὶ ἀνοιχθεισῶν κατὰ τὸ εἰωθὸς, ὡς τῷ ἀκατίῳ, οἱ Ἀθηναῖοι (ἐγίγνετο γὰρ ἀπὸ ξυνθήματος τὸ τοιοῦτον) ἰδόντες, ἔθεον δρόμῳ ἐκ τῆς ἐνέδρας, βουλόμενοι φθάσαι πρὶν ξυγκλεισθῆναι πάλιν τὰς πύλας, καὶ ἔως ἔτι ἡ ἅμαξα ἐν αὐταῖς ἦν, κώλυμα οὖσα προσθεῖναι· καὶ αὐτοῖς ἅμα καὶ οἱ ξυμπράσσοντες Μεγαρῆς τοὺς κατὰ πύλας φύλακας κτείνουσι. 5. καὶ πρῶτον μὲν οἱ περὶ τὸν Δημοσθένην Πλαταιῆς τε καὶ περίπολοι ἐσέδραμον, οὗ νῦν τὸ τροπαιόν ἐστι, καὶ εὐθὺς ἐντὸς τῶν πυλῶν (ἤσθοντο γὰρ οἱ ἐγγύτατα Πελοποννήσιοι) μαχόμενοι τοὺς προσβοηθοῦντας οἱ Πλαταιῆς ἐκράτησαν, καὶ τοῖς τῶν Ἀθηναίων ὁπλίταις ἐπιφερομένοις βεβαίους τὰς πύλας παρέσχον. LXVIII. Ἔπειτα δὲ καὶ τῶν Ἀθηναίων ἤδη ὁ ἀεὶ ἐντὸς γιγνόμενος χωρεῖ ἐπὶ τὸ τεῖχος. 2. καὶ οἱ Πελοποννήσιοι φρουροὶ τὸ μὲν πρῶτον ἀντισχόντες ἠμύνοντο ὀλίγοι, καὶ ἀπέθανόν τινες αὐτῶν, οἱ δὲ πλείους ἐς φυγὴν κατέστησαν φοβηθέντες, ἐν νυκτί † τε πολεμίων προσπεπτωκότων, καὶ, τῶν προδιδόντων Μεγαρέων ἀντιμαχομένων, νομίσαντες τοὺς ἅπαντας σφᾶς Μεγαρέας προδεδω-

the trench by the outer side of one of the long walls, namely, the one which was the most convenient for approach to the sea, so as to avoid observation from the Athenian naval blockading force at Minoa, and also had a gate through which to convey the boat into the trench. The boat was then conveyed on the wain along the trench to the open sea. Small boats were, in ancient times, not unfrequently conveyed down to the sea on a wain. See Plut. Lucull. 9. Zosim. 111, p. 264. Similar to the present is a stratagem recorded in Livy, xxv. 9. The boat was conveyed down the trench, both as better eluding observation, and as affording an easier approach to the sea.

ὅπως τοῖς—ἡ φυλακὴ] 'in order that the watch of the Athenians at Minoa might be uncertain.' So the Scholiast explains by *ὅπως ἀφανὲς δῆθεν ᾖ τοῖς Ἀθηναίοις τί χρὴ φυλάττεσθαι.*

4. *ἔθεον δρόμῳ*] 'ran at full speed.' See supra ii. 81, 5. *Καὶ ἕως — προσθεῖναι.* Render, 'and while yet the wain was in them (meaning the portals, or gate-way), being [thereby] a hindrance to the shutting them to.' On this sense of *προσθεῖναι* (which is found also in Lucian, i. 633, and Pollux, x. 25.) see Valcken. on Herodot. iii. 78.

Ch. LXVIII. 1. *ὁ ἀεὶ ἐντὸς γιγνόμενος*] 'as any one came up.' See note on iii. 77, where we have similarly *τὰς ἀεὶ πληρουμένας ναῦς.*

2. *φοβηθέντες, ἐν νυκτί τε—νομίσαντες—προδεδωκέναι*] To relieve the construction here (which is not a little perplexed), Poppo supposes the *τε* after *νυκτὶ* to be put out of its place, though meant to connect with *φοβηθέντες*: an expedient, however, involving something so harsh, that he has since then laid down the sense as follows: 'Plerique autem perterriti, quod et noctu hostes aggressi erant, et proditores ex Megarensibus contra pugnabant, in fugam se verterunt, arbitrati ab universis Megarensibus se esse proditos.' Yet here, again, a certain violence is done to the construction; there being thus no connecting link whereby to attach the word *νομίσαντες*, not to say that it would be almost useless. From the air of the passage it plainly appears that the general sense intended hinges on the two terms *φοβηθέντες* and *νομίσαντες*, of which the *former* states the *main* cause of their taking to flight, namely, *alarm* on seeing the enemy had broken in by night (when it would be almost impossible to drive them out); the latter, a cause *auxiliary* and subordinate to the former. Hence as

κέναι. 3. ξυνέπεσε γὰρ καὶ τὸν τῶν Ἀθηναίων κήρυκα ἀφ' ἑαυτοῦ γνώμης κηρῦξαι, τὸν βουλόμενον ἰέναι Μεγαρέων μετὰ Ἀθηναίων θησόμενον τὰ ὅπλα. οἱ δ' ὡς ἤκουσαν, οὐκέτι ἀνέμενον, ἀλλὰ τῷ ὄντι νομίσαντες κοινῇ πολεμεῖσθαι, κατέφυγον ἐς τὴν Νίσαιαν. 4. ἅμα δὲ ἕῳ, ἐαλωκότων ἤδη τῶν τειχῶν, καὶ τῶν ἐν τῇ πόλει Μεγαρέων θορυβουμένων, οἱ πρὸς τοὺς Ἀθηναίους πράξαντες καὶ ἄλλοι μετ' αὐτῶν, πλῆθος ὃ ξυνῄδει, ἔφασαν χρῆναι ἀνοίγειν τὰς πύλας, καὶ ἐπεξιέναι ἐς μάχην. 5. ξυνέκειτο δὲ αὐτοῖς, τῶν πυλῶν ἀνοιχθεισῶν, ἐσπίπτειν τοὺς Ἀθηναίους· αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι· λίπα γὰρ ἀλείψεσθαι, ὅπως μὴ ἀδικῶνται. ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως· καὶ γὰρ οἱ ἀπὸ τῆς Ἐλευσῖνος, κατὰ τὸ ξυγκείμενον τετρακισχίλιοι ὁπλῖται τῶν Ἀθηναίων καὶ ἱππῆς ἑξακόσιοι [οἱ] τὴν νύκτα πορευόμενοι παρῆσαν. 6. ἀληλιμμένων δὲ αὐτῶν, καὶ ὄντων ἤδη περὶ τὰς πύλας, καταγορεύει τις ξυνειδὼς τοῖς ἑτέροις τὸ ἐπιβούλευμα. καὶ οἳ, ξυστραφέντες, ἀθρόοι ἦλθον, καὶ οὐκ ἔφασαν χρῆναι οὔτε ἐπεξιέναι (οὐδὲ γὰρ πρότερόν πω τοῦτο, ἰσχύοντες μᾶλλον, τολμῆσαι), οὔτε ἐς κίνδυνον φανερὸν τὴν πόλιν καταγαγεῖν· εἴ τε μὴ πείσεταί τις, αὐτοῦ τὴν μάχην ἔσεσθαι.

the former was one proceeding from *sudden impulse*, so was the latter one originating in *reflection*; they supposing, when they saw the Megarean traitors fighting against them, that the whole of the Megareans had betrayed them. Such is plainly the import of the words, and this determines the construction to be *φοβηθέντες—καὶ νομίσαντες*. Consequently I have placed a comma after *καὶ*. As to the *τε*, the transposition is one so harsh, that I suspect that word to be corrupt, and am inclined to think that our author wrote *τῶν*; for while *τῶν* is almost indispensable to *πολεμίων*, the *τε* is little better than useless. That *τε* and *τῶν* should be, as they are, often confounded, is no wonder, from the similarity of their manuscript abbreviations $\frac{\epsilon}{\tau}$ and $\frac{\omega}{\tau}$. Finally, the construction which I have above laid down, is placed beyond doubt by a strikingly similar passage at iv. 125, 1, *τὸ πλῆθος τῶν βαρβάρων εὐθὺς φοβηθέντες,—καὶ νομίσαντες πολλαπλασίους μὲν ἢ ἦλθον ἐπιέναι—καταστάντες ἐς φυγὴν, ἐχώρουν ἐπ' οἶκον.* If, however, the *τε* should be retained, and the transposition admitted, the *τε* must be joined, not with *ἐν νυκτὶ*, but with *φοβηθέντες*, as in a passage of Herodot. ix. 70, where a similar *synchysis* is found: *ἀλύκταζόν τε οἷα ἐν ὀλίγῳ χωρίῳ πεφοβημένοι τε καὶ πολλαὶ μυριάδες κατειλημέναι ἀνθρώπων*, put for *ἀλ. τε οἷα πεφοβημένοι τε καὶ πολλαὶ μυρ. κατ. ἐν ὀλίγῳ χωρίῳ*, where Herodotus probably had in mind a passage of Hom. Il. xv. 4. *οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες, Ἀχαιοὶ ὑπὸ δείους, πεφοβημένοι.*

3. *ἀφ' ἑαυτοῦ γνώμης*] 'of his own mind, or accord,' as occasionally in Dio Cass., for the more usual expression *ἀφ' ἑαυτοῦ.*

4. *πλῆθος ὃ ξυνῄδει*] 'the multitude of those who had been conscious of what was going on;' who had been, as the Scotch say, *heart and part.*

5. *διάδηλοι*] literally, 'thoroughly manifest.' Of the words following, *λίπα γὰρ ἀλείψεσθαι*, the sense is, 'for they were to anoint themselves with oil.' This, Arnold observes, was so common, preparatory to any great bodily exertion, that it would excite no suspicion.

The *οἱ* after *ἑξακόσιοι* I have bracketed, as considering the word quite indefensible. It is not found in seven MSS., and doubtless arose from the *οι* preceding.

6. *αὐτοῦ τὴν μάχην ἔσεσθαι*] A brief and spirited form of expression, of which the meaning is, 'that the battle should be *there*, inside of the city [not outside, and with the Athenians];' q. d. if they were resolved to fight, the battle should be first *there*, to see whether they could carry their point or not. In *εἴ τε μὴ πείσεταί τις* we have, as at iii. 111, the use of the singular

7. ἐδήλουν δὲ οὐδὲν ὅτι ἴσασι τὰ πρασσόμενα, ἀλλ' ὡς τὰ βέλτιστα βουλεύοντες ἰσχυρίζοντο, καὶ ἅμα περὶ τὰς πύλας παρέμενον φυλάσσοντες, ὥστε οὐκ ἐγένετο τοῖς ἐπιβουλεύουσι πρᾶξαι ὃ ἔμελλον. LXIX. Γνόντες δὲ οἱ τῶν Ἀθηναίων στρατηγοὶ ὅτι ἐναντίωμά τι ἐγένετο, καὶ τὴν πόλιν βίᾳ οὐχ οἷοί τε ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθὺς περιετείχιζον, νομίζοντες, εἰ πρὶν ἐπιβοηθῆσαι τινὰς, ἐξέλοιεν, θᾶσσον ἂν καὶ τὰ Μέγαρα προσχωρῆσαι. 2. παρεγένετο δὲ σίδηρός τε ἐκ τῶν Ἀθηνῶν ταχὺ, καὶ λιθουργοὶ, καὶ τἆλλα ἐπιτήδεια· ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον, καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἑκατέρωθεν ἐς θάλασσαν τῆς Νισαίας, τάφρον τε καὶ τείχη διελομένη ἡ στρατιὰ, ἔκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπτοντες τὰ δένδρα καὶ ὕλην, ἀπεσταύρουν, εἴ πη δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα. 3. καὶ ταύτην μὲν τὴν ἡμέραν ὅλην εἰργάζοντο· τῇ δ' ὑστεραίᾳ περὶ δείλην τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες, σίτου τε ἀπορίᾳ, (ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο,) καὶ τοὺς Πελοποννησίους οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν, τούς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι, ὅπλα παραδόντας, τοῖς δὲ Λακεδαιμονίοις, τῷ τε ἄρχοντι καὶ εἴτις ἄλλος ἐνῆν, χρῆσθαι Ἀθηναίους ὅ τι ἂν βούλωνται. 4. ἐπὶ τούτοις ὁμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μακρὰ τείχη ἀπορρήξαντες ἀπὸ τῆς τῶν Μεγαρέων πόλεως, καὶ τὴν Νίσαιαν παραλαβόντες, τἆλλα παρεσκεύαζοντο.

LXX. Βρασίδας δὲ ὁ Τέλλιδος, Λακεδαιμόνιος, κατὰ τοῦτον τὸν χρόνον ἐτύγχανε περὶ Σικυῶνα καὶ Κόρινθον ὢν, ἐπὶ Θράκης στρα-

as said of *many;* the sense, as expressed in other words, being, 'if *they* would not be quiet and listen to reason.'

Ch. LXIX. 2. *σίδηρός τε—καὶ λιθουργοί*] 'iron and stone-cutters.' The iron was necessary for the purpose of forming the iron cramps with which the coping-stones were fastened (see note on i. 93); or perhaps the numerous tools, as spades, mattocks, &c., that would be required for the work of circumvallation, which implied the digging a very deep and wide ditch: and by the term λιθουργοὶ may be denoted simply *masons.* At *ἀρξάμενοι*, just after, is to be supplied *ἀπεσταύρουν* or *περιετείχιζον.*

διελομένη] This was usual. See ii. 78. *Προαστείου.* Meaning, as Arnold explains, an open space, (like the *parks* in our metropolis,) with trees and walks, used as a ground for military exercise and reviews, and public games. The houses in question, occasionally of the largest size, are described as *ἐπάλξεις λαμβάνουσαι*, 'furnished with battlements;' and so themselves forming a defence.

3. *τῷ ἄρχοντι*] 'the Spartan commander of the Peloponnesian garrison.'

4. *ἀπορρήξαντες*] Not meaning (as some explain) that they razed the long walls, but only that they beat down that part which joined to the city wall of Megara, and which, if left standing, would have been some defence to the place.

Ch. LXX. 1. *ἐτύγχανε περὶ Σικυῶνα καὶ Κόρινθον*] Meaning that Brasidas (to whose courage and ability Sparta was indebted for that favourable turn which her affairs now took and afterwards continued to take) happened to be engaged in the territories of Sicyon and Corinth, levying troops to aid in an expedition which was about to be sent (in order to effect a diversion) into Thrace and maritime Macedonia, to attack the Athenian possessions in that quarter.

τιὰν παρασκευαζόμενος. καὶ ὡς ἤσθετο τῶν τειχῶν τὴν ἅλωσιν, δείσας περί τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννησίοις, καὶ μὴ τὰ Μέγαρα ληφθῇ, πέμπει ἐς τε τοὺς Βοιωτοὺς, κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τριποδίσκον, (ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα τοῦτο ἔχουσα, ὑπὸ τῷ ὄρει τῇ Γερανίᾳ) καὶ αὐτὸς ἔχων ἦλθεν ἑπτακοσίους μὲν καὶ δισχιλίους Κορινθίων ὁπλίτας, Φλιασίων δὲ τετρακοσίους, Σικυωνίων δὲ ἑξακοσίους, καὶ τοὺς μεθ' αὑτοῦ, ὅσοι ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν ἔτι καταλήψεσθαι ἀνάλωτον. 2. ὡς δὲ ἐπύθετο, (ἔτυχε γὰρ νυκτὸς ἐπὶ τὸν Τριποδίσκον ἐξελθὼν,) ἀπολέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει, λαθὼν τοὺς Ἀθηναίους, ὄντας περὶ τὴν θάλασσαν, βουλόμενος μὲν τῷ λόγῳ, καὶ ἅμα, εἰ δύναιτο, ἔργῳ τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν Μεγαρέων πόλιν εἰσελθὼν βεβαιώσασθαι. καὶ ἠξίου δέξασθαι σφᾶς, λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν. LXXI. Αἱ δὲ τῶν Μεγαρέων στάσεις φοβούμεναι, οἱ μὲν, μὴ, τοὺς φεύγοντας σφίσιν ἐσαγαγὼν, αὐτοὺς ἐκβάλῃ, οἱ δὲ, μὴ αὐτὸ τοῦτο ὁ δῆμος δείσας ἐπιθῆται σφίσι, καὶ ἡ πόλις, ἐν μάχῃ καθ' αὑτὴν οὖσα, ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόληται, οὐκ ἐδέξαντο, ἀλλ' ἀμφοτέροις ἐδόκει ἡσυχάσασι τὸ μέλλον περιϊδεῖν· ἤλπιζον γὰρ καὶ μάχην ἑκατέροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσβοηθησάντων, καὶ οὕτω σφίσιν ἀσφαλεστέρως ἔχειν, οἷς τις εἴη εὔνους, κρατήσασι προσχωρῆσαι. 2. ὁ δὲ Βρασίδας ὡς οὐκ ἔπειθεν, ἀνεχώρησε πάλιν ἐς τὸ ἄλλο στράτευμα.

LXXII. Ἅμα δὲ τῇ ἕῳ οἱ Βοιωτοὶ παρῆσαν, διανενοημένοι μὲν, καὶ πρὶν Βρασίδαν πέμψαι, βοηθεῖν ἐπὶ τὰ Μέγαρα, ὡς οὐκ ἀλλοτρίου ὄντος τοῦ κινδύνου, καὶ ἤδη ὄντες πανστρατιᾷ Πλαταιᾶσιν· ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος, πολλῷ μᾶλλον ἐρρώσθησαν, καὶ ἀποστείλαντες διακοσίους καὶ δισχιλίους ὁπλίτας καὶ ἱππέας ἑξακοσίους, τοῖς πλείοσιν ἀπῆλθον πάλιν. 2. παρόντος δὲ ἤδη ξύμπαντος τοῦ στρατεύματος, ὁπλιτῶν οὐκ ἔλασσον ἑξακισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὁπλιτῶν περὶ τὴν Νίσαιαν ὄντων καὶ τὴν θάλασ-

For vulg. *στρατιὰν*, Haack and Poppo have edited, from the conjecture of Portus, *στρατείαν*; such being, they think, required by the sense. I have, however, thought proper, with Bekker and Goeller, to retain the former; the word being here used, as occasionally elsewhere, in a middle sense between that of *army* and *expedition*, to denote what we express by *armament.*

2. *ἀναλαβεῖν*] On the force of the aorist see Matth. Gr. Gr. § 501.

Ch. LXXI. 1. *τὸ μέλλον περιϊδεῖν*] 'Circumspicere, eventum aucupantibus exspectare.' (Bauer.) 'Ita *τὸ μέλλον περιορᾶσθαι*,' Appian, vol. iii. 379. (Poppo.)

καὶ οὕτω — προσχωρῆσαι] 'Atque ita sibi tutius esse in eorum, quibus aliquis benevolus esset, deditionem ubi vicissent, concedere.' (Poppo.)

Ch. LXXII. 1. *οὐκ ἀλλοτρίου*] In this is implied *ἀλλ' οἰκείου*, (as *expressed* at ii. 15, *οἰκεῖον κίνδυνον ἔξειν*,) on the well-known principle, '*Tua res* agitur, paries cum proximus ardet.'

σαν ἐν τάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδίον ἐσκεδασμένων, οἱ ἱππῆς οἱ τῶν Βοιωτῶν, ἀπροσδοκήτοις ἐπιπεσόντες τοῖς ψιλοῖς, ἔτρεψαν ἐπὶ τὴν θάλασσαν· ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμόθεν ἐπῆλθεν. 3. ἀντεπεξελάσαντες δὲ καὶ οἱ τῶν Ἀθηναίων, ἐς χεῖρας ἦεσαν, καὶ ἐγένετο ἱππομαχία ἐπὶ πολύ, ἐν ᾗ ἀξιοῦσιν ἑκάτεροι οὐχ ἧσσους γενέσθαι. 4. τὸν μὲν γὰρ ἵππαρχον τῶν Βοιωτῶν, καὶ ἄλλους τινὰς οὐ πολλούς, πρὸς αὐτὴν τὴν Νίσαιαν προσελάσαντες οἱ Ἀθηναῖοι, καὶ ἀποκτείναντες, ἐσκύλευσαν, καὶ τῶν τε νεκρῶν τούτων κρατήσαντες, ὑποσπόνδους ἀπέδοσαν, καὶ τροπαῖον ἔστησαν· οὐ μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν, ἀλλ' οἱ μὲν Βοιωτοὶ πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.

LXXIII. Μετὰ δὲ τοῦτο Βρασίδας καὶ τὸ στράτευμα ἐχώρουν ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν Μεγαρέων πόλεως, καὶ καταλαβόντες χωρίον ἐπιτήδειον, παραταξάμενοι ἡσύχαζον, οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας ἐπιστάμενοι περιορωμένους ὁποτέρων ἡ νίκη ἔσται. 2. καλῶς δὲ ἐνόμιζον σφίσιν ἀμφότερα ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν προτέρους, μηδὲ μάχης καὶ κινδύνου ἑκόντας ἄρξαι,—ἐπειδή γε ἐν φανερῷ ἔδειξαν

2. *ἔτρεψαν ἐπὶ τὴν θάλασσαν*] 'routed.' The full sense intended is, 'routed and pursued them to the sea-side.' Compare Josh. x. 11.

4. *βεβαίως οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν*] Portus, Haack, Arnold, and Poppo are agreed that *βεβαίως* is to be construed with *τελευτ.*; the sense, they say, being, 'neutri certum pugnæ eventum adepti.' But *βεβ. τελ.* thus understood in the sense assigned by Arnold, 'with a decided result,' would surely be a strange and unheard of mode of expression. Hence I am inclined to suspect that the word *βεβ.* should be taken with *ἀπεκρίθησαν*, to signify *dirempti sunt à pugnâ* (a sense more usually expressed by *διεκρίθησαν*): and thus *βεβαίως* will mean *decisirely*, i. e. with a sure or decisive result, such as shall settle the event. Compare vi. 37, 4, *τὸν πόλεμον μήπω βεβαίως καταλελυμένους*. Plut. viii. 305, *βεβαίως ἀπαγγέλλειν*. Arrian, E. A. ii. 17, 8. vi. 19, 4, *βεβαίως θαλασσοκρατεῖν*. Accordingly *τελευτήσαντες*, scil. *τὴν μάχην*, will signify, 'having ceased fighting.'

CH. LXXIII. 1. *οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους*] Render, 'supposing that the Athenians would [from their characteristic impetuosity] attack *them*,' 'be the assailants.' For such may be supposed to be the real sense intended.

2. *καλῶς δὲ ἐνόμιζον—ἦλθον*] Of this long, involved, and perplexed passage the sense may be thus expressed: 'for they conceived that this policy was expedient both ways to them, both not attacking first, nor spontaneously encountering battle and danger (for they had plainly showed themselves to be *ready* for battle, by which the credit of victory, without the labour, would, they thought, justly be ascribed to *them*). At the same time it would, they thought, happen right in respect of the *Megareans:* for had they (i. e. the Peloponnesians) not come up in sight, the thing would not have been suspended on the die of fortune, but the Megareans would clearly have been deprived of their city, as beaten men; but *now*, even should the Athenians not choose to hazard a battle, they would obtain the object for which they came without striking a stroke.' With respect to the *construction*, *ἀμφότερα* is, as Arnold observes, explained by what follows, *ἅμα μὲν τὸ μὴ ἐπιχειρεῖν—ἐν τῷ αὐτῷ δὲ*, &c., which formulæ correspond to each other. And here Haack well renders, 'utrumque sibi successurum putarunt, et cunctationem — et victoriæ opinionem, si forte Athenienses vel ipsi prælium detrectarent.'

The words *ἐπειδή γε—ἂν τίθεσθαι* are parenthetical, and serve the purpose of

ἑτοῖμοι ὄντες ἀμύνεσθαι, καὶ αὐτοῖς, ὥσπερ ἀκονιτὶ, τὴν νίκην δικαίως ἂν τίθεσθαι,—ἐν τῷ αὐτῷ δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν· εἰ μὲν γὰρ μὴ ὤφθησαν ἐλθόντες, οὐκ ἂν ἐν τύχῃ γίγνεσθαι σφίσιν, ἀλλὰ σαφῶς ἄν, ὥσπερ ἡσσηθέντων, στερηθῆναι εὐθὺς τῆς πόλεως· νῦν δὲ, κἂν τυχεῖν αὐτοὺς Ἀθηναίους μὴ βουληθέντας ἀγωνίζεσθαι, ὥστε ἀμαχεὶ ἂν περιγενέσθαι αὐτοῖς ὧν ἕνεκα ἦλθον. 3. ὅπερ καὶ ἐγένετο. οἱ γὰρ Μεγαρῆς—ὡς οἱ Ἀθηναῖοι ἐτάξαντο μὲν παρὰ τὰ μακρὰ τείχη ἐξελθόντες, ἡσύχαζον δὲ καὶ αὐτοὶ, μὴ ἐπιόντων, λογιζόμενοι, καὶ οἱ ἐκείνων στρατηγοὶ, μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προεκεχωρήκει,

explanation; q. d. 'The thing was right,' i. e. right for *them*; since they had shown, &c.; or, according to the statement of the connexion as offered by Poppo, ['They had no *need* to fight;] since they had plainly shown,' &c. That the portion in question is (what I had long ago maintained it to be) parenthetical, Poppo, I find, now admits. On the expression *ἀκονιτί*, 'sine pulvere et labore,' see Blomf. on Æschyl. Prom. 216. At *καὶ αὐτοῖς — τίθεσθαι* must, as Poppo points out, be supplied the word *ἐνόμιζον, ex primario enunciato*. The simple verb *τίθεσθαι* is here used for the compound *προστίθεσθαι*.

The words following, *ἐν τῷ αὐτῷ—ξυμβαίνειν*, contain, as Poppo points out, an *anantapodoton* for *ἐν τῷ αὐτῷ δὲ τὸ πρὸς τοὺς Μεγαρέας*. From the manifest intended coherence it is plain that, as Dr. Arnold says, the words *ὀρθῶς ξυμβαίνειν* are merely a repetition of the preceding *καλῶς ἔχειν*, being added for perspicuity sake.

οὐκ ἂν ἐν τύχῃ γίγνεσθαι σφίσι] Reiske well renders, 'nisi venissent ipsi (Lacedæmonii), non fuisse futurum, ut [res] in aleam daretur, aut in discrimen veniret.' The verb *γίγνεσθαι* is, as Goeller points out, to be taken impersonally: and the genit. *ἡσσηθέντων* stands for the nominat., which the construction requires; for there is the same subject to the participle as to the infin. *στερηθῆναι*.

ὥστε ἀμαχεὶ ἄν, &c.] Ὥστε here bears the sense *atque ita:* and the sense of the clause is well represented by Portus as follows: 'Jam vero illud etiam fortasse eventurum, ut ipsi Athenienses prælium detrectarent, atque ita res eas, quarum causa venerant, sibi sine prælio conservatum iri;' except that the import of the phrase *περιγίγνεταί μοί τι* is rather *obvenit mihi*, a sense established and illustrated by Abresch in Dil. Thucyd. p. 343, and Irmisch on Herodian, iii. 3, 16. See also note on i. 144. ii. 39.

3. *οἱ γὰρ Μεγαρῆς*, &c.] The verb to this nomin. is not brought in till *οὕτω δή*, some ten lines off, after various changes of construction and a diversity of involutions. The construction here is well laid down by Goeller as follows: '*οἱ γὰρ Μεγαρῆς, ὡς οἱ Ἀθηναῖοι*, &c.—*οὕτω δή*—*οἱ τῶν φευγόντων φίλοι Μεγαρῆς—ἀνοίγουσι τὰς πύλας*. Subjectum sententiæ primariæ, quia multa interposita sunt, post hæc verba interposita alio modo et quidem accuratius definitum repetitur: *οἱ Μεγαρῆς—οἱ τῶν φευγόντων φίλοι Μεγαρῆς*. Interpositorum hæc structura est: *ὡς οἱ Ἀθηναῖοι ἐτάξαντο μὲν παρὰ τὰ μακρὰ τείχη ἐξελθόντες, ἡσύχαζον δὲ καὶ αὐτοὶ μὴ ἐπιόντων—χρόνου δὲ ἐπισχόντες, καὶ ὡς οὐδὲν ἀφ' ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότερον (οἱ Ἀθηναῖοι) ἐς τὴν Νίσαιαν καὶ αὖθις οἱ Πελοποννήσιοι ὅθενπερ ὡρμήθησαν*. Subjectum *οἱ Ἀθηναῖοι* post *ἀπῆλθον* consulto repetitum est propter plurima, quæ interposita facile efficere potuerunt, ut lecturi subjectum non in mente retinerent.' This view, which had also occurred to Hobbes, has been subsequently adopted by Levêque, Heilm., Poppo, and Arnold.

The words *λογιζόμενοι—οἱ—στρατηγοὶ* by a certain use (on which see Matth. Gr. Gr. § 562, 1.) stand for *λογιζομένων τῶν στρατηγῶν*. Of the expression following, *μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον*, the full sense is, 'that the danger would not be equal to themselves [and to their enemies].'

ἐπειδὴ καὶ τὰ πλείω—βλαφθῆναι] The difficulty of this obscure sentence will be much lessened by connecting *ἀρξασι* with *σφίσι*, and repeating *κίνδυνον*. The sense may be thus expressed: 'the danger to *them*, I say, if they should, even after they had for the most part experienced success,

ἄρξασι μαχης πρὸς πλείονας αὐτῶν, ἢ λαβεῖν νικήσαντας Μέγαρα, ἢ σφαλέντας, τῷ βελτίστῳ τοῦ ὁπλιτικοῦ βλαφθῆναι· τοῖς δὲ ξυμπάσης τῆς δυνάμεως † καὶ τῶν παρόντων μέρος †ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν· χρόνον δὲ ἐπισχόντες, καὶ ὡς οὐδὲν ἀφ' ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότερον οἱ Ἀθηναῖοι ἐς τὴν Νίσαιαν, καὶ αὖθις οἱ Πελοποννήσιοι ὅθενπερ ὡρμήθησαν—οὕτω δὴ τῷ μὲν Βρασίδᾳ αὐτῷ καὶ τοῖς ἀπὸ τῶν πόλεων ἄρχουσιν οἱ τῶν φευγόντων φίλοι Μεγαρῆς, ὡς ἐπικρατήσαντι καὶ τῶν Ἀθηναίων οὐκέτι ἐθελησάντων μάχεσθαι, θαρσοῦντες μᾶλλον, ἀνοίγουσί τε τὰς πύλας, καὶ δεξάμενοι, καταπεπληγμένων ἤδη τῶν πρὸς τοὺς Ἀθηναίους πραξάντων, ἐς λόγους ἔρχονται. LXXIV. Καὶ ὕστερον ὁ μὲν, διαλυθέντων τῶν ξυμμάχων κατὰ πόλεις, ἐπανελθὼν καὶ αὐτὸς ἐς τὴν Κόρινθον, τὴν ἐπὶ Θρᾴκης στρατείαν παρεσκεύαζεν, ἵναπερ καὶ τὸ πρῶτον ὥρμητο· οἱ δὲ ἐν τῇ πόλει Μεγαρῆς, ἀποχωρησάντων καὶ τῶν Ἀθηναίων ἐπ' οἴκου, ὅσοι μὲν τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον, εἰδότες ὅτι ὤφθησαν, εὐθὺς ὑπεξῆλθον· οἱ δὲ ἄλλοι, κοινολογησάμενοι τοῖς τῶν φευγόντων φίλοις, κατάγουσι τοὺς ἐκ Πηγῶν, ὁρκώσαντες πίστεσι μεγάλαις μηδὲν μνησικακήσειν, βουλεύσειν δὲ τῇ πόλει τὰ ἄριστα. 2. οἱ δὲ, ἐπειδὴ ἐν ταῖς ἀρχαῖς

commence battle against numbers superior to their own, either if they should conquer, to only take Megara, or, if defeated, to suffer loss in the best portion of their heavy infantry.' If it be thought an objection to this interpretation, that it represents the taking of Megara as one of two dangers, be it considered that it is not necessary to strain the sense of *κίνδυνον*. Otherwise we must regard the sentence as very imperfectly developed, anomalous, and devoid of construction, but of which we may regard the following as the sense: 'Since if, after they had generally experienced success, they would if they ventured on a battle with superior numbers, either, if they conquered, only capture Megara, or,' &c.

CH. LXXIV. 1. *ἵναπερ καὶ τὸ πρῶτον ὥρμητο*] Compare supra ch. 48, *ἐς τὴν Σικελίαν, ἵναπερ καὶ τὸ πρῶτον ὥρμητο*. In each of these cases *ὁρμᾶσθαι* denotes *impulse* or *the bent of purpose*, as signified by an *ἐπὶ*, or an *εἰς* followed by an accus. of the object, (as at v. 1. vi. 9 & 78. vii. 21.) or by an infin. of action, as v. 6, *ὁρμ. στρατεύειν*, and Herodot. ix. 59, *ὡρμωμένους διώκειν*: though sometimes it is followed by an adverb of *place*, where the action is to come to pass, as here and in Herodot. i. 158, *ὁρμεωμένου δὲ ταύτῃ τοῦ πλήθεος*. And so our idiom *hither*, or *whither, bound*: in which case there is also an ellipsis of a verb denoting *to go*.

τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον] 'had participated in the correspondence with the Athenians;' where, as Abresch points out, the verbal has the regimen of the *verb πράσσεσθαι*. Of *ὤφθησαν* the sense is, 'they were marked and noted as.' By *οἱ ἄλλοι* are to be understood chiefly *τὰ μέσα τῶν πολιτῶν*, those who had been connected with neither faction: though there may be included, as Poppo suggests, those friends of the Athenians who had been less concerned in the plan of delivering up the city. Of course, as applied to the latter, *κατάγουσι* can only imply *concurrence* in the wishes of the oligarchical and the *moderate* parties. In fact, they (as Bp. Thirlwall observes) *suffered* them to open the gates to Brasidas, and to confer with him on the means of securing the Spartan interest in Megara, and afterwards *consented* to the recalling of the exiles from Pegæ.

ὁρκώσαντες πίστεσι] 'having bound them by the faith of solemn oaths.' Compare Dio Cass. p. 62, *ὥρκωσαν αὐτὸν πίστεσι μεγάλαις, ἢ μὴν ἐπανήξειν*, and infra iv. 86 & 88. viii. 75.

2. *ἐν ταῖς ἀρχαῖς*] 'in the offices of magistracy and government.' *Ἐξέτασιν*

ἐγένοντο, καὶ ἐξέτασιν ὅπλων ἐποιήσαντο, διαστήσαντες τοὺς λόχους, ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἳ ἐδόκουν μάλιστα ξυμπρᾶξαι τὰ πρὸς τοὺς Ἀθηναίους, ἄνδρας ὡς ἑκατόν· καὶ τούτων πέρι ἀναγκάσαντες τὸν δῆμον ψῆφον φανερὰν διενεγκεῖν, ὡς κατεγνώσθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν πόλιν. καὶ πλεῖστον δὴ χρόνον αὕτη ὑπ' ἐλαχίστων ‡ γενομένη ἐκ στάσεως μετάστασις ξυνέμεινεν.

LXXV. Τοῦ δ' αὐτοῦ θέρους, τῆς Ἀντάνδρου ὑπὸ τῶν Μυτιληναίων, ὥσπερ διενοοῦντο, μελλούσης κατασκευάζεσθαι, οἱ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοὶ, Δημόδοκος καὶ Ἀριστείδης,

ὅπλων. Duker objects to the version *arma recognoscere*, or *lustrari*, and does not see why the expression should not be taken, as at vi. 96, to signify *exercitum recensere*, and compares Xen. Cyr. iv. 1, *ἐξέτασιν ἐν τοῖς ὅπλοις ποιεῖσθαι*, and Anab. v. 3, 3, *ἐξέτασις ἐν τοῖς ὅπλοις*. Thus *ὅπλων* will stand for *ὁπλιτῶν*, as it is taken by Schneider on the latter passage of Xenophon. Although, however, the chief purpose of the review must have been to inspect the *men*, (so Dio Cass. 84, 38, *ἐξέτασις τῶν στρατιωτῶν*, and 804, 47. 1036, 87, *ἐξέτασις τῶν ἱππέων*, compare with a passage of our author infra vi. 96.) yet that, of course, implied an inspection of the *arms*; and *vice versâ* an inspection of the arms and accoutrements implied that of the *men*: so that Cicero, contra Cæc. 21, well argues, 'tanquam si arma militis *inspicienda sint*, ita *probat* (for *examinat*, the expression used in Agr. ii. 34.) armatum.' In the present case in the review is not implied an inspection of *arms*, but it was the custom that the arms should be piled for that purpose (which was expressed by *τίθεσθαι τὰ ὅπλα*); and consequently opportunity was given for the magistrates to *seize* the arms.

διαστήσαντες τοὺς λόχους] The purpose of this separate review was to prevent the possibility of combination, and consequent tumult, and secure the effectual mastery in detail of the whole. Of *ψῆφον φανερὰν διενεγκεῖν* the sense is, 'to pass their vote [of condemnation or acquittal] publicly, and not by ballot:' the policy being, as Hobbes observes, 'that thus they should not dare but to *condemn* them; which they would not have done had the vote been given by secret suffrage.'

γενομένη] So Haack, Bekker, Poppo, and Goeller edit, from several of the best MSS., for vulg. *νεμομένη*, which, notwithstanding what Arnold urges in its favour, is incapable of any tolerable sense: and indeed the expression *νεμομένη μετάστασις* is by Arnold allowed to be harsh and unusual. He might have said *unprecedented*; for *νέμειν* is never used in the sense *administrare*, except in the phrase *νέμειν πόλιν*: certainly never in the *passive*. Moreover, the phrase *νέμειν μετάστασιν*, in the sense 'to administer an altered constitution,' would be inexpressibly harsh. Finally, as to the argument urged by Arnold, that 'it does not appear from the story that the revolution was effected by a very few persons,'—that is of little weight, since, as he himself admits, the persons most active in effecting the change may have been only a few out of the whole body of the restored exiles. Indeed these not only *may*, but *must* have been such, since the persons in question are those just designated as being in the offices of state, and so could not be more than a *few*; though doubtless the most powerful and influential of the number.

The term *μετάστασις* denotes here, as at vi. 20, not *mutatio*, the change itself, but, by metonymy, the result thereof in the *altered state* of the constitution. However, though our author does not expressly say that the oligarchy established at Megara was a very narrow one, yet such is *implied* in the expression *ὑπ' ἐλαχίστων γενομένη*, ('brought about by a few,') and still more in the words *ἐς ὀλιγαρχίαν τὰ μάλιστα*, ('in the greatest degree,' 'to the utmost degree,') *κατέστησαν τὴν πόλιν*. The phrase *πλεῖστον δὴ χρόνον* is to be taken *comparatè*, to denote (as Bp. Thirlwall expresses it) a much longer time than such governments were commonly able to stand.

CH. LXXV. 1. *τῶν Μυτιληναίων*] Meaning the Mitylenæan and Lesbian exiles mentioned supra ch. 52. *Κατασκευάζεσθαι* denotes the repairing and occasionally strengthening the walls, expressed at ch. 52 by the term *κρατυνάμενοι*. On *ἀργυρολόγων*, scil. *νεῶν*, see

ὄντες περὶ Ἑλλήσποντον, (ὁ γὰρ τρίτος αὐτῶν, Λάμαχος, δέκα ναυσὶν ἐς τὸν Πόντον ἐσεπεπλεύκει,) ὡς ἠσθάνοντο τὴν παρασκευὴν τοῦ χωρίου, καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ, ὥσπερ τὰ Ἄναια ἐπὶ τῇ Σάμῳ, γένηται, ἔνθα οἱ φεύγοντες τῶν Σαμίων καταστάντες, τούς τε Πελοποννησίους ὠφέλουν ἐς τὰ ναυτικὰ, κυβερνήτας πέμποντες, καὶ τοὺς ἐν τῇ πόλει Σαμίους ἐς ταραχὴν καθίστασαν, καὶ τοὺς ἐξιόντας ἐδέχοντο· οὕτω δὴ ξυναγείραντες ἀπὸ τῶν ξυμμάχων στρατιὰν, καὶ πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς Ἀντάνδρου ἐπεξελθόντας, ἀναλαμβάνουσι τὸ χωρίον πάλιν. 2. καὶ οὐ πολὺ ὕστερον, ἐς τὸν Πόντον ἐσπλεύσας Λάμαχος, ἐν τῇ Ἡρακλεώτιδι † ὁρμήσας ἐς τὸν Κάληκα ποταμὸν, ἀπόλλυσι τὰς ναῦς, ὕδατος ἄνωθεν γενομένου, καὶ κατελθόντος αἰφνιδίου τοῦ ῥεύματος· αὐτός τε καὶ ἡ στρατιὰ πεζῇ διὰ Βιθυνῶν Θρᾳκῶν, οἵ εἰσι πέραν ἐν τῇ

note supra ch. 50. The term *παρασκευὴν*, further on, corresponds, as Poppo observes, to the foregoing *κατασκευάζεσθαι*; for otherwise *κατασκευὴ* is the more usual term, and may be paralleled by the Fr. *garnison*. See note on ii. 14 & 85.

δεινὸν εἶναι—γένηται] 'that there was reason to fear (compare *δεινὸν* at iii. 102.) lest it should be there as it had been in the case at Anæa against Samos.' *Κυβερνήτας πέμποντες*, 'sending them pilots;' of which, it appears from i. 143, they stood in great need: for Pericles in that passage, contrasting the *Athenians* with the Peloponnesians, says, 'we have pilots of our own citizens;' meaning that they had not to fetch them from foreign states.

2. *ὁρμήσας ἐς τὸν Κάληκα ποταμὸν*] I have followed Haack, Bekker, Poppo, and Goeller in adopting, for vulg. *ὁρμίσας*, *ὁρμήσας*; though Arnold thinks the reading here doubtful; first, because almost all the best MSS. have that reading; secondly, because, as Poppo shows, *ὁρμίσας* for *ὁρμισάμενος* would be soloecistic: and yet neither can *ὁρμίσας* be joined, according to the view of Arnold and Goeller, with the subsequent *τὰς ναῦς*; nor is Arnold justified in saying that *ὁρμίζειν ἐς τὸν Κάληκα* is more correct than *ὁρμεῖν ἐς τὸν Κάληκα*. At least *ὁρμεῖν ἐς τὸν Κάληκα* is not less correct; for as *κεῖσθαι ἐς*, &c. frequently signifies 'to lie or be seated at a place,' why should not *ὁρμεῖν ἐς* bear the sense 'to lie at anchor at a place?' Such is the use of *καθέζεσθαι ἐς τὸ Ἡραῖον*, i. 24, and *καθίζειν ἐς*, iii. 75; and in a passage of St. Mark, xiii. 3, *καθῆσθαι εἰς*. This belongs to one of those cases treated of by Passow in v. *εἰς*, Winer's Gr. § 54, 4, 6, and Matth. Gr. Gr. § 596, where the *ἐς* is justifiable on the ground that the idea of a previous coming into that place is implied in the context. Thus, in the present instance, *ὁρμίσας* is implied in *ὁρμήσας*; though at first sight *ὁρμίσας* would seem necessary; and hence it was doubtless introduced by the *Aristarchuli*.

ὕδατος ἄνωθεν γενομένου] The word *ἄνωθεν* might here bear the sense 'the upper country:' but considering that the Calix is, as Arnold observes, hardly more than a mountain-torrent, and therefore can have no upper country whence to receive water, it is best explained to signify *cœlitus*, 'from the sky,' as Xen. Mem. iv. 3, 14, *ὁ Κεραυνὸς ἄνωθεν ἀφίεται*, and Symp. vi. 7, where the gods are said *ἄνωθεν φῶς παρέχειν*. Compare with this the phrase *ὕδωρ ἐξ οὐρανοῦ* occurring in another passage of our author, ii. 77, 6, and others which I have, in the note there, adduced from various classical writers.

The next words, *κατελθόντος αἰφνιδίου τοῦ ῥεύματος*, are explanatory of the *manner* of the thing. By *ῥεῦμα* is denoted a *water-flood*, such as is produced by mountain-torrents rushing down from a short distance to the plain or sea, after a sudden and violent rain, and carrying all before it. In the present instance the evil might be increased by a *water-spout*, (or vertical column of water rising out of the sea,) which might be dashed against the ships, and, together with the land-flood, sweep the ships from the place where they were hauled up on shore, and hurrying them to the sea, water-logged as they would be, swamped them.

Ἀσίᾳ, ἀφικνεῖται ἐς Χαλκηδόνα, τὴν ἐπὶ τῷ στόματι τοῦ Πόντου, Μεγαρέων ἀποικίαν.

LXXVI. Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης Ἀθηναίων στρατηγὸς τεσσαράκοντα ναυσὶν ἀφικνεῖται ἐς Ναύπακτον, εὐθὺς μετὰ τὴν ἐκ τῆς Μεγαρίδος ἀναχώρησιν. 2. τῷ γὰρ Ἱπποκράτει καὶ ἐκείνῳ τὰ Βοιώτια πράγματα ἀπό τινων ἀνδρῶν ἐν ταῖς πόλεσιν ἐπράσσετο, βουλομένων μεταστῆσαι τὸν κόσμον καὶ ἐς δημοκρατίαν, ὥσπερ οἱ Ἀθηναῖοι, τρέψαι· καὶ Πτοιοδώρου μάλιστ', ἀνδρὸς φυγάδος ἐκ Θηβῶν, ἐσηγουμένου, τάδε αὐτοῖς παρεσκευάσθη. 3. Σίφας μὲν ἔμελλόν τινες προδώσειν· αἱ δὲ Σίφαι εἰσὶ τῆς Θεσπικῆς γῆς ἐν τῷ Κρισαίῳ κόλπῳ ἐπιθαλασσίδιοι. Χαιρώνειαν δὲ, ἣ ἐς Ὀρχομενὸν τὸν Μινύειον πρότερον καλούμενον, νῦν δὲ Βοιώτιον, ξυντελεῖ, ἄλλοι ἐξ Ὀρχομενοῦ ἐνεδίδοσαν, καὶ οἱ Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μάλιστα, καὶ ἄνδρας ἐμισθοῦντο ἐκ Πελοποννήσου· ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς τῇ Φανοτίδι τῆς Φωκίδος, καὶ Φωκέων μετεῖχόν τινες. 4. τοὺς δὲ Ἀθηναίους ἔδει Δήλιον καταλαβεῖν, τὸ ἐν τῇ Ταναγραίᾳ πρὸς Εὔβοιαν

Χαλκηδόνα] Poppo shows that the *true* spelling (as found on coins, and as established by a passage of Herodot. iv. 144.) is ἡ Καλχηδών; but that for this the Attic writers used *Χαλκηδών*, and the Latin ones, following them, *Chalcedon*.

CH. LXXVI. 2. *πράγματα—ἐπράσσετο*] The term *πράσσ.* has here the sense treated of by Duker on iv. 89, denoting a drawing over of others to one party, by devices or stratagems, or secret correspondence, whereby the thing is so transacted or concerted as to be finally brought about. By *πράγματα* is here meant state of affairs, or rather their management, (meaning the government,) as i. 89, 1, *ἦλθον ἐπὶ τὰ πράγματα*. *Ἀπό τινων ἀνδρῶν*, 'on the part of certain persons.' On this sense of *ἀπὸ* see note on i. 17. At *τὸν κόσμον* supply *ἔτρεψαν*, taken from *τρέψαι*. This attempt at revolution in Bœotia is well accounted for by Mitford as arising from the effects produced by the advantages recently gained by Athens in the war; whence the partisans of democracy, especially when exiles, watched every opportunity to profit from this turn of affairs to introduce their favourite form of government.

3. *ἐς Ὀρχομενὸν—ξυντελεῖ*] *contributa est Orchomeno*, 'was subject to the political control of;' on which signification see note on ii. 15. Chæronea was one of the dependent states called *ξύμμοροι* or *ξυντελεῖς*, politically subject to the larger ones, and bound to furnish a certain proportion of troops or money, to make up their contingent of the sovereign states to which they belonged; as in the old Swiss constitution, certain states were attached, as subjects, to one or other of the larger cantons. See more in Mueller's Orchomenus, p. 403, and Wachsmuth's Antiq. i. 1, p. 128, sq. With the expression *ἔσχατον τῆς Βοιωτίας* compare a similar use of the neuter at i. 138, *πολυοινότατον*, where see note. By *τῇ Φανοτίδι* is to be understood the *territory* of Phanoteus or Phanote, not the *town*. The town in question was, as we learn from Pausan. x. 4, 1, twenty stadia from Chæronea: but the reading *Πανοπέας* cannot be right. Read *Πανοπέα*, (the *ς* having arisen from the *έ* following,) which Rom. Amæseus must have had in his MS., since he renders by *Panopeum*. The site of this town might easily be fixed, from the accurate description of Pausanias, at twenty stadia from Chæronea on the site of Phocis, in a ravine so near the hills as to procure them water from thence.

4. *ἔδει Δήλιον καταλαβεῖν*] 'it was incumbent on them,' &c., namely, by virtue of the plan formed, as at vi. 56. vii. 26. *Δήλιον*. This temple, and afterwards petty town, is supposed to have occupied the site of the present village of Dramisi: but from the expression *imminens mari*, applied to it in Livy, xxxv. 5, I suspect it to have been on a hill over-

τετραμμένον Ἀπόλλωνος ἱερόν· ἅμα δὲ ταῦτα ἐν ἡμέρᾳ ῥητῇ γίγνεσθαι, ὅπως μὴ ξυμβοηθήσωσιν ἐπὶ τὸ Δήλιον οἱ Βοιωτοὶ ἀθρόοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἕκαστοι κινούμενα. 5. καὶ εἰ κατορθοῖτο ἡ πεῖρα, καὶ τὸ Δήλιον τειχισθείη, ῥᾳδίως ἤλπιζον, εἰ καὶ μὴ παραυτίκα ‡ νεωτερίζοιτό τι τῶν κατὰ τὰς πολιτείας τοῖς Βοιωτοῖς, ἐχομένων τούτων τῶν χωρίων, καὶ λῃστευομένης τῆς γῆς, καὶ οὔσης ἑκάστοις διὰ βραχέος ἀποστροφῆς, οὐ μενεῖν κατὰ χώραν τὰ πράγματα· ἀλλὰ χρόνῳ, τῶν Ἀθηναίων μὲν προσιόντων τοῖς ἀφεστηκόσι, τοῖς δὲ οὐκ οὔσης ἀθρόας τῆς δυνάμεως, καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον· ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη παρεσκευάζετο.

LXXVII. Ὁ δὲ Ἱπποκράτης αὐτὸς μὲν, ἐκ τῆς πόλεως δύναμιν ἔχων, ὁπότε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς Βοιωτούς, τὸν δὲ Δημοσθένην προαπέστειλε ταῖς τεσσαράκοντα ναυσὶν ἐς τὴν Ναύπακτον, ὅπως, ἐξ ἐκείνων τῶν χωρίων στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων ξυμμάχων, πλέοι ἐπὶ τὰς Σίφας, ὡς προδοθησομένας· ἡμέρα δ' αὐτοῖς εἴρητο, ᾗ ἔδει ἅμα ταῦτα πράσσειν. 2. καὶ ὁ μὲν Δημοσθένης ἀφικόμενος, Οἰνιάδας δὲ, ὑπό τε Ἀκαρνάνων πάντων κατηναγκασμένους καταλαβὼν ἐς τὴν Ἀθηναίων ξυμμαχίαν, καὶ αὐτὸς ἀναστήσας τὸ ξυμμαχικὸν τὸ ἐκείνῃ πᾶν, ἐπὶ

hanging the sea, about a mile south from Dramisi. Now this would exactly suit the distance specified in Livy, of five miles from Tanagra and thirty stadia from Aulis.

5. *νεωτερίζοιτο*] So Haack, Poppo, and Goeller edit, from two MSS., for vulg. *νεωτερίζοι*, which is retained by Bekker and Arnold, and by the latter defended on the supposition, either that *πεῖρα* is the nominative case to *νεωτερίζοι*, or that, *τι* being regarded as the nomin., *νεωτ.* is (as Bauer also takes it) used in a neuter sense, like the Latin *mutare* and our verb *to change*. But of these two methods of exposition the former would involve a harshness intolerable; and the latter proceeds on mere supposition that *νεωτερίζω* was one of the verbs in which the active was used in a passive sense. Far more likely is it that, as Duker suggests, the last syllable of *νεωτερίζοιτο* was absorbed in the following *το*. And the sense thus yielded is far more *direct*; whereas the other is feeble and jejune. And although the passive form be rare, yet it is not unprecedented, being found in a kindred passage supra ch. 41, *φοβούμενοι μὴ σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν χώραν*, and viii. 73, 1, *ἐν τῇ Σάμῳ ἐνεωτερίζετο ἤδη τὰ περὶ τὴν ὀλιγαρχίαν*, where *τι* is left to be understood. And so also in Arrian, E. A. iii. 6, 4, *τὰ ἐν* Πελ. *νενεωτέρισθαι*, and iii. 19, 2, *εἴ δή τι νεωτερισθείη τῶν ἀμφὶ Ἀλέξανδρον*, and iv. 8, 3, *τὰ—ἤδη νενεωτέριστο*, and vii. 13, 5, *μή τι νεωτερισθείη*, &c. To the authority derived from MSS. which have *νεωτερίζοιτο*, I am enabled to add, from collation, that of the Clarend. à prima manu and the Cantab.

διὰ βραχέος ἀποστροφῆς] 'a refuge within a short distance,' i. e. in case of any disaster. Comp. viii. 75, *ἀποστροφὴν σωτηρίας*, where see note. *Μένειν κατὰ χώραν* is a phrase used of freedom from revolutionary movements. On the words, a little after, *καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον*, (of which the sense is, 'they should establish the polity on such a footing as might be advantageous to them,') compare i. 18, 58. iv. 113. For *ἐπιβουλὴ*, two MSS., the Cass. and Cant., have *ἐπιβολὴ*, which Duker was inclined to prefer. But a plan for the invasion of a country, or an attempt on a fortress, is not unfrequently styled an *ἐπιβουλὴ*, as in Xen. Cyr. i. 5, 4. Lucian, ii. 559, 14, *ὡς ἤκουσε τὴν ἐπιβουλὴν*, and Thucyd. iv. 97, 1, *ἐπεβούλευον*, and 103, *ἐπιβουλεύοντες τῷ χωρίῳ*.

Ch. LXXVII. 2. *Οἰνιάδας — ξυμμαχίαν*] Of these words the full sense is, 'and having found the Œniadæ compelled

Σαλύνθιον καὶ Ἀγραίους στρατεύσας πρῶτον, καὶ προσποιησάμενος, τἆλλα ἡτοιμάζετο ὡς ἐπὶ τὰς Σίφας, ὅταν δέῃ, ἀπαντησόμενος.

LXXVIII. Βρασίδας δὲ κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους πορευόμενος ἑπτακοσίοις καὶ χιλίοις ὁπλίταις ἐς τὰ ἐπὶ Θρᾴκης, ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ ἐν Τραχῖνι, καὶ, προπέμψαντος αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς ἐπιτηδείους, ἀξιοῦντος διάγειν ἑαυτὸν καὶ τὴν στρατιὰν, ἦλθον ἐς Μελιτίαν τῆς Ἀχαΐας Πάναιρός τε καὶ Δῶρος, καὶ Ἱπολοχίδας, καὶ Τορύλαος, καὶ Στρόφακος πρόξενος ὢν Χαλκιδέων, τότε δὴ ἐπορεύετο. 2. ἦγον δὲ καὶ ἄλλοι Θεσσαλῶν αὐτὸν καὶ ἐκ Λαρίσσης Νικονίδας, Περδίκκᾳ ἐπιτήδειος ὤν. τὴν γὰρ Θεσσαλίαν ἄλλως τε οὐκ εὔπορον ἦν διϊέναι ἄνευ ἀγωγοῦ, καὶ μετὰ ὅπλων γε δή· καὶ τοῖς πᾶσί γε ὁμοίως Ἕλλησιν ὕποπτον

by the united force of the Acarnanians [to enter] into the Athenian alliance.' Here, Poppo has well seen, there is no place for the *τε*, but that in preference to cancelling the word, it would be advisable to alter it to *τῶν*, the two words being not unfrequently confounded. Of *καταλαμβάνω*, used as it is here, another example occurs at vii. 2, and elsewhere.

καὶ προσποιησάμενος] scil. *αὐτοὺς*, 'having gained over to the Athenian alliance:' a sense of the term frequent in our author: though since it is certain, from ch. 101, that the passing over was compulsory, we may render here *reduced*.

Ch. LXXVIII. The scene now changes to Thessaly; and in this chapter is narrated the rapid forced march of Brasidas across that country in his expedition to Macedonia and the maritime parts of Thrace.

1. *Μελιτίαν τῆς Ἀχαΐας*] Meaning Achaia Phthiotis and the earliest seat of the Hellenic race. Accordingly Scylax renders, 'Melitias, a town of the Achaians.' See also Pausan. p. 205, 33. Moreover, in another passage of our author infra viii. 3, there is mention of *Ἀχαῖοι οἱ Φθιῶται*, as also in Polyb. xxx. 7, where it is said that their territory was apportioned to the Thessalians by Antiochus, and consequently had been regarded as not in Thessaly. And such must have been the case in the time of Thucydides, otherwise Brasidas would have required a *conductor*. The name is almost invariably spelt *Μελίταια* or *Μελίτεια*: insomuch that I should suspect here some mistake in the MS. of Thucydides, were it not that *Μελιτία* is found in Dicæarchus, p. 21; and in Scylax, p. 58, we have *Μελιτιάδας*, in which latter passage, for *Μελιτιάδας*, ought certainly to be read *Μελιτιάδα*, meaning the district of Melitia.

Of this place the situation has been disputed, and is far from certain. By Col. Leake, North. Gr. iv. p. 470, it is fixed at *Keutzlan*; while by the generality of authorities it is placed at *Vlako-Jano*: both situations, these, too near to Pharsalus to suit with the expression of our author *ἐτέλεσε* (scil. *ὁδὸν*) further on, § 4, which implies a long day's journey, and too great a distance from Heraclea to have been accomplished. It was probably on a ridge above some point of the upper course of the Enipeus, not far from its source, (see Strabo, ix. 5, 6.) probably about five miles east from Thaumaco, as it is laid down in Lapie's Map.

2. *ἀγωγοῦ*] for *προπομποῦ*, 'a conductor.' I have here thought proper, with Poppo, to retain the colon at *γε δή*, (though it has been removed by Bekker and Goeller,) because these particles cannot be referred to the words following, being absolutely necessary to complete the formula *ἄλλως τε*, and to strengthen the limitation, or the preceding assertion in *οὐκ εὔπορον*. Moreover, as Poppo remarks, a sufficient objection to that punctuation exists in the circumstance, that thus there would arise an unheard of accumulation of particles, namely, *καὶ—γε δὴ καὶ—γε*. As to the argument urged by Arnold, that *γε δὴ* cannot terminate a sentence, that is at once set aside by the fact that those particles *do* terminate one in Plato, p. 242, 277, 557, et al.; though, indeed, in these instances, they do not in effect end the sentence, since there is always something

καθεστήκει τὴν τῶν πέλας μὴ πείσαντας διέναι· τοῖς τε Ἀθηναίοις ἀεί ποτε τὸ πλῆθος τῶν Θεσσαλῶν εὔνουν ὑπῆρχεν. ὥστε, εἰ μὴ δυναστείᾳ μᾶλλον ἢ ἰσονομίᾳ ἐχρῶντο τὸ ἐγχώριον οἱ Θεσσαλοί, οὐκ ἄν ποτε προῆλθεν· ἐπεὶ καὶ τότε πορευομένῳ αὐτῷ ἀπαντήσαντες ἄλλοι τῶν τἀναντία τούτοις βουλομένων ἐπὶ τῷ Ἐνιπεῖ ποταμῷ, ἐκώλυον, καὶ ἀδικεῖν ἔφασαν ἄνευ τοῦ πάντων κοινοῦ πορευόμενον. 3. οἱ δὲ ἄγοντες οὔτε ἀκόντων ἔφασαν διάξειν, αἰφνίδιόν τε παραγενόμενον, ξένοι ὄντες, κομίζειν. ἔλεγε δὲ καὶ αὐτὸς ὁ Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς φίλος ὢν ἰέναι, καὶ Ἀθηναίοις, πολεμίοις οὖσι, καὶ οὐκ ἐκείνοις ὅπλα ἐπιφέρειν· Θεσσαλοῖς τε οὐκ εἰδέναι καὶ Λακεδαιμονίοις ἔχθραν οὖσαν, ὥστε τῇ ἀλλήλων γῇ μὴ χρῆσθαι· νῦν τε ἀκόντων ἐκείνων οὐκ ἂν προελθεῖν, (οὐδὲ γὰρ ἂν δύνασθαι,) οὐ μέντοι ἀξιοῦν γε εἴργεσθαι. 4. καὶ οἱ μὲν ἀκούσαντες ταῦτα, ἀπῆλθον· ὁ δὲ, κελευόντων τῶν ἀγωγῶν, πρίν τι πλέον ξυστῆναι τὸ κωλῦσον, ἐχώρει οὐδὲν ἐπισχὼν δρόμῳ. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ᾗ ἐκ τῆς Μελιτίας ἀφώρμησεν, ἐς Φάρσαλόν τε ἐτέλεσε καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ ποταμῷ, ἐκεῖθεν δὲ

to be *supplied* from the preceding context; which here would be, 'and with an armed force at least especially difficult to be crossed.'

ὥστε, εἰ μὴ—Θεσσαλοὶ] Render, 'so that unless the Thessalians had, agreeably to their country's custom, been under a government of powerful persons, rather than that which by law dealt out power equally to all:' where the term *δυναστεία* is equivalent to *ὀλιγαρχία τυραννικὴ*, as opposed to *ἰσονομία*, on which see note at iii. 82. Τὸ *ἐγχώριον* stands for *ἐγχωρίως*.

ἄνευ τοῦ πάντων κοινοῦ] 'without the permission of the common council of the realm,' as in a passage of Xen. Mem. 4, fin. (cited by Duker,) *ἄνευ τῆς τοῦ πάντων κοινοῦ γνώμης*. On *ἄνευ* so placed see note at i. 128, and Matth. Gr. Gr. § 576.

4. *πρίν τι πλέον ξυστῆναι τὸ κωλῦσον*] 'before some greater force came together, which should hinder [his progress].' Ἐχώρει *δρόμῳ*, 'went at a rapid march.' At *ἐτέλεσε* is to be supplied *ὁδὸν*, which word is *expressed* in a passage of Theogn. Admon. 72. In this ellipsis we have a condensed form of expression, involving a *significatio prægnans*, as found in the use of τελ. to signify 'he accomplished the distance and came to Pharsalus.' The foregoing expression, *ταύτῃ τῇ ἡμέρᾳ, ᾗ ἐκ τῆς Μελιτίας ἀφώρμησεν*, seems to imply that it was a long day's march from Melitia; and hence Melitia was perhaps even nearer to Heracleia than I have before stated it—perhaps on a tract skirting the right bank of the Enipeus, not far from its source. See Lapie's Map, from which it plainly appears that Brasidas must (notwithstanding the opinion of Dr. Arnold to the contrary) have crossed the Enipeus, and probably not far from Melitia. Again, from the words *ἐπὶ τῷ Ἐνιπεῖ ποταμῷ ἐκώλυον* it may justly be concluded (against the view of that commentator) that the hindrance in question was attempted at the crossing of the Enipeus. As to what Dr. Arnold urges, that it was not a stream capable of affording any obstacle to his progress, that is supposing far more than any one can know without actual survey of the country. From the words *καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ ποτ.*, it would *seem* that Pharsalus was upon the Apidanus. Yet good reason is there to think such was *not* the case. We may suppose that he not only reached Pharsalus, but went three or four miles further, and then took up his camp on the side of the Apidanus, along which his course would lie for a great part of the way to Phocium. It was his policy to avoid Pharsalus, as he did Larissa, because at such populous places the democratical interest would be too strong to be controlled. This view of the sense is confirmed by the *τε—καὶ*.

ἐς Φάκιον, καὶ ἐξ αὐτοῦ ἐς Περαιβίαν. 5. ἀπὸ δὲ τούτου ἤδη οἱ μὲν τῶν Θεσσαλῶν ἀγωγοὶ πάλιν ἀπῆλθον· οἱ δὲ Περαιβοὶ αὐτὸν, ὑπήκοοι ὄντες Θεσσαλῶν, κατέστησαν ἐς Δῖον τῆς Περδίκκου ἀρχῆς, ὃ ὑπὸ τῷ Ὀλύμπῳ Μακεδονίας πρὸς Θεσσαλοὺς πόλισμα κεῖται.

LXXIX. Τούτῳ τῷ τρόπῳ Βρασίδας Θεσσαλίαν φθάσας διέδραμε, πρίν τινα κωλύειν παρασκευάσασθαι, καὶ ἀφίκετο ὡς Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν. 2. ἐκ γὰρ τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθηναίων εὐτύχει, δείσαντες οἵ τε ἐπὶ Θράκης ἀφεστῶτες Ἀθηναίων καὶ Περδίκκας ἐξήγαγον τὸν στρατὸν, οἱ μὲν Χαλκιδῆς νομίζοντες ἐπὶ σφᾶς πρῶτον ὁρμήσειν τοὺς Ἀθηναίους, (καὶ ἅμα αἱ πλησιόχωροι πόλεις αὐτῶν αἱ οὐκ ἀφεστηκυῖαι, ξυνεπῆγον κρύφα,) Περδίκκας δὲ πολέμιος μὲν οὐκ ὢν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ καὶ αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθηναίων, καὶ μάλιστα βουλόμενος Ἀρριβαῖον τὸν Λυγκηστῶν βασιλέα παραστήσασθαι. 3. ξυνέβη δὲ αὐτοῖς, ὥστε ῥᾷον ἐκ τῆς Πελοποννήσου στρατὸν ἐξαγαγεῖν, ἢ τῶν Λακεδαιμονίων ἐν τῷ παρόντι κακοπραγία.

LXXX. Τῶν γὰρ Ἀθηναίων ἐγκειμένων τῇ Πελοποννήσῳ, καὶ οὐχ ἥκιστα τῇ ἐκείνων γῇ, ἤλπιζον ἀποστρέψαι αὐτοὺς μάλιστα, εἰ ἀντιπαραλυποῖεν πέμψαντες ἐπὶ τοὺς ξυμμάχους αὐτῶν στρατιὰν, ἄλλως τε καὶ ἑτοίμων ὄντων τρέφειν τε, καὶ ἐπὶ ἀποστάσει σφᾶς

5. *ἀπὸ τούτου*] Meaning 'from that point,' 'at that part of his road.' *Κατέστησαν*, literally, 'brought and set him down at Dium:' a *vox signata de hac re*; as iv. 103, and Xenoph. Anab. iv. 8, 8. Jambl. de Vit. Pyth. § 127, *εἰς τὴν Μεσσηνὴν αὐτὸν κατέστησεν*. Plut. Ag. 12. Act. Apost. xvii. 15, *καθιστῶντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν*. Dionys. Hal. viii. 12, *κατέστησεν ἅπαντας ἐπὶ τὰ οἰκεῖα*. The earliest authority for this sense is found in Hom. Od. xiii. 274, *τούς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ ἐφέσσαι*.

πρὸς Θεσσαλοὺς] 'versus Thessalos.' This is to be referred to *Μακεδονίας*, not to Ὀλύμπῳ.

CH. LXXIX. 2. *ἐξήγαγον τὸν στρατὸν*] The conjecture here of Dobree, *ἐπηγάγοντο*, is, besides being forbidden by the repetition of the somewhat unusual expression of the chapter, also *unnecessary*, since the sense intended is, 'had drawn forth,' i. e. had been the cause of their going forth, had brought it about. Accordingly here we have one of the many idioms proceeding on the principle of *metonymy*.

τὰ παλαιὰ διάφορα τῶν Ἀθηναίων] Meaning 'his old differences with the Athenians.' On the term *παραστήσασθαι*, 'to bring to terms of submission,' (as in Herodot. iii. 45, *Πολυκράτεα παραστήσασθαι*,) see note on i. 114.

3. *ξυνέβη αὐτοῖς*] 'happened opportunely for them;' *αὐτοῖς* being a *dativus commodi*.

CH. LXXX. 1. *ἐγκειμένων τῇ Πελ.*] Not *imminentis Peloponneso*, as Portus renders, but *infestantis*, 'pressing upon,' 'harassing,' as at i. 144, *ἐγκειμένους*. By *τῇ ἐκείνων γῇ* is meant, 'their territory in particular,' namely, Laconia, including Messenia, which would lie open to ravage from Pylus and Cythera. Of *ἀποστρέψαι αὐτοὺς* the sense is, 'to divert them,' 'draw off their forces to another quarter.' The reading here of many MSS., *ἀποτρέψαι*, is more suitable than vulg. *ἀποστρέψαι*. Compare other passages of our author infra v. 75. vi. 18 & 19. viii. 108, where, though the MSS. present the same confusion as to the two terms, *ἀποστρέφω* is with reason preferred. In *ἐπὶ ἀποστάσει*, which signifies 'for or in order to revolt,' we have a phrase occurring also at iii. 2. And so *ἐπὶ δουλείᾳ*, iv. 114. *ἐπὶ καταδουλώσει*, iii. 10. and *ἐπὶ σωτηρίᾳ*, viii. 33.

ἐπικαλουμένων. 2. καὶ ἅμα τῶν Εἱλώτων βουλομένοις ἦν ἐπὶ προφάσει ἐκπέμψαι, μή τι πρὸς τὰ παρόντα, τῆς Πύλου ἐχομένης, νεωτερίσωσιν· ἐπεὶ καὶ τόδε ἔπραξαν, φοβούμενοι αὐτῶν τὴν νεότητα καὶ τὸ πλῆθος· (ἀεὶ γὰρ τὰ πολλὰ Λακεδαιμονίοις πρὸς τοὺς Εἵλωτας τῆς φυλακῆς πέρι μάλιστα καθεστήκει·) προεῖπον αὐτῶν ὅσοι ἀξιοῦσιν ἐν τοῖς πολεμίοις γεγενῆσθαι σφίσιν ἄριστοι, κρίνεσθαι, ὡς ἐλευθερώσοντες, πεῖραν ποιούμενοι, καὶ ἡγούμενοι τούτους σφίσιν ὑπὸ φρονήματος, ὑπέρ καὶ ἠξίωσαν πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλιστα ἂν καὶ ἐπιθέσθαι. 3. καὶ προκρίναντες ἐς

2. *τῶν Εἱλώτων βουλομένοις — ἐκπέμψαι*] The construction here is, *ἦν* [*αὐτοῖς*] *βουλ. ἐκπέμψαι ἐπὶ προφάσει* [*τινὰς*] *τῶν Εἱλ.* On the idiom in *βουλ.* see note at iii. 2, and Matth. Gr. Gr. § 391, 5. On this *partitive* force of the genit. see Matth. Gr. Gr. § 318, seqq. Of *ἐπὶ προφάσει* the meaning is, 'on pretence of this expedition.' *Πρὸς τὰ παρόντα*, 'on the present posture of affairs,' i. e. with reference to it.

ἐπεὶ καὶ τόδε ἔπραξαν] By *τόδε* understand 'this following [action].' It is here remarked by Bp. Thirlwall, that 'though our author does not precisely mark the *time* of this horrible deed, yet the words *καὶ τόδε* seem distinctly to refer the massacre to a different period from that in which the 700 Helots were sent out. To suppose that the government would have ordered the massacre of the Helots at a time when it was able to employ them advantageously in the foreign service, for which Brasidas was so scantily provided with troops,—involves an insuperable difficulty.' I entirely agree with the learned writer, that wholly incredible is it that the atrocity should have been committed at that time; and that the *τόδε* may be supposed to refer to some other previous time. Nor are we compelled to render *ἔπραξαν* by 'they committed;' a sense which would rather require *ἔπρασσον*. It may very well signify, 'they had committed heretofore.' And so we may render, 'for they had [heretofore] even committed *this* [following deed].' Or the aorist may be supposed to have the force shown to be *inherent* in it, Matth. Gr. Gr. § 502, namely, as denoting that the action in question has occurred *once at least*. Accordingly the meaning intended to be conveyed will be, 'they *have* perpetrated even this enormity.' And hence the purpose of the parenthetical portion occupying sect. 2, 3, and 4, is to illustrate the present case by showing that the present expedient of Sparta for drawing off the enemy that was attacking her at home,—namely, by getting rid of part of her Helot population by sending them to attack her enemy in the same manner —had a parallel in another expedient yet more unscrupulous, namely, that of secret assassination. Ἐπεί here, as not unfrequently elsewhere, stands for the explicative *γάρ*, as used by way of explanation or illustration; i. e. by comparing one case with another that had already occurred. This case is related in the words *προεῖπον—διεφθάρη*. But previously to this is introduced another remark bearing on the Lacedæmonian policy generally,—namely, that 'these two cases were only some among the many expedients to which the Lacedæmonians had resorted for security against the Helots.' Or the meaning intended may be, that 'the institutions of Sparta were mostly framed especially for security against the Helots.' *Τὴν νεότητα καὶ τὸ πλῆθος* is, as Poppo observes, put, by hendiadys, for *τῆς νεότητος τὸ πλῆθος*. And it may be further observed, that at ii. 21, *τῇ νεότητι* is by the Scholiast explained *τῷ πλήθει τῶν νέων*. Strange is it that Bekker should, in his second edition, for *νεότητα*, have edited, from only two MSS., *σκαιότητα*, which yields no suitable sense, and is evidently a mere marginal gloss, proceeding from those who neither comprehended the force of the idiom, nor understood what sense the context required. By a *contrary* misapprehension in a passage of Ecclesiastes, ix. 9, Sept. *πάσας τὰς ἡμέρας ματαιότητός σου*, some critics, (as appears from the MSS.) stumbling at the term *ματ.*, proposed to read *νεότητος*, though such completely annihilates the moral indirectly couched in this exhortation, to cheerfully use present comforts, namely, with the constant recollection of their fragility, emptiness, and unsatisfactoriness.

3. *καὶ προκρίναντες*] For this, Goeller

δισχιλίους, οἱ μὲν ἐστεφανώσαντό τε καὶ τὰ ἱερὰ περιῆλθον, ὡς ἠλευθερωμένοι, οἱ δὲ οὐ πολλῷ ὕστερον ἠφάνισάν τε αὐτοὺς, καὶ οὐδεὶς ἤσθετο ὅτῳ τρόπῳ ἕκαστος διεφθάρη. 4. καὶ τότε προθύμως τῷ Βρασίδᾳ αὐτῶν ξυνέπεμψαν ἑπτακοσίους ὁπλίτας, τοὺς δ' ἄλλους ἐκ τῆς Πελοποννήσου, μισθῷ πείσας, ἐξήγαγεν. 5. αὐτόν τε Βρασίδαν βουλόμενον μάλιστα Λακεδαιμόνιοι ἀπέστειλαν,

LXXXI. προὐθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς, ἄνδρα ἔν τε τῇ Σπάρτῃ δοκοῦντα δραστήριον εἶναι ἐς τὰ πάντα, καὶ, ἐπειδὴ ἐξῆλθε, πλείστου ἄξιον Λακεδαιμονίοις γενόμενον. 2. τό τε γὰρ παραυτίκα, ἑαυτὸν παρασχὼν δίκαιον καὶ μέτριον ἐς τὰς πόλεις, ἀπέστησε τὰ πολλὰ, τὰ δὲ προδοσίᾳ εἷλε τῶν χωρίων· ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ξυμβαίνειν τε βουλομένοις, ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ ἀποδοχὴν χωρίων, καὶ τοῦ πολέμου ἀπὸ τῆς Πελο-

remarks, the more natural construction would be *προκρίναντες — στεφανωθέντας — ἠφάνισαν*. The same irregularity is observable at iii. 34, and in other passages adduced by Poppo, i. 1, p. 108. *Ἠφάνισαν —διεφθάρη* Wachsmuth regards as giving an *example* of the *κρυπτεία*, or secret lying-in-wait to assassinate the Helots. But, as Poppo observes, it is more rightly distinguished from this by Mueller, Dor. ii. p. 44.

4. *αὐτῶν*] Meaning the Helots generally.

CH. LXXXI. 1. *προὐθυμήθησαν*] scil. *αὐτὸν*, to be repeated from the foregoing context: the sense being, to use a similar form of expression in old English, 'they were desirous of him.' Compare 1 Thess. ii. 8, 'we were desirous of you.' Now in verbs of this kind, which properly take an accus. of *thing*, it is to be observed that when used with an accus. of *person*, there is an ellipsis either of *ἔχειν*, *habere*, or of some other word. Thus it was that Brasidas himself was quite willing to be sent to the Chalcidians, and they were desirous to have him. It comes to the same thing if, with Arnold and Poppo, we supply *ἀποσταλῆναι αὐτὸν*, from the foregoing *ἀπέστειλαν*. But the other mode, while more simple, is equally effectual; and as to the passage which they compare at vii. 86, *τοὺς ἄνδρας—προὐθυμήθη—ὥστε ἀφεθῆναι*, that is no rule for the present, since the expression there is not, like the one here, elliptical. Strange it is that Poppo should not have seen that the words *αὐτὸν —ἀπέστειλαν* are so closely connected with the commencing words of the next chapter, as to form but two clauses of the same sentence. This plainly appears from the particles *δὲ καὶ*, *vero etiam*, on which see Hoogev. de Part. p. 135. The form is, indeed, one of frequent occurrence in Xenophon: and Bekker, perceiving this, has rightly altered the period into a comma. The chapter ought indeed to have commenced at the word *αὐτόν*; or rather the matter at ch. 81 should have been thrown to ch. 80. Here Poppo and Goeller have done wrong in adopting the common punctuation, by which there is no stop between *Χαλκιδῆς* and *ἄνδρα*; whereas propriety surely requires a comma (very properly placed here by Bekker); the word *ἄνδρα* not being in *regimen* with *προὐθυμήθησαν*, but in *apposition*, namely, an apposition serving the purpose of *explanation*. And so in Acts ii. 22, *Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον*. In such a case, considering that the apposition is in the place of the relative pronoun and the verb subst., the comma cannot be dispensed with. Here the apposition is meant to give the *reason* for the thing. The Chalcidians were desirous to have Brasidas sent to them.

δοκοῦντα δραστήριον ἐς τὰ πάντα] 'having the reputation of activity and promptitude in all his undertakings,' namely, as opposed to the general sluggishness of the Spartan character.

2. *δίκαιον καὶ μέτριον*] Namely, in opposition to the general character of the Lacedæmonian governors and generals, who were at once rapacious, and harsh in their demeanour. See iii. 93, note. With the expression, a little after, *ἀνταπόδοσιν καὶ ἀποδοχὴν χωρίων* (scil. *γίγνεσθαι*), 'they had in their turn to reciprocally give up and receive back places,' compare a similar form of expression at v. 18. And with *τοῦ πολέμου λώφησιν* compare vi. 12, *ἀπὸ πολέμου λελωφήκαμεν*, 'we have had

πονnήσου λώφησιν· ἐς τε τὸν χρόνῳ ὕστερον μετὰ τὰ ἐκ Σικελίας πόλεμον ἡ τότε Βρασίδου ἀρετὴ καὶ ξύνεσις,—τῶν μὲν πείρᾳ αἰσθομένων, τῶν δὲ ἀκοῇ νομισάντων,—μάλιστα ἐπιθυμίαν ἐνεποίει τοῖς Ἀθηναίων ξυμμάχοις ἐς τοὺς Λακεδαιμονίους. 3. πρῶτος γὰρ ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα ἀγαθὸς, ἐλπίδα ἐγκατέλιπε βέβαιον ὡς καὶ οἱ ἄλλοι τοιοῦτοί εἰσιν.

LXXXII. Τότε δ' οὖν ἀφικομένου αὐτοῦ ἐς τὰ ἐπὶ Θράκης, οἱ Ἀθηναῖοι πυθόμενοι, τόν τε Περδίκκαν πολέμιον ποιοῦνται, νομίσαντες αἴτιον εἶναι τῆς παρόδου, καὶ τῶν ταύτῃ ξυμμάχων φυλακὴν πλέονα κατεστήσαντο. LXXXIII. Περδίκκας δὲ, Βρασίδαν καὶ τὴν στρατιὰν εὐθὺς λαβὼν μετὰ τῆς ἑαυτοῦ δυνάμεως, στρατεύει ἐπὶ Ἀρρίβαῖον τὸν Βρομεροῦ, Λυγκηστῶν Μακεδόνων βασιλέα, ὅμορον ὄντα, διαφορᾶς τε αὐτῷ οὔσης, καὶ βουλόμενος καταστρέψασθαι. 2. ἐπεὶ δὲ ἐγένετο τῷ στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, Βρασίδας λόγοις ἔφη βούλεσθαι πρῶτον ἐλθὼν πρὸ πολέμου Ἀρρίβαῖον ξύμμαχον

a breathing-time from war.' So here the genitive *may* be for ἀπὸ and a genitive, as in Hom. Od. ix. 460, κἀδ δὲ ἐμὸν κῆρ Λωφήσειε κακῶν, and Plato, p. 511, C, the verbal taking the construction of its verb. But thus one should have expected, not ἀπὸ τῆς Πελοποννήσου, but τῇ Πελοποννήσῳ. I am therefore of opinion that the sense of the words literally expressed is, that 'there would be a cessation or intermission of the war from Peloponnesus,' that 'it would cease from Peloponnesus;' where we have a metaphor taken from working oxen, who rest from their labour, *depositis collo oneribus*. So Hesychius: λωφῆσαι, ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποθέσθαι. This tends to confirm the common etymology of λωφάω, as derived from λόφος, since when oxen rest awhile from their labour, the drawing collar is removed from the shoulder, and cast over the neck. Thus the term λωφάω came to simply denote *cessation* from labour, the laying it aside, or laying any thing aside, as Plato, p. 620, φιλοτιμίας λωφ.

μετὰ τὰ ἐκ Σικελίας] Poppo compares with this another form of expression infra viii. 2, πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων κακοπραγίαν (i. e. τὴν ἐν τῇ Σικελίᾳ γενομένην καὶ ἐκ τῆς Σικελίας ἀγγελθεῖσαν), and iii. 102, μετὰ τὰ ἐκ τῆς Αἰτωλίας. But the sense in those passages *may* be, 'the events which befel them from that quarter,' i. e. which happened there, and of which the effects came upon the Athenians from thence. Of ἐπιθυμίαν —ἐς τοὺς Λακεδαιμονίους the sense is, 'a desire towards the Lacedæmonians;' meaning a well-affectedness towards them, πρὸς here denoting *object*. So in a passage of Canticles, vii. 10, we have, 'I am my beloved's, and his desire is towards me;' and Gen. iii. 16, 'thy desire shall be towards thy husband,' implying that she shall have no will but his, and so meaning that her desires will centre in his.

3. πρῶτος ἐξελθών] 'being the first that went abroad as governor,' i. e. first in this war. See Hobbes.

Ch. LXXXII. 1. πολέμιον ποιοῦνται] i. e. declare him a public enemy; declare war against him.

Ch. LXXXIII. 1. Λυγκηστῶν Μακεδόνων] 'of the Lyncestæ, who are Macedonians.' So ii. 99, τῶν γὰρ Μακεδόνων εἰσὶ καὶ Λυγκησταί.

2. ἐπεὶ δὲ ἐγένετο — τοῦ Βρασίδου] Render, 'but after he advanced with an army, accompanied by Brasidas.' Ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, 'to the pass of Lyncus,' meaning the pass or mountain leading from Macedonia unto the country of Lyncestia. This is by Col. Leake supposed to have been the same with that described in Livy, xxxi. 39, as the fauces leading from the valley of the Erigonus unto Eordæa; and which is by Polyb. xviii. 6, described as τὰς εἰς τὴν Ἐορδαίαν ὑπερβολάς. The same, too, is that by which Brasidas afterwards effected his retreat out of Lyncestia. By λόγοις is meant *persuasion*, as opposed to *force*. And at ἐλθὼν is to be supplied, from the context, ἐς Ἀρρίβαῖον.

Λακεδαιμονίων, ἢν δύνηται, ποιῆσαι. 3. καὶ γάρ τι καὶ Ἀρρίβαῖος ἐπεκηρυκεύετο, ἑτοῖμος ὢν Βρασίδᾳ μέσῳ δικαστῇ ἐπιτρέπειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαρόντες ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινὰ, ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν χρῆσθαι. 4. ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὡς 'πολλὰ αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποιήσοι·' ὥστε ἐκ τοῦ τοιούτου κοινῇ μᾶλλον ὁ Βρασίδας τὰ τοῦ Ἀρρίβαίου ἠξίου πράσσειν. 5. Περδίκκας δὲ οὔτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὧν ἂν αὐτὸς ἀποφαίνῃ πολεμίων· ἀδικήσειν τε εἰ, αὐτοῦ τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ, ξυνέσται Ἀρρίβαίῳ. 6. ὁ δὲ ἄκοντος καὶ ἐκ διαφορᾶς ξυγγίγνεται, καὶ πεισθεὶς τοῖς λόγοις,

3. μέσῳ δικαστῇ] This is by the Schol. explained μεσίτῃ καὶ διαιτητῇ, a gloss meant to intimate that the term included the sense both of *mediator* and of *arbitrator* or umpire, (what is denoted by *medius* in Latin,) one, as Arnold explains, 'appointed to judge between two persons, as a third party interposing to settle their quarrel.' Such, too, is the use of μεσίτης in Polyb. xxvii. 15, 8.

For the vulg. ὑπεξελθεῖν, I have thought proper to read, from most of the best MSS. and with all the recent editors, ὑπεξελεῖν, the sense here intended being, as they point out, 'not to remove dangers out of the way of Perdiccas;' for, as Bp. Thirlwall justly remarks, 'Perdiccas might be a less faithful and zealous ally when he had gained all his ends, and saw all his dangers removed.' This sense of ὑπεξελεῖν is rarely found, and is to be distinguished from that of the *middle* verb, ὑπεξελέσθαι, used of a *person*, in the sense *e medio tollere*. The term here signifies *eximere, subtrahere*, as said of a *thing:* and so it is used in Dio Cass. 543, 74, τῆς προφάσεως σφίσι τοῦ πολέμου ὑπεξῃρημένης. Plutarch, vi. 77, 11, τὴν ἀνάγκην ὡς βιαζομένην ὑπεξείλετο, and viii. 676, ἀλγηδόνι ὑπεξ. Diod. Sic. tom. ii. 216, ὑπεξαίρεσις τοῦ λυποῦντος. Soph. Œd. R. 227, τοὐπίκλημ' ὑπεξελὼν Αὐτὸς καθ' αὑτοῦ, where the Scholiast paraphrases by καὶ εἰ φοβεῖται λέγειν αὐτὸς καθ' αὑτοῦ, τὸν φόβον ὑπεξελὼν λεγέτω. And so the Latin *eximere curas, solicitudinem*, or *timorem alicui*.

4. ὥστε ἐκ τοῦ τοιούτου—πράσσειν] Of these words the sense is far from clear; and hence they have been interpreted in more than one way. Arnold, following Dukas, takes them to mean, 'so that on this ground Brasidas thought himself entitled to deal jointly with Pausanias in the matters of Arrhibæus, rather than to leave Perdiccas to manage them as he pleased.' But on this view of the sense it is well remarked by Poppo, 'Nobis quo jure Brasidas ex Perdiccæ promissione Lacedæmoniis multos socios parandi illud sibi persuadere potuerit non satis elucet.' And he gives the preference to the sense expressed in my Translation: 'insomuch that on this ground Brasidas was disposed to show more impartiality in negotiating the affairs of Arrhibæus than he otherwise would.' The term κοινῇ has reference to the *two parties* between whom he was negotiating a peace, and consequently must imply *sine partium studio*, 'with impartiality,' as does κοινὸς at iii. 53, ὑποπτεύομεν μὴ οὐ κοινοὶ (scil. δικασταὶ) ἀποβῆτε. Had not Brasidas wished to bring Arrhibæus into an alliance with Lacedæmon, he would have been more impartial, would not have sided so much with Arrhibæus.

5. δικαστὴν—τῶν σφετέρων διαφορῶν] The term δικαστὴς here denotes not so much a *judge*, as a *decider*, one who settles differences between parties at variance, as *arbiter*, umpire, acting between two parties who are at litigation. So in a passage of the New Testament, St. Luke, xii. 14, we have, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; and 1 Cor. vi. 5, διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ. And so Dio Cass. p. 34, διακρῖναι τὰ διαφέροντα. The same construction (genit. of thing) occurs in a passage of Acts, xix. 39, κριτὴς τούτων. In καθαιρέτης, just after, we have a very rare word, which I have not met with elsewhere, except in Dio Cass. p. 40, 99, and 380, 9, in both of which cases it is used, as here, with a genit. of person.

6. ἄκοντος] scil. αὐτοῦ, 'against his will.' The next words, καὶ ἐκ διαφορᾶς,

ἀπήγαγε τὴν στρατιὰν πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ τοῦτο τρίτον μέρος ἀνθ' ἡμίσεως τῆς τροφῆς ἐδίδου, νομίζων ἀδικεῖσθαι.

LXXXIV. Ἐν δὲ τῷ αὐτῷ θέρει εὐθὺς ὁ Βρασίδας, ἔχων καὶ Χαλκιδέας, ἐπὶ Ἄκανθον τὴν Ἀνδρίων ἀποικίαν ὀλίγον πρὸ τρυγήτου ἐστράτευσεν. 2. οἱ δὲ περὶ τοῦ δέχεσθαι αὐτὸν κατ' ἀλλήλους ἐστασίαζον, οἵ τε μετὰ τῶν Χαλκιδέων ξυνεπάγοντες, καὶ ὁ δῆμος· ὅμως δὲ, διὰ τοῦ καρποῦ τὸ δέος ἔτι ἔξω ὄντος, πεισθὲν τὸ πλῆθος ὑπὸ τοῦ Βρασίδου δέξασθαί τε αὐτὸν μόνον, καὶ ἀκούσαντας βουλεύσασθαι, δέχεται· καὶ καταστὰς ἐπὶ τὸ πλῆθος, (ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν) ἔλεγε τοιάδε.

are intended to inculcate a stronger sense, though certainly not that assigned by Portus, 'ac repugnante,' of which the term is by no means susceptible. One might prefer that assigned by Bauer, 'post altercationem et dissensionem cum Perdicca,' which Poppo, adopting, supports from another passage, ch. 125, *ἐκ τῆς διαφορᾶς*. Yet that is objectionable on the ground of being forced and frigid, and not supported by the passage at ch. 125; for the *article* there is found, and the sense intended is, 'in consequence of the dissension between them.' Again, the sense assigned by Dr. Arnold, 'in defiance of,' however suitable to the context, is incapable of proof; nay, it may be doubted whether *ἐκ* ever denotes *state* or *condition*. Here it is plain that *ἐκ διαφορᾶς* signifies 'out of (i. e. in consequence of) dispute and animosity,' the preposition serving to denote the *moving cause* or incidental occasion of an action. And so in a passage of the New Testament, Epist. to Philipp. i. 16, we have, *οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν*.

πεισθεὶς τοῖς λόγοις, ἀπήγαγε τὴν στρατιὰν] He was the more easily induced to abandon the expedition, since matters of greater importance to Sparta demanded his presence elsewhere; and indeed the Athenian possessions on the coast of Thrace, which he immediately proceeded to attack, had been all along his main object.

Ch. LXXXIV. 2. *ἀκούσαντας*] One might have expected *ἀκούσαντες*, (found in one MS.) as referred to the nomin. *τὸ πλῆθος*, which Poppo approves, showing that the accus. cannot be defended on the ground taken by Haack; and adducing the words of Hermann on Vig. p. 743, who pronounces that 'the *accus.* in this kind of expression cannot with propriety be employed, except with the addition of a pronoun.' Yet surely our author breaks the ordinary rules of grammatical propriety too often to make an argument of this kind conclusive. And here internal evidence is as strongly in favour of the common reading as is external; since far more likely is it that *one* MS. should have been altered so as to present a reading which tends to remove all difficulty, than that all the rest should have been corrupted from an easy to a difficult reading. After all, however, may we not account for the accus. by supposing an ellipsis of *ὥστε*, which word is in the Attic writers not unfrequently used after *πειθ.* before an infinitive? So supra iii. 31, we have, *πείσειν Πισσούθνην ὥστε ξυμπολεμεῖν*: and in Aristoph. Ran. 68, *κούδείς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν ἐπ' ἐκεῖνον*. It would seem, then, that our author wrote *ἀκούσαντας*, as if *ὥστε* had preceded; which is in some measure necessary, since such is almost *implied* in the words *καὶ ἀκούσ. βουλεύσασθαι*, of which the sense is, 'and with the proviso that after having heard [what he had to say], they would consult what was to be done.'

καταστὰς ἐπὶ τὸ πλῆθος] Comp. ch. 97, *καταστὰς ἐπὶ Ἀθηναίους*. Render, 'being set up to [address] the people.'

ὡς Λακεδαιμόνιος] *ut Lacedæmonius*, 'for a Lacedæmonian.' So in Dionys. Hal. x. 36, (as cited by Duker,) it is said of Siccius Dentatus, *εἰπεῖν, ὡς στρατιώτης, οὐκ ἀδύνατος*, and x. 31, *δραστήριος ἦν ἀνὴρ, καὶ, ὡς Ῥωμαῖος, εἰπεῖν οὐκ ἀδύνατος*. See also other examples adduced in Matth. Gr. Gr. § 388 & 545. Of more importance, however, is it to advert to the exact force of the expression, which is not (as it is supposed by Mueller, Dor. vol. ii. 287, 3.) merely meant to designate the

LXXXV. "Ἡ μὲν ἔκπεμψίς μου καὶ τῆς στρατιᾶς ὑπὸ Λακεδαιμονίων, ὦ Ἀκάνθιοι, γεγένηται τὴν αἰτίαν ἐπαληθεύουσα ἣν ἀρχόμενοι τοῦ πολέμου προείπομεν Ἀθηναίοις, ἐλευθεροῦντες τὴν Ἑλλάδα πολεμήσειν. 2. εἰ δὲ χρόνῳ ἐπήλθομεν, — σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ πολέμου δόξης, ᾗ διὰ τάχους αὐτοὶ ἄνευ τοῦ ὑμετέρου κινδύνου ἠλπίσαμεν Ἀθηναίους καθαιρήσειν, — μηδεὶς μεμφθῇ· νῦν γὰρ, ὅτε παρέσχεν, ἀφιγμένοι, καὶ μετὰ ὑμῶν πειρασόμεθα κατεργά-

peculiar character of Lacedæmonian oratory, namely, a laconic brevity, but the faculty itself of eloquence; the meaning intended being, as Bp. Thirlwall expresses it, that 'Brasidas was gifted with an easier flow of speech than was commonly found among the Lacedæmonians.' He had, indeed, been led to cultivate what natural talent he had for public speaking, by the peculiar exigencies of the times in which he was called upon to act: and the general deficiency of the Spartans in that respect had been mainly produced by a want of exercise for such a talent, restrained as it was by the severe institutions of Lycurgus.

Ch. LXXXV. The following address is marked by a brevity, not arising from simplicity and straightforwardness, (as in the case of the harangues to his soldiers,) but from that which is inherent in *falsehood*, a desire to sophisticate, by resorting to expressions such as we find in Cromwell's speeches, which may be interpreted in more than one way, the better to disguise injustice and wrong. In fact, Brasidas was, like Napoleon in modern times, no less remarkable for his political sagacity and acuteness, than for his military talents; and, like him, was almost irresistible in his endeavours to conciliate the good-will of those whom he addressed.

The speech commences without preface, (which was needless, since it was self-evident that liberty was to be preferred to slavery, and it might be taken for granted that the yoke of the Athenians was an evil, from which their subjects would gladly be released,) the speaker proceeding at once to advert to the *purpose* of his visit to a part of the country so remote from the usual scene of action,—namely, that for which the war itself was first undertaken, *the giving liberty to Greece*. He thinks it only necessary to apologize for the *tardiness* of the Spartans in coming hither for such a purpose; which he does by *accounting* for that tardiness. Such being the case, he professes wonder that the Acanthians did not at once receive him as a deliverer and protector. Their hesitation not only disappoints his expectations, but pains his feelings, as implying either doubt of his power to accomplish his enterprise, or a suspicion that his professions were only a cover to some bad design. His *power*, he proceeds to say, has been evinced by the Athenians having, though in full force, and greatly superior in numbers, yet lately declined to fight the army he commanded: and as to the *purity of his intentions*, that was evinced by his having, before he left home, bound the Spartan government by the most solemn oaths to respect the independence of every state that should be brought over to the Lacedæmonian alliance.

1. *γεγένηται τὴν αἰτίαν ἐπαληθεύουσα*] 'has been confirmatory of the truth of,' 'has shown to be true.' Ἐπαλ. in this *active* sense occurs also in another passage of our author viii. 52, and in Dio Cass. 406, 52, *ἐπ. τὴν φήμην*. Appian, ii. 710, *λόγον ἐπαλ.* Jos. 1314. Dionys. Hal. i. 58. Lucian ii. 306. iii. 96, 244, & 285. On the expression *ἐλευθεροῦντες τὴν Ἑλλάδα πολεμήσειν*, see ii. 8, 4, and note, as illustrative both of the sense and construction in the present passage.

2. *σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ πολέμου δόξης*] Poppo rightly explains the sense to be, 'deceived in the opinion which had arisen in their minds from the war that was there carrying on.' With these Goell. compares, as similar in sense, the words at ch. 18, *ἀπὸ δὲ τῶν — ὑπαρχόντων γνώμῃ σφαλέντες*. The next words, *ᾗ διὰ τάχους—καθαιρήσειν*, serve, as Poppo points out, to denote what sort of opinion that was.

ὅτε παρέσχεν] scil. *καιρὸς*, 'when opportunity offered.' See note on i. 120. In *κατεργάζεσθαι* we have a highly forcible term, corresponding to *καθαιρεῖν*, just before, and of which the sense is *conficere*, 'to utterly destroy.' Examples of it are found in Herodotus, Dio Cass., Dionys. Hal., and other writers.

ζεσθαι αὐτούς. 3. θαυμάζω δὲ τῇ τε ἀποκλήσει μου τῶν πυλῶν, καὶ εἰ μὴ ἀσμένοις ὑμῖν ἀφῖγμαι. 4. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι, οἰόμενοί τε παρὰ ξυμμάχους, καὶ πρὶν ἔργῳ ἀφικέσθαι, τῇ γοῦν γνώμῃ ἥξειν, καὶ βουλομένοις ἔσεσθαι, κίνδυνόν τε τοσόνδε ἀνερρίψαμεν, διὰ τῆς ἀλλοτρίας πολλῶν ἡμερῶν ὁδὸν ἰόντες καὶ πᾶν τὸ πρόθυμον παρεχόμενοι· ὑμεῖς δὲ, εἴ τι ἄλλο ἐν νῷ ἔχετε, ἢ εἰ ἐναντιώσεσθε τῇ τε ὑμετέρᾳ αὐτῶν ἐλευθερίᾳ καὶ τῶν ἄλλων

3. *θαυμάζω τῇ ἀποκλήσει μου τῶν πυλῶν*] 'I wonder at the shutting up of your gates.' On the construction here see Matth. Gr. Gr. § 399. With respect to the double genitive here, it falls under the rule in Matth. Gr. Gr. § 380, of a substantive governing two genitives, though in different relations, as at iii. 12, *προαποστάντες διὰ τὴν ἐκείνων μέλλησιν τῶν*, &c. The literal sense of the words is, 'at this exclusion of me as to your gates;' for in Greek any one is said *ἀποκλείεσθαι τῶν θυρῶν*.

4. *οἰόμενοί τε—ἥξειν*] The full sense of this passage, by no means clear, has been best discerned by Portus, Haack, Poppo, and Arnold, and may be expressed as follows: 'thinking that we should be come to persons who even before we had in act and deed reached them, were, in mind and heart at least, allies.' The *τε* after *οἰόμενοι* is transposed, for *οἰόμενοι παρὰ ξυμμάχους τε*, answering to which are the words, a little after, *καὶ βουλομένοις ἔσεσθαι*, of which the sense is, 'and that it (the coming) would be to you willing,' to your mind; on which idiom see note at ii. 3, 2.

κίνδυνόν τε τοσόνδε—παρεχόμενοι] The *τε* here involves no little difficulty as to construction; which Poppo would remove by cancelling the word, on the supposition that there is a confusion arising from inadvertence pervading the whole sentence, like a similar one at viii. 45. Yet difficult is it to imagine how a particle so worse than useless could have crept into all the MSS. And to suppose such a degree of *confusion* as Arnold does, is taking too much for granted; and as to the passage adduced in support of this view from l. viii., it is far from decisive, being not sufficiently similar. Preferable to this is the view adopted by Poppo, who *cuts* the knot; which, however, may better be *untied* by supposing an error in the case of the word *τε*, as carelessly written by the scribes instead of *γε*, *saltem*: a particle, this, not a little apt, the full sense being, 'We Lacedæmonians, supposing we were coming,' &c., 'we, I say, have *at any rate* (i. e. whether that be found the case or not) run so great a danger [as you see].' In *κίνδυνον* there is a metaphor taken from throwing the dice; on which Goeller refers to Elmsl. on Eurip. Her. 149, and Poppo to Valcken. on Herodot. vii. 50. See note on v. 103, 1.

The next words, *διὰ τῆς ἀλλοτρίας—παρεχόμενοι*, are meant to *illustrate* the danger in question, and advert to the alacrity which prompted the Spartans to encounter and carried them through it; where *τὸ πρόθυμον* stands for *προθυμίαν*, as in a passage of St. Paul's Ep. to Rom. i. 15. Of the phrase *πρόθ. παρέχεσθαι* an example occurs also in Demosth. Olynth. i. The term *παρέχεσθαι* here, as at iii. 90, 4, (where see note,) signifies *præbere, exhibere*, 'to display.' The *ὑμεῖς δὲ*, just after, answers to *ἡμεῖς μὲν*, a little before. I have, with Bekker and Goeller, pointed accordingly. A similar construction is observable in a passage of the New Testament, St. John, viii. 44 & 45, where, opposed to the words Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ are the words, a little after, ἐγὼ δὲ ὅτι, &c.; the intermediate words, ἐκεῖνος—ὁ πατὴρ αὐτοῦ, being in a great measure parenthetical and illustrative, and the ἐγὼ strongly emphatic, importing 'I for my part.' And in this manner must the *ὑμεῖς* in the present passage be taken; for otherwise Thucydides would have written *εἰ δὲ ὑμεῖς τι*, &c. In *εἴ τι ἄλλο ἐν νῷ ἔχετε* we have a phrase of which the sense, by no means clear, seems to be, 'if ye entertain other views of this matter' (namely, the liberation of Greece); and the words have reference to a certain party in the place composed of persons who, though not without some impatience of Athenian domination, were apprehensive lest, if they connected themselves with Lacedæmon, they might lose their present popular constitution, and after exchanging for a worse aristocracy or oligarchy, still remain subject, as before, to a foreign power. Of these persons some were merely *otherwise disposed*, indifferent to the specious

Ἑλλήνων, δεινὸν ἂν εἴη. 5. καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ, οἷς ἂν ἐπίω, ἥσσόν τις ἐμοὶ πρόσεισι, δυσχερὲς ποιούμενοι, εἰ ἐπὶ οὓς πρῶτον ἦλθον ὑμᾶς, καὶ πόλιν ἀξιόχρεων παρεχομένους, καὶ ξύνεσιν δοκοῦντας ἔχειν, μὴ ἐδέξασθε· καὶ τὴν αἰτίαν οὐχ ἕξω πιστὴν ἀποδεικνύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευθερίαν ἐπιφέρειν, ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρῆσαι τὰ πρὸς Ἀθηναίους, ἢν ἐπίωσιν, ἀφῖχθαι. 6. καίτοι στρατιᾷ γε τῇδ' ἣν νῦν ἐγὼ ἔχω, ἐπὶ Νίσαιαν ἐμοῦ βοηθήσαντος, οὐκ ἠθέλησαν Ἀθηναῖοι, πλέονες ὄντες, προσμῖξαι· ὥστε οὐκ εἰκὸς νηΐτῃ γε αὐτοὺς τῷ ἐν Νισαίᾳ στρατῷ ἴσον πλῆθος ἐφ' ὑμᾶς ἀποστεῖλαι· 7. αὐτός τε οὐκ ἐπὶ κακῷ,

offer of liberation, while others, adverted to in the next words, *ἢ εἰ ἐναντιώσεσθε*, &c., were even *opposed* to it. Of these the former class was to be *swayed*, and the latter, if needful, *compelled*.

With the expression following, *δεινὸν ἂν εἴη*, *non ferendum* or *tolerandum*, compare Herodot. i. 187, and Xen. Anab. v. 6, 27, *δεινὸν εἴη*.

5. *οὐ μόνον ὅτι*] This is, as Goeller points out, an elliptical form of expression for *οὐ μόνον λέγω ὅτι*, as in the instance of *οὐχ ὅτι* standing for *οὐ λέγω ὅτι*. Of *δυσχ. ποιούμενοι* the sense is, 'regarding it as a thing difficult to be accounted for.' *Ἐπὶ οὓς πρῶτον ἦλθον ὑμᾶς* is, by a frequent Attic syntax, (on which see Bernh. Synt. p. 205.) for *ὑμεῖς, ἐπὶ οὓς πρώτους ἦλθον*. On the expression *πόλιν ἀξιόχρεων παρεχομένους*, see note supra ch. 64, 1. At *αἰτίαν* supply *τοῦ μὴ δέξασθαι* from the foregoing context. The infinitives *ἐπιφέρειν* and *ἀφῖχθαι* depend, as Arnold points out, on the phrase *τὴν αἰτίαν ἕξω*, 'I shall be charged with,' repeated, though in a different sense, from the words preceding, *τὴν αἰτίαν οὐχ ἕξω πιστὴν ἀποδεικνύναι*. By *ἄδικον ἐλευθερίαν* is meant, as Abresch and Arnold explain, 'a false and spurious liberty.' Similar to which is an expression at viii. 64, 4, *ὕπουλον αὐτονομίαν*, where see note. Now this might be called *ἄδικος*, as cheating the eye by a fair semblance, without any reality. And so in Xen. Cyr. vi. 1, 41, Love is said to be *ἄδικος σοφιστής*, one who cheats the understanding by offering the semblance for the reality. Thus the liberty here spoken of is a liberty which does not correspond to its name, by being deficient in that which is the foundation of all true liberty, political independence (*αὐτονομίαν*), on the one hand, and a constitution which deals out just and equal laws to all classes, on the other; what is expressed by *ἰσονομίαν*. See note on iii. 82, 8, and supra ch. 78, 3.

6. *καίτοι στρατιᾷ γε—ἀποστεῖλαι*] It is rightly remarked by Poppo, that the division of the chapters is here not correctly indicated, and that ch. 85 ought not to have terminated at *ἀποστεῖλαι*, since the words *καίτοι—ἀποστεῖλαι* contain Brasidas' reply to the *first* of two charges supposed to be made against him,—namely, want of *power* on the one hand, and want of *integrity* and good faith on the other; the *first* of which is replied to in the words *καίτοι—ἀποστεῖλαι*, the *second* in *αὐτός—τε ὑμᾶς θαρσήσαντας*.

From the words *ὥστε οὐκ εἰκὸς*, which are to me wholly unintelligible, no tolerable sense can, without considerable violence, be elicited: and hence the passage may justly be supposed *corrupt*. Dobree and Arnold propose to emend it by removing the words *τῷ ἐν Νισαίᾳ*, which they regard as coming from the margin. But it would rather seem that the word *στόλῳ* has been lost after *νηΐτῃ γε*: a supposition somewhat confirmed by the reading of the Venice MS. *νηΐτῃ γε στρατῷ*. There is little doubt but that the scribe had in his original the word *στόλῳ*, for which he inadvertently read *στρατῷ*. And though the phrase *νηΐτης στόλος* is rare, yet it is not unprecedented, being found in Arrian, Exp. Alex. vii. 8, 11, where we have *νηΐτῃ στόλῳ κρατήσαντας*. The general sense intended may be thus expressed: 'So that it is not probable that [now], when their force must come by a naval armament, they will send against us a number equal to the army at Nisæa.' The obscurity here existing may be mainly attributed to the extreme brevity of the expression *νηΐτῃ γε στρατῷ*, of which the meaning is, 'as they must at any rate come by a naval armament;' the speaker thus hinting at the difficulty mentioned at vi. 37, of

ἐπ᾽ ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα, ὅρκοις τε Λακεδαιμονίων καταλαβὼν τὰ τέλη τοῖς μεγίστοις, ἢ μήν, οὓς ἂν ἔγωγε προσαγάγωμαι ξυμμάχους, ἔσεσθαι αὐτονόμους· καὶ ἅμα οὐχ ἵνα ξυμμάχους ὑμᾶς ἔχωμεν ἢ βίᾳ ἢ ἀπάτῃ προσλαβόντες, ἀλλὰ τούναντίον, ὑμῖν δεδουλωμένοις ὑπὸ Ἀθηναίων ξυμμαχήσοντες. 8. οὔκουν ἀξιῶ οὕτ᾽ †αὐτὸς ὑποπτεύεσθαι, πίστεις γε διδοὺς τὰς μεγίστας, οὔτε τιμωρὸς ἀδύνατος νομισθῆναι, προσχωρεῖν τε ὑμᾶς θαρσήσαντας. LXXXVI. Καὶ εἴ τις ἰδίᾳ τινὰ δεδιὼς ἄρα, μὴ ἐγώ

transporting a large army by sea. Here, for vulg. *ὑμᾶς*, I fully agree with Goeller, ought to be read, from the Cassel MS., *ἡμᾶς*. Such, too, was formerly, I find, the reading of the Cod. Clarend., afterwards altered to *ὑμᾶς*. The inference intended in the word *ὥστε*, which is, through brevity, not a little obscure, can only be brought out by expanding the phraseology, as follows: 'They cannot send by sea an army equal to that which did not venture to attack us at Nisæa; accordingly, they will send not one against us at all.'

7. *αὐτός τε οὐκ ἐπὶ κακῷ*, &c.] Here we have the reply to the *second* supposed charge: and this is, as Arnold points out, *twofold*; 1. grounded on his own conduct in having obtained from the government at home a solemn pledge that all cities or states who might come over to the Athenian alliance, should be *bonâ fide* independent; 2. as drawn from the nature of the case, namely, that the Acanthians had more need of the Lacedæmonians than the Lacedæmonians of them. This expression *ὅρκοις καταλαμβάνειν*, found also in Hdot. iii. 74, and ix. 106, is not unfrequently used by the later writers. The allusion in the term *καταλ.* is to the *holding* any one *down* to any place by cords or bands. So Plut. Num. *καταλαβόντες ἱμᾶσι*. Diod. Sic. t. ii. 266. Pollux, v. 33.

8. *αὐτὸς*] For this, Poppo, justly supposing the word to be corrupt, proposes to read *ἄλλως* (*temere*) or *ἀδίκως*: yet too little similar are the words to have been thus confounded. I rather propose to read *οὕτως*, which word might easily be mistaken for *αὐτὸς*, since it would at first seem little necessary, though it is, in effect, highly suitable; the full sense intended being *tam, tantopere*, 'to be *so* suspected as I am.' And so at i. 75, 1, we have, *ἆρ᾽ ἀξιοί ἐσμεν—μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι*; How often the two words *οὕτως* and *οὗτος* are confounded, it is scarcely necessary to observe. In the present case *οὕτως* was, I suspect, first corrupted to *οὗτος*, and then altered to *αὐτός*.

πίστεις γε διδοὺς τὰς μεγίστας] These words are intended to show *why* he ought not to be suspected. For vulg. *τε*, injudiciously retained and vain'y defended by Arnold, I have thought proper, with Poppo, Goeller, and Bekker, to read *γε*: for while the former can here have no place, the latter is highly suitable, having the use mentioned in Hoogev. de Part. p. 115, by which the word stands for *γοῦν in probationibus a signo*, as i. 74, *ὅτε γοῦν ἡμεν ἔτι σῶοι, οὐ παρεγένεσθε*.

CH. LXXXVI. I have chosen, with Bekker and Arnold, to make ch. 86 commence here, its proper place. Now, as Arnold points out, is noticed the *third* supposed charge, namely, that of favouring one political party in Acanthus, in preference to the others. To this Brasidas replies at large, to the end of the chapter, and even to the words *ὁμοίως ὡς εἰπεῖν*, comprehending the first section of ch. 87, according to the common, but not right division; in opposition to which, Arnold, whom I have here followed, has very properly transferred the section to ch. 86. Here, as says Poppo, 'tertiam rem, quam quis præter duas c. 85, extr. dictas Brasidæ opponat, paucorum dominatum ab eo constitutum iri contendens, Laco ita refutat usque ad c. 87, § 1, ut et veram libertatem patriis suis institutis convenire, et honestatem sibi ipsis utilem esse ostendat.'

Brasidas now proceeds to allay the fears of the commonalty (whose wishes and fears were almost suspended between two opposite feelings,—impatience of the Athenian dominion, and dread lest, if they should connect themselves with Sparta, they might lose their free constitution, and still remain subject, though to a different power); while he assures them that he is not come to espouse the interests of any party, and that he should deem it an encroachment

τισι προσθῶ τὴν πόλιν, ἀπρόθυμός ἐστι, πάντων μάλιστα πιστευσάτω. 2. οὐ γὰρ ξυστασιάσων ἥκω, οὐδὲ ἀσαφῆ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, εἰ, τὸ πάτριον παρεὶς τὸ πλέον τοῖς ὀλίγοις, ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώσαιμι. 3. χαλεπωτέρα γὰρ ἂν τῆς ἀλλοφύλου ἀρχῆς εἴη· καὶ ἡμῖν τοῖς Λακεδαιμονίοις οὐκ ἂν ἀντὶ πόνων χάρις καθίσταιτο, ἀντὶ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον· οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα

on their rights, which he was sent to vindicate, if he attempted to alter an established form of government in favour either of *the few*, or of *the many*.

1. *ἰδίᾳ τινὰ δεδιὼς*] 'through fear of any person individually.' The expression *ἰδίᾳ* being here opposed to *δημοσίᾳ*, which, to use the critics' phrase, *in contextu præcedente latet*, as it does in the words at vii. 48, *ὑπὸ τῶν πολεμίων—κινδυνεύσας τοῦτο παθεῖν ἰδίᾳ*: and in Xen. Mem. i. 2, 63, *ἀλλὰ μὴν τῇ πόλει γε—κακοῦ οὐδένος πώποτε αἴτιος ἐγένετο· οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν*.

The particle *ἄρα*, just after, though passed over by the translators, is not without force. It belongs to *εἰ*, and the meaning of the two participles together is *si fortè*, as at i. 136, 3, *εἴ τι ἄρα*, and elsewhere in our author and in the best Attic writers. So in a passage of Demosthenes cited by Budæus in v. we have *εἴ τις ἄρα ἐστὶν ἄξιος*: and so *ἐὰν* or *ἤν τις. ἐὰν μὴ ἄρα*, and other phrases, on which see Steph. Thes. 2170, C.

τισι] Meaning certain persons forming any one of the political parties. With *ἀπρόθυμός ἐστι*, 'is indisposed to the thing,' (namely, *προσχωρεῖν*,) comp. Xen. Anab. vi. 2, 7, *ἐδόκουν ἀπρόθυμοι εἶναι*, and Herodot. vii. 220, *ἐπεὶ ᾔσθετο τοὺς συμμάχους ἐόντας ἀπροθύμους, καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν*. Plut. vi. 490, *ἄπτεσθαί τινος ὀκνηρῶς καὶ ἀπροθύμως*. Dionys. Hal. Ant. p. 1039 & 1755. There is in this case an ellipsis of *πρὸς* and an accus. of object, which is *supplied* in Plut. vii. 282. viii. 453. vi. 274.

2. *ξυστασιάσων*] Meaning not, as Portus renders, 'ut factiones alam,' but 'that I might take part with a faction;' where the word *τισι* is to be supplied, from what precedes. This is *expressed* in a passage of Dio Cass. 336, 51, *φοβηθεὶς μὴ καὶ ἐκεῖνοι συστασιάσωσι σφίσιν, ἡσύχασε*. The word *ξυστασιάζω* is so rare, that I have not met with it elsewhere, except in a passage of Jos. Ant. xvii. 10, 6, fin. Haverc. *τοὺς δὲ ἀλλοφύλους ἐπελθόντας σωφρονιστὰς τοῦ στασιάσοντος τῶν ἀνθρώπων —γενέσθαι*. So Huds. and Haverc. edited, from two MSS., for the vulg. *τοῦ μὴ συστασ.* But they ought to have retained the *συν*, since Josephus had in mind this passage of Thucydides, and by *συστασ. τῶν ἀνθρ.* he meant the persons who make *συστάσεις*, or factious bands of men. By *ἀσαφῆ ἐλευθερίαν*, just after, is meant 'an uncertain liberty,' such as exists only in *semblance*, not in reality.

εἰ—δουλώσαιμι] Here we have, as Kistemacher, Poppo, Goeller, and Arnold are agreed, a brief form of expression for *οὐδὲ ἀσαφῆ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, ἐπιφέροιμι δ᾽ ἂν* [*ἀσαφῆ ἐλευθερίαν*] *εἰ*, &c. Goeller refers to a similar passage at iii. 11, *ἅμα μὲν γὰρ μαρτυρίῳ ἐχρῶντο, μὴ ἂν τούς γε ἰσοψήφους ἄκοντας, εἰ μή τι ἠδίκουν οἷς ἐπῆσαν, ξυστρατεύειν*. The words *τὸ πάτριον παρεὶς* are rightly explained by the Schol. as equivalent to *τὴν πάτριον ἑκάστοις πολιτείαν καταλύσας*. I entirely coincide in the opinion of Bp. Thirlwall, that it seems necessary to adopt this interpretation for the sake of the argument. Brasidas would disclaim an intention of establishing oligarchy or democracy, not because of his respect to the constitution of Sparta, which he could not mean to make a model for his new allies, but because it was inconsistent with his liberal professions to change their hereditary institutions.

3. *οἷς τε τοὺς Ἀθηναίους—κατακτώμενοι*] The words are well rendered by Poppo as follows: 'Et propter quæ crimina Athenienses bello persequimur, (ea) odiosiora (i. e. ita ut sint odiosiora) nos, quam qui virtutem non præ se tulit, videamur contrahere seu incurrere.' And so Arnold expresses the sense: 'And the very charges with which we are bearing down the Athenians, we should ourselves be found to incur in more hateful measure than they who had shown no glimpses of honesty at all:' though here, for *bearing down*, I would rather substitute *beating down*, (what is in Latin expressed by *bello petere* or *appetere*,) of course understanding

ἐχθίονα, ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι. 4. ἀπάτῃ γὰρ εὐπρεπεῖ αἴσχιον τοῖς γε ἐν ἀξιώματι πλεονεκτῆσαι ἢ βίᾳ ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαιώσει, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλῇ. οὕτω πολλὴν περιωπὴν τῶν ἡμῖν ἐς τὰ μέγιστα διαφόρων ποιούμεθα· 5. καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβοιτε, ἢ οἷς τὰ ἔργα ἐκ τῶν λόγων ἀναθρούμενα δύκησιν ἀναγκαίαν παρέχεται ὡς καὶ ξυμφέρει ὁμοίως ὡς

the word in a metaphorical sense, as in a passage of Ulpian, Digest. xlviii. 5, 27, where we have 'appetere aliquem per calumniam,' and in one of Cicero, pro Planco, p. 29, 'appetere insidiis.' Of the verb καταπολεμεῖν, which is very rare, I have noted an example elsewhere in Xen. Hist. iii. 5, 8, and would observe that the term seems originally to have had place in a passage of Dionys. Hal. Ant. viii. 29, τοῖς δ' ἄλλοις Ῥωμαίοις ἀπέχθομαί τε, ὡς δύναμαι μάλιστα, καὶ πολεμῶ, καὶ οὐδέποτε μισῶν αὐτοὺς παύσομαι, where, for the words as they now stand, I propose to read, τοῖς δ' ἄλλοις Ῥωμαίοις ἀπέχθομαί τ',—ὡς δύναμαι μάλιστα καταπολεμῶν,—καὶ οὐδ. μ. α. π.

4. ἀπάτῃ γὰρ εὐπρεπεῖ αἴσχιον—ἐπιβουλῇ] Compare i. 17. Similar to this is the sentiment expressed in a passage of Cic. Off. i. 13, 10 (cited by Poppo): 'Quum autem duobus modis, id est, aut vi aut fraude, fiat injuria, fraus quasi vulpeculæ, vis leonis videtur; utrumque homine alienissimum, sed fraus odio digna majore.' The reading here γε, for which τε is found in almost all the MSS. (and in some *neither* word,) is sufficiently defended by a similar elegance of expression in another passage of our author, supra ii. 43, ἀνδρί γε φρόνημα ἔχοντι. With the expression, a little after, ἐπέρχεται, compare a similar one at iii. 84, 1, πλεονεξίᾳ—ἐπιόντος. On the term δικαίωσις see note at i. 141. It here denotes *jure*, ('by the right of favour,') a sense found also in Dionys. Hal. Ant. 432, 12. 1348, 14. 1582, 3. Septuag. in Levit. iv. 22.

οὕτω πολλὴν περιωπὴν — ποιούμεθα] Here, as Arnold well points out, the speaker sums up what he has been saying in proof of his sincerity and that of his governing. As much as to say, 'such being the case, (our honour being pledged, and honesty being our best policy,) we use careful circumspection about matters which are of such importance to us.' The term περιωπὴ signifies properly *a look-out*, where we have a prospect of all around us, as in Lucian, i. 586, and Dio Cass. 1243, 81, ἀνήχθη ἐς περιωπήν. The term also denotes the *act of looking out* or *about*, and figuratively *circumspection*.

5. βεβαίωσιν] 'confirmation [of the uprightness of our intentions].' The next words, ἢ οἷς—εἶπον, involve a certain difficulty, which may be attributed to the harshness of the construction at οἷς. Dobree completes the construction thus, ἢ ἀπ' ἐκείνων οἷς: and renders, 'than from those with whom facts, compared with their words, convince us that they state their real interest truly.' I would express the sense of the passage as follows: 'Nor can you receive any stronger assurance [of our integrity] besides the oaths already sworn, than [that they proceed from] those in respect of whom the facts [of the case] examined by and compared with their words, afford a necessary opinion (i. e. must needs convince one) that it is even their interest [to do] like as they have said.' In ἔργα ἐκ τῶν λόγων ἀναθρούμενα we have a condensed form of expression to signify 'facts examined by and compared with words.' Of ἀναθρέω, a word of extreme rarity, I have met with only two examples elsewhere; in Eurip. Hec. 808, ἰδοῦ με κἀνάθρησον οἵ' ἔχω κακά, and Plato, 399, C, ἀναθρεῖ καὶ ἀναλογίζεται τοῦτο. It signifies properly, 1. *to look up at*, as painters who are copying a statue; 2. by implication, *to survey attentively*, (as in the above passage of Euripides,) which may be either for the purpose of close examination, to ascertain the quality of an article, or for the purpose of *comparing* it with another, as here, though in a figurative sense. Poppo, indeed, thinks it questionable whether the *interest* spoken of has respect to τοὺς πίστιν παρεχομένους, or to τοὺς βεβαίωσιν λαβ. And he adds, 'Si illud est, Brasidas dicere vult iis maxime confidendum esse, qui, quæ honesta suaserint, eadem sibi utilia esse demonstrare possint; quæ sententia superiori disputationi satis congruens est, sed obscurius expressa; sin hoc probandum, sententia est: quorum facta cum dictis collata certo persuadent [non solum

εἶπον. LXXXVII. Εἰ δ', ἐμοῦ ταῦτα προϊσχομένου, ἀδύνατοι μὲν φήσετε εἶναι, εὖνοι δ' ὄντες ἀξιώσετε μὴ κακούμενοι διωθεῖσθαι· καὶ τὴν ἐλευθερίαν μὴ ἀκίνδυνον ὑμῖν φαίνεσθαι, δίκαιόν τε εἶναι, οἷς καὶ δυνατὸν δέχεσθαι αὐτήν, τούτοις καὶ ἐπιφέρειν, ἄκοντα δὲ μηδένα προσαναγκάζειν, μάρτυρας μὲν θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσομαι ὡς ἐπ' ἀγαθῷ ἥκων οὐ πείθω, γῆν δὲ τὴν ὑμετέραν δῃῶν πειράσομαι βιάζεσθαι· 2. καὶ οὐκ ἀδικεῖν ἔτι νομιῶ, προσεῖναι δέ τί μοι καὶ κατὰ δύο ἀνάγκας τὸ εὔλογον, τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῷ ὑμετέρῳ εὔνῳ, εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ ὑμῶν χρήμασι φερομένοις παρ' Ἀθηναίους βλάπτωνται, οἱ δὲ Ἕλληνες, ἵνα μὴ κωλύωνται ὑφ' ὑμῶν δουλείας ἀπαλλαγῆναι. 3. οὐ γὰρ δὴ εἰκότως γ' ἂν τάδε † πράσσοιμεν, οὐδὲ ὀφείλομεν οἱ Λακεδαιμόνιοι,

honesta et speciosa, sed] etiam utilia ab iis dicta esse.' But the fact is surely not so doubtful as Poppo supposes. The interest here spoken of can, according to the context, be understood only of the party *affording* the security or pledge, not the party *receiving it*, namely, the Lacedæmonians. But the words *supplied* in the second interpretation above stated are quite as suitable to the first; the full sense here intended being, that 'a due regard to *interest*, as well as their reputation for honour, (involved in the observance of engagements bound by oaths,) would dictate the very course they spoke of (εἶπον), to act exactly as (ὁμοίως ὡς) they said.' The καὶ (which is to be rendered *even*) involves, by implication, the sense left to be in thought supplied.

CH. LXXXVII. Brasidas concludes by enforcing his arguments with a threat, which touched many of his hearers personally. He could not *suffer* them to reject the boon he was offering them. (Thirlw.)

1. εὖνοι δ' ὄντες—διωθεῖσθαι] Meaning, 'But if you think it only right (i. e. claim, require), as being well affected to us, so to reject [the offer] as not to be injured thereby.' At εὖνοι is to be supplied ἡμῖν. The term ἀξιόω has here the sense it bears at vii. 15, ἀξιῶ δ' ὑμῶν ξυγγνώμης τυγχάνειν, namely, 'to claim to be allowed to do this or that.' At διωθεῖσθαι (which term is used as at iv. 108, 4, of rejecting an offer) supply τὰ προεσχημένα from the preceding προϊσχομένου. Of μὴ κακούμενοι the sense is, 'uninjured [thereby].' The following infinitives, φαίνεσθαι, εἶναι, and προσαναγκάζειν, depend on φήσετε, to be repeated from the preceding. Δέχεσθαι in this passage has the mixed sense to *receive* and *retain*, meaning 'so to receive as to retain.' And προσαναγκάζειν here stands for ἀναγκάζειν πρὸς, 'to compel to [do a thing],' as at iii. 61, and elsewhere.

μάρτυρας μὲν θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσομαι] An usual form of protestation by way of appeal to the gods, as witnesses of the justice of their cause. Compare ii. 71 & 74.

2. προσεῖναι δέ τί μοι—τὸ εὔλογον] 'but that I have reason and justice on my side, which will justify me in so doing.' Τὸ εὔλογον signifies 'what is reasonable and agreeable to justice.' So Plut. viii. 206, ποῦ δὲ ταῦτα τὸ εὔλογον ἴσχει καὶ δίκαιον, and viii. 174, οὐδὲ οὓς ἄνθρωποι νόμους τίθενται, τὸ εὔλογον ἁπλῶς ἔχουσι καὶ πάντοτε φαινόμενον. No other example have I met with of this use. Τί here bears the sense *nonnihil*; which had Reiske perceived, he would certainly not have proposed to *cancel* the word, on the authority of one MS. Of κατὰ δύο ἀνάγκας the sense is, as Poppo and Arnold explain, 'on account of two urgent reasons which will not suffer me to act otherwise.' The gen. τῶν Λακεδαιμονίων refers to ἀνάγκην taken from ἀνάγκας, the sense being, 'one necessity, as respects the Lacedæmonians.'

ὅπως μὴ τῷ ὑμ. εὔνῳ—βλάπτωνται] 'lest by your good-will, should you not be brought over to us, they should be injured by the monies contributed by you to the Athenians.' By τῷ ὑμετέρῳ εὔνῳ cannot be denoted, as Arnold supposes, the *circumstances* of the action, i. e. as he explains, 'with all your good-will, your wishing us well,'—for that would quite dis-spirit the expression,—but the *instrument*, i. e. 'by or through your good-will;' where there is, as Goeller points out, an *irony* conveyed; q. d. 'from good-will to help our enemies with money to ruin us.'

3. οὐ γὰρ δὴ εἰκότως, &c.] These words

μὴ κοινοῦ τινος ἀγαθοῦ αἰτίᾳ, τοὺς μὴ βουλομένους ἐλευθεροῦν. 4. οὐδ' αὖ ἀρχῆς ἐφιέμεθα, παῦσαι δὲ μᾶλλον ἑτέρους σπεύδοντες, τοὺς πλείους ἂν ἀδικοῖμεν εἰ ξύμπασιν αὐτονομίαν ἐπιφέροντες ὑμᾶς τοὺς ἐναντιουμένους περιΐδοιμεν. 5. πρὸς ταῦτα βουλεύεσθε εὖ, καὶ ἀγωνίσασθε τοῖς τε Ἕλλησιν ἄρξαι πρῶτοι ἐλευθερίας, καὶ αἴδιον δόξαν καταθέσθαι· καὶ αὐτοὶ τά τε ἴδια μὴ βλαφθῆναι, καὶ ξυμπάσῃ τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναι."

LXXXVIII. Ὁ μὲν Βρασίδας τοσαῦτα εἶπεν. οἱ δὲ Ἀκάνθιοι, πολλῶν λεχθέντων πρότερον ἐπ' ἀμφότερα, κρύφα διαψηφισάμενοι, διά τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρασίδαν, καὶ περὶ τοῦ καρποῦ φόβῳ, ἔγνωσαν οἱ πλείους ἀφίστασθαι Ἀθηναίων· καὶ πιστώσαντες αὐτὸν τοῖς ὅρκοις, οὓς τὰ τέλη τῶν Λακεδαιμονίων ὁμόσαντα αὐτὸν ἐξέπεμ-

are meant to offer the *reason* and *justification* of what they are doing; though they are so framed as to have respect to the *second* of the two foregoing urgent reasons, —namely, that of not suffering the Acanthians to hinder the common deliverance of the Greeks. And the γὰρ here, as very often elsewhere, has reference to something omitted and to be understood from the context. Supplying, then, as we best may, the word ἄλλως, the full sense will be, 'for otherwise (i. e. if we were *not* bound by duty to prevent the common subjugation of the Greeks thus promoted by you) we should not be justified in doing what we are doing, endeavouring to force you to the course you ought to take.' Poppo, indeed, urges that thus the optative would not be permitted by grammatical propriety: and so thought Dobree, when he proposed, for τάδε πράσσοιμεν, to read τάδ' ἐπράσσομεν. Why not, then, adopt it? especially since τάδε πράσσομεν is found in at least one MS., attesting the reading τάδ' ἐπράσσομεν in its original. Otherwise it will have to be taken, as Poppo admits, in a sense quite unsuitable to the context. The full meaning intended may be expressed as follows: 'for otherwise we should certainly not with justice have done what we are doing [forced freedom on persons unwilling to receive it].' In fact, at τάδε must be supplied ἃ πράσσομεν: on which are suspended the words of the next clause, 'nor ought we—the Lacedæmonians—to set free those who desire not liberation, unless on account of some common good.'

4. οὐδ' αὖ ἀρχῆς—σπεύδοντες] Here, for brevity-sake, two clauses are combined into one; for οὐδ' αὖ ἀρχῆς ἐφιέμεθα, παῦσαι δὲ μᾶλλον ἑτέρους σπεύδομεν καὶ οὕτω σπεύδοντες, κ. τ. λ.

5. πρὸς ταῦτα] This *may* mean, as it is generally rendered, 'upon these matters;' and the phrase is one not unfrequent in the best writers; though not, I think, after the imperative mood. And indeed such a sense as the above were here not a little flat. Hence I prefer to render by *quamobrem*; a sense of the expression frequent in the Attic writers, and of which examples may be seen in Herm. on Viger, p. 863, and Matth. Gr. Gr. § 391, c. Here it is the rather to be adopted, since with these words commences, as the Scholiast remarks, the ἐπίλογοι. And no other instance do I know of *such* commencing without some *particle*, generally one of *inference*, as here. Render, 'Wherefore (such being the posture of your affairs) consult ye well [what is to be done].'

αἴδιον δόξαν καταθέσθαι] 'to lay up for yourselves an ever-during glory;' as in Herodot. vii. 220, and ix. 78; and in a passage of the New Testament, 1 Tim. vi. 19.

CH. LXXXVIII. 1. ἐπ' ἀμφότερα] See note on ii. 11, 9. Κρύφα διαψηφισάμενοι, 'having given their votes secretly:' similar to what we express by *voting by ballot*, as opposed to the *usual* mode of voting by a *show of hands*: see Schoemann de Com. Athen. p. 122, referred to by Poppo. Ἐπαγωγά, 'attractive.' So infra vi. 8, ἐπαγωγὰ καὶ οὐκ ἀληθῆ, and Hdot. iii. 83, ἐπαγ. λέγου.

τὰ τέλη τῶν Λακεδαιμονίων ὁμόσαντα αὐτὸν ἐξέπεμψαν] Some doubt exists as to the *construction* here. By Valla the word ὁμόσαντα is taken as agreeing with αὐτόν: a method objected to by Æmilius Portus, Hudson, Poppo, and Arnold, on the ground that 'no reason was there why the Spartan government should have required such an oath from Brasidas, since,

ψαν, ἢ μὴν ἔσεσθαι ξυμμάχους αὐτονόμους οὓς ἂν προσαγάγηται, οὕτω δέχονται τὸν στρατόν. καὶ οὐ πολλῷ ὕστερον καὶ Στάγειρος, Ἀνδρίων ἀποικία, ξυναπέστη. ταῦτα μὲν οὖν ἐν τῷ θέρει τούτῳ ἐγένετο.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς ἀρχομένου, ὡς τῷ Ἱπποκράτει καὶ Δημοσθένει, στρατηγοῖς οὖσιν Ἀθηναίων, τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο, καὶ ἔδει τὸν μὲν Δημοσθένην ταῖς ναυσὶν

as we have seen at ch. 85, he had in fact required it of them, ὅρκοις Λακεδαιμονίων καταλαβὼν τὰ τέλη.' Thus ὁμόσαντα will be referred to τὰ τέλη, which, as being masculine in *sense*, though neuter in *form*, may have a plural verb. But the order of the words is rather in favour of Valla's construction, which has been embraced by Dobree, and is not overturned by the reason alleged, as is evident from the able view of the sense propounded by Bp. Thirlwall, as follows: 'Whether Brasidas himself had already taken the same oath at Sparta before he set out, (as the position of ὁμόσαντα seems to intimate,) must depend on the circumstances under which the oath was required from the Spartan government. If these were such as Brasidas represented to the Acanthians, there would certainly, as Dr. Arnold observes, be no reason why the government should have required such an oath from him. But if, as seems much more probable, the oath was really required by the Chalcidians, it would be quite conceivable that they might have required it from Brasidas as well as from the government. Whether Thucydides, after the language which he had put into the mouth of Brasidas, would in this manner have alluded to a fact somewhat at variance with it, is a different question.'

Στάγειρος] A city about 19 miles to the north-west of Acanthus (now Erisso); and which is rightly fixed by Col. Leake (North. Gr. vol. iii. p. 159, 168.) at the present *Stavro*, a name corrupted from *Stagro*, a contraction of *Stageiro*, produced by accent on the antepenult. Though no coins or inscriptions have been found to determine the site, yet its *position* (very much that of an Hellenic town) and some appearances which Col. Leake has noticed of ancient walls of a very rough and irregular species, (coeval, I suspect, with the foundation of the city, about 700 years B. C.) on the east side, serve to determine the point. It is evident that the city was situated, not, as has been commonly supposed, on the sea-shore, but about two miles from it, on a height at the foot of woody mountains. Some have fixed Stagirus at the present *Stratone*, 12 miles to the south-east of Stavro. But that must, from its name, be old *Stratoniceia*, as Col. Leake admits; though he seems to have been staggered by the assurance he received from an agoyates there, that this was ἡ πατρίδα τοῦ Ἀριστοτέλους. Yet we are not absolutely obliged to understand by this the *native town* of Aristotle. The expression may quite as well denote (what is, indeed, in the earlier and purer writers, its only meaning) the *native country*; by which might be understood both Stagirus and its vicinity, comprehending the western side of the Sinus Strymonicus. That so few ruins should remain, is by no means surprising; since it was a decayed town even in the time of Aristotle, whose attempts to restore it produced, there is reason to think, but a temporary improvement: and in the time of Dio Chrysostom it had become a mere village; for in the 47th oration of that writer we have, Στάγειρα κώμη καὶ Ὀλυνθίας. What occasioned the mistake of many geographers in placing it on the *shore*, was the existence of a town a few miles south-east from it (now called *Scala*), and doubtless forming the *port* of Stageirus. And this is all that Meletius means, p. 393, when he says, speaking of Stavro, ἔχει λιμένα, as indeed is plain from the added words, οὗ ὄνομα Κάπρος.

CH. LXXXIX. The scene now changes to *Bœotia*, and our historian proceeds to narrate an undertaking of the Athenians at home, similar to those by which they had already annoyed the enemy abroad, (in Peloponnesus and elsewhere,) and which held out a promise of even greater advantages, (in the probability of a general revolution in Bœotia,) namely, the before-concerted attempt on Bœotia adverted to supra ch. 77, but which, from a failure on the part of the forces under Hippocrates to co-operate with Demosthenes in his movement, had proved abortive.

1. ἐνεδίδοτο] Meaning, 'were being given up,' 'put into the hands of the Athe-

ἐς τὰς Σίφας ἀπαντῆσαι, τὸν δ' ἐπὶ τὸ Δήλιον, γενομένης διαφορᾶς τῶν ἡμερῶν ἐς ἃς ἔδει ἀμφοτέρους στρατεύειν, ὁ μὲν Δημοσθένης πρότερον πλεύσας πρὸς τὰς Σίφας, καὶ ἔχων ἐν ταῖς ναυσὶν Ἀκαρνᾶνας, καὶ τῶν ἐκεῖ πολλοὺς ξυμμάχων, ἄπρακτος γίγνεται, μηνυθέντος τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου, ἀνδρὸς Φωκέως ἐκ Φανοτέως, ὃς Λακεδαιμονίοις εἶπεν, ἐκεῖνοι δὲ Βοιωτοῖς· 2. καὶ βοηθείας γενομένης πάντων Βοιωτῶν, (οὐ γάρ πω Ἱπποκράτης παρελύπει ἐν τῇ γῇ ὢν,) προκαταλαμβάνονται αἵ τε Σίφαι καὶ ἡ Χαιρώνεια. ὡς δὲ ᾔσθοντο οἱ πράσσοντες τὸ ἁμάρτημα, οὐδὲν ἐκίνησαν τῶν ἐν ταῖς πόλεσιν. XC. Ὁ δὲ Ἱπποκράτης ἀναστήσας Ἀθηναίους πανδημεί, αὐτοὺς καὶ τοὺς μετοίκους καὶ ξένων ὅσοι παρῆσαν, ὕστερος ἀφικνεῖται ἐπὶ τὸ Δήλιον, ἤδη τῶν Βοιωτῶν ἀνακεχωρηκότων ἀπὸ τῶν Σιφῶν· καὶ καθίσας τὸν στρατὸν, Δήλιον ἐτείχιζε τοιῷδε τρόπῳ τὸ ἱερὸν τοῦ Ἀπόλλωνος. 2. τάφρον μὲν

nians;' (so ἐνεδίδοσαν, as used of the same thing, supra ch. 76.) namely, *Siphæ*, the sea-port of Bœotia, on the gulf of Corinth, and Chæronea, on the borders of Phocis, to be seized by some refugees from Orchomenus, aided by a party of sympathizers from Phocis. In ἐς τὰς Σίφας ἀπαντῆσαι the term ἀπαντῆσαι is, as Duk. well points out, used in a not unfrequent sense to denote the *being at hand* at any certain time or place, for any particular purpose. And so supra ch. 70 we have, ἀπ. ἐπὶ Τοιπόδισκον: and Xen. Hist. i. 3, 13, τοὺς πρέσβεις ἀπαντᾷν ἐκέλευσεν ἐς Κυζικὸν, and iv. 8, 3, ἐς Σῆστον εἶπεν ἀπαντᾷν. Aristoph. Lysist. 13, εἰρημένον δ' αὐταῖς ἀπαντᾷν ἐνθάδε. As to the phrases by Duker adduced in exemplification of the present, ἀπαντᾷν ἐπὶ τὴν κυρίαν, ἐπὶ τὸ δικαστήριον, they are merely forensic ones, though perhaps founded on the above idiom.

διαφορᾶς τῶν ἡμερῶν] 'a mistake of the days,' meaning the days on which each respectively was to commence operations: for no reason is there to suppose (as does Bp. Thirlwall) that the movements were to take place exactly on the same day; since that would have required rather τῆς ἡμερῆς ἐς ἥν. The mistake (as appears from the subsequent expression) πρότερον πλεύσας πρὸς τὰς Σίφας, was that Demosthenes had gone *before*, whereas he should rather have gone *after* Hippocrates' departure to attack Delium; which would thus have prevented the Bœotians from sending any strong force to repel the invasion of the country at Siphæ. This, it may be observed, is obscurely alluded to in the words at § 2, οὐ γάρ πω Ἱππ. παρελύπει ἐν τῇ γῇ ὤν, of which the full sense is, 'for Hippocrates had not yet annoyed them by his presence, and this prevented them from sending,' &c. The word παραλυπέω is rare, yet not unprecedented; since it occurs in Xenophon and Dio Cass.

2. οἱ πράσσοντες] Meaning those who were concerned in the plot. On this term, which bears the same sense supra i. 57, and not unfrequently elsewhere, (see note on ii. 79. iv. 132. v. 83. vi. 10.) it is observed by Duker, 'habet in universum significationem clandestinæ molitionis, et studii partium. Unde etiam illi, qui id agunt, ut alios sibi concilient, et in suas partes pertrahant, quique aliorum rebus student ac favent, dicuntur πράσσειν.'

CH. XC. 1. ἀναστήσας] See note on ii. 97, 1. I have here followed Bekker in placing a comma at πανδημεὶ and παρῆσαν, because the accusatives αὐτοὺς, &c. form an exegetical apposition, as in a passage of the Old Testament, Daniel vi. 24, (Sept.) καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν (for so the passage ought to be pointed). The words, a little after, τὸ ἱερὸν τοῦ Ἀπόλλωνος, are by Haack suspected to be not genuine, and by Dobree are proposed to be cancelled—and that for two reasons: 1. that they are superfluous; and 2. that they are out of place after τοιῷδε τρόπῳ, by which every where else there is subjoined a description of the thing. Of these arguments, however, the former is utterly groundless; since, as Poppo observes, our author does not reject repetitions: and the latter is wholly without force; since, as Poppo proves, our author occasionally separates

κύκλῳ περὶ τὸ ἱερὸν καὶ τὸν νεὼν ἔσκαπτον, ἐκ δὲ τοῦ ὀρύγματος ἀνέβαλλον ἀντὶ τείχους τὸν χοῦν, καὶ σταυροὺς παρακαταπηγνύντες, ἄμπελον,—κόπτοντες τὴν περὶ τὸ ἱερὸν,—ἐσέβαλλον, καὶ λίθους ἅμα καὶ πλίνθον ἐκ τῶν οἰκοπέδων τῶν ἐγγὺς καθαιροῦντες,

the apposition from its noun, as at i. 47. iii. 35. v. 30. vii. 37. Yet that is no reason why any editor should further dissever them by placing a comma between them. I have, therefore, with Poppo, removed the comma.

2. τὸ ἱερὸν καὶ τὸν νεὼν] On the distinction between these two terms see note at i. 134, 2, and Wachsm. Antiq. vol. ii. 2, p. 218. Of ἀνέβαλλον τὸν χοῦν the sense is, 'cast or threw up the earth,' 'dug.' In this use (which is extremely rare) the word ἀναβάλλω occurs also in Xen. Anab. v. 2, 5. Ἀντὶ τειχους, 'to serve for a wall,' as ii. 75, ἀντὶ τοίχων. Of σταυροὺς παρακαταπηγνύντες the sense is literally, 'having fixed down side by side palisades.' The next words down to καθαιροῦντες may best be regarded (as they are by Poppo) in the light of a brief mode of expression for καὶ σταυροὺς παρακαταπηγνύντες ἐσέβαλλον ἄμπελον, κόπτοντες αὐτὴν περὶ τὸ ἱερὸν, καὶ λίθους καὶ πλίνθον ἐσέβαλλον, καθαιροῦντες αὐτὰ ἐκ τῶν οἰκοπέδων τῶν ἐγγύς. In this view Poppo, after remarking that at ἐσέβαλλον must be supplied ἐς τὸν χοῦν, assigns the following as the full sense intended: 'Et vallos propter fossam defigentes, vites, quæ circa templum erant, excisas et lapides atque lateres ex proximis ædificiis detractos in terram aggestam (seu aggerem) injiciebant (infigebant).' How preferable to the sense assigned to ἐσέβαλλον by Portus, Heilm., Gail, and others, is that above laid down, I have fully shown in the notes to my Translation. Perhaps, indeed, *immittebant* might be thought a still better rendering, since the term *immittere* in Latin is not unfrequently used for *inserere*, or *interserere*. Yet in order to decide that point it will be necessary previously to determine whether the palisade is to be considered as single or double. Now this our author makes by no means clear; though the words σταυροὺς παραπηγνύντες would rather lead us to suppose that there was a *single* palisade. According to this view, we must understand the expression ἐσβ. ἄμπελον to mean, 'clapping in the vine-twigs between the palisades' (after the manner that country people construct what is called a *staked hedge*); an operation this, of course, implying something of interweaving. And that the word is adapted to express that idea, we have already seen. Yet it is to be considered that the stones and bricks just afterwards mentioned could not be interwoven; they would rather be *inserted*: which circumstance would necessarily imply that the palisade was *double*: in which view we may suppose the term ἄμπελον to denote (as it is explained in my Translation, and interpreted by Goeller) *jagots*, *fascines* of vine-tree wood. Thus the stones and bricks would be thrown in, together with some more earth, to consolidate the rampart. If this view of the sense be not admitted, it will be necessary to suppose the construction of a sort of staked hedge, on one side of which were piled bricks and stones. Yet such would surely little correspond to the name ἔρυμα just after given, and the *wooden towers* just after spoken of, and again the term τεῖχος applied to the fabric at ch. 100; nor would so sorry a fence have withstood all attempts to take it, until the fire-machine was applied. Ἄμπελος is here used, like πλίνθος just after, and elsewhere κέραμος, κάλαμος, κάχληξ, τάρσος, and other terms which may be seen in Bernhardy's Syntax, as a *collective* noun, whose *singular* carries with it the notion of a *plural*. And such is the use of our *tile*, *lath*, *reed*, *plaster*, &c. By the σταυροὶ here mentioned are to be understood, not what we denote by *palisades*, but rather *beams* of wood fixed into the ground, as is plain from the term ξύλοις applied to them, ch. 100. Of ἐσβάλλειν in this very rare sense to signify *immittere*, to *clap on*, an example elsewhere occurs in a passage of Aristophanes (where the term is employed at least by way of allusion): τὰ νοήματα—ἐσβάλλετε εἰς τὰς κιβωτοὺς μετὰ τῶν μηλῶν.

By οἰκοπέδων the older commentators and translators understand *ruined edifices*; while Poppo understands it of *edifices generally*; a sense which the word may be proved to bear elsewhere, namely, in Appian, i. 141, 79. 717, 89. ii. 662, 17. Yet thus *domos* would be a better rendering. I suspect, however, that the term is here used to denote *farm-houses*; as in Plato, 541, C, οἰκοπέδων ἢ γηπέδων, 'houses or homesteads.' And such, I am inclined to think, Suidas has in view when he says (in v. οἰκόπεδον), Γήπεδον, τὸ χωρίον ὥσπερ καὶ οἰκόπεδον· meaning that οἰκόπεδον is sometimes so used: and he

καὶ παντὶ τρόπῳ ἐμετεώριζον τὸ ἔρυμα. πύργους τε ξυλίνους κατέστησαν, ᾗ καιρὸς ἦν, καὶ τοῦ ἱεροῦ οἰκοδόμημα οὐδὲν ὑπῆρχεν· ἥπερ γὰρ ἦν στοα, καταπεπτώκει. 3. ἡμέρᾳ δὲ ἀρξάμενοι τρίτῃ, ὡς οἴκοθεν ὥρμησαν, ταύτην τε εἰργάζοντο, καὶ τὴν τετάρτην, καὶ τῆς πέμπτης μέχρι ἀρίστου. 4. ἔπειτα, ὡς τὰ πλεῖστα ἀπετετέλεστο, τὸ μὲν στρατόπεδον προαπεχώρησεν ἀπὸ τοῦ Δηλίου οἷον δέκα σταδίους, ὡς ἐπ' οἴκου πορευόμενον, καὶ οἱ μὲν ψιλοὶ οἱ πλεῖστοι εὐθὺς ἐχώρουν, οἱ δ' ὁπλῖται θέμενοι τὰ ὅπλα ἡσύχαζον· Ἱπποκράτης δὲ, ὑπομένων ἔτι, καθίστατο φυλακάς τε, καὶ τὰ περὶ τὸ προτείχισμα, ὅσα ἦν ὑπόλοιπα, ὡς χρὴν ἐπιτελέσαι.

XCI. Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις ταύταις ξυνελέγοντο ἐς τὴν Τάναγραν· καὶ ἐπειδὴ ἀπὸ πασῶν τῶν πόλεων παρῆσαν, καὶ ᾐσθάνοντο τοὺς Ἀθηναίους προχωροῦντας ἐπ' οἴκου, τῶν ἄλλων Βοιωταρχῶν, οἳ εἰσιν ἕνδεκα, οὐ ξυνεπαινούντων μάχεσθαι, ἐπειδὴ οὐκ ἐν

adds, by way of explanation, *τὸ γῆ καὶ οἰκήμασιν ἀπαρτιζόμενον* meaning by this a whole plot of land and buildings, as we say a house with outhouses and homestead. In like manner *fundus* in Latin originally signified simply the *foundation* of any thing, especially of a building; though it was afterwards not unfrequently used to denote *omne ædificium*, and sometimes *ager cum villa*, a house and homestead, or farm-house; the very sense, I apprehend, here intended.

ᾗ καιρὸς ἦν] 'where it was suitable,' 'at suitable places.' Of the words *καὶ τοῦ ἱεροῦ οἰκοδόμημα οὐδὲν ὑπῆρχεν* the sense is, 'and where there was no building of the temple,' (for a screen, it seems, ran on most sides,) or, 'where none remained.' The sense here intended is rendered plainer by the subjoined words, *ἥπερ γὰρ ἦν στοὰ, καταπεπτώκει*, of which the full meaning is, 'for this last *was* the case on one side,' where a cloister had once stood, but had fallen into ruins.

3. *ὥρμησαν*] for *ὡρμήθησαν*. See note on ii. 19. The *ὡς*, just before, stands for *ἐξ ὅτου*. (Poppo and Dobree.)

Ch. XCI. 1. *οἳ εἰσιν ἕνδεκα*] Mueller and Schneider are of opinion (as was also Wesseling) that these words refer to the other Bœotarchs; thus making the whole number, including Pagondas, *twelve*. But little likely is it that an *even* number should have been adopted. And though the number might vary at different times, yet odd numbers were always, for an obvious reason, selected. Arnold, indeed, is inclined to think that the words *οἳ εἰσιν ἕνδεκα* do refer to the other Bœotarchs. But that would, as he admits, make the number of Bœotarchs at that time *thirteen*; which is, he thinks, the true number. Against this view, however, Poppo justly urges the circumstance, that from the other Bœotarchs who dissuaded battle, not *two* Thebans, but Pagondas *alone* is distinguished; and hence that number cannot be right. The opinion advanced by me in my Translation, that there were then *eleven*, has been since then strengthened by the suffrages of Poppo, Boeckh, and Clinton. Certainly no proof that there were *thirteen* Bœotarchs will arise from the fact, plainly to be collected from the words following, that Pagondas had a *colleague* from Thebes; or, in other words, that Thebes sent *two* Bœotarchs. That the command was always with one of those two, is, though not *certain*, probable from the words *καὶ ἡγεμονίας οὔσης αὐτοῦ*.

οὐ ξυνεπαινούντων μάχεσθαι] 'they disapproved of, dissuaded fighting.' Of which rare idiom an example occurs in Herodot. vii. 15, *οὐδαμῶς συνεπαίνεον ποιεῖν με ταῦτα*. Their ground of objection was, that the enemy had himself retreated out of Bœotia, being now, as in the territory of Oropia, on *Attic* ground; in consequence of which it was no point of honour to fight. This objection Pagondas, as general-in-chief, might have overruled, and led the army on to battle on his *own authority*. But he did not think it prudent so to act without the concurrent approbation and support of the army at large; which he sought to attain in the following spirited harangue, addressed, for greater effect, to the *λόχοι* or divisions of the army separately, (similarly as on another occasion, vii. 77 & 78, each

τῇ Βοιωτίᾳ ἔτι εἰσὶ, (μάλιστα γὰρ ἐν μεθορίοις τῆς Ὠρωπίας οἱ Ἀθηναῖοι ἦσαν, ὅτε ἔθεντο τὰ ὅπλα,) Παγώνδας ὁ Αἰολάδου, βοιωταρχῶν ἐκ Θηβῶν μετ' Ἀριανθίδου τοῦ Λυσιμαχίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ, βουλόμενος τὴν μάχην ποιῆσαι, καὶ νομίζων ἄμεινον εἶναι κινδυνεῦσαι, προσκαλῶν ἑκάστους κατὰ λόχους, ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὅπλα, ἔπειθε τοὺς Βοιωτοὺς ἰέναι ἐπὶ τοὺς Ἀθηναίους καὶ τὸν ἀγῶνα ποιεῖσθαι, λέγων τοιάδε.

XCII. "Χρὴν μὲν, ὦ ἄνδρες Βοιωτοὶ, μηδ' ἐς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν τῶν ἀρχόντων ὡς οὐκ εἰκὸς Ἀθηναίοις, ἢν ἄρα μὴ ἐν τῇ Βοιωτίᾳ ἔτι καταλάβωμεν αὐτοὺς, διὰ μάχης ἐλθεῖν· τὴν γὰρ Βοιωτίαν ἐκ τῆς ὁμόρου ἐλθόντες, τεῖχος ἐνοικοδομησάμενοι, μέλλουσι φθείρειν, καὶ εἰσὶ δήπου πολέμιοι, ἐν ᾧ τε ἂν χωρίῳ καταληφθῶσι, καὶ ὅθεν ἐπελθόντες πολέμια ἔδρασαν. 2. νυνὶ δ', εἴ τῳ καὶ ἀσφαλέστερον ἔδοξεν εἶναι, μεταγνώτω. οὐ γὰρ τὸ προμηθὲς, οἷς ἂν

division of the army is addressed in language substantially the same, by its generals Nicias and Demosthenes,) and couched in language adapted to rouse their general patriotism, and provincial *esprit du corps*. As bearing no little resemblance to the present, we may compare the speech of Sthenelaidas, supra i. 86. With respect to the distribution of the matter contained in this speech, the Scholiast, with somewhat too much reference to logical science, remarks as follows. It is distributed into arguments alike of *expediency* and of *justice*, intermixed with somewhat of the *possible*. The *protasis* deals in reprehension of those who had dissuaded battle. The *κατασκευὴ* (or disposition of the proofs on which the counsel rested) consists in invectives against the Athenians. And the *συμπέρασμα*, or result of the argument, is couched in a powerful exhortation as to what ought to be done.

Ch. XCII. 1. *ἐς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν*] The *τινα*, Duk. points out, stands for *τινός*: and he adds, that there is no difference between the phrase here used by our author and the one at iii. 46, *χρὴ προκαταλαμβάνειν, ὅπως μηδ' ἐς ἐπίνοιαν τούτου ἴωσι*. As another example of the use of the accusative, Poppo cites a passage of Dio Cass. lii. 31, (evidently written with a view to the present,) *μηδ' ἐς ἔννοιάν ποτε μήτ' αὐτὸν ἀφικνεῖσθαι χρή*. Yet this rather tends to prove that the above writer referred the *τινα* here, not to *ἐπίνοιαν*, as does Duker, but to *χρή*: a view, this, far preferable to the other; since an intolerable flatness arises from taking the word with *ἐπίνοιαν*. It would seem that our author meant the *τινα* to be referred to *χρὴ*, but fell into a certain negligence of expression, writing *μηδέ τινα* where propriety would rather have required *μηδ' ἕνα*. The argument intended is, 'There should not have been even any one of us [much less ten].' On the phrase *διὰ μάχης ἐλθεῖν*, see Blomfield on Æschyl. Prom. 121; Monk on Eurip. Hippol. 1159; and Matth. Gr. Gr. § 580. *Δήπου*, 'assuredly.'

ἐν ᾧ τε ἂν—ἔδρασαν] So Eurip. Incert. frag. 3, *Νόμος τὸν ἔχθρον δρᾶν, ὅπου λάβῃς, κακόν*.

2. *εἴ τῳ καὶ*] 'etiamsi alicui.' On the words, a little after, *οὐ γὰρ τὸ προμηθὲς*, &c. Duker cites, as admirably illustrative of the sentiment, the annotation of the Scholiast Cod. Cass. as follows: *Ἡ προμήθεια τοῦ μέλλοντος καὶ ἡ πρόνοια οὐχ ὁμοίου χρήζει διαλογισμοῦ τῶν τε ὑπερμαχούντων τῆς ἰδίας γῆς, καὶ τῶν ἐχόντων μὲν τὴν ἰδίαν, ὀρεγομένων δὲ γῆς ἀλλοτρίας καὶ ἐπιόντων· ἐμφαίνει δὲ ὅτι χρὴ ἡμᾶς ὑπερμαχοῦντας τῇ ἡμῶν αὐτῶν τόλμῃ χρήσασθαι καὶ ἀπονοίᾳ μᾶλλον ἤπερ λογισμῷ*. Still more adapted to illustrate the present is another passage of our author, supra i. 86, *καὶ ὡς ἡμᾶς πρέπει βουλεύεσθαι ἀδικουμένους, μηδεὶς διδασκέτω· ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλεύεσθαι*. With respect to the *construction*, on this it is well observed by Poppo, p. 298, 'Sive, ut Haack, ante *οἷς* genitivum *τούτων*, sive, quum recte *ἐνδέχεταί τί μοι λογισμὸν* pro *τὸν ἐμὸν λογισμὸν* dicamus dativum *τούτοις* supplere malumus, orationis compositio legitima et usitata est.'

ἄλλος ἐπίῃ, περὶ τῆς σφετέρας ὁμοίως ἐνδέχεται λογισμόν, καὶ ὅστις τὰ μὲν ἑαυτοῦ ἔχει, τοῦ πλείονος δὲ ὀρεγόμενος, ἐκών τινι ἐπέρχεται. 3. πάτριόν δὲ ὑμῖν στρατὸν ἀλλόφυλον ἐπελθόντα καὶ ἐν τῇ οἰκείᾳ καὶ ἐν τῇ τῶν πέλας ὁμοίως ἀμύνεσθαι· Ἀθηναίους δέ, καὶ προσέτι ὁμόρους ὄντας, πολλῷ μάλιστα δεῖ. 4. πρός τε γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται, καὶ πρὸς τούτους γε δή, οἳ καὶ μὴ τοὺς ἐγγύς, ἀλλὰ καὶ τοὺς ἄποθεν πειρῶνται δουλοῦσθαι, πῶς οὐ χρὴ καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος ἐλθεῖν; (παράδειγμα δὲ ἔχομεν τούς τε ἀντιπέρας Εὐβοέας καὶ τῆς

At καὶ ὅστις we have again a *variation* of construction.

3. *πάτριον ὑμῖν*] sc. *ἐστιν*. Similarly at iv. 17, we have *ἐπιχώριόν ἐστιν ἡμῖν*, and elsewhere *ἐν ἔθει εἶναι*. Here, then, as the Scholiast points out, there is *ἡ ἐργασία τοῦ δυνατοῦ ἀπὸ τοῦ ἔθους*, 'a working out of the argument of power from the fact of custom:' which, he adds, is further on established from *example*. By *τῇ τῶν πέλας* may be meant, by a use of the word frequent in our author, 'that of others,' as of the Oropians.

προσέτι ὁμόρους ὄντας] See note on i. 15, 2. I have thought proper to place a colon, and not a period, after *ἀμύνεσθαι*, because, though there be a slight change of construction, yet it is essentially the same, and the clause Ἀθηναίους—δεῖ is closely united with the preceding, there being here an *argumentum à fortiori*. And the full sense intended may be thus expressed: 'but most of all ought you to repel *Athenians*, both as invaders, and moreover borderers.' The true scope of the words is best traced by the Scholiast, who regards this as a *by-argument of interest* deduced *ἀπὸ προσώπου καὶ τρόπῳ*, each of which is treated on in the next section. But previously the circumstance of their being borderers and neighbours is considered, as enforcing greater caution as to the forbearing to repel aggression; since such passiveness would only provoke future insults.

4. The argument founded on *ὁμόρους ὄντας* is now brought forward in the weighty form of a political axiom of universal application; q. d. 'for to all (i. e. in the case of all) as to their neighbours, an equal balance of power constitutes likewise freedom or liberty,' meaning, as Poppo explains the term *καθίσταται*, 'in ea inest,' 'ea nititur;' a sense of *καθίστασθαι* (*fieri*, *γίνεσθαι*) found in a passage of Isocr. ap. Budæi Comm. p. 253, *πλείστων ἀγαθῶν δεσπόται καθίστανται*, and other passages of Xenophon, Plut., and Lucian adduced by Poppo. Ἐλεύθερον is, as Poppo points out, the predicate to *τὸ ἀντίπαλον*, as in the not dissimilar form of expression at iii. 11, 1, *τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν*.

καὶ πρὸς τούτους γε δή, &c.] The argument as regards *person* and *disposition* is now treated. Γε *δή* here has the same force as supra ch. 78, and in each case the *δή* serves to strengthen the limitative force of γε; the sense intended being, 'least of all,' or 'especially;' for there is here an argumentum *à minori ad majus*. I have followed Bekker, Poppo, and Goeller in editing *τούτους* instead of vulg. *τούτοις*; which, though found in almost every MS., cannot, notwithstanding what Bauer and Kistemacher allege in its defence, be tolerated; the construction not admitting of it, and the correspondence with the preceding *πρὸς τοὺς ἀστυγείτονας* requiring the accusative.

Justly does Goeller object to the ellipsis here supposed by Duk. and others, of *μόνον*: for had that word been meant to be understood, not *μὴ*, but *οὐ*, ought to have been written: and the sense conveyed by the *μὴ* is *ne dicam*. See Herm. on Vig. p. 304, note 267. The sentence ought, in strict grammatical propriety, to have terminated at *δουλοῦσθαι*; but the words *πῶς οὐ—ἐλθεῖν* are added with reference to *πρὸς τούτους* considered as *repeated*, and standing in the place of *τούτους πάτριόν ἐστι ἀμύνεσθαι*.

ἐπὶ τὸ ἔσχατον ἀγῶνος] 'to the last degree of contest,' 'fight to the uttermost.' So Herodot. viii. 52, *ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι*. Plato, 240, *ἐπ' ἔσχατον ἐλθεῖν ἀηδίας*, and de Repub. ii. *εἰς τὸ ἔσχ. ἐληλυθότες—ἀδικίας*. Eurip. Or. 447, *ἥκεις συμφορᾶς εἰς τοὔσχατον*. Lucian, iii. 110.

The words *παράδειγμα δὲ—διάκειται* are confessedly parenthetic; and accordingly the subsequent words *καὶ γνῶναι*, &c. form a clause in the same sentence

ἄλλης Ἑλλάδος τὸ πολύ, ὡς αὐτοῖς διάκειται·) καὶ γνῶναι ὅτι τοῖς μὲν ἄλλοις οἱ πλησιόχωροι περὶ γῆς ὅρων τὰς μάχας ποιοῦνται, ἡμῖν δὲ ἐς πᾶσαν, ἢν νικηθῶμεν, εἰς ὅρος οὐκ ἀντίλεκτος παγήσεται· εἰσελθόντες γάρ, βίᾳ τὰ ἡμέτερα ἕξουσι. 5. τοσούτῳ ἐπικινδυνο-

with the foregoing. And though it may seem harsh that the first should be interrogative and the second declarative, that is only in semblance, not in reality; since the formula *πῶς οὐ*, (as in the case of *πῶς οὐ χρή*, supra ii. 60, 5.) though interrogative in form, is declarative in sense, as being strongly affirmative. And so in Xen. Mem. iv. 2, 29. iv. 4, 3, and Œcon. xi. 10, and not unfrequently in the instance of *πῶς γὰρ οὔ*, as also in that of *πῶς οὐχὶ* in two passages of the Greek Testament, Rom. viii. 32, and 2 Cor. iii. 8. In short, as the note of interrogation is not expressed at ii. 60, so neither perhaps ought it here.

Of the words *ὡς αὐτοῖς διάκειται* the sense is disputed. Some, as the Scholiast and Gottl., referring the *αὐτοῖς* to the *Athenians*, explain the meaning to be, 'how it is treated by them;' and others, as Arnold, 'in what sort of relation it stands towards them,' 'how it stands affected towards them.' But of these two modes of interpretation the former is objectionable on the ground that *διακεῖσθαι* cannot stand for *ὑποκεῖσθαι*; and according to the latter, the sentiment arising is at once jejune and unsuitable to the context. I must still adhere to the view of the sense formerly adopted by me, 'how it fares with them' (meaning the *Eubœans* and other Greeks): a view since supported by the opinion of Dobree, who rightly regards *ὡς αὐτοῖς διάκειται* as put for *ὡς αὐτοὶ διάκεινται* or *διατίθενται*, ('how they are treated,') similarly as *ὡδ' ἔχει μοι* is used as equivalent to *ὧδ' ἔχω*. Accordingly *διάκειταί μοι* may either be taken impersonally (as is not unfrequently *ὧδ' ἔχει*); or *πράγματα* may be understood, which is *expressed* in a passage of Plato, p. 440, a, *οὕτως οἴεσθαι καὶ τὰ πράγματα διακεῖσθαι*, 'that matters stand thus,' *in hoc statu esse*. Indeed, in that writer frequent is the use of *διάκειμαι* for *in statu aliquo sum*, *me habeo*, as said of condition: as also in Xenophon, especially with *ὡς* and *οὕτω*, to denote a miserable condition. The complete phrase occurs also in a passage of Demosthenes cited in Steph. Thes. in v. *διέκειτο οὕτως τὰ πράγματα*: and the *elliptical* one in Xen. An. vii. 3, 17, *ἄμεινον ὑμῖν κείσεται*, 'matters will stand better for you.'

τοῖς ἄλλοις] 'to others,' meaning 'in the case of others,' or literally 'the others before spoken of,' namely, *οἱ ἀστυγείτονες*. In the words *οἱ πλησιόχ. — ποιοῦνται*, 'those who are neighbours have contests about boundaries of territory,' a case is supposed of ordinary occurrence, (to which purpose are the words supra i. 122, 3, cited by Arnold,) and of comparatively small consequence. So in Herodot. v. 49, the Lacedæmonians are counselled *περὶ οὔρων σμικρῶν—μάχας ἀναβάλλεσθαι*. To this is opposed the contrary (something of *great* consequence) in *ἡμῖν δὲ—παγήσεται*, 'but in our case there will be fixed, should we be defeated, but one boundary undisputed, and that extending to the whole.'

ἐς πᾶσαν] scil. *γῆν*, 'as regards the whole country.' Meaning that the bounds will be so fixed as to embrace the whole, (where there is not, what Bauer imagines, any thing of *irony*, but merely a bold form of expression such as is frequent in our author,) and consequently the contest is really for the whole. So Herodian, iv. 14, 14, *οὐ γαρ περὶ ὅρων γῆς ἡ φιλονεικία, περὶ παντὸς δέ*. Hence may be seen the force of the following words of Eurip. Troad. 379. *ἔθνησκον, οὐ γῆς ὅρι' ἀποστερούμενοι, Οὐδ' ὑψιπύργου πατρίδος*, the deprivation of the boundaries of the country being considered as the loss of the whole. Had the learned editors seen this, they would have refrained from conjectures, though the blending of the two constructions, the *accus.* and the *genit.*, is harsh; to avoid which, Burges rewrites the passage, even disputing the existence of the regimen with the accus. Both he and Reiske would have forborne, had they remembered that the same harshness (which Burges terms 'ulcus teterrimum') is found in another passage of our author, vi. 91, 7, *τὰς τοῦ Λαυρίου τῶν ἀργυρείων μετάλλων προσόδους — εὐθὺς ἀποστερήσονται, μάλιστα δὲ τῆς ἀπὸ τῶν ξυμμάχων προσόδου*. The very expression *γῆς ὅρια* occurs more than once in Plato.

ἕξουσι] 'imperio tenebunt,' as in Xen. Cyr. ii. 1, 2, and Anab. vii. 1, 17. Hist. iii. 2, 2. iv. 8, 3, and often in Homer, where the word is used with an implied notion of force, which is here *expressed*.

τέραν ἑτέρων τὴν παροίκησιν τῶνδε ἔχομεν. εἰώθασί τε οἱ ἰσχύος που θράσει τοῖς πέλας,—ὥσπερ Ἀθηναῖοι νῦν,—ἐπιόντες τὸν μὲν ἡσυχάζοντα, καὶ ἐν τῇ ἑαυτοῦ μόνον ἀμυνόμενον, ἀδεέστερον ἐπιστρατεύειν, τὸν δὲ ἔξω ὅρων προαπαντῶντα, καὶ, ἢν καιρὸς ᾖ, πολέμου ἄρχοντα, ἧσσον ἑτοίμως κατέχειν. 6. πεῖραν δὲ ἔχομεν ἡμεῖς αὐτοῦ ἐς τοῦσδε· νικήσαντες γὰρ ἐν Κορωνείᾳ αὐτούς, ὅτε τὴν γῆν ἡμῶν στασιαζόντων κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τοῦδε κατεστήσαμεν. 7. ὧν χρὴ μνησθέντας ἡμᾶς, τούς τε πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τούς τε νεωτέρους πατέρων τῶν τότε ἀγαθῶν γενομένων παῖδας πειρᾶσθαι μὴ αἰσχῦναι τὰς προσηκούσας ἀρετάς, πιστεύσαντας δὲ τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, οὗ τὸ ἱερὸν ἀνόμως τειχίσαντες νέμονται, καὶ τοῖς ἱεροῖς, ἃ ἡμῖν θυσαμένοις καλὰ φαίνεται, ὁμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι ὅτι, ὧν μὲν ἐφίενται πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθωσαν, οἷς δὲ γενναῖον τήν τε αὑτῶν ἀεὶ ἐλευθεροῦν μάχῃ καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἀδίκως, ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν."

XCIII. Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς παραινέσας, ἔπεισεν ἰέναι ἐπὶ τοὺς Ἀθηναίους. καὶ κατὰ τάχος ἀναστήσας ἦγε τὸν στρατόν, ἤδη γὰρ καὶ τῆς ἡμέρας ὀψὲ ἦν. ‡ ἐπεὶ δὲ προσέμιξεν

5. *ἐπικινδυνοτέραν ἑτέρων*] Here we have, as Goeller remarks, a condensed form of expression for *ἐπικινδυνοτέραν ἑτέρων παροικήσεως τὴν παροίκησιν*. With the sentiment in *εἰώθασί τε οἱ ἰσχύος—κατέχειν*, Arnold compares a kindred one at vi. 34, 7, *τοὺς προεπιχειροῦντας—μᾶλλον πεφόβηνται*. With *ἰσχύος θράσει*, 'by the confidence of strength,' I would compare Soph. Phil. 104, *δεινὸν ἰσχύος θράσος*. *Προαπαντᾷν* means, 'to meet them before [they reach the borders].' Of this term I have met with no example elsewhere except in Dio Cass. 204, 51. 506, 26. 640, 49. 740, 45.

ἧσσον ἑτοίμως κατέχειν] The sense assigned to this expression in my Translation, namely, 'less ready to meddle with them,' has, I find, since been adopted by Arnold, who adds that the term *κατέχειν* signifies to lay hold on a man, in order to overpower him. Yet the examples he adduces of this sense from another passage of our author vii. 66, and from Herodot. vi. 129, are far from proving its existence. In the latter passage *κατέχων πολλοῦ τοὺς ἄλλους* means 'holding the rest quite down,' 'bearing them down,' as we say, *overbearing*. And so in a passage of Shakspeare it is said, 'Young Laertes *overbears* your officers.' For *πολλοῦ* in the above passage I conjecture the true reading to be *πολλὸς*, used as Herodot. i. 98, *πολλὸς ἐνέκειτο, λέγων*, and ix. 91, *πολλὸς ἦν λισσόμενος*. Perhaps, however, it may be accounted for as follows. *Κατέχειν* signifies literally, 'to hold down,' 'keep down,' as in Xen. Cyr. i. 4, 8, (Thiem.) *κατέσχε τὸν κάπρον*: also, by a hysteron proteron, to *lay hold of* in order to keep down: also, to *get hold of;* though of this latter sense I know no example except in a passage of the New Testament, where it is used in a figurative acceptation, Matth. xxi. 38, *ἵνα κατάσχωμεν τὴν κληρονομίαν*, 'that we may get hold of his inheritance.' I suspect, however, that it was an *agonistic* term used of wrestling, at least in the language of common life, and that hence it came to be used in the figurative sense *to meddle with*.

6. Here comes the above-mentioned proof, *ἀπὸ παραδείγματος*; for *πεῖρα* here denotes an *experimental proof* of any thing, as at i. 138. ii. 41. vi. 11. *Ἐς τούσδε*, 'as respects those persons.'

7. Now comes the *ἐπίλογοι*, couched in the form of exhortation, founded on the victory of Coronea, to act accordingly: and the general sense intended is, 'Bearing this in mind, it becomes the descendants of the brave men who conquered at Coronea, to repeat the lesson which their forefathers gave the Athenians; and, assured, as we may be, that the god whose sanctuary the enemy has profaned will guide us to victory, to manfully close with our foes,—and show them that if they attack not the defenceless, but those whose hereditary glory it is to preserve their own freedom and not to enslave others, they must not expect to get off without a struggle.' Such is the general meaning of the words, when freed from certain minor points, which will best be opened out in the course of a detailed explanation.

ὁμοιωθῆναι τοῖς πρὶν ἔργοις] I know not what Bauer can mean by saying (what Poppo seemingly acquiesces in) that *τοὺς πρεσβυτ.* stands, by metonymy, for *τοῖς ἔργοις τῶν πρεσβυτέρων*. True it is that the term *ὁμοιοῦσθαι* is more usually joined with a dative of *thing*, though one of *person* is found at ii. 97. v. 103, *μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς*: and in a passage of the New Testament, Matth. vi. 8, *μὴ οὖν ὁμοιωθῆτε αὐτοῖς*. But in effect there is here an irregular and imperfectly developed comparison, the full sense intended being, 'it behoves the elderly to evince themselves as being like to what they were before, or to show forth deeds like unto their former deeds.' The same idiom has place in Eurip. Med. 889, *Ἀλλ' ἐσμὲν, οἷόν ἐσμεν, οὐκ ἐρῶ κακὸν, Γυναῖκες· οὔκουν χρῆν σ' ὁμοιοῦσθαι κακοῖς*, 'to be like unto [their] bad deeds,' meaning, to be like unto them in what is bad. *Προσηκούσας* is well explained by the Schol. *συγγενικάς*: and he refers to a passage of Hom. Il. vi. 209, *μηδὲ γένος πατέρων αἰσχυνέμεν*. The full sense intended is, 'the virtues which become their race.' Similarly in a passage of Plato, p. 110, we have, *τὴν προσήκουσαν ἀρετὴν ἑκάστῳ γένει* ('by race').

At *δεῖξαι ὅτι—κτάσθωσαν* there is a certain irregularity, which might, indeed, seem to be satisfactorily accounted for by here (with Goeller) recognising a commixture of two modes of expression, *καὶ δεῖξαι ὅτι κτήσονται*, and, omitting *δεῖξαι ὅτι*, barely *καὶ κτάσθωσαν*. But that is a principle not to be called in unnecessarily; which would be the case here; since, as Bernhardy and Poppo remark, the present passage may best be referred to the rule laid down in Matth. Gr. Gr. § 511, 5, of the imperative used in an independent proposition, as in Plato, p. 800, *ἐπανερωτῶ εἰ—κείσθω*. Of course, too, this is one of the many instances of the *imperative permissive*, which expresses a declaration of what may be fit to be done in the situation in which a person is placed. See Matth. Gr. Gr. § 511, 5, 1. Of this an instance remarkably in point is found in a passage of St. Paul, 1 Cor. vii. 36, *ὃ θέλει ποιείτω,—γαμείτωσαν*.

οἷς δὲ γενναῖον] scil. *ἐστι*. Render, 'but as those whose hereditary glory it is.' The term *γενναῖον* is well explained by the gloss of the Schol. *πάτριον καὶ ἀπὸ γένους*; though still better by that of Hesych. *συγγενικόν*. Compare Hom. Il. v. 253, *οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι*. For *ἀναγώνιστοι* I have followed Bekker, Poppo, and Goeller in editing *ἀνανταγώνιστοι*, both from the authority of the best MSS. being in favour of the latter, and because it is a more forcible term; the sense being, 'uncontended with,' 'without having to struggle with an antagonist.' If *ἀναγ.* be read, the sense *may*, indeed, be, 'without a contest;' but I know of no proof that the word was ever used in that acceptation, (for as to the passage that has been adduced from Plato, p. 845, *ἀναγ. γίγνεσθαι περὶ ἀρετῆς*, it is far from decisive,) the only sense that the word bears being, I believe, 'one who has not fought,' as in Xen. Cyr. i. 5, 7. *Ἀνανταγώνιστος* is a word used by our author also at ii. 45, and by most of the writers who have imitated him, as Dio Cass., Josephus, Aristides, Philo Judæus, Lucian, Plutarch, and Procopius; though not in the sense it bears *here*, of which the only example I have met with elsewhere is in Onosand. Strat. p. 108, *μετὰ τοῦ ἀκινδύνου τὴν ἄμυναν ἀνανταγώνιστον ἔχων*. And as Onosander is an imitator of our author, (as shown by his use there of the phrase *μετὰ τοῦ ἀκινδύνου*, which is evidently formed on another in a passage of Thucyd. iii. 40, 4, *ἐκ τοῦ ἀκινδύνου*,) I doubt not that he, in the present passage, read *ἀνανταγώνιστοι*.

CH. XCIII. 1. *ἀναστήσας ἦγε τὸν στρατὸν*] The word *στρατὸν* belongs both to *ἀναστ.* and to *ἦγε*; the sense being, 'having set in motion, he led [on] his army.' So *ἦγε* at v. 7, and *ἄξων στρατιὰν*, vi. 46; also *ἄξειν τὸν στρατὸν*, vii. 32, and especially iv. 111, *ἀναστήσας τὸν στρατόν*. For vulg. *καὶ ἐπειδὴ*, which is retained by Poppo and Arnold, I have, with Bekker and Goeller, edited *ἐπεὶ δὲ*, from three MSS. and the early editions; this being one of those cases in which MSS. have far less weight than the *proprietas linguæ*. And although the MSS. here materially vary, the best agree in presenting *ἐπεὶ δὲ*, which is by no means to be reconciled with the *καί*. I suspect that it was foisted in by those who, reading *ἐπειδὴ*, felt some copulative particle to be

ἐγγὺς τοῦ στρατεύματος αὐτῶν, ἐς χωρίον καθίσας ὅθεν, λόφου ὄντος μεταξύ, οὐκ ἐθεώρουν ἀλλήλους, ἔτασσέ τε καὶ παρεσκευάζετο ὡς ἐς μάχην. 2. τῷ δὲ Ἱπποκράτει, ὄντι περὶ τὸ Δήλιον, ὡς αὐτῷ ἠγγέλθη ὅτι "Βοιωτοὶ ἐπέρχονται," πέμπει ἐς τὸ στράτευμα, κελεύων ἐς τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῷ ὕστερον ἐπῆλθε, καταλιπὼν ὡς τριακοσίους ἱππέας περὶ τὸ Δήλιον, ὅπως φύλακές τε ἅμα εἶεν, εἴ τις ἐπίοι αὐτῷ, καὶ τοῖς Βοιωτοῖς, καιρὸν φυλάξαντες, ἐπιγένοιντο ἐν τῇ μάχῃ. 3. Βοιωτοὶ δὲ πρὸς τούτους ἀντικατέστησαν τοὺς ἀμυνουμένους· καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου, καὶ ἔθεντο τὰ ὅπλα, τεταγμένοι ὥσπερ ἔμελλον, ὁπλῖται ἑπτακισχίλιοι μάλιστα, καὶ ψιλοὶ ὑπὲρ μυρίους, ἱππῆς τε χίλιοι, καὶ πελτασταὶ πεντακόσιοι. 4. εἶχον δὲ δεξιὸν μὲν κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς· μέσοι δὲ Ἀλιάρτιοι, καὶ Κορωναῖοι καὶ

wanting; accordingly some supplied καὶ *before* ἐπειδή, others, δὲ *after*; and one MS. presents both readings. Of course, ἐπεὶ δὲ is inconsistent with καί. Possibly, however, Thucydides may have written ἐπειδὴ δὲ, which is found in a similar passage, at i. 46, 3, ἐπειδὴ δὲ προσέμιξαν, &c. though there three MSS. have ἐπεὶ δὲ, which, as constituting a far less usual form of expression, is more likely to be genuine.

Of προσέμιξε the sense is simply *accessit*; as at i. 46. iii. 22. Xen. Cyr. ii. 4, 16. Polyb. i. 19, 3. iii. 42, 1. i. 37, 1. In προσέμιξεν ἐγγὺς we have an expression extremely rare, of which I have met with only two examples elsewhere, Plato, 290, προσμ. ἐγγύτερον, &c.; and 783, προσμίξαντες αὐτοῖς ἔγγυθεν.

2. ὅτι Βοιωτοὶ ἐπέρχονται] In this expression, which has in it something *graphic*, we have what may remind us of the commencing words of a popular Scottish ballad, 'The Campbells are coming.' For vulg. εἴ τι, before ἐπίοι, I have, with Bekker, Poppo, and Goeller, received εἴ τις, which is strongly supported by the occurrence of the same expression supra iii. 21, εἴ τις—ἐπίοι. It is truly observed by Poppo, that the common reading cannot well be defended by the passage infra vii. 48, ἤν τι βουλόμενον. It probably arose from the inadvertence of careless scribes.

3. ἀμυνουμένους] So I have thought proper to edit, with Bekker in his second edition, (for vulg. ἀμυνομένους,) from the conjecture (one which had also occurred to myself) of Krueger and Dobree, who have adduced examples of the verb as used in the fut. tense from ii. 85, and iv. 126. The *present* tense, in such a context, admits of no defence. At καλῶς εἶχεν supply πρᾶγμα. Of ὑπερεφάνησαν τοῦ λόφου the sense is simply, 'they made their appearance above the hill;' the expression being *graphic*. So, further on, ch. 96, we have περιπέμψαντος—ἐκ τοῦ ἀφανοῦς—καὶ ὑπερφανέντων αἰφνιδίως, scil. τοῦ λόφου. This use with the genit. is rare, and only adduced by Steph. Thes. in the *metaphorical* sense, namely, as found in the phrase ὑπερφαίνεσθαι τῶν πολλῶν, 'to overtop the multitude.' Of the word as used in the *physical* sense, (which is extremely rare,) I have met with only two examples elsewhere, Nicand. Ther. v. 177, Δοιοὶ δ' ἐν σκυνίοισι ὑπερφαίνουσι μετώπου Οἷα τύλοι. Plut. Dion. 39, ὑπερφαινομένων τὰ τείχη, 'overtopping the walls.' At ὥσπερ ἔμελλον I would now, with Krueger and Goeller, supply the word τάσσεσθαι.

4. καὶ οἱ ξύμμοροι αὐτοῖς] Schneider and Poppo best explain this obscure and disputed expression as equivalent to οἱ συντελοῦντες ἐς αὐτούς, 'Bœotios Thebanis contributi et subjecti.' And they remark, that similarly in the Athenian commonwealth the ξυμμορίαι are elsewhere called ξυντέλειαι. Yet that expression is little adapted to illustrate the present; the sense in these two cases being so far different, that in the one the persons who composed the ξυμμορία might be called indifferently either ξύμμοροι, as *fellow-sharers* in the expenses, or ξυντελεῖς, as fellow-contributors. In the present instance, the persons were called ξύμμοροι, as being fellow-shareholders of the Theban territory; holding certain outlying districts by a sort of feudal subjection to Thebes: on which obscure subject see more in Boeckh's Orchomenus, p. 403; or the note supra ch. 76.

Κωπαιῆς, καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην. τὸ δὲ εὐώνυμον εἶχον Θεσπιῆς, καὶ Ταναγραῖοι, καὶ Ὀρχομένιοι. ἐπὶ δὲ τῷ κέρᾳ ἑκατέρῳ οἱ ἱππῆς καὶ ψιλοὶ ἦσαν. ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι Θηβαῖοι ἐτάξαντο, οἱ δὲ ἄλλοι, ὡς ἕκαστοι ἔτυχον. αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν. XCIV. Ἀθηναῖοι δὲ οἱ μὲν ὁπλῖται ἐπὶ ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο, ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἱππῆς δὲ ἐφ' ἑκατέρῳ τῷ κέρᾳ. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὡπλισμένοι οὔτε τότε παρῆσαν οὔτε ἐγένοντο τῇ πόλει· οἵπερ δὲ ξυνεσέβαλον, ὄντες πολλαπλάσιοι τῶν ἐναντίων, ἄοπλοί τε πολλοὶ ἠκολούθησαν,—ἅτε πανστρατιᾶς ξένων τῶν παρόντων καὶ ἀστῶν γενομένης,—καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἴκου, οὐ παρεγένοντο, ὅτι μὴ ὀλίγοι. 2. καθεστώτων δὲ ἐς τὴν τάξιν, καὶ ἤδη μελλόντων ξυνιέναι, Ἱπποκράτης ὁ στρατηγὸς, ἐπιπαριὼν τὸ στρατόπεδον τῶν Ἀθηναίων, παρεκελεύετό τε καὶ ἔλεγε τοιάδε.

XCV. "Ὦ Ἀθηναῖοι, δι' ὀλίγου μὲν ἡ παραίνεσις γίγνεται, τὸ

πέντε καὶ εἴκοσι] It might, indeed, seem little probable that the line should have been 25 deep. But here the line was rather a *column*, something like the Macedonian and Roman *phalanx*, which not only admitted, but *required*, considerable numbers; and was from 16 to 20 or 30. Nay, as Arnold observes, 'the Thebans, in the battle of Leuctra, formed their column 50 deep.' (Xen. Hist. vi. 4, 12.) The *cause* of the difference in depth of the column among the Athenians or Lacedæmonians, as compared with that of the Bœotians, is well accounted for by that commentator.

Διάκοσμος is by Passow and others regarded as an extremely rare and a highly poetical form of expression for διακόσμησις. But in truth the term is no where found in any poetical writer. And although the *verbal* is far more *frequent*, yet διάκοσμος occurs in Plato, Aristotle, and Plutarch. Nay, H. Stephens says, 'accipitur *sæpe* pro διακόσμησις.' Be that as it may, so far from being a *poetical* expression, it seems rather to have been one of the inexact terms of common life corresponding to what we express by 'the *order* of battle.'

CH. XCIV. 1. ὁπλῖται—ἐτάξαντο] 'gravis armaturæ milites totum exercitum suum in octonos digesserunt.' (Poppo.)

ψιλοὶ δὲ ἐκ παρασκευῆς—ὅτι μὴ ὀλίγοι] Render, 'As to light infantry, regularly equipped, there were neither such in the field, nor were there any belonging to the state; as to such as had taken part in the irruption, though far more numerous than the enemy, they had followed the army many of them unarmed,—inasmuch as there was an universal muster of both citizens and foreigners present; and as they had before marched off homeward, they were not at hand, (i. e. to take part in the battle,) except a few.' Compare ch. 90, οἱ ψιλοὶ οἱ πλεῖστοι εὐθὺς ἐχώρουν ἐπ' οἶκον. The meaning intended is, that there were no *regularly armed light troops*, either then on the field, or belonging to the state. A considerable number, indeed, of such troops, (a number much greater than the enemy's,) had accompanied the invading army; but they were irregularly armed, and not previously trained; nay, many of them *unarmed*. Such must (as Thirlwall justly supposes) have accompanied the army not for the purpose of *fighting*, but of working. Accordingly, when battle seemed inevitable, they had moved off as useless, followed by the half-trained and raw ψιλοὶ, who would be of no service on a regular battle-field.

2. ἐπιπαριών] This is best rendered by Poppo *juxta incedens*; and by Didot, *parcourant les rangs*. Compare v. 10, 8, ἐπιπαριὼν τῷ δεξιῷ, 'having advanced along the right wing;' where see note.

CH. XCV. In this brief, but spirit-stirring and soldier-like harangue the purpose of the commander was solely to cheer on his troops, by placing before them the advantages of victory, in securing Attica from future annoyance, in invasions, of the

ἴσον δὲ πρός †τε τοὺς ἀγαθοὺς ἄνδρας δύναται, καὶ ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικέλευσιν. 2. παραστῇ δὲ μηδενὶ ὑμῶν ὡς ἐν τῇ ἀλλοτρίᾳ, οὐ προσῆκον, τοσόνδε κίνδυνον ἀναῤῥιπτοῦμεν. ἐν γὰρ τῇ τούτων ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται· καὶ ἢν νικήσωμεν, οὐ μή ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν· ἐν δὲ μιᾷ μάχῃ τήνδε τε προσκτᾶσθε, καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε. 3. χωρήσατε οὖν ἀξίως ἐς αὐτοὺς τῆς τε πόλεως, ἣν ἕκαστος πατρίδα ἔχων πρώτην ἐν τοῖς Ἕλλησιν ἀγάλλεται, καὶ τῶν πατέρων, οἳ, τούσδε μάχῃ κρατοῦντες μετὰ Μυρωνίδου ἐν Οἰνοφύτοις, τὴν Βοιωτίαν ποτὲ ἔσχον."

XCVI. Τοιαῦτα τοῦ Ἱπποκράτους παρακελευομένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος, τὸ δὲ πλέον οὐκέτι φθάσαντος, οἱ Βοιωτοί, παρακελευσαμένου καὶ σφίσιν ὡς διὰ ταχέων καὶ ἐνταῦθα Παγώνδου, παιωνίσαντες ἐπῆσαν ἀπὸ τοῦ λόφου. 2. ἀντεπῆσαν δὲ καὶ οἱ Ἀθηναῖοι, καὶ προσέμιξαν δρόμῳ. καὶ ἑκατέρων τῶν στρατοπέδων τὰ ἔσχατα οὐκ ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθε· ῥύακες γὰρ ἐκώλυσαν. τὸ δὲ ἄλλο καρτερᾷ μάχῃ καὶ ὠθισμῷ

Bœotian cavalry, and by reminding them of their former triumph over the same enemy at Œnophyta.

1. *τὸ ἴσον—δύναται*] 'it is of equal force [as a longer].' I have placed *τε* within brackets, because it is vain to attempt defending it, as Goeller and Arnold do, on the ground that it is out of its place: for when put *in* its place before *δύναται*, and corresponding to *καὶ ὑπόμνησιν ἔχει*, it tends not a little to enervate the force of the apposition in *τὸ ἴσον δὲ*, &c. It is also to be borne in mind, that the *καὶ* is not *copulative*, but *continuative;* and here it has no little force, as serving to introduce a delicately worded clause, intended to render more acceptable the somewhat unwelcome admonition here conveyed. The same *qualification* is observable in a passage of the New Testament, 2 Pet. i. 12, *διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.* But to revert to the *τε*, I doubt not that *γε, saltem*, conjectured by Reiske and approved by Poppo, is the true reading.

ἔχει] Meaning, 'contains, carries with it.' The two terms here, *παραίνεσις* and *ἐπικέλευσις*, are, by implication, distinguished; the former as denoting a *counsel* with respect to what *ought* to be done, and an exhortation to *do* it; the latter, an *urgent requisition*, a sort of *spurring on*, which, it is intimated, they do not need, though the *παραίνεσις* they may require.

2. *παραστῇ δὲ μηδενὶ*] A form of expression not unfrequent in the Greek historians who have imitated our author. In *οὐ προσῆκον*, 'though it is not right [we should],' there is the use of particip. impersonal for genit. absol.; on which see note at vi. 82, 3. On the expression *κίνδυνον ἀναῤῥιπτοῦμεν*, see note at iv. 85, 4. Of *οὐ μή ποτε* (which is a stronger expression than *οὐ* or *οὐδέποτε*, the full sense is, 'never by any means.' The formula occurs several times in Plato, and always, as here, with the *subjunctive*, though used in the sense of the fut. indic.; except that the subj. aorist carries with it a somewhat *weightier* sense, as in a passage of Plato, Phædr. *ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μή ποτε κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν.* With which sentiment compare a similar one in a passage of the New Testament, Rom. vii. 24.

3. *πρώτην—ἀγάλλεται*] See ii. 41.

Ch. XCVI. 2. *τὰ ἔσχατα*] Meaning, as Kistemacher explains, the cavalry and light-armed, who, as appears from ch. 93 and 94, occupied the extremities of the line of battle. The extremities of each army were, as Bp. Thirlwall observes, kept unemployed by the nature of the ground; being on opposite banks of two rapid brooks, or, according to the literal sense of the term here used, *ῥύακες*, watercourses or gullies bringing the water from the upland (Mount Messapus, now Kypa-

ἀσπίδων ξυνεστήκει. 3. καὶ τὸ μὲν εὐώνυμον τῶν Βοιωτῶν καὶ μέχρι μέσου ἠσσᾶτο ὑπὸ τῶν Ἀθηναίων, καὶ ἐπίεσαν τούς τε ἄλλους ταύτῃ, καὶ οὐχ ἥκιστα τοὺς Θεσπιέας. ὑποχωρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων, καὶ κυκλωθέντων ἐν ὀλίγῳ, οἵπερ διεφθάρησαν Θεσπιέων, ἐν χερσὶν ἀμυνόμενοι κατεκόπησαν· καί τινες καὶ τῶν Ἀθηναίων, διὰ τὴν κύκλωσιν ταραχθέντες, ἡγνόησάν

bocuno) down to the sea. Only one of these *ῥύακες* appears in the map. That called by the ancients *Thermodon Deliam* seems to have been on a sort of *ness* near the north side of the embouchure of the Thermaïcus, and about two miles south-east from the present village of Dramisi.

ξυνεστήκει] This may be best rendered *pugnam conseruerat*, 'engaged in battle:' of which sense (somewhat rare) examples are found in Herodot. vi. 108, *συνεστεῶτας Βοιωτοῖσι*, and iv. 132. Pol. xiv. 8, 9, *συστάντες τοῖς Ῥωμαίοις*, and xxx. 7, 3. And as here *μάχῃ* is added, so at iv. 55, 1, we have *ξυνεστῶτες ἀγῶνι*. The words *καὶ ὠθισμῷ ἀσπίδων* are thrown in for the purpose of showing that the engagement was close and determined. So Sil. Ital. iv. 354, 'teritur *junctis umbonibus umbo*, Pesque pedem premit.' Now in such a case the shield was often used for *offensive* as well as defensive warfare, namely, to aid in breaking the enemy's ranks; for which it was not ill adapted, since the boss was usually drawn out to a point protruding upwards of half a foot from the rest of the shield. So Livy, xxx. 34, 'hostium aciem Romani alà et *umbonibus pulsantes*,' &c. Martial, Epigr. iii. 46, 'In turbam incideris, cunctos *umbone repellet*.' I know not whether the phrase *ὠθισμὸς ἀσπίδων*, 'pushing with the shield,' be one found elsewhere; but the term *ὠθισμὸς*, without the adjunct, occurs in Herodot. vii. 225, *ὠθισμὸς ἐγένετο πολλὸς*, and ix. 62, *ἐς ὃ ἀπίκοντο ἐς ὠθισμὸν*, where *ὠθ.* is well explained by Schweigh. to mean, 'conflictus cominus pugnantium, et mutuo sese, veluti in turba hominum, prementium et protrudentium.' Highly illustrative of the thing itself is a passage of Plut. Symp. ii. 5, *τῶν μαχομένων πρῶτον ἔργον ἐστὶ τὸ πατάξαι καὶ φυλάξασθαι· δεύτερον δὲ, συμπεσόντας ἤδη καὶ γενομένους ἐν χερσὶν, ὠθισμοῖς τε χρῆσθαι καὶ περιτροπαῖς ἀλλήλων*, which has something not a little analogous to a passage of Shakspeare, containing a remarkable union of bold military metaphor, Jul. Cæs. act v. sc. 2, 'One sodaine *push* gave them the *overthrow*.' To this use of the shield, as an *offensive* weapon, there is allusion in an obscure and ill-translated passage of the Old Testament, Job xv. 26, where, in imagery derived from battle, the wicked are represented as 'stretching out their hands against God, running upon Him with the thick bosses of their bucklers:' a lively metaphor to denote the obstinate fury of the battle; and which is also observable in the Arabic adage cited by Schultens, 'he turned against him the boss of his *buckler*.' And so here I would render buckler, and not *bucklers*, which would in this case be out of place. The *yod* seems to have crept in from the carelessness of the scribes, as in many other instances of words ending with the pronominal suffix *vau*, 'his.' Moreover, as the preceding noun *gabbeg*, 'bosses,' is in the plural, so the scribes would naturally put the latter, *magen*, in the plural. The former is very properly put in the plural, since it is probable that the largest bucklers of the ancients had *two* bosses.

3. *καὶ μέχρι μέσου*] 'even as far as the middle [of the line],' where the central part, as distinct from the wings, commenced. In the words *ὑποχωρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων*, I would, with Bauer, Poppo, Goeller, and Arnold, regard the *αὐτοῖς* as to be referred to the Thespians, and as standing for *παρ' αὐτοῖς*. The sense will thus be, 'those drawn up next to them in the line of battle;' and the general meaning intended may be thus expressed: 'for being exposed by the retreat of those next to them in line, and being hemmed up by the many into a narrow space, the men of the Thespian army who perished were cut off while defending themselves:' where Goeller remarks on the change of subject in the participles *ὑποχωρησάντων* and *κυκλωθέντων*. On the phrase *κυκλωθέντων ἐν ὀλίγῳ*, see note at iv. 32. For *ἐν ὀλίγῳ*, indeed, one would have expected *ἐς ὀλίγον*, as at vii. 81, *ξυνῆγον ἐς τοῦτο*, and iv. 127, *ἐς τὸ ἄπορον τῆς ὁδοῦ κυκλοῦνται*. But here we have a condensed form of expression, meaning 'to hem in and confine into a small space.'

τε καὶ ἀπέκτειναν ἀλλήλους. 4. τὸ μὲν οὖν ταύτῃ ἠσσᾶτο τῶν Βοιωτῶν, καὶ πρὸς τὸ μαχόμενον κατέφυγε· τὸ δὲ δεξιὸν, ᾗ οἱ Θηβαῖοι ἦσαν, ἐκράτει τῶν Ἀθηναίων, καὶ ὡσάμενοι κατὰ βραχὺ τὸ πρῶτον ἐπηκολούθουν. 5. καὶ ξυνέβη, Παγώνδου περιπέμψαντος δύο τέλη τῶν ἱππέων ἐκ τοῦ ἀφανοῦς περὶ τὸν λόφον, ὡς ἐπόνει τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφανέντων αἰφνιδίως, τὸ νικῶν τῶν Ἀθηναίων κέρας,—νομίσαν ἄλλο στράτευμα ἐπιέναι,—ἐς φόβον καταστῆναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπό τε τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων καὶ παραῤῥηγνύντων, φυγὴ καθειστήκει παντὸς τοῦ στρατοῦ τῶν Ἀθηναίων. 6. καὶ οἱ μὲν πρὸς τὸ Δήλιόν τε καὶ τὴν θάλασσαν ὥρμησαν, οἱ δὲ ἐπὶ τοῦ Ὠρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα τὸ ὄρος, οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα σωτηρίας. 7. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτεινον, καὶ μάλιστα οἱ ἱππῆς, οἵ τε αὐτῶν καὶ οἱ Λοκροὶ, βεβοηθηκότες ἄρτι τῆς τροπῆς γιγνομένης.

4. *τὸ μαχόμενον*] scil. *μέρος*, meaning the body that still maintained the combat. The words, a little after, *κατὰ βραχὺ τὸ πρῶτον*, are not to be separated, but taken together, and construed, not with *ὡσάμενοι*, but with *ἐπηκολούθουν*: or rather they seem thrown in by way of denoting the *mode of action*. And at *ὡσάμενοι* must be supplied *αὐτοὺς*, from *τῶν Ἀθηναίων*. Render, 'and having forced them to give way, (as iv. 35 & 43. vi. 70. Herodot. ix. 25, *ὡσάμενοι τὸν ἵππον*,) they followed after them, first slowly, and step by step.' With respect to the expression *κατὰ βραχὺ*, commentators are not agreed whether it is to be referred to *time* or to *space*. Goeller takes it to denote *both*; but wrongly; for neither is here intended. It may rather be supposed to note the *manner* of action, and to mean, (like *pedetentim* in Latin,) 'step by step.' And the expression, though far from usual, is here employed from reference being had to both the retreating and the pursuing parties: otherwise *κατὰ πόδας* would have been used, as at v. 65, *ἰέναι κατὰ πόδας αὐτῶν*, 'to follow hard at their heels.' They would doubtless not have followed them far, but retired, in order to give help to their own left wing, hard-pressed by the Athenians, had it not been that, in the mean time, an event took place,—as recorded in the next section,—which enabled them to pursue with greater effect by the aid of the detachment of horse sent round the hill, by whose means they were able to press closer upon the retreating enemy, and break their ranks. By the term *ξυνέβη*, here employed, it is meant to be intimated, that the event of the battle was decided, not by prudence or valour, but by this sort of chance circumstance. The thing is, indeed, not made clear; but the following is the manner in which it took place. The Bœotian general, perceiving the distress of his left wing, had sent two squadrons of cavalry round by the back of the ridge which he had crossed, to its relief, as well as to counteract any attack from the Athenian squadron of horse at Delium. But the victorious wing of the Athenians, on seeing the Theban horse suddenly appear pouncing upon them from the height, was thrown into confusion, and spread it to the whole line; so that the horse were at liberty to join in the pursuit of the retreating wing of the Athenians, break its ranks, and cut it up; while the rest of the line, seized with a panic, were in full flight. On the phrase *ἐκ τοῦ ἀφανοῦς*, see note at iv. 36, 2.

5. *ὡς ἐπόνει*] *quum laborarat*; as iv. 59, et al. *Ἀμφοτέρωθεν*, 'from both causes.' *Τοῦ τοιούτου*, 'such [a remarkable circumstance as this].' *Παραῤῥηγνύντων*: not meaning, as Arnold supposes, 'breaking off one part of the line from the other,' (for at the time now spoken of it was already broken off,) but, 'breaking the ranks,' as vi. 70, *παρερῥήγνυτο ἤδη τὸ ἄλλο στράτευμα*. Dionys. Hal. Ant. 482, 16, *παρερῥήγνυτό τε καὶ ἐπόνει τὸ δεξιὸν κέρας*, and 553, 16. Arrian, E. A. *παραῤῥηξάντων τι τῆς φάλαγγος*, iii. 14, 2 & 7, and Lucian, tom. ii. 559, *παρερῥήγνυτο ἡ φάλαγξ*: a metaphor taken from tearing up a robe in strips lengthwise (*παρά*).

νικτὸς δὲ ἐπιλαβούσης τὸ ἔργον, ῥᾷον τὸ πλῆθος τῶν φευγόντων διεσώθη. 8. καὶ τῇ ὑστεραίᾳ οἵ τε ἐκ τοῦ Ὠρωποῦ καὶ οἱ ἐκ τοῦ Δηλίου, φυλακὴν ἐγκαταλιπόντες, (εἶχον γὰρ αὐτὸ ὅμως ἔτι,) ἀπεκομίσθησαν κατὰ θάλασσαν ἐπ' οἶκου. XCVII. Καὶ οἱ Βοιωτοὶ, τροπαῖον στήσαντες καὶ τοὺς ἑαυτῶν ἀνελόμενοι νεκροὺς, τούς τε τῶν πολεμίων σκυλεύσαντες καὶ φυλακὴν καταλιπόντες, ἀνεχώρησαν ἐς τὴν Τάναγραν, καὶ τῷ Δηλίῳ ἐπεβούλευον, ὡς προσβαλοῦντες. 2. ἐκ δὲ τῶν Ἀθηναίων κήρυξ πορευόμενος ἐπὶ τοὺς νεκροὺς, ἀπαντᾷ κήρυκι Βοιωτῷ, ὃς, αὐτὸν ἀποστρέψας, καὶ εἰπὼν ὅτι οὐδὲν πράξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν, καταστὰς ἐπὶ Ἀθηναίους, ἔλεγε τὰ παρὰ τῶν Βοιωτῶν, ὅτι οὐ δικαίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων· πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ τὴν ἀλλήλων ἱερῶν τῶν ἐνόντων ἀπέχεσθαι· Ἀθηναίους δὲ Δήλιον τειχίσαντας ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ δρῶσι, πάντα γίγνεσθαι αὐτόθι· ὕδωρ τε, ὃ ἦν ἄφαυστον σφίσι, πλὴν πρὸς τὰ ἱερὰ χέρνιβι χρῆσθαι, ἀναspάσαντας ὑδρεύεσθαι. ὥστε ὑπέρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοὺς ἐπικαλουμένους τοὺς ὁμωχέτας δαίμονας καὶ τὸν Ἀπόλλω, προαγορεύειν αὐτοὺς, ἐκ τοῦ ἱεροῦ ἀπιόντας, ἀποφέρεσθαι τὰ σφέτερα αὐτῶν. XCVIII. Τοσαῦτα τοῦ κήρυκος εἰπόντος, οἱ Ἀθηναῖοι, πέμψαντες παρὰ τοὺς Βοιωτοὺς ἑαυτῶν κήρυκα, τοῦ μὲν ἱεροῦ οὔτε ἀδικῆσαι ἔφασαν οὐδὲν, οὔτε τοῦ λοιποῦ ἑκόντες βλάψειν· οὐδὲ γὰρ τὴν ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα

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τε καὶ ἀπέκτειναν ἀλλήλους. 4. τὸ μὲν οὖν ταύτῃ ἡσσᾶτο τῶν Βοιωτῶν, καὶ πρὸς τὸ μαχόμενον κατέφυγε· τὸ δὲ δεξιόν, ᾗ οἱ Θηβαῖοι ἦσαν, ἐκράτει τῶν Ἀθηναίων, καὶ ὡσάμενοι κατὰ βραχὺ τὸ πρῶτον ἐπηκολούθουν. 5. καὶ ξυνέβη, Παγώνδου περιπεμψαντος δύο τέλη τῶν ἱππέων ἐκ τοῦ ἀφανοῦς περὶ τὸν λόφον, ὡς ἐπόνει τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφανέντων αἰφνιδίως, τὸ νικῶν τῶν Ἀθηναίων κέρας,—νομίσαν ἄλλο στράτευμα ἐπιέναι,—ἐς φόβον καταστῆναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπό τε τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων καὶ παραῤῥηγνύντων, φυγὴ καθειστήκει παντὸς τοῦ στρατοῦ τῶν Ἀθηναίων. 6. καὶ οἱ μὲν πρὸς τὸ Δήλιόν τε καὶ τὴν θάλασσαν ὥρμησαν, οἱ δὲ ἐπὶ τοῦ Ὠρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα τὸ ὄρος, οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα σωτηρίας. 7. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτεινον, καὶ μάλιστα οἱ ἱππῆς, οἵ τε αὐτῶν καὶ οἱ Λοκροὶ, βεβοηθηκότες ἄρτι τῆς τροπῆς γιγνομένης.

4. *τὸ μαχόμενον*] scil. *μέρος*, meaning the body that still maintained the combat. The words, a little after, *κατὰ βραχὺ τὸ πρῶτον*, are not to be separated, but taken together, and construed, not with *ὡσάμενοι*, but with *ἐπηκολούθουν*: or rather they seem thrown in by way of denoting the *mode of action*. And at *ὡσάμενοι* must be supplied *αὐτοὺς*, from *τῶν Ἀθηναίων*. Render, 'and having forced them to give way, (as iv. 35 & 43. vi. 70. Herodot. ix. 25, *ὡσάμενοι τὸν ἵππον*,) they followed after them, first slowly, and step by step.' With respect to the expression *κατὰ βραχὺ*, commentators are not agreed whether it is to be referred to *time* or to *space*. Goeller takes it to denote *both*: but wrongly; for neither is here intended. It may rather be supposed to note the *manner* of action, and to mean, (like *pedetentim* in Latin,) 'step by step.' And the expression, though far from usual, is here employed from reference being had to both the retreating and the pursuing parties: otherwise *κατὰ πόδας* would have been used, as at v. 65, *ἰέναι κατὰ πόδας αὐτῶν*, 'to follow hard at their heels.' They would doubtless not have followed them far, but retired, in order to give help to their own left wing, hard-pressed by the Athenians, had it not been that, in the mean time, an event took place,—as recorded in the next section,—which enabled them to pursue with greater effect by the aid of the detachment of horse sent round the hill, by whose means they were able to press closer upon the retreating enemy, and break their ranks. By the term *ξυνέβη*, here employed, it is meant to be intimated, that the event of the battle was decided, not by prudence or valour, but by this sort of chance circumstance. The thing is, indeed, not made clear; but the following is the manner in which it took place. The Bœotian general, perceiving the distress of his left wing, had sent two squadrons of cavalry round by the back of the ridge which he had crossed, to its relief, as well as to counteract any attack from the Athenian squadron of horse at Delium. But the victorious wing of the Athenians, on seeing the Theban horse suddenly appear pouncing upon them from the height, was thrown into confusion, and spread it to the whole line; so that the horse were at liberty to join in the pursuit of the retreating wing of the Athenians, break its ranks, and cut it up; while the rest of the line, seized with a panic, were in full flight. On the phrase *ἐκ τοῦ ἀφανοῦς*, see note at iv. 36, 2.

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ἐξ αὐτοῦ τοὺς ἀδικοῦντας μᾶλλον σφᾶς ἀμύνωνται. 2. τὸν δὲ νόμον τοῖς Ἕλλησιν εἶναι, ὧν ἂν ᾖ τὸ κράτος τῆς γῆς ἑκάστης, ἤν τε πλέονος ἤν τε βραχυτέρας, τούτων καὶ τὰ ἱερὰ ἀεὶ γίγνεσθαι, τρόποις θεραπευόμενα οἷς ἂν, πρὸς τοῖς εἰωθόσι, καὶ δύνωνται. 3. καὶ γὰρ Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν ἄλλων, ὅσοι ἐξαναστήσαντές τινα βίᾳ νέμονται γῆν, ἀλλοτρίοις ἱεροῖς τὸ πρῶτον ἐπελθόντας, οἰκεῖα νῦν κεκτῆσθαι. 4. καὶ αὐτοὶ εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν· νῦν δὲ, ἐν ᾧ μέρει εἰσὶν, ἐκόντες εἶναι ὡς ἐκ σφετέρου οὐκ ἀπέναι. 5. ὕδωρ τε ἐν τῇ ἀνάγκῃ κινῆσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους,

2. *ὧν ἂν ᾖ—δύνωνται*] 'that whosoever shall hold the mastery of any country, whether great or small, theirs shall always be its temples, to be honoured in all such ways, besides the accustomed ones, as they may be able to keep up.' The argument here hinges mainly on the words *ἂν καὶ δύνωνται*, 'as they may even be able,' meaning that the possessors of a country were only bound to respect the sanctity of the temples according to their ability. And the interposed words, *πρὸς τοῖς εἰωθόσι*, are merely meant to admit their obligation to treat them, with the same proviso, *should they be able*, with *all* the accustomed modes of respect, by not violating the sanctity of their precincts.

3. What is here said is meant to *prove* and *illustrate* by example what was before mentioned of the temples of any conquered territory becoming the property of the conquerors. The case of the Bœotians has reference to what is recorded at i. 12.

τὸ πρῶτον] This is to be taken with *ἀλλοτρίοις* : and of *οἰκεῖα νῦν κεκτῆσθαι* the sense is, 'now possess them as their own.'

4. *εἰ μὲν ἐπὶ πλέον δυνηθῆναι*] So Bekker, Poppo, and Goeller righly edit, from all the best MSS., for vulg. *δυνηθεῖεν*, which may justly be supposed a mere alteration proceeding from those who were not aware of the idiom here existing, by which the infin. instead of the verb finite *in oratione obliquâ* follows, even after *εἰ* and other conjunctions ; on which see Matth. Gr. Gr. § 537. Hermann on Vig. p. 832, and the note on ii. 102, *ὅτε δὴ ἀλᾶσθαι αὐτόν*. Of *ὡς ἐκ σφετέρου* (scil. *μέρους*) the full meaning is by Poppo rightly explained to be, 'quum eam [partem agri] suam esse existimarent.'

5. *ὕδωρ τε ἐν τῇ ἀνάγκῃ κινῆσαι*] Render, 'and that they had meddled with [the] water from compulsion [only],' meaning the compulsion of dire necessity. With which expression, *ἐν ἀνάγκῃ*, compare Lucian, i. 651, 9, *οὐ γὰρ ἐν ἀνάγκῃ μοι ἡ πεῖρα ἐγεγένητο*. This, a more forcible expression than *ἀνάγκῃ*, (which is far from usual,) seems formed on the phrase *ἐν ἀνάγκῃ ἔχεσθαι* or *ξυνέχεσθαι*, or *δέδεσθαι* occurring in Plato, p. 567, *ἐν ἀνάγκῃ δέδεται*, and 240, *ἐν ἀνάγκῃ ξεύξαντες*. The expression *ὕδωρ κινῆσαι* is so unusual, that I have noted no example of it elsewhere. It may, however, be accounted for on the principle that *κινεῖν* properly signifies 'to move any thing out of the place it was intended to occupy,' and hence, by implication, came to bear the sense 'to meddle with' it, apply it to another use. So *χρήματα κινεῖν*, found at i. 143. ii. 24. vi. 70, and in a passage of Demosth. 615 & 755. Of this use of *κινεῖν* to denote meddling with, I have noted only two examples, in Demosth. p. 1119, *ὑπολαμβάνειν — τὴν Ἀρχίππην ἠδικηκέναι με καὶ τὸν ἔχινον κεκινηκέναι*, and Eurip. Med. 1317, *τί τάσδε κινεῖς κἀναμοχλεύεις πύλας*; or, as Porson would there read, *λόγους*. And so we say, 'to move or stir matters that ought to be left *ἀκίνητα*.' There is also an allusion to it in Appian, t. ii. p. 230, 41, *τῶν τε ἀψαύστων ἐκίνει χρημάτων*. And in Plato the term sometimes bears the sense *attingere*.

ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι] 'which necessity they had not exercised (i. e. used) with levity and insult of the god.' Compare Xen. Anab. v. 5, 9, *οὐχ ὕβρει, ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια*. Not quite to the purpose is the passage adduced by Poppo from Eurip. Herc. Fur. 710, *προστιθέναι τινὶ ἀνάγκην* : the idiom there so far differing from the present, that *προστίθεσθαί τινί τι* signifies *sibi aliquid adjungere, arcessere*, &c., as in Eurip. Hec. 742, and Heracl. 147, *ἴδια προσθέσθαι κακὰ*, and another passage of our author supra i. 78, *οἰκεῖον πόνον π.* : whence the expression comes to have the sense 'to

προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας, ἀμυνόμενοι βιάζεσθαι χρῆσθαι. 6. † πᾶν δ' εἰκὸς εἶναι, ‡ τὸ πολέμῳ καὶ δεινῷ τινι κατειργόμενον, ξύγγνωμόν τι γίγνεσθαι καὶ πρὸς τοῦ θεοῦ· καὶ γὰρ

appropriate to oneself, to make one's own ;' and hence, by implication, 'to take up and exercise :' as in Herodot. vii. 229, *μῆνιν προσθέσθαι τινί*, and Plato, p. 346, *ὥστε ἐχθρας ἑκουσίους πρὸς ταῖς ἀναγκαίαις προστίθεσθαι*. Hence in the present passage it signifies 'to exercise this necessity' (meaning this right of necessity).

ἀλλ' ἐκείνους—χρῆσθαι] 'but that *they* had, by first invading their territory, forced them to use it in self-defence.' The construction is stated by Bauer as follows : '*ἀλλὰ βιάζεσθαι* (quod pendet ab *ἔφασαν* init. cap.) *χρῆσθαι* (scil. *τῷ ὕδατι*, vel *τῇ ἀνάγκῃ*, quod sit sequi necessitatem, ei parere, ut tempore uti, *νόμῳ χρῆσθαι*) *ἀμυνόμενοι* (primus est casus, quia de semet ipsi loquuntur) *ἐκείνους* (Thebanos) *ἐλθόντας προτέρους ἐπὶ τὴν σφετέραν.*' Here, however, the learned commentator ought surely to have placed *τῇ ἀνάγκῃ* first, as the context certainly requires ; since the term in question is employed, in some measure, for the purpose of *explaining* *προσθέσθαι*, the sense intended being, 'they were *forced* to use this right of necessity ;' where, it may be observed, the word *χρῆσθαι* is highly significant (for, had not the Thebans by besieging the place excluded them from *other* water, they would have waved their right) ; as in a passage of the New Testament, I Corinth. ix. 12, *ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ*.

6. *πᾶν δ' εἰκὸς—θεοῦ*] For vulg. *τῷ*, that found in the best MSS., the Aug. and the Clar., *τὸ*, is absolutely necessary to the sense ; while the former would be worse than useless, as being, what Poppo admits it to be, quite unsuitable to a *general* sentiment. See Rost, Gr. p. 454. Hence, with reason, has *τὸ* been preferred by Bauer and Goell., and lately edited by Didot. Still adhering, then, to the view of the reading and sense propounded in my Transl., I would render as follows : 'moreover, that it was quite reasonable [to suppose] that what was compulsory in war or any perilous extremity, was somewhat excusable even in the sight of the god.' Now, although there may be something harsh and unusual in the phraseology, yet the *sense* above assigned, being at once required by the context, and alone to be elicited from the words, may justly be considered free from all reasonable objection. Of the expression *εἰκὸς εἶναι*, 'to be probable, or reasonable to be supposed,' frequent examples occur in Thucydides and other of the best writers. Something unusual, indeed, is there in this use of *πᾶν*, as taken for *πανὺ* or *πάντως* : but, unless the word itself be a corruption for *πανὺ*, we may suppose here one of those idioms characteristic of our author, and probably derived from the language of common life : or, possibly, the *πᾶν* may be in composition with *εἰκὸς*, though divided (as is not unfrequently the case with compound adjectives in Homer) *per tmesin*, by the particle *δ'*. And as there exists the expression *πανείκελος*, 'altogether likely,' why should there not in like manner *πανεικός*? For *εἰκὸς*, though a participle, is, in use, an adjective. And the irregularity in this case would, after all, not be so great as that observable in the use of the word *πανίχνιον* in Oppian, Cyneg. i. 453, *μυξωτῆρσι κύνες δὲ πανίχνια σημήναντο*.

Again ; notwithstanding what Poppo urges, there is surely nothing that can justly be objected to in the expression *κατειργόμενον* ; for, as *coerceo* in the later Latin writers, and the verb *to coerce* in our language, bears the sense, not only to *restrain*, but to *constrain*, it cannot be doubted that *κατείργω* was occasionally so used. Nay, I am enabled to adduce positive evidence that it *was*, having noted as an example Dionys. Hal. Ant. vi. 2, p. 1039, 10, *τὸ δὲ Λατίνων τὸ πλέον ἀπρόθυμον, καὶ ὑπ' ἀνάγκης κατειργόμενον*, &c. Similarly in a passage of Herodot. vii. 96 & 139, we have, what nearly approaches to the present, though a more remarkable phrase, *ἐξειργεσθαι ἀναγκαίῃ*, 'to be constrained by necessity :' and again at ix. 111, *ὑπὸ τοῦ νόμου ἐξειργόμενος*, render, 'lege coactus,' 'constrained by the law ;' namely, with reference to the law restraining him from doing otherwise.

Of *ξύγγνωμον* thus used in the passive sense to signify *excused* or *excusable*, an example occurs also at iii 40, *ξύγγνωμον δ' ἔστι τὸ ἀκούσιον*. With *καὶ πρὸς τοῦ θεοῦ* here (of which the sense is, 'even in the estimation of the god') comp. i. 71, 6, *οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων*. By the *καὶ*, *even*, is implied, what is left to be understood, the sense, 'still more of *men*.' And the words immediately following, *καὶ γὰρ τῶν ἀκουσίων*, &c., are meant

τῶν ἀκουσίων ἁμαρτημάτων καταφυγὴν εἶναι τοὺς βωμούς, παρανομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆναι, καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν ξυμφορῶν τι τολμῆσασι. 7. τούς τε νεκροὺς πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιοῦντας ἀποδιδόναι ἀσεβεῖν, ἢ τοὺς μὴ ἐθέλοντας ἱεροῖς τὰ μὴ πρέποντα κομίζεσθαι. 8. σαφῶς τε ἐκέλευον

to *prove* the allegation as regards the god, from the fact, that for involuntary offences the altars of the gods are a refuge; whence it may be inferred, that they hold them as venial. Finally, the next word, *παρανομίαν*, contains the proof as regards men, and that founded on the circumstance that the very term is named such with reference to those that are bad without necessity, and not to those who dare any thing from the pressure of misfortune or adversity. For examples elsewhere of the terms *ὀνομάζειν* and *ἐπον. τινί τι*, see Matth. Gr. Gr. § 440, 2, b.

7. *τούς τε νεκροὺς—κομίζεσθαι*] Here the purpose of the speakers is to *retort* the charge of impiety on their accusers, the Bœotians. The construction in this passage is as follows: *ἐκείνους ἀσεβεῖν πολὺ μειζόνως, ἀξιοῦντας τοὺς νεκροὺς ἀντὶ ἱερῶν, ἢ τοὺς μὴ ἐθέλοντας ἱεροῖς κομίζεσθαι τὰ μὴ πρέποντα.* And the sense may be thus expressed: 'also that *they* were much more guilty of impiety, who asked them to give up the dead bodies at the price of things sacred to the gods, than those who were not disposed to carry off what were unbecoming to them at [the cession of] things sacred,' the temple and its precincts. Such is, I doubt not, the true sense, which is partly obscured by harsh phraseology and contortness of construction. With respect to the latter, the words *τοὺς νεκροὺς* are (as Bauer saw) taken quite out of regular order, and placed first, by way of making as prominent as possible that which was the principal subject of the sentence,—the unburied corpses withheld by persons professing piety! On the force of the expression *μειζόνως* see note supra, ch. 19. At *ἀξιοῦντας* is to be supplied *αὐτούς*. And the term *ἀξ.* has the very sense of our verb *to ask* (derived from *ἀξιόω*, in that sense), or, as the word was formerly spelt, *to axe*. *Κομίζεσθαι* bears the sense *sibi conferre*, as infra viii. 107: but the great difficulty in the sentence is that which respects *τὰ μὴ πρέποντα*, which has been by Bekk., Poppo, and Goell. edited, for vulg. *τὰ πρέποντα*, from the MSS. Cass., Clar., Mosq., Taurin, and the Scholiasts; and very properly, since the latter is capable of no tolerable sense. The editors have, however, not pointed out *what* sense *τὰ μὴ πρέποντα* will admit, so suitable as to induce us to adopt, on such slender evidence, the reading in question. I apprehend it to be, 'what were unbecoming to us,' namely, to obtain at such a price, i. e. by bartering our right for things sacred. Of the phrase *τὰ μὴ πρέποντα* I have noted only one example elsewhere, in Eurip. Busir., frag. 2, *Δούλῳ γὰρ οὐχ οἷόν τε τἀληθῆ λέγειν, Εἰ δεσπόταισι μὴ πρέποντα τυγχάνοι*, where the term *πρέπ.* is not well rendered *utilia*. The full sense intended in the second line is, 'if they (meaning the truths) should happen to be unbefitting their masters [to hear]:' an ellipsis this similar to that in the present passage. As respects the case in point, certain it is that the thing was *unbecoming* in the Athenians to obtain, since what was improper in the Bœotians to *grant*, it was surely unbecoming in the Athenians to *receive*. The Schol. on this passage seems to have had some glimpse of the sense; but that little spark of light was, alas, extinguished by the copyists who have transcribed his words; for, in the supplementum subjoined by the Schol., after the words of our author, *τὰ μὴ πρέποντα τοῖς ἱεροῖς*, namely, *μηδὲ νεκροὺς θεῶν ἀντικαταλλάττεσθαι*, for *θεῶν* ought certainly (though none of the editors have seen that it should) to be read *θείων*, i. e. 'things divine or sacred;' an expression frequent in Plato and Plutarch. Hence the sense intended in the above gloss will be, 'nor that dead bodies should be bartered for things divine,' or pertaining to the god.

8. *σαφῶς τε ἐκέλευον*, &c.] Here again the sense is obscure, partly from being imperfectly developed, and partly from a certain harshness of construction and phraseology; but the true import of the words seems to be, as Bauer, Haack, Goeller, Poppo, and Arnold understand them, 'They bid (demanded of) the Bœotians to tell them (i. e. the Athenians) at once, in plain terms, that they were at liberty to bury their dead, not [first] evacuating Bœotia, (for, in fact, they were not now in their country, but in that which they had acquired by force of arms,) but, according to their country's custom, by a

σφίσιν εἰπεῖν, μὴ, "ἀπιοῦσιν ἐκ τῆς Βοιωτῶν γῆς," (οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ᾗ δὲ δορὶ ἐκτήσαντο,) ἀλλά, "κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι." XCIX. Οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, 'εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσὶν, ἀπιόντας ἐκ τῆς ἑαυτῶν ἀποφέρεσθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιγνώσκειν τὸ ποιητέον·' νομίζοντες τὴν μὲν Ὠρωπίαν, ἐν ᾗ τοὺς νεκροὺς (ἐν μεθορίοις τῆς μάχης γενομένης) κεῖσθαι ξυνέβη, Ἀθηναίων κατὰ τὸ ὑπήκοον εἶναι, καὶ οὐκ ἂν αὐτοὺς βίᾳ σφῶν κρατῆσαι αὐτῶν· (οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων·) τὸ δὲ "ἐκ τῆς ἑαυτῶν" εὐπρεπὲς εἶναι ἀποκρίνασθαι "ἀπιόντας καὶ ἀπολαβεῖν ἃ ἀπαιτοῦσιν." ὁ δὲ κήρυξ τῶν Ἀθηναίων, ἀκούσας, ἀπῆλθεν ἄπρακτος. C. Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμψάμενοι ἔκ τε τοῦ Μηλιέως κόλπου ἀκοντιστὰς καὶ σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κορινθίων τε δισχιλίων ὁπλιτῶν, καὶ τῶν ἐκ Νισαίας

truce entered into [for that purpose].' The construction is well stated by Poppo as follows: 'Verba autem *τοὺς νεκροὺς ἀναιρεῖσθαι* proprie non ex *εἰπεῖν* pendere existimanda, cui interpositum illis *σπένδουσιν* satis obstat, sed ex hoc ipso *σπένδ.* apta sunt, ut ch. 114 legimus, *σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀναιρεῖσθαι.* Sed simul ad *σφίσιν εἰπεῖν* eadem aut similia verba supplenda sunt eadem breviloquentia, de qua ad iii. 52, 2. iv. 46, atque alibi, est expositum.' For *σπένδουσι*, we might rather have expected *σπενδομένοις*; but we have here an idiom (derived, I doubt not, from the inexact language of common life) with which Bornemann aptly compares the use in Herodian, v. 1, 4, of *σπείσαντες* for *σπεισάμενοι*. Better is it to suppose thus a slight deviation from Attic purity, than with Poppo to read *σπείσουσι*; by which there will arise a sense most forced and *nice Sithonia frigidior*.

The words *οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ᾗ δὲ δορὶ ἐκτήσαντο*, though parenthetical, contain the very pith of the argument, which is (to use the words of Thirlw. Hist. Gr.) that 'the ground they had conquered was no longer to be considered as a part of Bœotia, but, while they held it, as Attic soil; and therefore they could not fairly be called upon to cede it as the condition of recovering their dead.'

CH. XCIX. The Bœotians being thus frustrated in their endeavours to fix a charge of sacrilege on the Athenians, now change their ground, and seek to evade the just request of the Athenians by what Thirlwall (Hist. .Gr.) terms 'a sort of dilemma meant only for the ear, and importing nothing more than that it was their pleasure to reject the application of the Athenians.' Accordingly, wilfully confounding the position of the Athenians at Delium with that of their slain in Oropia (which they acknowledge to belong to Attica), they mean to say, 'If the Athenians were in Bœotia, they must quit it before they could reasonably expect any indulgence from the Bœotians; but if, as they pretended, they were on their own ground, the Bœotians had nothing to do with a matter pertaining to a foreign soil.'

1. *αὐτοὺς γιγνώσκειν τὸ ποιητέον*] 'they themselves knew what ought to be done;' namely, not to ask for, but to go and take them. *Κατὰ τὸ ὑπήκοον*, 'in respect to its being in subjection to them,' because it was such.

οὐδ' αὖ ἐσπένδοντο—ἐκείνων] 'neither, on the other hand, would they have made (desired to make) a truce for their own territory,' i. e. what they called such. Of the words following, *τὸ δὲ—ἀπαιτοῦσιν*, the Schol. observes, that, disposed according to logical order, they would have stood thus: *εὐπρεπὲς δὲ εἶναι ἀποκρίνασθαι, ἐκ τῆς Βοιωτῶν ἀπιόντας τοὺς Ἀθηναίους ἀπολαβεῖν ἅπερ αἰτοῦσιν.* The words are, as Poppo remarks, thrown out of the logical order from certain rhetorical causes; otherwise, the meaning would have been more obvious if the words *εὐπρεπὲς εἶναι ἀποκρ.* had been placed after *ἀπαιτ.* The article *τὸ* belongs to the whole proposition, not to any particular word contained in it; on which idiom see Matth. Gr. Gr. § 280, and Buttm. Gr. § 125, 8, 2.

CH. C. 1. *ἐκ τοῦ Μηλιέως κόλπου*] Mean-

ἐξεληλυθότων Πελοποννησίων φρουρῶν καὶ Μεγαρέων ἅμα, ἐστράτευσαν ἐπὶ τὸ Δήλιον, καὶ προσέβαλον τῷ τειχίσματι, ἄλλῳ τε τρόπῳ πειράσαντες, καὶ μηχανὴν προσήγαγον, ἥπερ εἷλεν αὐτό, τοιάνδε. 2. κεραίαν μεγάλην δίχα πρίσαντες ἐκοίλαναν ἅπασαν, καὶ ξυνήρμοσαν πάλιν ἀκριβῶς ὥσπερ αὐλόν, καὶ ἐπ' ἄκραν λέβητά τε ἤρτησαν ἁλύσεσι, καὶ ἀκροφύσιον ἀπὸ τῆς κεραίας σιδηροῦν ἐς αὐτὸν νεῦον καθεῖτο, καὶ ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου·

ing, as Poppo points out, from the confederate Trachinians. By *τῶν ἐκ Νισαίας ἐξεληλυθότων Πελοποννησίων φρουρῶν*, is, as Duker says, to be understood the late garrison of Nisæa, which had evacuated Nisæa on terms made with the Athenians. See supra ch. 69.

2. *κεραίαν*] Meaning a *pole* like a sail-yard. See supra ii. 76, and infra vii. 41. This was the name given to a warlike machine, similar to one thus described in Apollod. Poliorc. p. 21, *γίνονται χύτραι, ἢ ὀστράκινοι σιδηραῖς λεπίσι δεδεμένοι ἀπὸ τοῦ πυθμένος, δακτυλιαίῳ τρυπήματι· ἀνεῳγότες οὗτοι πίμπλανται ἄνθρακος λεπτοῦ, καὶ ἔχουσι σύριγγα σιδηρᾶν, εἰς ἣν ἄλλη ἐντίθεται σύριγξ ἀσκώματα ἔχουσα. πῦρ δὲ λαβὼν ὁ ἄνθραξ ἅπτεται ἐμφυσώμενος, καὶ πληγὴν ὁμοίαν ἐργάζεται φλογί, καὶ ἐπεμβαίνει τῷ λίθῳ, καὶ ὀρύσσεται ὄξους ἢ ἄλλου τῶν δριμέων ἐγχεωμένου.* To this purpose is also a passage of Herodian, viii. 4. 26, *κιρνῶντες θείῳ καὶ ἀσφάλτῳ πίτταν ἑλόντες κοίλοις σκεύεσιν ἐμβαλόντες, λαβὰς ἐπιμήκεις ἔχουσι*, with which compare Æneas, Tact. p. 33, seqq. Similar modes of sending forth combustibles into a town are recorded by Agathias, i. 10, 3, and also by Joannes Comeniata, in his account of the siege of Thessalonica by the Saracens, where he says that they blew fire through pipes (*πῦρ διὰ τῶν σιφώνων τῷ ἀέρι φυσήσαντες*) into the wooden walls of the besieged. The *pole* employed for this purpose was sawn asunder, and each of the halves hollowed out, and then carefully joined together (for want of instruments for boring), so as to form it into a tube. In which view comp. Dionys. Hal. p. 265, *βακτηρίαν ξυλίνην — διατρήσας ὅλην, ὥσπερ αὐλόν.*

By *ἀκροφύσιον* is denoted the end of a pair of bellows, the iron tube through which the wind proceeded, and which was applied to the fire. The only example of the word elsewhere that I have noted is in Dio Cass. 1337, 8. Hesych. explains *ἀκροφύσια* by *τὰ ἀκρὰ τῶν ἀσκῶν ἐν οἷς οἱ χαλκεῖς τὸ πῦρ ἐμφυσοῦσιν*, where the word *ἀσκῶν* serves to illustrate the *origin* of our term 'a pair of *bellows*,' which is from the Goth. *balgs*, skins, *blowskins*, namely, skins so formed as to inhale air by a lateral orifice, opened and closed with a valve, and serving to propel it through a tube (*αὐλοῦ*) upon the fire; whence the utensil was called *φῦσα*, and the top end of it *ἀκροφύσιον*. Vestiges of the above primitive, *φῦσα*, or bellows, are yet extant in barbarous and semi-barbarous nations or communities. Thus, Dr. E. D. Clarke, in his Travels, pt. ii. sect. 3, p. 592, mentions the Walachian *goldwashers* as using 'a bellows made by fixing an iron air-pipe into the skin of the neck of an animal, by fastening wooden handles to that part of it which covered the feet.' And Captain Lyon, in his Travels into Africa, p. 48, describes an iron pipe, to which are attached *two skins*, which open at the upper end by means of two sticks, having a small leather handle on each. 'The thumb,' he adds, 'is passed through one of these, and the fingers through the other, so that the hand easily opens and shuts the skin; the mouth being closed, the skin is pressed down, and throws a strong blast through the pipe.' So also Capt. Tuckey, Travels in Africa, p. 48, speaks of a blacksmith's bellows as 'composed of two skin bags,' meaning, thereby, *balgs*, or bellies, of skins.

Of *σιδηροῦν*, the sense is, 'made of iron;' of which neuter use of the word the only instances I have met with elsewhere are in Pollux, vii. 105, *σιδηροῦν νόμισμα*, and x. 186, *σιδηροῦν στόμωμα καθεῖτο*, 'an iron edging was let down.'

ἐσεσιδήρωτο] 'was coated with iron plates.' So Lucian, Pisc. 51, i. 618, (a passage evidently written with a view to the present,) *κάθες (τὸ ἄγκιστρον) σιδηρώσας γε πρότερον ἐπὶ πολὺ τῆς ὁρμιᾶς.* Posidipp. ap. Athen. 376, *ὅς τις θώρακ' ἔχῃ φολιδωτὸν, ἢ δράκοντα σεσιδηρωμένον.* Diod. Sic. vol. ix. 208, *σεσιδηρωμένα λεπίσι.* Dio Cass. 1080, 13, *σανίσι σεσιδηρωμέναις.* And such is the use of *χαλοῦσθαι*, and other similar terms.

3. προσῆγον δὲ ἐκ πολλοῦ ἁμάξαις τῷ τείχει, ᾗ μάλιστα τῇ ἀμπέλῳ καὶ τοῖς ξύλοις ᾠκοδόμητο· καὶ ὑπότε εἴη ἐγγύς, φύσας μεγάλας ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν ἄκρον τῆς κεραίας ἐφύσων. 4. ἡ δὲ πνοὴ ἰοῦσα στεγανῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακάς τε ἠμμένους καὶ θεῖον καὶ πίσσαν, φλόγα ἐποίει μεγάλην, καὶ ἧψε τοῦ τείχους, ὥστε μηδένα ἐπ' αὐτοῦ ἔτι μεῖναι, ἀλλὰ ἀπολιπόντας ἐς φυγὴν καταστῆναι, καὶ τὸ τείχισμα τούτῳ τῷ τρόπῳ ἁλῶναι. 5. τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακόσιοι δὲ ἐλήφθησαν. τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς ἐσβὰν ἀπεκομίσθη ἐπ' οἴκου.

CI. Τοῦ δὲ Δηλίου ἑπτακαιδεκάτῃ ἡμέρᾳ ληφθέντος μετὰ τὴν μάχην, καὶ τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος οὐδὲν ἐπισταμένου τῶν γεγενημένων ἐλθόντος οὐ πολὺ ὕστερον αὖθις περὶ τῶν νεκρῶν, ἀπέδοσαν οἱ Βοιωτοί, καὶ οὐκέτι ταὐτὰ ἀπεκρίναντο. 2. ἀπέθανον δὲ Βοιωτῶν μὲν ἐν τῇ μάχῃ ὀλίγῳ ἐλάσσους πεντακοσίων, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους χιλίων καὶ Ἱπποκράτης ὁ στρατηγὸς, ψιλῶν δὲ καὶ σκευοφόρων πολὺς ἀριθμός. 3. Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ Δημοσθένης ὀλίγῳ ὕστερον, ὡς αὐτῷ τότε πλεύσαντι τὰ περὶ τὰς Σίφας τῆς προδοσίας πέρι οὐ προὐχώρησεν, ἔχων τὸν στρατὸν ἐπὶ τῶν νεῶν, τῶν τε Ἀκαρνάνων καὶ Ἀγραίων, καὶ Ἀθηναίων τετρακοσίους ὁπλίτας, ἀπόβασιν ἐποιήσατο ἐς τὴν Σικυωνίαν. 4. καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθήσαντες οἱ Σικυώνιοι τοὺς ἀποβεβηκότας ἔτρεψαν, καὶ κατεδίωξαν ἐς τὰς ναῦς, καὶ τοὺς μὲν ἀπέκτειναν, τοὺς δὲ ζῶντας ἔλαβον. τροπαῖον δὲ στήσαντες, τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν. 5. ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν βασιλεὺς ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, στρατεύσας ἐπὶ Τριβαλλοὺς, καὶ νικηθεὶς μάχῃ. Σεύθης δὲ ὁ Σπαραδόκου, ἀδελφιδοῦς ὢν αὐτοῦ, ἐβασίλευσεν Ὀδρυσῶν τε καὶ τῆς ἄλλης Θρᾴκης ἥσπερ καὶ ἐκεῖνος.

CII. Τοῦ δ' αὐτοῦ χειμῶνος Βρασίδας, ἔχων τοὺς ἐπὶ Θρᾴκης ξυμμάχους, ἐστράτευσεν ἐς Ἀμφίπολιν τὴν ἐπὶ Στρυμόνι ποταμῷ, Ἀθηναίων ἀποικίαν. 2. τὸ δὲ χωρίον τοῦτο, ἐφ' οὗ νῦν ἡ πόλις ἐστὶν, ἐπείρασε μὲν πρότερον καὶ Ἀριστα γόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρεῖον, κατοικίσαι, ἀλλὰ ὑπὸ Ἠδώνων ἐξεκρούσθη· ἔπειτα

CH. CI. 5. *ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δ.*] 'about the same time as that of the things at Delium,' meaning the affair there. A somewhat strange and unusual form of expression. (Bauer.) Of which, however, another example is found at ch. 129, 2, *ὑπὸ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ Λύγκῳ ἐξέπλευσαν.*

CH. CII. The scene now changes to the events of Macedonian Thrace, and an account is given of Brasidas's attack on Amphipolis; which is introduced by a brief notice of the *origin* of this colony, (which was, on account of its wealth, as the great emporium of that part, one of the most valuable possessions of Athens,) and also a description of its situation and other circumstances.

1. *τὴν ἐπὶ Στρυμόνι*] So called to distinguish it from any other of the same name; for there was at least one in Syria.

2. *τὸ δὲ χωρίον—ἐξεκρούσθη*] See Diod.

δὲ καὶ οἱ Ἀθηναῖοι ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκους μυρίους, σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον, πέμψαντες, οἳ διεφθάρησαν ἐν Δραβήσκῳ ὑπὸ Θρᾳκῶν. 3. καὶ αὖθις ἐνὸς δέοντι τριακοστῷ ἔτει ἐλθόντες οἱ Ἀθηναῖοι, Ἄγνωνος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος, Ἠδῶνας ἐξελάσαντες, ἔκτισαν τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. 4. ὡρμῶντο δὲ ἐκ τῆς Ἠιόνος, ἣν αὐτοὶ εἶχον ἐμπόριον ἐπὶ τῷ στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον, τέντε καὶ εἴκοσι σταδίους ἀπέχον ἀπὸ τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἄγνων ὠνόμασεν, ὅτι ἐπ' ἀμφότερα περιῤῥέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτήν, τείχει μακρῷ ἀπολαβὼν ἐκ ποταμοῦ ἐς ποταμόν, περιφανῆ ἐς θάλασσάν τε καὶ τὴν ἤπειρον ᾠκισεν. CIII. Ἐπὶ ταύτην οὖν ὁ Βρασίδας, ἄρας ἐξ Ἄρνων τῆς Χαλκιδικῆς, ἐπορεύετο τῷ στρατῷ· καὶ ἀφικόμενος περὶ δείλην ἐπὶ τὸν Αὐλῶνα καὶ Βρομίσκον, ᾗ ἡ Βόλβη λίμνη ἐξίησιν ἐς θάλασσαν, καὶ δειπνο-

Sic. xii. 68. *Δραβήσκῳ*. The site of this town cannot exactly be fixed; but it was doubtless situated somewhere in the centre of the present plain of Drama, and, probably, where the present town of *Drama* is marked in some maps. See Dr. Clarke's Travels, vol. iv., and Col. Leake's North. Greece, vol. iii. p. 131, seq.

3. *δέοντι*] So Haack, Poppo, Bekk., and Goell. edit, from the best MSS., for *δέοντος*, and very properly; for, as Poppo remarks, 'our author is always observed to accommodate the case of this participle to the greater number' (of which, see examples at ii. 2. vii. 31. and viii. 1); and the same may be said of Herodotus.

ἔκτισαν τὸ χωρίον, &c.] Some interesting circumstances as to the *mode* by which this third attempt, under Hagnon, became successful, may be learnt from a passage of Polyæn. Strat. vi. 53. The situation fixed on for the new city was well chosen, having a most commanding position, very strong by nature, and capable of being made by art almost impregnable. See Col. Leake, ubi supra.

4. *ὅτι ἐπ' ἀμφότερα—ᾠκισεν*] Construe: *ὅτι, διὰ τὸ, ἀπολαβὼν τειχει μακρῷ, ᾠκισε περιφανῆ ἐς θάλασσάν τε καὶ τὴν ἤπειρον*: and render, 'because, as the Strymon runs around both ways, by encircling it, he, taking off the site from river to river, built it so as to be conspicuous both to the seaward and to the landward.' We are not too rigidly to interpret the *περι* in *περιῤῥέοντος*. The term is elsewhere used of a city not quite surrounded by water, as Xen. Anab. i. 5, 4, (Thiem.) *πόλις περιῤῥέεται ὑπὸ τοῦ* M., and Herodian. viii. 2. 16. However, the Strymon might be said popularly to run around the city, because, as appears from what is said by M. Cousinery, and the plans of Hawkins, it did in a great measure surround it. Thus, by the phrase, a little further on, *ἐκ ποταμοῦ ἐς ποταμὸν*, is meant, 'from one of the two *reaches* which the river there makes to the other.' The expression *ἀπολαβὼν* is to be taken as at i. 7. iv. 45.

The position of Amphipolis is correctly marked out by Dobree, as follows: B 

And he adds: 'Conjicio in Strymone flexum esse, ita ut collem sive rupem prope cingat, i. e. collem situm esse alicubi in spatio ABCD, et Amphipolin partim in clivo septentrionali, partim in clivo australi sitam; igitur *περιφανῆ*. Ceterum *μακρὸν τεῖχος* non urbis mœnia, sed murus, qualis ab Athenis ad Piræum, Megaris, iv. 67. Argis, v. 82.'

CH. CIII. 1. *Αὐλῶνα*] So called from its situation in the narrow valley through which the lake Bolbe has its exit, by a river of short course, into the sea, passing through the defile between two mountains. See Col. Leake, vol. iii. 169. Gatterer justly supposes no *town* here to be denoted, but merely a description to be given of the *site* of *Βρομίσκος*: a view strongly confirmed by a passage which Duk. has cited from Athenæus; though that writer is not justified in regarding it as a *common* noun. It is undoubtedly the name of a *place*, but not of a town. And, although Galen in his book de Sanitate, iii., referred to by Duker, calls it a *city*, yet I doubt not

ποιησάμενος, ἐχώρει τὴν νύκτα. 2. χειμὼν δὲ ἦν, καὶ ὑπένειφεν· ᾗ καὶ μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς ἐν τῇ Ἀμφιπόλει, πλὴν τῶν προδεδόντων. 3. ἦσαν γὰρ Ἀργιλίων τε ἐν αὐτῇ οἰκήτορες, (εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἄποικοι,) καὶ ἄλλοι, οἳ ξυνέπρασσον ταῦτα, οἱ μὲν Περδίκκᾳ πειθόμενοι, οἱ δὲ Χαλκιδεῦσι. 4. μάλιστα δὲ οἱ Ἀργίλιοι, ἐγγύς τε προσοικοῦντες, καὶ ἀεί ποτε τοῖς Ἀθηναίοις ὄντες ὕποπτοι, καὶ ἐπιβουλεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ καιρὸς καὶ Βρασίδας ἦλθεν, ἔπραξάν τε ἐκ πλείονος πρὸς τοὺς ἐμπολιτεύοντας σφῶν ἐκεῖ, ὅπως ἐνδοθήσεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει, καὶ ἀποστάντες τῶν Ἀθηναίων ἐκείνῃ τῇ νυκτὶ κατέστησαν τὸν στρατὸν πρόσω ἐπὶ τὴν γέφυραν τοῦ ποταμοῦ. 5. ἀπέχει δὲ τὸ πόλισμα πλέον τῆς διαβάσεως, καὶ οὐ καθεῖτο τείχη ὥσπερ νῦν, φυλακὴ δέ τις βραχεῖα καθειστήκει· ἣν βιασάμενος ῥᾳδίως ὁ Βρασίδας—ἅμα μὲν τῆς προδοσίας οὔσης, ἅμα δὲ καὶ χειμῶνος ὄντος,—καὶ ἀπροσδόκητος προσπεσών, διέβη τὴν γέφυραν, καὶ τὰ ἔξω τῶν Ἀμφιπολιτῶν οἰκούντων κατὰ πᾶν τὸ χωρίον εὐθὺς εἶχε. CIV. Τῆς δὲ διαβάσεως αὐτοῦ ἄφνω τοῖς ἐν τῇ πόλει γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἁλισκομένων, τῶν δὲ καὶ καταφευγόντων ἐς τὸ τεῖχος, οἱ Ἀμφιπολῖται ἐς θόρυβον μέγαν κατέστησαν, ἄλλως τε καὶ ἀλλήλοις ὕποπτοι ὄντες. 2. καὶ

that he meant *Bromiscus*, which, we may suppose, was sometimes called *Αὐλών*, from its situation. The site of Bromiscus is, by Col. Leake, thought too uncertain to be fixed. But it may, with something more than probability, be presumed to have been the very point where the road laid down in the ancient Jerusalem Itinerary crosses the river of Bolbe. See Col. Leake, vol. iii. p. 169. 461.

2. *χειμὼν ἦν*] 'it was foul weather.' See note on iii. 21, 5.

4. *ἐπιβουλεύοντες τῷ χωρίῳ*] 'laying plans for the seizure of the place.' See note supra iv. 76, fin. And on *κατέστησαν*, see note supra ch. 79, 5. I have here thought proper to retain vulg. *πρόσω* (for which I had formerly, with Bekk., edited *ποὸ ἔω*): 1. because the authority for the other reading is next to none, resting merely on conjecture, as indicated in the margin of only one MS.; 2. because, though *ποὸ ἔω* might seem appropriate, yet, as Poppo observes, 'temporis notatio satis inest in *ἐκείνῃ τῇ νυκτί*.' and *πρὸ ἔω* would overload the sense. As to the reading of Cod. Palat. *προὺ ἔως*, that arose from a mere error of the scribe in mistaking c for ε, and blending the following ε taken for c. Nor is *πρόσω* inconsistent with *κατέστησε*, since it may, as it *is* by Poppo and Arnold, be rendered *deduxerunt*, 'they set on forward.' Or there may be a significatio prægnans for 'they brought him forward, and set him down at,' &c.

5. *ἀπέχει—πλέον τῆς διαβ.*] Render, 'the town is further off than the passage of the river;' though he was only so far distant from it as to be enabled, &c.

οὐ καθεῖτο τείχη] 'walls had not been carried down,' viz. to the Strymon: so v. 52. *τειχη καθεῖναι ἐς θάλασσαν*. So Livy, l. xxxiv. describes part of Syracuse as 'brachio muri *demisso* junctum:' and Virg. Æn. iii. 535. 'gemino *demittunt* brachia muro Turriti scopuli.'

τὰ ἔξω τῶν Ἀμφιπολιτῶν] 'the property of the Amphipolitans, which was outside [of the city].' The words *οἰκούντων κατὰ πᾶν τὸ χωρίον* are meant to *illustrate* the thing, and show *how* there came to be so much property outside,—namely, because the Amphipolitans inhabited up and down over the whole country; with allusion, I imagine, rather to villas such as those about Athens, (see ii. 14, 1.) inhabited by the rich merchants of the place, rather than farm-houses. Compare ii. 16, *τῇ οὖν ἐπὶ πολὺ κατὰ τὴν χώραν—οἰκήσει μετεῖχον*.

λέγεται Βρασίδαν, εἰ ἠθέλησε μὴ ἐφ' ἁρπαγὴν τῷ στρατῷ τραπέσθαι, ἀλλ' εὐθὺς χωρῆσαι πρὸς τὴν πόλιν, δοκεῖν ἂν ἑλεῖν. 3. νῦν δέ, ὁ μὲν ἱδρύσας τὸν στρατὸν, ἐπὶ τὰ ἔξω ἐπέδραμε, καὶ ὡς οὐδὲν αὐτῷ ἀπὸ τῶν ἔνδον ὡς προσεδέχετο ἀπέβαινεν, ἡσύχαζεν. 4. οἱ δ' ἐναντίοι τοῖς προδιδοῦσι, κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Εὐκλέους τοῦ στρατηγοῦ, ὃς ἐκ τῶν Ἀθηναίων παρῆν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ τὸν ἕτερον στρατηγὸν τῶν ἐπὶ Θράκης Θουκυδίδην τὸν Ὀλόρου. ὃς τάδε ξυνέγραψεν, ὄντα περὶ Θάσον (ἔστι δὲ ἡ νῆσος Παρίων ἀποικία, ἀπέχουσα τῆς Ἀμφιπόλεως ἡμίσεος ἡμέρας μάλιστα πλοῦν), κελεύοντες σφίσι βοηθεῖν. 5. καὶ ὁ μὲν ἀκούσας, κατὰ τάχος ἑπτὰ ναυσὶν, αἷς ἔτυχον παροῦσαι, ἔπλει, καὶ ἐβούλετο φθάσαι μάλιστα μὲν οὖν τὴν Ἀμφίπολιν, πρίν τι ἐνδοῦναι, εἰ δὲ μὴ, τὴν Ἠιόνα προκαταλαβών. CV. Ἐν τούτῳ δὲ ὁ Βρασίδας, δεδιὼς καὶ τὴν ἀπὸ τῆς Θάσου τῶν νεῶν βοήθειαν, καὶ πυνθανόμενος τὸν Θουκυδίδην κτῆσίν τε ἔχειν τῶν χρυσείων μετάλλων ἐργασίας ἐν τῇ περὶ ταῦτα Θράκῃ, καὶ

Ch. CIV. 2. *δοκεῖν ἂν ἑλεῖν*] 'that he might in all probability have taken it.' Compare Dionys. Hal. Ant. 2212, 15, *εἰ μενοῦν μηδὲν ἐπεξήμαρτον ἔτι πρὸς τοῖς εἰρημένοις, δοκοῦσιν ἄν μοι πολὺν διαμεῖναι χρόνον.* And so, in the passages adduced by Steph. Thes. 3385, C, we have, *δοκῶ μοι ποιήσειν τοῦτο—δοκῶ μοι ἐπιγράψειν—παραλείψειν—ὑπερβήσεσθαι.*

4. *κρατοῦντες*] I have removed the comma which Poppo had placed after *πλήθει*, because it cuts off the close connexion, as to construction, between *κρατοῦντες* and *ὥστε*, of which the sense is, 'obtaining, or bringing about:' an extremely rare idiom, of which I know no example elsewhere, and of which one, and only one, parallel has occurred to me in the synonymous term *νικᾶν* in a passage of the New Testament, Rev. v. 5, *ἐνίκησεν ὁ λεὼν—ἀνοῖξαι τὸ βιβλίον.* With *τῷ πλήθει* (which signifies, 'by force of numbers,' 'by numerical superiority') compare a similar form of expression in Ps. xii. 4, 'not with [rather *by*] our tongues shall we prevail,' where the Sept. has *τὴν γλῶσσαν μεγαλυνοῦμεν*: though there, I doubt not, for *τὴν γλῶσσαν*, ought to be read *τῇ γλώσσᾳ*. So in 1 Sam. ii. 9, it is said, 'for by strength shall no man prevail.'

For vulg. *τὸν*, retained by Poppo, I have, with Bekker and Goeller, edited *τῶν*. This reading, found in five of the best MSS., yields by far the better sense, namely, that 'Eucles and himself were joint governors over the *τὰ ἐπὶ Θράκης*, or parts about Thrace.' *Τὸν* cannot be right, as yielding a sense contradictory to facts: for surely Thucydides would not be called '*the* governor who was in the parts about Thrace;' neither could *Eucles* be called such. It is evident that Thucydides was (as is implied by the *τῶν*) colleague with Eucles in the government.

For *ἡμίσεος*, Bekker and Goeller read, from four MSS., *ἡμισείας*. I have, with Poppo, retained the common reading, from *internal* as well as *external* authority being quite in its favour; since the uncommon form might easily be altered into the common; but not *vice versâ*. Poppo rightly remarks, that as here we have *ἥμισυ ἡμέρας*, so elsewhere *μέσον ἡμέρας*, &c.

Ch. CV. 1. *κτῆσιν ἔχειν—ἐργασίας*] The meaning is certainly not, what the translators seem to have supposed, that 'Thucydides had possession of the gold-mines'—for that were quite to overlook the term *ἐργασίας*—but rather, as Gail explains, that 'he held the right or power of working the gold-mines.' And so Heilm. and Poppo understand the expression; though they do not point out *how* the term *κτῆσις* comes to have a sense so unusual, not to say unprecedented, elsewhere. It is, I apprehend, founded on that distinction, which we find made by the Greek and Latin jurists, between *κτῆσις*, *possessio* (usufruct) and *proprietas* (complete property). So in the Gloss. Cyrilli in v. *κτῆσις*, this idiom is noted: *κτῆσις τοῦ ἐν ἀλλοτρίᾳ ἐξουσίᾳ ὄντος, peculium*, meaning

ἀπ' αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἠπειρωτῶν, ἠπείγετο προκατασχεῖν, εἰ δύναιτο, τὴν πόλιν, μὴ, ἀφικνουμένου αὐτοῦ, τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν ἐκ θαλάσσης ξυμμαχικὸν καὶ ἀπὸ τῆς Θράκης ἀγείραντα αὐτὸν περιποιήσειν σφᾶς, οὐκέτι προσχωροῖ. 2. καὶ τὴν ξύμβασιν μετρίαν ἐποιεῖτο, κήρυγμα τόδε ἀνειπών, 'Ἀμφιπολιτῶν καὶ Ἀθηναίων τῶν ἐνόντων τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ, τῆς ἴσης καὶ ὁμοίας μετέχοντα, μένειν· τὸν δὲ μὴ ἐθέλοντα. ἀπιέναι, τὰ ἑαυτοῦ ἐκφερόμενον, πέντε ἡμερῶν.' CVI. Οἱ δὲ πολλοὶ, ἀκούσαντες, ἀλλοιότεροι ἐγένοντο τὰς γνώμας, ἄλλως τε καὶ βραχὺ μὲν Ἀθηναίων ἐμπολιτεῦον, τὸ δὲ

that of which the possession or occupation is given up for a time from him who holds the property. Thus the term *possessio* is by the jurists (see Facciol. Lex.) explained '*usus* quidem agri aut fundi aut ædificii, non *ipse ager* aut fundus.' In the present instance, then, the property of the soil was vested in some other hands; probably, as Gail supposes, in the state, and Thucydides had the possession on lease for a term of years.

δύνασθαι ἐν τοῖς πρώτοις τῶν ἠπειρωτῶν] I entirely agree with Goeller and Arnold in regarding the conjecture of Bekker and Dobree as worse than useless. Still the exact sense may be questionable. Duker takes the words as equivalent to *δυνατὸς ἦν παρ' αὐτοῖς τοῖς πρ. τ. ἠπ.* And agreeable to this view is the sense expressed in my Translation: 'had powerful interest with the principal persons.' Yet to this sense Poppo objects on the score that it would require *παρὰ*, in the place of *ἐν*, to have been written, as in the phrase at i. 33, *τοὺς Κορινθίους δυναμένους παρ' αὐτοῖς*. He seems to understand the words to import that 'Thucydides had a power as great as that of the very first persons of the continent.' But that, besides being a sense somewhat jejune, is one not to be extracted from the words without a certain degree of violence, which, indeed, were in the present instance wholly uncalled for; the simple sense here intended being, that 'he had influence among the chief persons,' &c. Thus the phrase in question has a somewhat stronger sense than what would be conveyed by *δύνασθαι παρά*; though that sense is *implied*; the meaning being, that 'he had great influence with the principal persons of the continent, as being himself one among them,'—one of their body. So, in our language, the phrase *to have interest* or *influence in* means to have influence *over*; and such is the explanation given in Johnson's Dictionary of the words of Prior, 'Exert, great God, thy interest in the sky,' (meaning with its inhabitants, *calites*,) an explanation confirmed by the words which follow, 'Gain each kind power, each guardian deity.' This use of *ἐν* is, indeed, rare: but I have noted at least *two* examples of it elsewhere, namely, Dio Cass. p. 143, 8, *γνοὺς ὅτι μηδὲν οὕτως ἴσχυεν, ἀλλὰ τὸ μὲν ὄνομα καὶ τὸν φθόνον, ἐν οἷς ἠδυνήθη ποτὲ*, &c. Lucian. t. i. p. 474, *δύναται μέγιστον ἐν τοῖς κάτω*, 'multumque pollet apud inferos,' or rather, to express the full sense, 'pollet inter et apud.' So in a passage of Sueton. J. Cæsar, 6, we have, 'reges, qui plurimum *inter homines* pollent.'

περιποιήσειν σφᾶς] 'would preserve them,' 'save the city from capture.' On which see note at iii. 102, 4.

2. *ἐπὶ τοῖς ἑαυτοῦ*] scil. *κτήμασι*. 'in the possession of his property.' *Τῆς ἴσης καὶ ὁμοίας* (scil. *πολιτείας*) *μετέχοντα*, 'should participate in the same rights and privileges [with the rest of the citizens].' See note on the phrase at i. 27, 1, *ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ*, and Wachsmuth, Antiq. i. 2, p. 447.

Ch. CVI. 1. *ἀλλοιότεροι—τὰς γνώμας*] Here we have not merely the use of comparative for positive, (as the Scholiast supposes, who explains by *μετεβλήθησαν τὴν προαίρεσιν*,) but the comparative has reference to the words *ἢ πρότερον* or such like, left to be understood; of which idiom examples may be seen in Zosim. i. 12, 3, *τοῖς λογισμοῖς ἀλλοιότερος ἦν*. Plato, p. 46, *εἴ τί μοι ἀλλοιότερος φανεῖται*. The word here left to be understood is *expressed* in a passage of Herodot. vii. 212.

The word *ἐμπολιτεῦον*, just after, is not a nomin. absolute; but, as Goeller observes, it follows because *τὸ ἐμπολιτεῦον* is partly inherent in the subject of the foregoing nomin. *ἀλλοιότεροι*. See note on i. 10. iv. 118. On the use of the *neuter* here, (with which compare a similar one

πλεῖον ξύμμικτον. καὶ τῶν ἔξω ληφθέντων συχνοὶ οἰκεῖοι ἔνδον ἦσαν, καὶ τὸ κήρυγμα, πρὸς τὸν φόβον, δίκαιον εἶναι ‡ ἐλάμβανον, οἱ μὲν Ἀθηναῖοι, διὰ τὸ ἄσμενοι ἂν ἐξελθεῖν, ἡγούμενοι οὐκ ἐν ὁμοίῳ σφίσιν εἶναι τὰ δεινά, καὶ ἅμα οὐ προσδεχόμενοι βοήθειαν ἐν τάχει· ὁ δὲ ἄλλος ὅμιλος, πόλεώς τε ἐν τῷ ἴσῳ οὐ στερισκόμενοι, καὶ κινδύνου παρὰ δόξαν ἀφιέμενοι. 2. ὥστε τῶν πρασσόντων τῷ Βρασίδᾳ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδικαιούντων αὐτά, ἐπειδὴ καὶ τὸ πλῆθος ἑώρων τετραμμένον, καὶ τοῦ παρόντος Ἀθη-

in Jos. 835, 9. ὅπουσον ἦν Σύρων ἐμπολιτεῦον, and 834, 20, ἔστι δὲ Σύρων οὐκ ὀλιγον τὸ ἐμπολιτευόμενον,) see Matth. Gr. Gr. § 442, 3.

τὸ δὲ πλεῖον ξύμμικτον] See ch. 103, 3, and note. Πρὸς τὸν φόβον: meaning, 'on account of the fear they were in.' See Matth. Gr. Gr. § 591, β. 8. In the words δίκαιον εἶναι ἐλάμβανον, I have, with Bekker and Goeller, retained vulg. ἐλάμβανον; though Poppo and Arnold have edited ὑπελ., from several of the MSS. The latter has every appearance of being a mere *gloss*. And certainly had such been originally written, no one would have thought of altering it to ἐλάμβανον. Poppo, indeed, expresses a doubt whether the term λαμβάνειν can be followed by an infinitive, as ὑπολαμβάνειν unquestionably can. But it was, we may suppose, no other than this very doubt that led the early critics to alter ἐλάμβανον to ὑπελ. Again, Poppo, while he admits that λαμβάνειν is found used in this sense, *accipere, interpretari*, yet objects that it does not so occur followed by an *infinitive*. And certainly I have not met with any example of this elsewhere: but surely no reason is there why the Greeks should *not* have said δίκαιον εἶναι λαμβάνειν, as we say 'to take a thing *to be* good, or just, or right:' an idiom which, though not found in our purest writers, has always been frequent in the language of common life,—as, I doubt not, was λαμβάνειν; which, as such, was, we may suppose, used, together with not a few other similarly familiar terms, by our author.

The term δίκαιον here (as iv. 107) bears the sense 'fair and right,' 'equitable;' with an adjunct notion of *moderate* or *mild*; as in a passage of the New Testament, St. Matth. i. 19, δίκαιος ὤν. And such is the use of *æquus* in Latin, and *fair* in English.

διὰ τὸ ἄσμενοι ἂν ἐξελθεῖν] Notwithstanding that the ἂν is objected to by Poppo, and seems to have equally displeased the translators, who have almost universally passed it over, no sufficient ground is there for expunging it. It has, indeed, I find, no place in the Cod. Clarend.; but suffice it to say, that the absence in any MS. of a word difficult to be explained, and easy to be dispensed with, as well as easy to be omitted by accident, is always suspicious. Retaining, then, the word in question, we must explain it as best we are able. It would seem that here ἂν and the participle are put, as often elsewhere, for ἂν with a verb in the *optative*, (see Matth. Gr. Gr. § 598.) which is especially observed to be the case in that use of the participle by which, when thus joined with ἂν, there is imparted to even positive assertion a kind of polite *softening*, as said of what is very *likely* to happen; as in a passage of Soph. Œd. Col. 761, where ἂν φέρων is well explained by Matthiæ as standing for ἂν φέροις. Here, then, we may render, 'As for the Athenians, they would be glad to get away.'

οὐκ ἐν ὁμοίῳ σφίσιν εἶναι τὰ δεινά] Of these words the sense (obscure from being imperfectly developed) is probably that assigned to them by Haack, Goeller, and Poppo, who interpret 'non perinde atque antea' (namely, before the moderate condition offered by Brasidas, when they would have had the worst to fear). The words, a little after, πόλεώς τε ἐν τῷ ἴσῳ οὐ στερισκόμενοι, which seem to correspond to the foregoing, may be explained, as they are by Goeller, 'quod non perinde atque ante conditiones a Brasida latas civitate privati erant, quum Brasidas conditionem ferret, ut quicunque vellent, æquabilitate juris usi in suarum rerum possessione manerent.'

2. διαδικαιούντων αὐτά] 'fully justifying, maintaining the justice of the proposals made by Brasidas.' Of διαδικαιοῦσθαι I have met with only one example elsewhere, in Dio Cass. 260, 4, τὰ τοῦ Καίσαρος δ., and 472, 90. 222, 75. With τετραμμένον (which the Scholiast explains by μεταβεβλημένον τὴν γνώμην) compare i. 140, 1, πρὸς τὰς ξυμφορὰς τρεπομένας.

ναίων στρατηγοῦ οὐκέτι ἀκροώμενον, ἐγένετο ἡ ὁμολογία, καὶ προσεδέξαντο ἐφ' οἷς ἐκήρυξε. 3. καὶ οἱ μὲν τὴν πόλιν τοιούτῳ τρόπῳ παρέδοσαν, ὁ δὲ Θουκυδίδης καὶ αἱ νῆες ταύτῃ τῇ ἡμέρᾳ ὕφε κατέπλεον ἐς τὴν Ἠιόνα. καὶ τὴν μὲν Ἀμφίπολιν Βρασίδας ἅτε εἶχε, τὴν δὲ Ἠιόνα παρὰ νύκτα ἐγένετο λαβεῖν· εἰ γὰρ μὴ ἐβοήθησαν αἱ νῆες διὰ τάχους, ἅμα ἕῳ ἂν εἵχετο. CVII. Μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν τῇ Ἠιόνι καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἦν ἐπίῃ ὁ Βρασίδας, καὶ τὸ ἔπειτα ἀσφαλῶς ἕξει, δεξάμενος τοὺς ἐθελήσαντας ἐπιχωρῆσαι ἄνωθεν κατὰ τὰς σπονδάς· 2. ὁ δὲ πρὸς μὲν τὴν Ἠιόνα κατά τε τὸν ποταμὸν πολλοῖς πλοίοις ἄφνω καταπλεύσας, εἴ πως τὴν προὔχουσαν ἄκραν ἀπὸ τοῦ τείχους λαβών, κρατοίη τοῦ ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα, ἀμφοτέρωθεν ἀπεκρούσθη· τὰ δὲ περὶ τὴν Ἀμφίπολιν ἐξηρτύετο. 3. καὶ Μύρκινός τε αὐτῷ προσεχώρησεν, Ἠδωνικὴ πόλις, Πιττακοῦ τοῦ Ἠδώνων βασιλέως ἀποθανόντος ὑπὸ τῶν Γοάξιος παίδων καὶ Βραυροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψὸς οὐ πολλῷ ὕστερον, καὶ Οἰσύμη· εἰσὶ δὲ αὗται Θασίων ἀποικίαι. παρὼν δὲ καὶ Περδίκκας εὐθὺς μετὰ τὴν ἅλωσιν, ξυγκαθίστη ταῦτα.

CVIII. Ἐχομένης δὲ τῆς Ἀμφιπόλεως, οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος ξύλων τε ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ ὅτι

3. παρὰ νύκτα ἐγένετο λαβεῖν] 'was within a night of taking it:' on which rare and peculiar idiom see Viger and Matthiæ, and also Wessel. and Valcken. on Herodot. ix. 33. With respect to the *construction*, this is *not* (as the English version would indicate) ἐγένετο παρὰ νύκτα [τοῦ] λαβεῖν τὴν Ἠ., but [τὸ] λαβεῖν τὴν Ἠ. ἐγένετο [αὐτῷ] παρὰ νύκτα. The word αὐτῷ, here left to be understood, is *expressed* in another passage infra viii. 33, παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις. In this use παρὰ answers to our word *by*, denoting exception; the sense being, so to express it, that 'his taking the town happened by [only] a night,' or rather, what were more agreeable to the idiom of our language, (in which the word *by* is in this use only employed of action not *done*, but missed,) 'he missed taking the town by a night,' 'he was by, or within, a night of taking it.' Thus in this idiom a general assertion is qualified by a phrase denoting *exception*; and here it has that force by its marking *intermission*. Thus the phrase adduced by Arnold, ὁ παρ' ἡμέραν πυρ., signifies 'a fever that attacks by a day,' that intermits its attack by that space of time.

Ch. CVII. 1. ἐπιχωρῆσαι] So I edit, with Bekker, Goeller, and Poppo, from many MSS., for ἀποχ. Of the word as used in this very rare sense *concedere*, 'to come over to,' I have noted one example elsewhere in Arrian, E. A. ii. 21, 13, ἀπὸ τοῦ ναυτικοῦ ἐπὶ τὴν σκηνὴν ἐπεχώρει, where see Ellendt.

2. τὴν προὔχουσαν—τείχους] 'the promontory which juts out from the wall,' namely, like a narrow *spit* of land. Ἐξηρτύετο, for καθίστατο. See note on ii. 13.

3. Γαληψὸς] The situation of Galepsus (which has been disputed) is by Colonel Leake, North. Gr. vol. iii. p. 178, fixed at the present Eski Cavallo. On the site of Œsyme see Col. Leake's note, ubi supra.

ξυγκαθίστη ταῦτα] 'co-operated in measures for establishing and securing the place.' So v. 52, 2, τὰ ἄλλα ξυγκαθίστη περὶ τὴν ξυμμαχίαν. Compare Æschyl. Prom. 313, τὸν ξυγκαταστήσαντα τὴν τυραννίδα.

Ch. CVIII. 1. ξύλων ναυπηγησίμων] 'timber for ship-building;' for which Thrace was celebrated, as we find from Theophr. Char. Eth. p. 96, καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων (scil. ναυπηγ.) ἀτελοῦς. Similarly in Xen. Hist. v. 2, 16, we have mention of ξύλα ναυπηγήσιμα in Olynthia. The phrase ξύλ. ναυπ. occurs also in Niceph. Hist. p. 33, and Zonar. Hist. iii. 80, 43.

μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος, Θεσσαλῶν διαγόντων, ἐπὶ τοὺς ξυμμάχους σφῶν τοὺς Λακεδαιμονίους· τῆς δὲ γεφύρας μὴ κρατούντων,—ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἠιόνα τριήρεσι τηρουμένων,—οὐκ ἂν δύνασθαι ‡ προσελθεῖν· τότε δὲ † ῥᾴδια ἤδη ‡ ἐνόμιζον γεγενῆσθαι· καὶ τοὺς

τῆς δὲ γεφύρας μὴ κρατούντων—οὐκ ἂν δύνασθαι προσελθεῖν] 'but had they not mastered the bridge,—they could not have made their approaches.' The intermediate words, *ἄνωθεν μὲν — τηρουμένων*, are meant to illustrate the impossibility of getting at the city, which is covered by the Strymon and the Lake, so that there is no practicable approach. Here I have chosen, with Haack and Arnold, to edit *προσελθεῖν*, from many of the best MSS., instead of vulg. *προελθ.*, which is retained by Bekker, Goeller, and Poppo, but admits of no suitable sense; since the subject treated of is not the passage (*πάροδος*) into Thrace, but the approach (*πρόσοδος*) to Amphipolis, which formed the key to the other. The infin. here is supposed to depend in construction on some verb to be supplied from the preceding context, as *ἤλπισαν* from *κατέστησαν ἐς δέος*. (See note on the term at iv. 3, 2, *ξυνεκπλεῦσαι*.) This view, however, involves something so harsh, that I prefer to take *ἐνόμιζον* (for so I read) from the next clause. *Τηρουμένων*, as Poppo and Goeller are agreed, is in the *passive* voice, and to be referred, like *κρατούντων*, to the Lacedæmonians. Render, 'and on the other hand, as to the parts about Eion, they watched [by the Athenian forces].' Poppo aptly compares another passage of our author, ii. 83, *τηρεῖν τὸν ἐναντίον*. Of the verb thus used in the *passive* I know of no example elsewhere.

The words following, *ἄνωθεν — τοῦ ποταμοῦ*, are, as Goeller observes, of doubtful construction; for they *may* be taken as put, by transposition, for *ἄνωθεν μὲν μεγάλης οὔσης λίμνης ἐπὶ πολὺ τοῦ ποταμοῦ*, 'there being a great lake extending far up the river.' But since, as Poppo justly urges, the transposition thus supposed is of a most unusual character, and the construction as above laid down involves a needless, and what would be no other than a faulty, ambiguity, it is better, with Portus, Abresch, Haack, Poppo, and Arnold, to join *λίμνης* with *ποταμοῦ*; by which the sense will be, 'a great lake formed by the river,' meaning, by its waters spreading, on either side, over the adjacent country, which is at v. 7 described by the designation *τὸ λιμνῶδες τοῦ* **Στρυμόνος**. This view of the words is strongly confirmed by the account given by Colonel Leake, (North. Gr. vol. iii. p. 199.) who describes the lake as being nothing more than 'an enlargement of the river, varying in size according to the season of the year, though never reduced to that of the river only, according to its dimensions above and below the lake.' He adds, that 'the inundation is caused by other rivers, and rivulets on either side, from the mountains to the plain.' Thus the whole formed a strong defence against all approaches of an enemy. I would here compare a passage of an anonymous writer cited by Suidas in v. *ἀπροσέλευστος* (which he explains by *ἀπροσπέλαστος*): *τὸ γὰρ ἐξόπισθεν ἀπρ. ἦν διὰ τὸν παραῤῥέοντα ποταμὸν*, answering to what is here meant, namely, the lake and the mountain region which shuts in the plain to the north.

In the next words, *τότε δὲ—γεγενῆσθαι*, the general sense is clear, but the reading doubtful, and the construction perplexed. According to the common lection, (generally adopted from H. Stephens downwards,) namely, *ῥᾴδια ἤδη ἐνομίζετο*, there arises a construction intolerably harsh, and, from the want of direct authority existing for *ἐνομίζετο*, the word is decidedly to be rejected, though I by no means agree with Kistemacher and Poppo, that it should be put within brackets, as a *gloss*. It may rather be supposed to have proceeded from certain critics who were displeased with the reading *ἐνόμιζε*,—found in many of the best MSS.,—and who, justly considering *ἐνόμιζε* as erroneous, thought they should make all right by subjoining *το*, to which they referred *ῥᾳδία*. Yet thus a false *sense* is suggested; since it is not *πάροδος*, but *πρόσοδος* or *προέλευσις*, that is meant. The true reading, I doubt not, is that edited by Bekker, *ἐνόμιζον*, which is found in at least *one* MS. and in the margin of another, and doubtless had place in the originals of those excellent MSS. which have *ἐνόμιζε*. I have edited *ῥᾴδια*, from the early editions, and those of Haack and the second of Bekker. Accordingly it will be neut. plur. for sing., as in the case of *ἀδύνατα εἶναι*, frequently used in our author for *ἀδύνατον εἶναι*: though, considering the harshness thus

ξυμμάχους ἐφοβοῦντο μὴ ἀποστῶσιν. ὁ γὰρ Βρασίδας ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρεῖχε, καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθείη. 2. καὶ αἱ πόλεις πυνθανόμεναι, αἱ τῶν Ἀθηναίων ὑπήκοοι, τῆς τε Ἀμφιπόλεως τὴν ἅλωσιν καὶ ἃ παρέχεται, τήν τε ἐκείνου πραότητα, μάλιστα δὴ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε κελεύοντες, καὶ βουλόμενοι αὐτοὶ ἕκαστοι πρῶτοι ἀποστῆναι. 3. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον, ὅση ὕστερον διεφάνη, τὸ δὲ πλέον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ· εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται, λογισμῷ αὐτοκράτορι διωθεῖσθαι. 4. ἅμα δὲ τῶν Ἀθηναίων ἐν τοῖς Βοιωτοῖς νεωστὶ πεπληγμένων, καὶ τοῦ Βρασίδου ἐφολκὰ καὶ οὐ τὰ ὄντα λέγοντος, (ὡς αὐτῷ ἐπὶ † Νίσαιαν

involved, I *suspect* the true reading to be *ῥᾴδιον*, as referred to *προσελθεῖν*. By adopting this lection, we may effectually preserve the close connexion between these words and the next.

2. *ἃ παρέχεται*] 'which he undertakes [to do],' as iii. 36, where see note, as also note on iii. 54.

3. *ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως — διεφάνη*] An unusual mode of expressing their great disappointment. The sense here is well expressed in the rendering of Bredow: 'in æstimandis Atheniensium opibus tanto magis falsi sunt, quanto illæ majores postea apparuerunt;' meaning, as Arnold explains, that 'the greatness of the Athenian power was the measure of their error who had looked for its downfal.' The *cause* of this error in judgment is adverted to in the words which follow, *τὸ δὲ πλέον — ἀσφαλεῖ*, 'judging [as they did] more by uncertain wish, than by secure foresight;' with which compare iii. 3, 1, *μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι. Βουλήσει, voluntate;* meaning, 'the wish that any event may be so or so, rather than any sure foresight as to what it will really be.'

The next words, *εἰωθότες οἱ ἄνθρωποι—διωθεῖσθαι*, are meant to *account for* this blind folly, on the principle that 'it is one to which men are prone.' Render, 'men being accustomed to give way to a reckless inconsiderate hope as to what they desire—but what they do not relish, to reject by an arbitrary reasoning,' literally, one that will have its way, and will not hear any thing that can be said to the contrary. At *διδόναι* there is, as often elsewhere, to be supplied, what is *expressed* at v. 16, the word *ἑαυτούς*. By *ἐλπ. ἀπερισκ.* is meant, 'hope that does not look around and consider' probabilities, but regards what is merely hoped for as actual and real. So in Jos. 1236, 16, we have, *ἀπερ. ὁρμὴ*, and 1216, 27, *ἐπήγειρε τὰς διανοίας ἄσκεπτος* (read *ἀπερίσκεπτος*) *ἐλπίς*. Of *διωθεῖσθαι* the sense is literally, 'to push aside,' not to admit into the mind as probable. Evidently imitated from the present is a passage of Jos. Ant. xvii. 6, 3, *ἀλλ' ὁποῖα ὄχλος φιλεῖ, δόξῃ* (meaning, presumption that the thing will be as we wish) *μᾶλλον ἀμαθεῖ ἢ προνοίᾳ ἀσφαλεῖ*, where, for *ἀμαθεῖ*, is undoubtedly to be read *ἀσαφεῖ*: for, considering the close imitation of our author there intended by Josephus, it is not to be supposed that he would, by writing *ἀμαθεῖ*, have so completely lost sight of the *paronomasia* existing in the present between the two terms *ἀσαφεῖ* and *ἀσφαλεῖ*.

4. *ἐφολκὰ*] This, as the Scholiast and Photius say, stands for *ἐπαγωγὰ*, which is used on the same subject ch. 88. And so Hesych. explains *ἐφολκὰ* by *τὰ ἀγαγεῖν δυνάμενα*. Evidently imitated from the present is a passage of Malchus ap. Corp. Hist. Byz. t. i. p. 125, *πολλά τε καὶ ἀπαγωγὰ* (read *ἐπαγωγὰ*) *τῷ ἱερεῖ διαλεχθεὶς—καὶ ἕτερα δὲ, ὁπόσα ἦν ἐφολκὰ εἰπών*, &c.

ἐπὶ Νίσαιαν] For this we might, with Duker, naturally suppose our author to have written *Νισαίᾳ*. And so supra iii. 54, we have *ἐναυμαχήσαμεν ἐπ' Ἀρτεμισίῳ*, and the same construction is found elsewhere in Thucydides. To this, however, it is objected by Poppo, that 'thus either *αὐτῷ* or *τῇ ἑαυτοῦ στρατιᾷ* would be superfluous.' Accordingly, retaining

τῇ ἑαυτοῦ μόνῃ στρατιᾷ οὐκ ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν,) ἐθάρσουν, καὶ ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς βοηθῆσαι. τὸ δὲ μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῷ αὐτίκα, καὶ ὅτι τὸ πρῶτον Λακεδαιμονίων ὀργώντων ἔμελλον πειράσεσθαι, κινδυνεύειν παντὶ τρόπῳ ἑτοῖμοι ἦσαν. 5. ὧν αἰσθόμενοι οἱ μὲν Ἀθηναῖοι φυλακὰς, ὡς ἐξ ὀλίγου καὶ ἐν χειμῶνι, διέπεμπον ἐς τὰς πόλεις· ὁ δὲ ἐς τὴν Λακεδαίμονα ἐφιέμενος στρατιάν τε προσαποστέλλειν ἐκέλευε, καὶ αὐτὸς ἐν τῷ Στρυμόνι ναυπηγίαν τριήρων παρεσκευάζετο. 6. οἱ δὲ Λακεδαιμόνιοι τὰ μὲν καὶ φθόνῳ ἀπὸ τῶν πρώτων ἀνδρῶν οὐχ ὑπηρέτησαν αὐτῷ, τὰ δὲ καὶ βουλόμενοι μᾶλλον τούς τε ἄνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι, καὶ τὸν πόλεμον καταλῦσαι.

CIX. Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς τά τε μακρὰ τείχη, ἃ σφῶν οἱ Ἀθηναῖοι εἶχον, κατέσκαψαν ἑλόντες ἐς ἔδαφος, καὶ Βρασίδας μετὰ τὴν Ἀμφιπόλεως ἅλωσιν, ἔχων τοὺς ξυμμάχους,

Νίσαιαν, he would suppose here a *sensus prægnans*, standing for the one fully expressed at ch. 85, *στρατιᾷ τῇδε, ἐπὶ Νίσαιαν ἐμοῦ βοηθήσαντος, οὐκ ἠθέλησαν Ἀθηναῖοι προσμῖξαι*. But in this case the *αὐτῷ ἐπὶ* N. must be regarded as *prægnanter dictum* for *αὐτῷ βοηθήσαντι ἐπὶ* N., which would involve something so exceedingly harsh, that rather than resort to such an expedient, I should prefer at once to read, instead of Νίσαιαν, Νισαίᾳ; and, by way of obviating the difficulty started by Poppo, would suppose that *τ'* has been lost after *τῇ*.

μηδένα ἂν ἐπὶ σφᾶς βοηθῆσαι] The full sense is, that 'no one would come to the aid of the Athenians against them.' *Διὰ τὸ ἡδονὴν ἔχον*. Goeller takes this as a confusion of two modes of expression, *διὰ τὸ ἡδονὴν ἔχειν*, and *ἔχον* put absolutely, (similarly as *ἐξὸν, δῆλον ὄν,*) comparing another passage at iv. 63, *διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους*: while Haack and Poppo think that the idiom is one parallel to that at i. 142, *ἐν τῷ μὴ μελετῶντι*, referring to Matth. Gr. Gr. § 578. Be that as it may, the sense intended is unquestionably that expressed in my Translation, and which has been followed by Poppo, 'because the thing was pleasant to them for the present,' literally, brought pleasure; *ἔχον* standing for *παρέχον*. On the term *ὀργώντων* see note at ii. 21, 3.

5. *ὧν αἰσθόμενοι*] 'having heard of which matters.' So I read, with Goeller and Bekker, (in his second edition,) from a few MSS., for vulg. *αἰσθανόμενοι*, which cannot be tolerated, since the Athenians at *home* are here meant, to whom the *present* tense would be unsuitable. *Ἐφιέμενος* is by Dukas and Poppo explained as standing for *στείλας μετὰ πάσης ἐφέσεως*, 'sending with all earnestness:' a sense sufficiently good, but destitute of proof. Hence I still prefer the sense assigned in my Translation, 'sending in letters or messages.' And though the word thus used *absolutely* seldom bears the above sense, yet it frequently does when followed by *ἐπιστολὰς*, &c. This view of the sense is, I find, borne out by the opinion of Dobree, who adduces examples of the absolute use of the term from Soph. Aj. 116 & 112, and refers to his note on Demosth. F. L. p. 433, 21. Finally, I would observe, Hesychius in like manner (probably with a view to the present passage) explains *ἐφιέμενος* by *ἐντελλόμενος*, 'sending messages,' viz. both by letter and by word of mouth, making known the present state of things. Compare vii. 10.

6. *ἀπὸ τῶν πρώτων ἀνδρῶν*] This I would not, with Bauer, regard as standing for the simple genitive, but would rather take the expression to mean 'on the part of,' 'at the hands of,' as at vii. 70, *οἶκτον ἀπ' αὐτῶν*, &c. Of *οὐχ ὑπηρέτησαν αὐτῷ* the sense is not that which the translators have assigned, 'did not furnish him [with the aid];' for, in point of fact, they *did* send him aid, though tardily and scantily. Render, 'they did not subserve his wishes by sending the reinforcements he required.' Or the full meaning intended may be, 'did not supply his necessities;' the latter term being left to be supplied from the context, as in Xen. Cyrop. i. 6, 10, (ed. Thiem.) where at *ὑμῖν ὑπηρετήσειν* is to be supplied *τὰ ἐπιτήδεια* or *τὰ δέοντα*.

στρατεύει ἐπὶ τὴν Ἀκτὴν καλουμένην. 2. ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προὔχουσα, καὶ ὁ Ἄθως αὐτῆς ὄρος ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος. 3. πόλεις δὲ ἔχει Σάνην μὲν, Ἀνδρίων ἀποικίαν, παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὔβοιαν πέλαγος τετραμμένην, τὰς δὲ ἄλλας Θύσσον, καὶ Κλεωνὰς, καὶ Ἀκροθώους, καὶ Ὀλόφυξον, καὶ Δῖον· αἳ οἰκοῦνται ξυμμίκτοις ἔθνεσι βαρβάρων διγλώσσων. 4. καί τι καὶ Χαλκιδικὸν ἔνι βραχύ, τὸ δὲ πλεῖστον Πελασγικόν, τῶν καὶ Λῆμνόν ποτε καὶ Ἀθήνας Τυρσηνῶν οἰκησάντων, καὶ Βισαλτικόν, καὶ Κρηστωνικὸν καὶ Ἠδωνες· κατὰ δὲ μικρὰ πολίσματα οἰκοῦσι. 5. καὶ οἱ μὲν πλείους προσεχώρησαν τῷ Βρασίδᾳ, Σάνη δὲ καὶ Δῖον ἀντέστη· καὶ αὐτῶν τὴν χώραν ἐμμείνας τῷ στρατῷ ἐδῄου. CX. Ὡς δ' οὐκ ἐσήκουον, εὐθὺς στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικὴν, κατεχομένην ὑπὸ Ἀθηναίων· καὶ αὐτὸν ἄνδρες ὀλίγοι ἐπήγοντο, ἑτοῖμοι ὄντες τὴν πόλιν παραδοῦναι. καὶ ἀφικόμενος νυκτὸς ἔτι καὶ περὶ ὄρθρον τῷ

CH. CIX. 1. *τὴν Ἀκτὴν καλουμένην*] On this see Col. Leake's North. Gr. vol. iii. p. 142, seqq. The name in question was given to long promontorial or peninsular tracts like this of Attica, and of Trœzene; because, say the commentators, they consist chiefly of sea-coast. In the present instance, however, I suspect the allusion is not to the sea-coast, but rather to the general form of the projection, as also to that force of the term *ἀκτὴ*, by which it signified a *wedge* or *cone*, (the very form of Attica. So Æschyl. Choëph. 710, *ὦ— πότνι' ἀκτὴ Χώματος,*) and hence applied to denote the funeral mound of Agamemnon, which was a Δ. Numerous examples might be given of the word *ἀκτὴ* to signify a peninsular promontory. In fact, *ἀκτὴ, sea-shore*, and *ἀκτὴ, a wedge* (or cone), and a promontory, were different words; the former being derived from *ἄγω, frango* (and signifying lit. *the beach*, from A.-S. *brecan, to break*); the latter, as derived from *ἄγω*, to *draw out*, or *ἄκω*, (whence *acuo,*) signifying to *sharpen*. In the present instance, the Acte is exactly that conical projection, which our ancestors denoted by a *horn* or *corn*, as exemplified by the name *Cornwall*); for Capt. Slade (Travels in Turkey, vol. ii. 401) describes Mount Athos as an elevated *cone* (*ἀκτὴ*) of rock, at the entrance of a long mountainous promontory, 40 miles by 9, united by a low narrow isthmus to the continent of Macedonia. Across this was drawn, what is next mentioned, *the king's ditch*, the canal cut by Xerxes, for the purpose of carrying his fleet through, without having to double the promontory of Athos; and now called *προαύλαξ*, with reference to its situation *in front* of the peninsula. On the remains of which, see Col. Leake's North. Gr. vol. iii. p. 143, seq., and Cousinery's Maced., vol. ii. p. 153, seq.

3. *Σάνην*] This, I have shown in Transl., ought to be placed on the sea-coast of the Singiticus Sinus. And so I find Col. Leake (North. Gr. vol. iii. p. 144) fixes it at that end of the isthmus which borders the Singitic gulf, on a small eminence, where are yet some remains of the ancient town: a view, I would observe, strongly confirmed by the words of our author, which describe it as situate on the ditch itself, and on a site fronting the sea in the direction of Eubœa. On the respective situations (somewhat uncertain) of the four towns just after mentioned, see Col. Leake, North. Gr. vol. iii. p. 151.

διγλώσσων] 'speaking both languages,' namely, both their own native language and the Greek. So at viii. 85, the ambassador of Tissaphernes is described as *δίγλωσσος*. And similarly in Arrian, E. A. iii. 6, 9, we have *δίγλωσσος ἦν ἐς τὰ βαρβαρικὰ γράμματα*: and in Polyæn. vii. 14, 3, *ἐπιστήσας ἑρμηνέας διγλώσσους*. Diod. Sic. vii. 389, *ἀνὴρ δίγ*. Such is also the use of *bilinguis* in Latin; as in a passage of Ennius ap. Fest. *bilingues Brutates;* and Horace, Sat. i. 10, 29, 'Canusini more *bilinguis*,' i. e. speaking both Apulian and Greek.

CH. CX. 1. *Τορώνην*] The site of this place is well fixed by Col. Leake on a rising ground, about a mile and a half above the little land-locked haven of Kupho. See note at v. 2.

στρατῷ, ἐκαθέζετο πρὸς τὸ Διοσκούρειον, ὃ ἀπέχει τῆς πόλεως τρεῖς μάλιστα σταδίους. 2. τὴν μὲν οὖν ἄλλην πόλιν τῶν Τορωναίων καὶ τοὺς Ἀθηναίους τοὺς ἐμφρουροῦντας ἔλαθεν· οἱ δὲ πράσσοντες αὐτῷ, εἰδότες ὅτι ἥξοι, καὶ ‡προσελθόντες τινὲς αὐτῶν λάθρα ὀλίγοι, ἐτήρουν τὴν πρόσοδον, καὶ ὡς ᾔσθοντο παρόντα, ἐσκομίζουσι παρ' αὐτοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψιλοὺς ἑπτά, (τοσοῦτοι γὰρ μόνοι ἀνδρῶν εἴκοσι τὸ πρῶτον ταχθέντων οὐ κατέδεισαν ἐσελθεῖν· ἦρχε δὲ αὐτῶν Λυσίστρατος Ὀλύνθιος,) οἳ, διαδύντες διὰ τοῦ πρὸς τὸ πέλαγος τείχους, καὶ λαθόντες, τούς τε ἐπὶ τοῦ ἀνώτατα φυλακτηρίου φρουροὺς, οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθειραν, καὶ τὴν κατὰ Καναστραῖον πυλίδα διῆρουν. CXI. Ὁ δὲ Βρασίδας τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν ὀλίγον προελθών, ἑκατὸν δὲ πελταστὰς προπέμπει, ὅπως, ὁπότε πύλαι τινὲς ἀνοιχθεῖεν, καὶ τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο, πρῶτοι ἐσδράμοιεν. 2. καὶ οἱ μὲν, χρόνου ἐγγιγνομένου, καὶ θαυμάζοντες, κατὰ μικρὸν ἔτυχον ἐγγὺς τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων ἔνδοθεν παρασκευάζοντες μετὰ τῶν ἐσεληλυθότων, ὡς αὐτοῖς ἥ τε πυλὶς διῄρητο, καὶ αἱ κατὰ τὴν ἀγορὰν πύλαι, τοῦ μοχλοῦ διακοπέντος, ἀνεῴγοντο,

2. *προσελθόντες*] Bekk. reads *προελθόντες*, from one of the best MSS. and perhaps another or two. But I have chosen, with Poppo, Goeller, and Arnold, to retain the common reading; for I agree with Arnold, that our author does not mean to represent them as watching for Brasidas without the city, but within it, after they had once gone to his camp (*προσελθόντες*), and there concerted their plans with him. Indeed, the words form a sort of parenthetical insertion, illustrative of the thing. They knew that he would come, because that they had already ascertained; and accordingly they patiently awaited his approach before they saw him.

αὐτοὺς] This, I have, with Bekk., edited instead of vulg. *αὐτούς*; such (as I have shown in Transl.) being required by the general purport of the context. Render, 'bring in to themselves,' i. e. into the city, as at ch. 111, 2, *τινὰς—ἐσεκόμισαν*, and v. 10. Eurip. Herc. Fur. 242, *ἐπειδὰν δ' εἰσκομισθῶσιν πόλει*. The words, a little after, *διαδύντες διὰ τοῦ πρὸς τὸ πέλαγος τείχους*, serve to indicate *how* it was that they got in,—namely, by creeping through some crevice of the wall, which, as we learn from the subsequent narrative, ch. 112, was in a ruinous condition and under repair. Comp. Xen. Hist. iv. 4, 7, (edit. Thiem.) *ἄνδρε δύο—διαδύντε διὰ χειμάῤῥου*: and Polyb. iv. 57, 8, *διαδὺς διά τινος ὑδροῥῥόας*. Xen. Hist. iv. 4, 11, *διέδυσαν ἄνω*. Arrian, E. A. iv. 3, 4, *διαδῦναι ἐς τὴν πόλιν*. The exact sense expressed may possibly be no more than, 'having made their way into the city by the wall.' But that the meaning intended is, 'having slipt through by some crevice of the wall,' is probable at once from the circumstances of the case; and from a passage of Aristoph. Vesp. 352, where, speaking of the close siege of Scione, (as recorded elsewhere in our author infra iv. 133, and v. 32,) the chorus says, *Ἔστιν ὁπὴ δῆθ', ἣν τιν' ἂν ἔνδοθεν οἷός τ' εἶης διορύξαι, Εἶτ' ἐκδῦναι*, &c. To which, Philocleon replies, *πάντα πέφρακται, κοὐκ ἔστιν ὁπῆς οὐδ' εἰ σέῤῥῳ διαδῦναι*.

καὶ λαθόντες] By this is merely designated the secrecy with which their entrance was effected. *Φυλακτηρίου* means 'a guard-house.' Now this guard was the highest in situation, because the city was built on the ascent of the hill, and consequently the walls rose with the hill; and this watch-house was on the highest part of it, and was seized, as being the strongest post. *Πρὸς λόφον*, 'towards or in the direction of the hill.'

Ch. CXI. 1. *ἡσύχαζεν ὀλίγον προελθών*] 'kept quiet, after having advanced a little way.'

2. *παρασκευάζοντες*] 'qui rem adornabant.' *Τοῦ μοχλοῦ*. See note on ii. 4.

πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιαγαγόντες ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρωθεν τοὺς ἐν τῇ πόλει, οὐδὲν εἰδότας, ἐξαπίνης φοβήσειαν· ἔπειτα τὸ σημεῖόν τε τοῦ πυρὸς, ὡς εἴρητο, ἀνέσχον, καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς λοιποὺς ἤδη τῶν πελταστῶν ἐσεδέχοντο. CXII. *Καὶ ὁ Βρασίδας, ἰδὼν τὸ ξύνθημα, ἔθει δρόμῳ, ἀναστήσας τὸν στρατὸν, ἐμβοήσαντά τε ἀθρόον, καὶ ἔκπληξιν πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα.* 2. *καὶ οἱ μὲν κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ δοκοὺς τετραγώνους, αἳ ἔτυχον τῷ τείχει, πεπτωκότι καὶ οἰκοδομουμένῳ, πρὸς λίθων ἀνολκὴν προσκείμεναι.* 3. *Βρασίδας μὲν οὖν καὶ τὸ πλῆθος εὐθὺς ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν· ὁ δὲ ἄλλος ὅμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυντο.* CXIII. *Τῶν δὲ Τορωναίων, γιγνομένης τῆς ἁλώσεως, τὸ μὲν πολὺ, οὐδὲν εἰδὸς, ἐθορυβεῖτο, οἱ δὲ πράσσοντες, καὶ οἷς ταῦτα ἤρεσκε, μετὰ τῶν ἐσελθόντων εὐθὺς ἦσαν.* 2. *οἱ δὲ Ἀθηναῖοι, (ἔτυχον γὰρ ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες ὡς πεντήκοντα,) ἐπειδὴ ᾔσθοντο, οἱ μέν τινες ὀλίγοι διαφθείρονται ἐν χερσὶν*

τὴν πυλίδα] 'the postern;' as distinguished from *πύλαι*, as *θυρὶς* from *θύραι*. So Onosand. p. 118, 3, *παρὰ ταῖς πύλαις καὶ πυλίσι μικραῖς*: and 125, *ὑποβάντες γὰρ ἐντὸς τοῦ τείχους, ἢ πυλίδα διέκοψαν, ἢ πύλην ἀνέῳξαν*.

Ch. CXII. 1. *ἐμβοήσαντα*] So Bekk., Poppo, and Goeller edit, from several of the best MSS., for vulg. *ἐμβοήσαντας*, which cannot be right, since it would require *ἀθρόον* to be taken adverbially, contrary, as Poppo shows, to the usage of the early Attic. The sense intended is, 'having all at once set up a shout.'

2. *κατὰ δοκοὺς τετραγώνους*] 'over [some] square beams,' such as were often used in some of those machines for raising weights, so much in use among the ancients. The same expression occurs also in Plutarch, and *ξύλα τετράγ.* in Herodot. In the present instance, from what follows, it is plain that these squared beams—answering to what we should call very thick *planks*—were used for the purpose of forming an inclined plane, from the ground to the top of the dilapidated wall, in order to draw up (*πρὸς ἀνολκὴν*) those huge slabs, which formed the coping-stones of city walls among the ancients.

3. *τὸ πλῆθος*] Meaning the bulk of the Lacedæmonian force; as at v. 10. vi. 40, et al. By *ὁ ἄλλος ὅμιλος*, just after, understand the crowd of irregulars, Macedonian and Thracian, who had joined the army solely for plunder, and of whom mention is made at ch. 104, as acting in the capacity of plunderers. *Κατ' ἄκρας καὶ βεβαίως*, lit. 'from the top to the bottom, and completely,' as making sure work. A phrase borrowed from Homer, (so in Il. xv. 557, we have, *κατ' ἄκρης Ἴλιον αἰπεινὴν ἑλεῖν*, and xxiv. 728,) and also found in Herodot. vi. 18, *τὴν Μίλητον—αἱρέουσι κατ' ἄκρης*. Comp. Virg. Æn. ii. 603, 'sternitque *a culmine* Trojam.' The usual mode of accounting for the phrase is to suppose, with Sylburg on Etym. Mag. 494, 16, that the taking of the citadel (situated on the highest part of a city) necessarily involved the capture of the whole city, 'cum enim caput, et summitas oppidi occupata sit, de ceteris parum laboratur.' Yet, however true this may be, and quite applicable *here*, the original allusion in *κατ' ἄκρης* to signify *penitùs* seems to have been to the utter destruction of any edifice (by fire or otherwise) when its highest parts tumble down. To this, allusion is found in Virg. Æn. ii. 290, 'ruit alto a culmine Troja,' where it is strange that learned critics should have proposed to read, for *alto*, *altâ*. Such surely destroys the elevated character of the expression, with which may be compared a similar one in Shakspeare, Macbeth, iv. 1, 'Though castles *topple* on their warders' heads.'

Ch. CXIII. 2. *ἔτυχον—καθεύδοντες*] 'sleeping, or couched for sleep;' as Acts

αὐτῶν, τῶν δὲ λοιπῶν οἱ μὲν πεζῇ, οἱ δὲ ἐς τὰς ναῦς, αἳ ἐφρούρουν δύο, καταφυγόντες, διασώζονται ἐς τὴν Λήκυθον τὸ φρούριον, ὃ εἶχον αὐτοί, καταλαβόντες ἄκρον τῆς πόλεως ἐς τὴν θάλασσαν ἀπειλημμένον ἐν στενῷ ἰσθμῷ. 3. κατέφυγον δὲ καὶ τῶν Τορωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδειοι. CXIV. Γεγενημένης δὲ ἡμέρας ἤδη, καὶ βεβαίως τῆς πόλεως ἐχομένης, ὁ Βρασίδας τοῖς μὲν μετὰ τῶν Ἀθηναίων Τορωναίοις καταπεφευγόσι κήρυγμα ἐποιήσατο, 'τὸν βουλόμενον, ἐπὶ τὰ ἑαυτοῦ ἐξελθόντα, ἀδεῶς πολιτεύειν,' τοῖς δὲ Ἀθηναίοις κήρυκα † προσπέμψας ἐξιέναι ἐκέλευσεν ἐκ τῆς Ληκύθου ὑποσπόνδους καὶ τὰ ἑαυτῶν ἔχοντας, ὡς οὖσης Χαλκιδέων. 2. οἱ δὲ ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀνελέσθαι. ὁ δὲ ἐσπείσατο δύο. ἐν ταύταις δὲ αὐτός τε τὰς ἐγγὺς οἰκίας ἐκρατύνατο, καὶ Ἀθηναῖοι τὰ σφέτερα. 3. καὶ ξύλλογον τῶν Τορωναίων ποιήσας ἔλεξε τοῖς ἐν τῇ Ἀκάνθῳ παραπλήσια, ὅτι "οὐ δίκαιον εἴη οὔτε τοὺς πράξαντας πρὸς αὐτὸν τὴν λῆψιν τῆς πόλεως χείρους οὐδὲ προδότας ἡγεῖσθαι· (οὐδὲ γὰρ ἐπὶ δουλείᾳ οὐδὲ χρήμασι πεισθέντας δρᾶσαι τοῦτο, ἀλλ' ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως·) οὔτε τοὺς μὴ μετασχόντας οἴεσθαι μὴ τῶν αὐτῶν τεύξεσθαι· ἀφῖχθαι γὰρ οὐ διαφθερῶν οὔτε πόλιν οὔτε ἰδιώτην οὐδένα. 4. τὸ δὲ κήρυγμα ποιήσασθαι τούτου ἕνεκα τοῖς παρ' Ἀθηναίους καταπεφευγόσιν, ὡς ἡγούμενος οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ· οὐδ' ἂν σφῶν πειρασαμένους αὐτοὺς τῶν Λακεδαιμονίων δοκεῖν ἧσσον, ἀλλὰ πολλῷ μᾶλλον, ὅσῳ δικαιότερα πράσσουσιν, εὔνους ἂν σφίσι γενέσθαι, ἀπειρίᾳ δὲ νῦν πεφοβῆσθαι. 5. τούς τε πάντας παρασκευάζεσθαι ἐκέλευσεν ὡς βεβαίους τε ἐσομένους ξυμμάχους, καὶ

xii. 6, ἦν κοιμώμενος. Of ἐν χερσὶν the sense is, 'in combat.' And the word αὐτῶν, just after, must be construed with τινες preceding.

αὐτοὶ] *ipsi soli*, i. e. *sine Toronæis*. Comp. viii. 95. On the phrase ἀπειλημμένον ἐν, see note at i. 7. iv. 102; and comp. vi. 1, and vii. 8. Of καταλαβόντες ἄκρον τῆς πόλεως ἐς τὴν θάλ., &c. the sense is, 'having occupied a promontory of the city [running] to seaward, intercepted from the mainland by a narrow isthmus.' Thus, Lecythus seems to have been on a peninsula, (like the *turriti scopuli* of Virg. Æn. iii. 536.) high in the middle, but low at the isthmus, where it connected with the lower part of the city, which was itself built on ground gradually rising to the hill. It obtained its name, I suspect, from the peculiar form of its *turritus scopulus*, as bearing some rude resemblance to an oil-flask reversed. Such I have already shown to have been the case in the instance of *Olpe*, iii. 105, seq., where see note.

CH. CXIV. 1. βεβαίως ἐχομένης] See note supra ch. 112.

2. ἐκρατύνατο] lit. 'made them strong,' viz. by the erection of battlements. See supra ch. 69, and infra ch. 115.

3. In this and the two next sections is contained the *substance* of the speech delivered to the Toronæans, though not worked up into the *form* thereof. Of this the best explanation is supplied by the similar address made to the Athenians as above.

4 τῇ ἐκείνων φιλίᾳ] 'on account of their friendship for them.' Of the words following, οὐδ' ἂν σφῶν—πεφοβῆσθαι, the sense is, 'nor would they, he thought, after experience of the Lacedæmonians, be less kindly affected to them, but much more so; nay, that it was through inexperience of them that they were now afraid.'

τὸ ἀπὸ τοῦδε ἤδη, ὅ τι ἂν ἁμαρτάνωσιν, αἰτίαν ἔξοντας· τὰ δὲ πρότερα οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων κρεισσόνων· καὶ ξυγγνώμην εἶναι, εἴ τι ἡναντιοῦντο." CXV. Καὶ ὁ μέν, τοιαῦτα εἰπὼν καὶ παραθαρσύνας, διελθουσῶν τῶν σπονδῶν, τὰς προσβολὰς ἐποιεῖτο τῇ Ληκύθῳ· οἱ δὲ Ἀθηναῖοι ἠμύναντό τε ἐκ φαύλου τειχίσματος, καὶ ἀπ' οἰκιῶν ἐπάλξεις ἐχουσῶν. 2. καὶ μίαν μὲν ἡμέραν ἀπεκρούσαντο· τῇ δ' ὑστεραίᾳ, μηχανῆς μελλούσης προσάξεσθαι αὐτοῖς ἀπὸ τῶν ἐναντίων, ἀφ' ἧς πῦρ ἐνήσειν διενοοῦντο ἐς τὰ ξύλινα παραφράγματα, καὶ προσιόντος ἤδη τοῦ στρατεύματος, ᾗ ᾤοντο μάλιστα αὐτοὺς προσκομεῖν τὴν μηχανήν, καὶ ἦν ἐπιμαχώτατον, πύργον ξύλινον ἐπ' οἴκημα ἀντέστησαν, καὶ ὕδατος ἀμφορέας πολλοὺς καὶ πίθους ἀνεφόρησαν, καὶ λίθους μεγάλους, ἄνθρωποί τε πολλοὶ ἀνέβησαν. 3. τὸ δὲ οἴκημα, λαβὸν μεῖζον ἄχθος, ἐξαπίνης κατερράγη, καὶ, ψόφου πολλοῦ γενομένου, τοὺς μὲν ἐγγὺς καὶ ὁρῶντας τῶν Ἀθηναίων ἐλύπησε μᾶλλον ἢ ἐφόβησεν· οἱ δὲ ἄποθεν, καὶ μάλιστα οἱ διὰ πλείστου, νομίσαντες ταύτῃ ἐαλωκέναι ἤδη τὸ χωρίον, φυγῇ ἐς τὴν θάλασσαν καὶ τὰς ναῦς ὥρμησαν. CXVI. Καὶ ὁ Βρασίδας ὡς ᾔσθετο αὐτοὺς ἀπολείποντάς τε τὰς ἐπάλξεις, καὶ τὸ γιγνόμενον ὁρῶν, ἐπιφερόμενος τῷ στρατῷ εὐθὺς τὸ τείχισμα λαμβάνει, καὶ ὅσους ἐγκατέλαβε διέφθειρε. 2. καὶ οἱ μὲν Ἀθηναῖοι τοῖς τε πλοίοις καὶ ταῖς ναυσὶ, τούτῳ τῷ τρόπῳ ἐκλιπόντες τὸ χωρίον, ἐς Παλλήνην διεκομίσθησαν· ὁ δὲ Βρασίδας, (ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηνᾶς ἱερὸν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε ‡ προσβάλλειν, τῷ ἐπιβάντι πρώτῳ τοῦ τείχους τριάκοντα μνᾶς ἀργυρίου δώσειν,) νομίσας ἄλλῳ τινὶ τρόπῳ ἢ ἀνθρωπείῳ τὴν ἅλωσιν γενέσθαι, τάς τε τριάκοντα μνᾶς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερὸν, καὶ τὴν Λήκυθον καθελὼν καὶ ἀνασκευάσας, τέμενος ἀνῆκεν ἅπαν. 3. καὶ

CH. CXV. 2. καὶ ἦν ἐπιμαχώτατον] scil. τὸ τείχισμα. Render, 'where there was a point most capable of assault.' Comp. Herodot. vi. 133, καὶ τῇ μάλιστα ἔσκε ἑκάστοτε ἐπίμαχον τοῦ τείχεος. Arrian, E. A. iv. 23, 6, ἵνα ἐπιμαχώτατον τοῦ τείχους ἐφαίνετο. A peculiar idiom, of which the above are the only examples I have noted.

CH. CXVI. 2. προσβάλλειν] Bekker edits, from some of the best MSS., βάλλειν, while Poppo and Goeller retain the common reading; and justly; for, while the context absolutely requires the sense *to attack*, the simple verb is insufficient to express it. The absence of the πρὸς in 7 MSS. arose from its having been eaten away by a worm in some very ancient archetype.

ἀνασκευάσας] On the force of this term the commentators considerably differ in opinion. The most probable sense is that assigned by Goeller and Poppo, 'having removed the furniture and effects.' And so Hesychius explains ἀνασκευάζειν by μετατιθέναι, scil. τὰ σκεύη. In this sense the term occurs supra i. 18, ἀνασκευάζεσθαι, *res convasari*; and in Xen. Anab. vi. 2, 8, τὰ χρήματα ἐκ τῶν ἀγρῶν συνῆγον, καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν. Kistem. and Dobree take the sense to be, 'rudera tollens, locum purgans,' having cleared the spot and fitted it for a τέμενος: on which see note at i. 134.

ἀνῆκεν ἅπαν] 'gave the whole up [as consecrated ground].' By thus dedicating so commanding a position to religious purposes, Brasidas seems to have meant, in case Torone should be recovered, to prevent all future use of this site for a fortress against the Lacedæmonians.

ὁ μὲν τὸ λοιπὸν τοῦ χειμῶνος ἃ τε εἶχε τῶν χωρίων καθίστατο, καὶ τοῖς ἄλλοις ἐπεβούλευε. καὶ τοῦ χειμῶνος διελθόντος, ὄγδοον ἔτος ἐτελεύτα τῷ πολέμῳ.

CXVII. Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι ἅμα ἦρι τοῦ ἐπιγιγνομένου θέρους εὐθὺς ἐκεχειρίαν ἐποιήσαντο ἐνιαύσιον, νομίσαντες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασίδαν σφῶν προσαποστῆσαι οὐδέν, πρὶν παρασκευάσαιντο καθ' ἡσυχίαν, καὶ ἅμα εἰ καλῶς σφίσιν ἔχοι, καὶ ξυμβῆναι τὰ πλείω, Λακεδαιμόνιοι δὲ ταῦτα τοὺς Ἀθηναίους ἡγούμενοι, ἅπερ ἔδεισαν, φοβεῖσθαι, καὶ, γενομένης ἀνακωχῆς κακῶν καὶ ταλαιπωρίας, μᾶλλον ἐπιθυμήσειν αὐτούς, πειρασαμένους, ξυναλλαγῆναί τε καὶ τοὺς ἄνδρας σφίσιν ἀπυδόντας σπονδὰς ποιήσασθαι καὶ ἐς τὸν πλείω χρόνον. 2. τοὺς γὰρ δὴ ἄνδρας περὶ πλείονος ἐποιοῦντο κομίσασθαι, ‡ἕως ἔτι Βρασίδας εὐτύχει· καὶ ἔμελλον,—ἐπὶ μεῖζον χωρήσαντος αὐτοῦ καὶ ἀντίπαλα καταστήσαντος,—τῶν μὲν στέρεσθαι, † τοῖς δ' ἐκ τοῦ ἴσου ἀμυνόμενοι κινδυνεύειν † καὶ

CH. CXVII. 1. ἔδεισαν] Several MSS. have ἐδεδίεσαν. I doubt not but that our author wrote ἐδέδισαν, which was, I find, the original reading of the Cod. Clarend. Ἀνακωχῆς κακῶν, 'an intermission or respite from evils.' Poppo adduces the same phrase from a passage of Cantac. iii. 4, and cites also ἀνακωχὴ τῶν δεινῶν from Agath. iv. 1. With τὸν πλείω χρόνον Poppo compares v. 15, περὶ τοῦ πλείονος χρόνου βουλεύεσθαι, and Arnold explains it to mean 'the longer time,' as opposed to the brief interval of a mere truce. So, too, ξυμβῆναι τὰ πλείω, just before.

2. περὶ πλείονος ἐποιοῦντο] 'they made it of greater account [than any military successes they might gain].'

ἕως ἔτι] For vulg. ὡς, I have ventured to edit ἕως, on the conjecture of Reiske, supported by the Scholiast on Aristophanes, and approved by Bekker. The former reading is by Poppo and Goeller admitted to be indefensible: and although no MS. seems to have ἕως, this is one of those minute varieties in which MSS. have very little authority. Hence I doubt not that the ε was absorbed, in pronunciation, by the αι preceding, which was by the Greeks pronounced like the diphthong æ in Latin.

The scope of the next words, καὶ ἔμελλον—κρατήσειν, is to show on what *grounds* they entertained the feeling they did as to making sure of what was within their reach,—the recovery of their countrymen, and restoration to the blessings of peace. Some uncertainty, indeed, exists as to the exact sense, and that arising from a certain corruption attaching to the words καὶ κρατήσειν. The difficulty mainly rests on τοῖς δὲ—κρατήσειν. Now if we could suppose, with Arnold, that ἀμυνόμενοι stands for μαχόμενοι αὐτοῖς ἵνα ἀμύνωνται αὐτούς, the difficulty, as far as regards τοῖς δ', would be removed. But no *proof* has been adduced that ἀμυνόμενοι can bear such a sense; for though Poppo cites *Cantacuzen* to evidence its existence, yet surely examples from such a very late writer are any thing but satisfactory. Wholly unnecessary, indeed, will it be to suppose any such anomaly as the above, if we read, from at least two MSS., τοὺς δ', which, with ἀμυνόμενοι, will signify 'in the exercise of vengeance on them;' namely, with allusion to the prisoners being put to death by the Athenians through indignation at the persevering and implacable enmity of the Lacedæmonians: for such must be meant by the term στέρεσθαι, since they were already deprived of them by their *captivity*. Ἐκ τοῦ ἴσου and κινδυνεύειν must be conjoined; the sense intended being, 'Nay, they were about (i. e. were likely), after Brasidas had made greater advances [in the career of success], and established an equality [between the contending powers], to be bereaved of those, and to encounter peril, by avenging oneself on these [the Athenians] on terms of equality [only].' It is intimated that, notwithstanding the equality brought about by the successes of Brasidas, there would still be danger to them, though in the exercise of just vengeance for the sacrifice of the prisoners; for, as it is said at iv. 62, τιμωρία οὐκ εὐτυχεῖ δικαίως, ὅτι καὶ ἀδικεῖται. Compare also Xen. Anab. ii. 3, 23, ἀμύνασθαι ἀδικοῦντα, 'to wreak vengeance on the injurer;' and Xen. Hist. ii. 4, 10, (Thiem.) ἐκ τοῦ ἴσου μάχεσθαι. The words which follow are undoubtedly corrupt; for, as to the sense put upon κινδυνεύειν καὶ κρατήσειν, 'they had a good chance of ever being victorious,' it is one not to be wrung from the words without great violence. Of the various conjectures that have been hazarded, as to what may be supposed the true reading, the most probable is that of Poppo, εἰ κρατήσοιεν, according to which the sense will be, 'there would be a hazard whether they should come off victorious.' But so forced and jejune is the sense in question, that I still prefer, as formerly, to read κεἰ κρατήσοιεν; or, if the above crasis be rejected as one unusual in Thucydides, καὶ εἰ, for εἰ καί, 'even though they should come off victorious in the attempt to avenge the death of the prisoners.'

† κρατήσειν. 3. γίγνεται οὖν ἐκεχειρία αὐτοῖς τε καὶ τοῖς ξυμμάχοις ἥδε.

CXVIII. "Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαντείου τοῦ Ἀπόλλωνος τοῦ Πυθίου, δοκεῖ ἡμῖν, χρῆσθαι τὸν βουλόμενον ἀδόλως καὶ ἀδεῶς κατὰ τοὺς πατρίους νόμους. τοῖς μὲν Λακεδαιμονίοις ταῦτα δοκεῖ καὶ τοῖς ξυμμάχοις τοῖς παροῦσι· Βοιωτοὺς δὲ καὶ Φωκέας πείσειν φασὶν ἐς δύναμιν προσκηρυκευόμενοι. 2. περὶ δὲ τῶν χρημάτων τῶν τοῦ θεοῦ, ἐπιμελεῖσθαι ὅπως τοὺς ἀδικοῦντας ἐξευρήσομεν, ὀρθῶς καὶ δικαίως, τοῖς πατρίοις νόμοις χρώμενοι καὶ ἡμεῖς

CH. CXVIII. The *articles of the truce*, contained in this chapter, were either framed, or adopted, at Sparta in a general congress of the Peloponnesian confederates, and were then ratified by the Athenians. The first two articles relate to a subject of material importance, though not immediately connected either with the first occasion of the war or with the motives that gave rise to the truce. The *first* provides for the free use, by the *whole* of the Greek nation, of the Delphic temple and oracle, from which the Athenians and their allies had been excluded during the war. (Thirlwall.)

1. In the term ἀδόλως, which often occurs in treaties, either alone or in conjunction with synonymous terms, there seems to be an implied condition, (q. d. 'so that this consultation of the oracle be done *bona fide*,') for fraud had been, it seems, sometimes exercised by the θεωροί going with the intention either of corrupting the priestess, or falsely reporting the answer of the oracle, for certain sinister purposes.

The words, a little after, τοῖς μὲν — παροῦσι, contain the *acceptance* of the article by the Lacedæmonians and their allies present; the term δοκεῖ being equivalent to our *Agreed to*. The subjoined words Βοιωτοὺς—προσκηρυκευόμενοι advert to the allies *not* present, namely, the Bœotians and Phocians, whom the Lacedæmonians engage (φασὶν) to use their best influence to consent to it.

2. In this second article it seems implied, that the Athenians had either discovered or suspected that a part of the sacred treasures, which had been so many years in the keeping of their enemies, and which at the beginning of the war had been openly treated, in the consultations of the Peloponnesians, as property which they might lawfully borrow for their own uses, had really been embezzled or misapplied. It is stipulated, that the Lacedæmonians and their allies will lend their aid, as far as they have any authority, to detect all such abuses. (Thirlwall.)

The word ἐπιμελεῖσθαι *may*, as Poppo thinks, be dependent on the foregoing δοκεῖ ἡμῖν. But the infinitive is not unfrequently so used in law-writings containing agreements even where no verb precedes; the sense 'it is agreed' being implied in the very purport of the writing. Τοὺς ἀδικοῦντας. This, as Bredow and Poppo point out, has no reference to any particular individuals who *had been* guilty of sacrilegiously embezzling the sacred treasures, but is merely meant to prevent any such abuse of the funds in *future*. Ἐξευρήσομεν has the sense *shall find out, detect*; though so very rare is the word in this sense, that it seems to have been chiefly one of common life. The nearest approach to it is that use of the term by which it signifies 'to find out any person hidden;' as Hom. Il. xviii. 321, Πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν, Εἴ ποθεν ἐξεύροι, scil. αὐτὸν, which passage seems to have been in the mind of the Septuagint translators, Job xi. 7, ἢ ἴχνος Κυρίου εὑρήσεις (rather ἐξευρ.). Herodot.

καὶ ὑμεῖς, καὶ τῶν ἄλλων οἱ βουλόμενοι, τοῖς πατρίοις νόμοις χρώμενοι πάντες. περὶ μὲν οὖν τούτων ἔδοξε Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις κατὰ ταῦτα. 3. Τάδε [δὲ] ἔδοξε Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμάχοις, ἐὰν σπονδὰς ποιῶνται οἱ Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν μένειν ἑκατέρους, ἔχοντας ἅπερ νῦν ἔχομεν, τοὺς μὲν ἐν τῷ Κορυφασίῳ ἐντὸς τῆς Βουφράδος καὶ τοῦ Τομέως μένοντας, τοὺς δὲ ἐν Κυθήροις μὴ ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μήτε

v. 33, *ἐκέλευσε τοὺς δορυφόρους ἐξευρόντας—τοῦτον δῆσαι.*

The terms *ὀρθῶς καὶ δικαίως* contain an implied *condition*; q. d. 'so that it be done rightly and justly; not *συκοφαντώδως*, by a wresting of the law for evil purposes, either to ruin an individual by the process, or to extort money to wave the prosecution.' The words *ἡμεῖς καὶ ὑμεῖς* are to be referred to *ἐξευρήσομεν*: for so I have edited, with Bekk. and Goeller, from several MSS., instead of vulg. *ὑμεῖς καὶ ἡμεῖς*, which has been retained by Poppo, but not on good grounds; the reading *ἡμεῖς καὶ ὑμεῖς* being, as the learned critic is aware, more in the manner of the ancients; who, in such small matters, did not use the guarded modesty of the moderns, which leads them studiously to eschew egotism; but preferred that plain speaking by which self is placed first in *word* as it is in deed. The words following, *τοῖς πατρίοις νόμοις χρώμενοι*, are meant to preclude one mode of injustice, by providing that 'the persons proceeded against for any embezzlement shall be tried by the laws of their own state; as, for instance, that Delphians or Lacedæmonians, &c. are not to be tried by the Athenian laws.' Comp. Isocr. Areopag. *ὀρθῶς καὶ νομίμως.*

After *τοῖς ξυμμάχοις*, I have, with Arnold, introduced the words *κατὰ ταῦτα—ξυμμάχοις* from three MSS.; a number sufficient where the cause of the omission is so obvious as in the present instance. Little doubt is there that in some very ancient archetype the words *τοῖς ξυμμάχοις* terminated two lines in succession: and the omission in question would not be perceived, because (as Arnold observes) 'the sentence was still intelligible, unless to a very attentive reader.' The sense of the expression is, 'on these terms.'

3. *τάδε [δὲ] ἔδοξε—ξυμμάχοις*] There is here a repetition of the engagement on the part of the Lacedæmonians, by way of more forcibly introducing the important *condition* which formed the basis of the article, —namely, that 'the Athenians shall enter into treaty for each of the belligerents to remain in their own territory, holding that which they now respectfully possess,' on the principle of modern times, namely, the *uti possidetis.*

For *αὐτῶν*, Poppo edits, from several of the best MSS., *αὑτῶν*: but no external authority were sufficient to establish the latter; and propriety absolutely requires the former, which is found at ch. 105, *τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ μένειν.* In such a case, the pronoun stands for the adjective *ἴδιος.* The next words serve to determine the boundaries of the territories thus respectively held by the *uti possidetis.* By *τοὺς μὲν* it is best to understand, not, with many commentators, the Athenians, but the Lacedæmonians, the name given by the Lacedæmonians to Pylus, was in the hands of the Athenians. (See iv. 3.) By *τῆς Βουφράδος* and *τοῦ Τομέως* are supposed to be meant two hills; and these Col. Leake thinks were what are now called Kondozoni and Tavolaki. That by *τοῦ Τομέως* is designated a hill, is certain from Steph. Byz., who says it was so called from its resemblance to the blade of a shoemaker's knife, with which the soles are cut and pared. That, I doubt not, was the present Kondozoni, though no proof is there that it was. From the article *τῆς* being prefixed to *Βουφράδος*, Buphrasia seems to have been a river or rivulet, (either the present R. Kurb or Pesibi,) bounding the possessions of Pylus to the south. It *may*, however, be, as Puill. Boubl. supposes, the little port of Boidochilia; and if so, this would designate the distance inland that the garrison might go. *Βουφρὰς* seems a corruption of *Βουφορὰς*, 'cow with calf.'

By *τοὺς δὲ ἐν Κυθήροις* understand the Athenians in garrison at Cythera, who are represented as not holding communication with the confederacy—meaning the *Lacedæmonian* confederacy: *τὴν ξυμμαχίαν*, as Heilm. and Kistem. observe, standing, as abstr. for concrete; for *τὸ ξυμμαχικὸν*, i. e. *τοὺς ξυμμάχους*, as at ii. 9, on which idiom Poppo refers to Matth. Gr. Gr. § 429, 1. Of *μὴ ἐπιμισγομένους*, the sense is, 'not holding communication with the Lacedæmonian allies' (meaning the Messenians). The phrase *ἐπιμίγνυσθαι ἐς* is very unusual; but of *ἐπιμιξία ἐς ἀλλήλους* an example is found in Arrian, Ind. vii. 1; and *ἐπιμίγνυσθαι πρὸς ἀλλήλους* occurs in another passage of our author, supra ii. 1; *ἐπιμίγνυσθαι πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς*, in Xen. Anab. iii. 5, 16; and Dio Cass. 1188, 19, *ἐπιμίγ. πρὸς τοὺς Δ.* This was meant to prevent the harbouring of fugitives, whether slaves or freemen.

ἡμᾶς πρὸς αὐτοὺς μήτε αὐτοὺς πρὸς ἡμᾶς, τοὺς δὲ ἐν Νισαίᾳ καὶ Μινῴᾳ μὴ ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ τῶν † πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ Ποσειδώνιον, ἀπὸ δὲ τοῦ Ποσειδωνίου εὐθὺς ἐπὶ τὴν γέφυραν τὴν ἐς Μινῴαν, (μηδὲ Μεγαρέας καὶ τοὺς ξυμμάχους ὑπερβαίνειν τὴν ὁδὸν ταύτην,) καὶ τὴν νῆσον, ἥνπερ ἔλαβον οἱ Ἀθηναῖοι, ἔχοντας, μηδὲ ἐπιμισγομένους μηδετέρους μηδετέρωσε· καὶ τὰ ἐν Τροιζῆνι, ὅσαπερ νῦν ἔχουσι, καὶ οἷα ξυνέθεντο πρὸς Ἀθηναίους· 4. καὶ τῇ θαλάσσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν καὶ κατὰ τὴν ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς ξυμμάχους πλεῖν μὴ μακρᾷ νηΐ, ἄλλῳ δὲ κωπήρει πλοίῳ, ἐς πεντακόσια τάλαντα ἄγοντι μέτρα. 5. κήρυκι δὲ καὶ πρεσβείᾳ, καὶ ἀκολούθοις ὁπόσοις

μὴ ὑπερβαίνοντας τὴν ὁδὸν—Νίσου] 'not going beyond the road leading from the gates which are in the direction from [the temple] of Nisus to the temple of Neptune, and from thence straight to the bridge [between the mainland].' On the locality, which is far from clear, see Dr. Arnold's Memoir. Though, after all, there is, I think, great reason, with Poppo, to suspect here some deeply-seated corruption, which, if I mistake not, rests on *πυλῶν*; for so, instead of a capital, I have chosen, with Bekk., Poppo, and Goeller, to write the word, though the capital letter may be nearer the truth; the word, I suspect, concealing some proper name, which, without far more knowledge than we possess of the localities of Nisæa, it were vain to conjecture.

ἔχοντας] This is to be referred to *τοὺς ἐν Νισαίᾳ* before; there being here, as Goeller shows, a condensed form of expression for *καὶ τὴν νῆσον* (meaning Minoa), *ἥνπερ ἔλαβον οἱ Ἀθηναῖοι, ἔχοντας μένειν Ἀθηναίους.* I have here followed Poppo and Goeller in editing *μηδὲ*, instead of the common reading *μήτι*, which, though found in all the MSS., and retained by Bekk., is quite indefensible. Nor is *μηδὲ* quite without authority; for, on carefully collating the Cod. Clarend., I found *μήτε* on rasure. Hence, I doubt not, that that MS. had originally the reading *μηδέ.*

ξυνέθεντο] Here we may, with Poppo, supply *οἱ Τροιζήνιοι*, from *τὰ ἐν Τροιζῆνι.*

4. *καὶ τῇ θαλάσσῃ—μέτρα*] I have here followed the punctuation of Poppo, by which the words *καὶ τῇ θαλάσσῃ*, &c. are connected with *Λακεδαιμονίους πλεῖν.* By this article it is provided, that 'the Lacedæmonians and their allies, using the sea (i. e. having the use of the sea) so far as along their own coast and that of their allies, may sail, not in a long ship (i. e. ship of war), but in any other vessel rowed by oars, carrying measure up to 500 talents.' The adverb *ὅσα* has here the same sense as supra ch. 16, 1, *ὅσα μὴ ἀποβαίνοντες*, where see note. The term *μέτρα* is here equivalent to our word *burden*, as said both of the *quantity*, as to tonnage, a ship will carry, and the *capacity*, as to measurement, of a ship by which its tonnage is estimated. Thus, with us, registered tonnage (by measurement) somewhat differs from (and is always less than) the actual tonnage in dead weight, which will depend upon the form of the vessel, and be greater as the vessel approaches to a square form. It seems, that in the present case the burden was calculated by measurement. In thus restraining the Lacedæmonians and their allies, not only from all sailing, but even limiting them to row-boats to so low a burden as about 12 tons; 'there was,' as Thirlwall observes, 'a remarkable concession made to the maritime supremacy of Athens, which seems to attribute to her the rightful sovereignty of the sea.'

5. This article is intended to provide for the security of the envoys and their attendants, who should pass to and fro to negotiate a lasting peace, and for the settlements of points at legal issue.

ἂν δοκῇ, περὶ καταλύσεως τοῦ πολέμου καὶ δικῶν ἐς Πελοπόννησον καὶ Ἀθήναζε σπονδὰς εἶναι ἰοῦσι καὶ ἀπιοῦσι, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. τοὺς δὲ αὐτομόλους μὴ δέχεσθαι ἐν τούτῳ τῷ χρόνῳ, μήτε ἐλεύθερον μήτε δοῦλον, μήτε ἡμᾶς μήτε ὑμᾶς. δίκας τε διδόναι ὑμᾶς τε ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα δίκῃ διαλύοντας ἄνευ πολέμου. 6. τοῖς μὲν Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις ταῦτα δοκεῖ· εἰ δέ τι ὑμῖν εἴτε κάλλιον εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσκετε· οὐδενὸς γὰρ ἀποστήσονται, ὅσα ἂν δίκαια λέγητε, οὔτε οἱ Λακεδαιμόνιοι οὔτε οἱ ξύμμαχοι. οἱ δὲ ἰόντες τέλος ἔχοντες ἰόντων, ᾗπερ καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπονδαὶ ἐνιαυτὸν ἔσονται.

‘ΕΔΟΞΕ ΤΩ͵ ΔΗΜΩ͵.

‘Ἀκάμαντις ἐπρυτάνευε, Φαίνιππος ἐγραμμάτευε, Νικιάδης ἐπεστάτει. Λάκης εἶπε,—τύχῃ ἀγαθῇ τῇ Ἀθηναίων,—ποιεῖσθαι τὴν ἐκεχειρίαν, καθὰ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ

δικῶν] Meaning actions at law. Comp. i. 78, *τὰ διάφορα δίκῃ λύεσθαι*, and i. 77. *Τὰ ἀμφίλογα δίκῃ διαλύοντας*, ‘deciding the doubtful points by legal adjudication.’

6. *κάλλιον*] ‘fairer:’ of which sense of the term several examples exist. In *οὐδένος ἀποστήσονται* we have a very unusual expression, probably one of common life; with which compare a similar one in our own language, ‘will not be against,’ or averse to, will not decline, reject. So Xen. Hist. vii. 5, 19, (Thiem.) *κινδύνου μηδενὸς ἀφίστασθαι*, ‘to decline no danger.’ Such, too, is the use in Latin of *aufugio*, *refugio*, and *detrecto*, and especially *absisto*. So Hor. Epist. i. 18, 58, ‘ne te retrahas (‘draw back’) et inexcusabilis *abstes*,’ ‘stand aloof.’

τέλος ἔχοντες ἰόντων] ‘let them go, having full power, or authority [to act]:’ of which expression Duker cites as an example Hesiod Op. & D. 667, *ἐν τοῖς* (scil. *θεοῖς*) *γὰρ τέλος ἔστιν ὁμῶς* (alike) *ἀγαθῶν τε κακῶν τε*. But more aptly might he have adduced Plato, p. 985, *Θεὸν—τὸν τέλος ἔχοντα τῆς θείας μοίρας*, where *τέλος* stands for *κύρος*, as at v. 41, *τέλος ἔχειν*; and v. 46, *οἱ τὰ τέλη ἔχοντες*, ‘the sovereign authority;’ and also where (as at i. 58, and iv. 15) *τέλη* is supposed to mean *magistrates*. And the same is the sense of the expression *οἱ ἐν τέλει*; though, perhaps, the term *authorities* (answering to *potestates* in Latin) would come nearer to the sense. Compare with this similar expressions in a passage of the New Testament, 1 Pet. iii. 22, *ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων*. Though, indeed, the ideas of *power* or *authority*, and *office* or *ministry*, are so linked together, that *τέλη* sometimes means the latter.

ἔδοξε τῷ δήμῳ] Now comes the form of acceptance and ratification of the above treaty by the Athenians. With this commencement Duker compares the following in Andocid. de Myster. § 96, *Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ. Αἴαντις ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει.* The words *τύχῃ ἀγαθῇ τῇ Ἀθηναίων* are thrown in, we may suppose, from such having usually formed the introductory words of any motion; and so, on the same principle, Hudson says, the words were (like those in Latin, ‘Quod bonum, faustum felixque sit’) usually prefixed (bene ominandi causâ) to inscriptions set up for the public promulgation of any treaty, or to announce a proclamation. Similarly we subjoin in such cases, *God save the King*.

On the force of the forensic terms following, *ἐπρυτάνευε*, *ἐγραμμάτευε*, and *ἐπεστάτει*, see Schoemann de Comitiis Athen. p. 131, seq., and Herm. Antiq. Gr. § 127, note 17; Wachsm. Ant. ii. 1, 435. The Laches, who made the motion, was probably the same who commanded the Athenian force in Sicily. See iii. 86. 115. 116. vi. 1, et al. He is again mentioned at v. 45, as one of those chiefly concerned in bringing about the treaty of peace between Lacedæmon and Athens.

*ξύμμαχοι αὐτῶν· (καὶ ὡμολόγησαν ἐν τῷ δήμῳ τὴν ἐκεχειρίαν εἶναι ἐνιαυτόν·) ἄρχειν δὲ τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ Ἐλαφηβολιῶνος μηνός. ἐν τούτῳ τῷ χρόνῳ ἰόντας ὡς ἀλλήλους πρέσβεις καὶ κήρυκας ποιεῖσθαι τοὺς λόγους, καθ' ὅ τι ἔσται ἡ κατάλυσις τοῦ πολέμου. ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς καὶ τοὺς πρυτάνεις, πρῶτον περὶ τῆς εἰρήνης βουλεύσασθαι Ἀθηναίους, καθ' ὅ τι ἂν † ἐσίῃ ἡ πρεσβεία περὶ τῆς καταλύσεως τοῦ πολέμου. σπείσασθαι δὲ αὐτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ τὰς παρούσας, ἢ μὴν ἐμμενεῖν ἐν ταῖς σπονδαῖς τὸν ἐνιαυτόν.’”

CXIX. *Ταῦτα ξυνέθεντο Λακεδαιμόνιοι, καὶ ‡ ὤμοσαν καὶ οἱ ξύμμαχοι, Ἀθηναίοις καὶ τοῖς ξυμμάχοις μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκάτῃ.* 2. *ξυνετίθεντο δὲ καὶ ἐσπένδοντο Λακεδαι-*

καὶ ὡμολόγησαν—ἐνιαυτὸν] I have placed these words in a parenthesis, because they form no part of the motion, but merely announce the concurrence of the assembly that the truce should be for a year. Render, ‘and those in the assembly of the people agreed that,’ &c.

ἄρχειν δὲ τήνδε τὴν ἡμέραν] Render, ‘and that it do commence this very day.’

ἐν τούτῳ τῷ χρόνῳ — πολέμου] We have here (as Poppo observes) repeated and ratified by the Athenians what the Lacedæmonians had urged supra § 5, *κήρυκι δὲ—θάλασσαν*. Of the words further on, *καθ' ὅ τι ἂν ἐσίῃ ἡ πρεσβεία—πολέμου*, I have in Transl. shown the sense to be, ‘how and in what way the embassy for putting an end to the war may be admitted or received:’ a view, which has, I find, since been adopted by Goeller, and, in a great measure, by Arnold. Poppo, while he approves of the explanation, yet remarks, that ‘thus *ἐσίοι* (and not *ἐσίῃ*) should have been written, because it is not said *utcunque intret*, but we have to supply the *conditional* enunciation, *quo pacto legatio, si advenerit, recipiatur*.’ Little doubt is there that our author did write *ἐσίοι*, which, from the accustomed mode of pronouncing the *οι* as *η*, would easily pass into *ἐσίῃ*. For *καθ' ὅτι*, I have (as formerly I did in my smaller edition) edited *καθ' ὅ τι*, equiv. to *καθότι*; such being required by the sense intended, which is *qua ratione*, as viii. 67, *γνώμην ἐσενεγκεῖν ἐς τὸν δῆμον, καθ' ὅ τι ἄριστα ἡ πόλις οἰκήσεται*, and vi. 8. This has, I find, since been adopted by Bekk.

Ch. CXIX. 1. *καὶ ὤμοσαν*] So I edit, with Poppo and Goell., for vulg. *καὶ ὡμολόγησαν*, which is retained by Bekk., but wrongly; for thus the *καὶ* before *ξυμμάχοις* will have no force; and very little authority exists for *ὡμολόγησαν*; the MSS. (including, I would observe, the Clarend. and Cant.) almost all having *καὶ ὤμοσαν*, though they vary as to the position of *Λακεδαιμόνιοι*. Upon the whole, the reading which I have adopted seems deserving of the preference, as being that from which the others may easily have arisen, by the endeavours of critics to remove a harshness and obscurity occasioned by extreme brevity. The full sense intended to be conveyed is: ‘these things the Lacedæmonians agreed on (*composuerunt*, *pacti sunt*) and swore to, as did also the others.’ Comp. Plato, Alcib. *ταῦτα συνέθεντο*. Xen. Anab. iv. 2, 1, *ταῦτα συνθέμενοι*. Plato, Epist. 7, *ταῦτα ξυνεθέμεθα τότε*, and p. 245. Herodot. iii. 157, *ἐποίεε τάπερ τῷ Δαρείῳ συνεθήκατο*. Ξυντίθ. appears to have been a highly forcible term, to denote the forming of such a solemn covenant as was usually confirmed with an oath. Thus, in Hom. Il. i. 76, we have *σὺ δὲ σύνθεο, καί μοι ὄμοσον*, which serves to confirm the reading *καὶ ὤμοσαν* in the present passage. The various readings which exist, may be regarded as merely representing the various modes in which the ancient critics thought the passage should be read; some reading *ταῦτα ξυνέθεντο καὶ ὤμοσαν Λακεδαιμόνιοι καὶ οἱ ξ.*, or, *ταῦτα ξυνέθεντο Λακεδαιμόνιοι καὶ ὤμοσαν, καὶ ὡμολόγησαν καὶ οἱ ξ.*, or, again, *ταῦτα ξυν. Λακ. καὶ ὡμολ. καὶ οἱ ξ.* Of which several modes, the first would, indeed, make the best Greek; but it lies open to the objection, that thus the Lacedæmonians and their subject-allies (for the Bœotians and Phocians were not

μονίων μὲν οἵδε, Ταῦρος Ἐχετιμίδα, Ἀθήναιος Περικλείδα, Φιλοχαρίδας Ἐρυξιδαΐδα· Κορινθίων δὲ Αἰνέας Ὠκύτου, Εὐφαμίδας Ἀριστωνύμου· Σικυωνίων δὲ Δαμότιμος Ναυκράτους, Ὀνάσιμος Μεγακλέους· Μεγαρέων δὲ Νίκασος Κεκάλου, Μενεκράτης Ἀμφιδώρου· Ἐπιδαυρίων δὲ Ἀμφίας Εὐπαΐδα· Ἀθηναίων δὲ οἱ στρατηγοί, Νικόστρατος Διτρέφους, Νικίας Νικηράτου, Αὐτοκλῆς Τολμαίου. ἡ μὲν δὴ ἐκεχειρία αὕτη ἐγένετο· καὶ ξυνήεσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.

CXX. Περὶ δὲ τὰς ἡμέρας ταύτας αἷς ἐπήρχοντο, Σκιώνη ἐν τῇ Παλλήνῃ πόλις ἀπέστη ἀπ' Ἀθηναίων πρὸς Βρασίδαν. φασὶ δὲ οἱ Σκιωναῖοι Παλληνῆς μὲν εἶναι ἐκ Πελοποννήσου, πλέοντας δ' ἀπὸ Τροίας σφῶν τοὺς πρώτους κατενεχθῆναι ἐς τὸ χωρίον τοῦτο τῷ χειμῶνι ᾧ ἐχρήσαντο Ἀχαιοί, καὶ αὐτοῦ οἰκῆσαι. 2. ἀποστᾶσι δ' αὐτοῖς ὁ Βρασίδας διέπλευσε νυκτὸς ἐς τὴν Σκιώνην, τριήρει μὲν φιλίᾳ προπλεούσῃ, αὐτὸς δὲ ἐν κελητίῳ ἄποθεν ἑφεπόμενος, ὅπως εἴ μέν τινι τοῦ κέλητος μείζονι πλοίῳ περιτυγχάνοι, ἡ τριήρης ἀμύνοι ‡ αὐτῷ· ἀντιπάλου δὲ ἄλλης τριήρους ἐπιγενομένης, οὐ πρὸς τὸ ἔλασσον νομίζων τρέψεσθαι, ἀλλ' ἐπὶ τὴν ναῦν, καὶ ἐν τούτῳ αὐτὸν

present) would be put on the same footing, contrary to plain facts. The present reading may be considered as a condensed sort of expression, for *ταῦτα ξυνέθεντο Λακεδαιμόνιοι καὶ ὤμοσαν, αὐτοὶ καὶ οἱ ξ.* That the parties did swear to, as well as agree to, the conditions of the truce, is certain from the next words, *ξυνετίθεντο καὶ ἐσπένδοντο*; for the libations formed only an accompaniment to the *sacrifices* and other sacred rites by which the engagements were regarded as confirmed by oaths. This is plain from the frequent Homeric phrase, as Il. ii. 124, *ὅρκια πιστὰ ταμόντες*: and *τάμνειν ὅρκια* is often equivalent to *θῦσαι τὰ ἐπὶ ὅρκῳ σφάγια*, as Eustathius explains. Accordingly there was always an oath, either expressed or implied. With *ξυνετίθεντο καὶ ἐσπένδοντο*, compare Hom. Il. xi. 339, *συνθεσίαι καὶ ὅρκια*, meaning, by hendiadys, 'engagements bound by oaths.'

CH. CXX. The scene now changes to the coasts of Macedonia and Thrace, where, during the progress of the negociations for the truce, happened an event calculated to disturb the progress of the negociations, and to rekindle the fire of animosity; namely, the revolt of Scione (the principal town in the peninsula of Pallene) from the alliance of Athens, which invited Brasidas within her walls.

1. *αἷς ἐπήρχοντο*] scil. *εἰς ἀλλήλους ἑκάτεροι*, 'quibus ultro citroque ibant legati de pace agentes.' (Poppo.) *Τοὺς πρώτους*, 'the first colonists.' *Τῷ χειμῶνι ᾧ ἐχρ. Ἀχ.*, 'by the tempest which the Achæans experienced.' This is alluded to in Virg. Æn. i. 39, seqq., and xi. 259, seqq. *Ἐχρήσαντο* is so used also in Demosth. p. 341; and Dionys. Hal. Ant. 1314, 9, *χειμῶνι χρησάμενοι*.

2. *τριήρει—προπλεούσῃ*] Poppo rightly refers these datives to the class treated on in Matth. Gr. Gr. § 405, obs. 2, which respects words, denoting an armament by land or sea, or any part of it, as troops or ships, which are generally accompanied by the dat. only, without *σὺν*, when they constitute an accompaniment, as supra i. 102 & 107. ii. 12 & 21. iii. 96, and Herodot. v. 99. *Φιλίᾳ* is well explained by Dukas as equivalent to *ξυμμαχικῇ*, since the vessel was doubtless obtained by Brasidas from his allies, the revolted Chalcidians. By *κελήτιον* (on which see note at i. 53, 1) is meant a *light skiff*, attendant on a ship for various purposes, especially to convey messages. So Xen. Hist. i. 6, 37, *τῷ δ' Ἐτεονίκῳ ὁ ὑπηρετικὸς κέλης πάντα ἐξήγγειλε*. And in Polyæn. i. 38, 4, we have *ἐν ὑπηρετικῷ*, scil. *πλοίῳ*: also v. 2, 12, *ἐπιβὰς ὑπηρετικῷ*.

For *αὐτῷ*, many MSS. have *αὐτῇ*; whence Herm. and Poppo read *αὐτῇ*; while Haack, Goeller, and Poppo, retain *αὐτῷ*, and very justly; for *αὐτῇ* admits of no tolerable sense; while to *αὐτῷ* there is

διασώσειν. 3. *περαιωθεὶς δὲ, καὶ ξύλλογον ποιήσας τῶν Σκιωναίων, ἔλεγεν ἅ τε ἐν τῇ Ἀκάνθῳ καὶ Τορώνῃ, καὶ προσέτι φάσκων ἀξιωτάτους αὐτοὺς εἶναι ἐπαίνου, οἵτινες, τῆς Παλλήνης ἐν τῷ ἰσθμῷ ἀπειλημμένης ὑπὸ τῶν Ἀθηναίων Ποτίδαιαν ἐχόντων, καὶ ὄντες οὐδὲν ἄλλο ἢ νησιῶται, αὐτεπάγγελτοι ἐχώρησαν πρὸς τὴν ἐλευθερίαν, καὶ οὐκ ἀνέμειναν ἀτολμίᾳ ἀνάγκην σφίσι προσγενέσθαι περὶ τοῦ φανερῶς οἰκείου ἀγαθοῦ· σημεῖόν τ' εἶναι τοῦ καὶ ἄλλο τι ἂν αὐτοὺς τῶν μεγίστων ἀνδρείως ὑπομεῖναι, εἰ τεθήσεται κατὰ νοῦν τὰ πράγματα· πιστοτάτους τε τῇ ἀληθείᾳ ἡγήσεσθαι αὐτοὺς Λακεδαιμονίων φίλους, καὶ τἆλλα τιμήσειν.* CXXI. *Καὶ οἱ μὲν Σκιωναῖοι ἐπήρθησάν τε τοῖς λόγοις, καὶ θαρσήσαντες πάντες ὁμοίως, καὶ οἷς πρότερον μὴ ἤρεσκε τὰ πρασσόμενα, τόν τε πόλεμον διενοοῦντο προθύμως οἴσειν, καὶ τὸν Βρασίδαν τά τ' ἄλλα καλῶς ἐδέξαντο, καὶ δημοσίᾳ μὲν χρυσῷ στεφάνῳ ἀνέδησαν, ὡς ἐλευθεροῦντα τὴν Ἑλλάδα, ἰδίᾳ δὲ ἑταινίουν τε καὶ προσήρχοντο ὥσπερ ἀθλητῇ.* 2. *ὁ δὲ τό τε παραυτίκα φυλακήν τινα αὐτοῖς ἐγκαταλιπὼν, διέβη πάλιν, καὶ*

no real objection, since by *αὐτῇ* may very well be meant 'his boat,'—namely, by that frequent figure of speech by which the ship is put for the crew on board, or the crew for the ship; as, for instance, in a passage of the New Testament, Mark iii. 9, *εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ* (for *ὑπηρετήσῃ*) *αὐτῷ·* and iv. 36, *παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ·* (meaning the aforesaid attendant boat,) *καὶ ἄλλα δὲ πλοιάρια ἦν μετ αὐτοῦ*, 'with him,' i. e. with his boat.

3. *οὐδὲν ἄλλο ἢ νησιῶται*] Not meaning such in reality, but such as not to afford any aid by land. Thus, at ch. 129 & 122, Pallene is considered *as* an island, and its inhabitants islanders; and that such should revolt against Athens, was thought insulting to her, as the mistress of the seas. Hence, the revolt of Lesbos was thought peculiarly guilty, and worthy of condign punishment. With the expression here, *οὐδὲν ἄλλο ἢ νησιῶται*, comp. another infra viii. 5, *ὄντων οὐδὲν ἄλλο ἢ ὥσπερ ἀρχόμενων*. So used, the words *οὐδὲν ἄλλο* are regarded as indeclinable. See Matth. Gr. Gr. § 437, note 1: and compare Soph. Aj. 1231, *ὅτ' οὐδὲν ὢν, τοῦ μηδὲν ἀντέστης ὕπερ*. Jos. Ant. xix. 1, 16, *οὐδὲν ἄλλο ἢ συντυραννοῦντες*.

CH. CXXI. 1. *δημοσίᾳ χρυσῷ στεφάνῳ ἀνέδησαν*] On the crown of honour which then used to be decreed by cities to any distinguished public benefactor, Poppo refers to Taylor's Pref. to Æschin. contr. Ctesiph. vol. iii. p. 361, seq. Reiske. This became much more frequent in after-ages, and was often done to the Roman consuls or emperors, merely by way of adulation. In *ἰδίᾳ ἑταινίουν*, (scil. *αὐτὸν*, 'decked him with garlands,') we have the counterpart to *δημοσίᾳ—ἀνέδησαν*, the former being a public, the latter a private mark of distinction, especially to victors. Comp. Aristoph. Ran. 393, *νικήσαντα ταινιοῦσθαι*. Xen. Hist. v. 1, 3, *ὁ μὲν ἐστεφάνωσεν, ὁ δὲ ἑταινίωσεν*. Dio Cass. 108, 29, *ταινιώσας τῷ ἀναδήματι*. Philostr. Imag. 5, *φοιτῶσιν ἐπὶ τὰς θύρας τοῦ σοφοῦ, Ταινίαις αὐτὸν ἀναδήσοντες, καὶ στεφανώσοντες αὐτὸν θάλλου στεφάνῳ*. Plutarch, Cæs. 30, *οἱ δὲ καὶ στεφάνους ἐπ' αὐτὸν, ὥσπερ ἀθλητὴν, ἀνθοβολοῦντες ἠφίεσαν*. The word at length came to be used metaphorically of *highly honouring*. Comp. Dio Cass. 202, 84, *μεγάλως ταινιουμένῳ*. So Hesych. explains *ταινιουμένῳ* by *κοσμουμένῳ*.

The subsequent expression, *προσήρχοντο* (scil. *αὐτῷ*) *ὥσπερ ἀθλητῇ*, serves to complete the picture of the highest honour, public and private. *Προσέρχεσθαι* is, like *προσιέναι*, a term appropriate to denoting the *approach* to kings or powerful persons, for the purpose of honorary salutation or congratulation. So in Pind. Pyth. iv. 425, (cited by Wasse,) we have, *πρὸς δ' ἑταῖροι καρτερὸν ἄνδρα φίλας Ὧρεγον χεῖρας, στεφάνοισί τέ μιν ποίας ἔρεπτον, μειλιχίοις τε λόγοις Ἀγαπάζοντ'*. The term *ἀθλητὴς* denoted one who was victor in any of the public games. Such persons were, as Duker shows, called by the common appellation, *ἱερονῖκαι*.

ὕστερον οὐ πολλῷ στρατιὰν πλείω ἐπεραίωσε, βουλόμενος μετ' αὐτῶν τῆς τε Μένδης καὶ τῆς Ποτιδαίας ἀποπειρᾶσαι, ἡγούμενος καὶ τοὺς Ἀθηναίους βοηθῆσαι ἂν ὡς ἐς νῆσον, καὶ βουλόμενος φθάσαι· καί τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πόλεις ταύτας προδοσίας πέρι. καὶ ὁ μὲν ἔμελλεν ἐγχειρήσειν ταῖς πόλεσι ταύταις. CXXII. Ἐν τούτῳ δὲ τριήρει οἱ τὴν ἐκεχειρίαν περιαγγέλλοντες ἀφικνοῦνται παρ' αὐτὸν, Ἀθηναίων μὲν Ἀριστώνυμος, Λακεδαιμονίων δὲ Ἀθήναιος. 2. καὶ ἡ μὲν στρατιὰ πάλιν διέβη ἐς Τορώνην· οἱ δὲ τῷ Βρασίδᾳ ἀνήγγελλον τὴν ξυνθήκην, καὶ ἐδέξαντο πάντες οἱ ἐπὶ Θράκης ξύμμαχοι Λακεδαιμονίων τὰ πεπραγμένα. 3. Ἀριστώνυμος δὲ τοῖς μὲν ἄλλοις κατήνει, Σκιωναίους δὲ αἰσθόμενος ἐκ λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφεστήκοιεν, οὐκ ἔφη ἐνσπόνδους ἔσεσθαι. Βρασίδας δὲ ἀντέλεγε πολλὰ, ὡς πρότερον, καὶ οὐκ ἀφίει τὴν πόλιν. 4. ὡς δ' ἀπήγγειλεν ἐς τὰς Ἀθήνας ὁ Ἀριστώνυμος περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθὺς ἑτοῖμοι ἦσαν στρατεύειν ἐπὶ τὴν Σκιώνην. οἱ δὲ Λακεδαιμόνιοι πρέσβεις πέμψαντες, παραβήσεσθαι ἔφασαν αὐτοὺς τὰς σπονδὰς, καὶ τῆς πόλεως ἀντεποιοῦντο, Βρασίδᾳ πιστεύοντες, δίκῃ τε ἑτοῖμοι ἦσαν περὶ αὐτῆς κρίνεσθαι. 5. οἱ δὲ δίκῃ μὲν οὐκ ἤθελον κινδυνεύειν, στρατεύειν δὲ ὡς τάχιστα, ὀργὴν ποιούμενοι, εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιοῦσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἰσχύϊ ἀνωφελεῖ πιστεύοντες. 6. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ Σκιωναῖοι. ψήφισμά τ' εὐθὺς ἐποιήσαντο, Κλέωνος γνώμῃ πεισθέντες, Σκιωναίους ἐξελεῖν τε καὶ ἀποκτεῖναι. καὶ τἆλλα ἡσυχάζοντες, ἐς τοῦτο παρεσκευάζοντο.

CXXIII. Ἐν τούτῳ δὲ Μένδη ἀφίσταται αὐτῶν, πόλις ἐν τῇ Παλλήνῃ, Ἐρετριέων ἀποικία. καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδας, οὐ νομίζων ἀδικεῖν, ὅτι ἐν τῇ ἐκεχειρίᾳ φανερῶς προσεχώρησαν· ἔστι γὰρ ἃ καὶ αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν τὰς σπονδάς. 2. διὸ καὶ οἱ Μενδαῖοι μᾶλλον ἐτόλμησαν, τήν τε τοῦ Βρασίδου γνώμην ὁρῶντες ἑτοίμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης, ὅτι οὐ προυδίδου, καὶ ἅμα τῶν πρασσόντων σφίσιν ὀλίγων τε ὄντων, καὶ, ὡς τότε ἐμέλλησαν, οὐκέτι ἀνέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς φοβουμένων τὸ κατάδηλον, καὶ καταβιασαμένων παρὰ γνώμην τοὺς πολ-

2. On the term *ἀποπειρᾶσαι*, see note on the words at ii. 93, *τοὺς Ἀθηναίους βοηθῆσαι ἂν ὡς ἐς νῆσον*.

Ch. CXXIII. 1. Μένδη] On the site of this place, see Col. Leake's North. Gr. vol. iii. p. 156, seq.

2. *καὶ ἅμα τῶν πρασσόντων—πολλοὺς*] Of this too briefly worded sentence, the meaning, more fully expressed, is, 'and, moreover, because those of them who were the contrivers of the revolt, being few in number, and having now set about the matter, did not like to abandon it,' &c. Of the rare expression, *τὸ κατάδηλον*, I have noted an example in Dio Cass. 142, 95. 846, 14. 962, 24. At *ἀνέντων*, supply *πρᾶγμα*.

λούς. 3. οἱ δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι, πολλῷ ἔτι μᾶλλον ὀργισθέντες, παρεσκευάζοντο ἐπ' ἀμφοτέρας τὰς πόλεις. 4. καὶ Βρασίδας, προσδεχόμενος τὸν ἐπίπλουν αὐτῶν, ὑπεκκομίζει ἐς Ὄλυνθον τὴν Χαλκιδικὴν παῖδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὁπλίτας διέπεμψε, καὶ πελταστὰς τριακοσίους Χαλκιδέων, ἄρχοντά τε τῶν ἁπάντων Πολυδαμίδαν. καὶ οἱ μὲν τὰ περὶ σφᾶς αὐτοὺς, ὡς ἐν τάχει παρεσομένων τῶν Ἀθηναίων, κοινῇ εὐτρεπίζοντο.

CXXIV. Βρασίδας δὲ καὶ Περδίκκας ἐν τούτῳ στρατεύουσιν ἅμα ἐπὶ Ἀρριβαῖον τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν ὢν ἐκράτει Μακεδόνων τὴν δύναμιν, καὶ τῶν ἐνοικούντων Ἑλλήνων ὁπλίτας, ὁ δὲ πρὸς τοῖς αὐτοῦ περιλοίποις τῶν Πελοποννησίων Χαλκιδέας, καὶ Ἀκανθίους, καὶ τῶν ἄλλων κατὰ δύναμιν ἑκάστων. ξύμπαν δὲ τὸ ὁπλιτικὸν τῶν Ἑλλήνων τρισχίλιοι μάλιστα· ἱππῆς δ' οἱ πάντες ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεῦσιν ὀλίγου ἐς χιλίους, καὶ ἄλλος ὅμιλος τῶν βαρβάρων πολύς. 2. ἐσβαλόντες δὲ ἐς τὴν Ἀρριβαίου, καὶ εὑρόντες ἀντεστρατοπεδευμένους αὐτοῖς τοὺς Λυγκηστὰς, ἀντεκαθέζοντο καὶ αὐτοί. 3. καὶ ἐχόντων τῶν μὲν πεζῶν λόφον ἑκατέρωθεν, πεδίου δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς, ἐς αὐτὸ καταδραμόντες, ἱππομάχησαν πρῶτα ἀμφοτέρων· ἔπειτα δὲ καὶ ὁ Βρασίδας καὶ ὁ Περδίκκας, προελθόντων πρότερον ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν Λυγκηστῶν ὁπλιτῶν, καὶ ἑτοίμων ὄντων μάχεσθαι, ἀντεπαγαγόντες καὶ αὐτοὶ ξυνέβαλον, καὶ ἔτρεψαν τοὺς Λυγκηστὰς, καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφεύγοντες πρὸς τὰ μετέωρα ἡσύχαζον. 4. μετὰ δὲ τοῦτο, τροπαῖον

Ch. CXXIV. How it happened that Brasidas was so soon engaged in hostilities against that prince with whom he had so lately formed an amicable connexion, Thucydides does not inform us. Whether Arrhibæus, as Mitford supposes, had contravened or deserted his engagements, or whether, as it is more probable, Brasidas thought it of so much importance to preserve the friendship of Perdiccas as to be induced himself to break with Arrhibæus, is alike uncertain. Both causes doubtless contributed to bring about a repetition of hostilities between Brasidas and Arrhibæus.

1. *ὀλίγου ἐς χιλίους*] I fully agree with Dr. Arnold, that *ὀλίγου* cannot be, what it is commonly supposed, an abridgment of *ὀλίγου δεῖν*. The expression is to be regarded as used *adverbially*, and may be rendered either, as it is done in my Translation, *nearly*, or, as it is by Dr. Arnold, *almost*. Compare infra viii. 35, *ὀλίγου εἶλον (τὴν πόλιν)*. Aristoph. Nub. 720, *ὀλίγου φροῦδος γεγένημαι*, and Vesp. 829, *ὡς ὀλίγου μ' ἀπώλεσας*. Hom. Od. xiv. 37, *ὀλίγου σε κύνες διεδηλήσαντο*. So rare, however, is the use of *ὀλίγου* as here followed by *ἐς*, that I have met with no example elsewhere. The word *ὀλίγου*, however, stands for *δι ὀλίγου*, 'within a little.' And here it should not be construed with *ἐς*, but regarded as an adverb, (standing for *παρ' ὀλίγον*, *δι' ὀλίγου* or *ἐν ὀλίγῳ*,) to be taken absolutely, as thrown in merely by way of qualifying and limiting the general and definite assertion, *ἱππῆς οἱ πάντες—ἐς χιλίους*, tantamount, 'in all, to 1000.' By *τῶν βαρβάρων* seem meant the barbarous independent tribes between Macedonia and Odrysia, mentioned at ii. 98.

3. *τῶν πεζῶν*] Meaning, as Dobree points out, the cavalry of each army. The term *ἡσύχαζον* ('kept quiet') has reference to the safety and security of the refuge they had sought, which enabled them to

στήσαντες, δύο μὲν ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς μένοντες, οἳ ἔτυχον τῷ Περδίκκᾳ μισθοῦ μέλλοντες ἥξειν. ἔπειτα ὁ Περδίκκας ἐβούλετο προϊέναι ἐπὶ τὰς τοῦ Ἀρριβαίου κώμας, καὶ μὴ καθῆσθαι· Βρασίδας δὲ, τῆς τε Μένδης περιορώμενος,—μὴ, τῶν Ἀθηναίων πρότερον ἐπιπλευσάντων, τι πάθῃ,—καὶ ἅμα τῶν Ἰλλυριῶν οὐ παρόντων, οὐ πρόθυμος ἦν, ἀλλὰ ἀναχωρεῖν μᾶλλον. CXXV. Καὶ ἐν τούτῳ, διαφερομένων αὐτῶν, ἠγγέλθη ὅτι καὶ οἱ Ἰλλυριοὶ μετ' Ἀρριβαίου, προδόντες Περδίκκαν, γεγένηνται· ὥστε, ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν διὰ τὸ δέος αὐτῶν, ὄντων ἀνθρώπων μαχίμων, κυρωθὲν δὲ οὐδὲν ἐκ τῆς διαφορᾶς ὁπηνίκα χρὴ ὁρμᾶσθαι, νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθὺς φοβηθέντες, (ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι) καὶ νομίσαντες πολλαπλασίους

keep together, and not disperse for flight, as they had in the plain country.

4. *καὶ μὴ καθῆσθαι*] 'and not to sit [idle];' the word *ἀργὸς* being here implied, as in Hom. Il. xxiv. 403, *Ἀσχαλόωσι γὰρ οἵδε καθήμενοι*. Æschyl. Choëph. 916, *ἔσω καθημένη*. Demosth. p. 43, *μέλλοντας καὶ καθημένους*. The same idiom, too, has place in the Septuagint, at Numb. xxxii. 6. Jerem. viii. 14.

τῆς Μένδης περιορώμενος] 'being solicitous about.' In *οὐ πρόθυμος—μᾶλλον* we have a condensed form of expression, in which a word is left to be understood from the implied opposition in *οὐκ—ἀλλὰ*, namely, *προϊέναι*, (which is supplied by the Scholiast,) and also *πρόθυμος* is to be repeated. He was not disposed to go forward, but was desirous rather to retreat out of the country.

CH. CXXV. 1. *ὅτι καὶ οἱ*, &c.] Three MSS. have not the *καὶ*, which was accordingly bracketed by Poppo and cancelled by Bekker, though retained by Goeller, and very properly; for internal evidence is quite in its favour; since had it not been originally there, who would have thought of inserting it? And yet it is not without force, importing (as Poppo says) with reference not to *οἱ Ἰλλυριοὶ*, but to the whole sentence, what in Latin is expressed by *adeo*. It must always be borne in mind, that external authority for the *omission* of a word that could very well be dispensed with, in order to be of any weight, ought to be very strong; whereas here it is singularly weak.

μετ' Ἀρριβαίου γεγένηνται] 'were with (i. e. on the side of) Arrhibæus,' 'had become his allies.' *Ἀμφοτέροις δοκοῦν ἀναχωρεῖν*. On this use of the participle of the impersonal verb *δοκεῖ*, see Viger, p. 329, sq. Render, 'it seeming good or being determined by both to retreat.' The *ὥστε* is to be construed with *οἱ Μακεδόνες—οἶκον*. At *κυρωθὲν οὐδὲν* there is, as Poppo and Goeller are agreed, the use of nomin. absol. for genit. absol.; on which see Matth. Gr. Gr. § 562. The particle *ὁπηνίκα* may include together with the time of departure, the *mode* thereof.

Remarkably similar in nature to the present is a passage supra iv. 68, 2, *φοβηθέντες, νομίσαντες*, &c.; and by *εὐθὺς φοβηθέντες* here is denoted the immediate *cause* of the departure, namely, the sudden impulse of fear; and by *νομίσαντες*, &c. the *ground* of that fear, which was the supposition that those who were coming against them were more in number than they were, and all but at hand. The interposed words *ὅπερ φιλεῖ—ἐκπλήγνυσθαι* are meant to be *illustrative* of the sudden fear just mentioned, by expressing that 'such sudden panics, from no definite cause, all great armies are accustomed to feel.' With respect to the *construction* here, the relative *ὅπερ* is to be referred to the matter just spoken of (namely, *sudden alarm*); and the words *ἀσαφῶς ἐκπλήγνυσθαι* are (as Goeller observes) subjoined as an exegetical apposition to explain what was meant by the *ὅπερ*, as in another passage infra vii. 80, *οἷον φιλεῖ πᾶσι στρατοπέδοις —φόβοι καὶ δείματα ἐγγίγνεσθαι*. Comp. also viii. 22, *στρατεύονται—Ἑλλήσποντον*, and see Matth. Gr. Gr. § 476. Notwithstanding, however, the addition for explanation-sake in the present passage, yet, as Poppo remarks, some verb is left to be

μὲν ἢ ἦλθον ἐπιέναι, ὅσον δὲ οὔπω παρεῖναι, καταστάντες ἐς αἰφνίδιον φυγὴν ἐχώρουν ἐπ' οἴκου· καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανόμενον, ὡς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν (ἄποθεν γὰρ πολὺ ἀλλήλων ἐστρατοπεδεύοντο) προαπελθεῖν. 2. Βρασίδας δὲ ἅμα τῇ ἕῳ, ὡς εἶδε τοὺς Μακεδόνας προκεχωρηκότας, τούς τε Ἰλλυριοὺς καὶ τὸν Ἀρριβαῖον μέλλοντας ἐπιέναι, ξυναγαγὼν καὶ αὐτὸς ἐς τετράγωνον τάξιν τοὺς ὁπλίτας, καὶ τὸν ψιλὸν ὅμιλον ἐς μέσον λαβών, διενοεῖτο ἀναχωρεῖν. 3. ἐκδρόμους δὲ, εἴ πῃ προσβάλλοιεν αὐτοῖς, ἔταξε τοὺς νεωτάτους· καὶ αὐτὸς, λογάδας ἔχων τριακοσίους, τελευταῖος, γνώμην εἶχεν, ὑποχωρῶν, τοῖς τῶν ἐναντίων πρώτοις προσκεισομένοις ἀνθιστάμενος ἀμύνεσθαι. 4. καὶ, πρὶν τοὺς πολεμίους ἐγγὺς εἶναι, ὡς διὰ ταχέων παρεκελεύσατο τοῖς στρατιώταις τοιάδε.

CXXVI. "Εἰ μὲν μὴ ὑπώπτευον, ἄνδρες Πελοποννήσιοι, ὑμᾶς

understood, as *ξυμβαίνειν* or *γίγνεσθαι*, or *ποιεῖν*, which is expressed in another case, v. 70, *ὅπερ φιλεῖ τὰ μεγάλα στρατόπεδα ποιεῖν*. With respect to *ἀσαφῶς*, this reading has been properly edited by Haack, Bekker, Poppo, and Goeller, on the authority of three MSS., the Scholiast, Valla, and T. Mag., and further borne out by the very nature of the thing; since, as Duker observes, those panic fears, &c. befal armies not *σαφῶς*, but *ἀσαφῶς*, i. e. from no apparent cause sufficient to account for them; of which an instance presents itself at vii. 80. Examples of the word—which is extremely rare—are found supra iv. 20. Dio Cass. 422, 12. Xen. de Venat. iii. 10, (where it is said of *dogs*,) *μεταθέουσι γὰρ* ('change their course') *αἱ μὲν ἀσαφῶς, αἱ δὲ πολὺ ὑπολαμβάνουσαι, δοξάζουσαι δὲ ἕτεραι*, in which passage the terms *ὑπολαμβάνειν* and *δοξάζειν* differ as *genus* and *species*.

The word further on, *ἠνάγκασαν*, is not to be understood of any compulsion by physical force, or the terror on the part of the Macedonian troops, but of that moral compulsion by which, when no other prudent course lies open, a person is said to be *forced* to do a thing.

πρὶν τὸν Βρασίδαν ἰδεῖν] The Scholiast and the older commentators take *ἰδεῖν* as here bearing the sense *colloqui*, by an Atticism, of which they adduce examples from Lucian, Dial. M. 9, and a passage of the New Testament, Luke viii. 20, *ἰδεῖν σε*, with which compare another in St. Matth. xii. 46, *αὐτῷ λαλῆσαι*. Duker, however, rejects the idea of Atticism in this case; and, I admit, on good grounds; not indeed as based on the *reason* he alleges, that 'in the word *ἰδεῖν*, as also in *ἐντυγχάνειν*, there is a figure of speech by which the antecedent is put instead of the consequent,' but because the idiom in question is found in Greek the furthest removed from Attic, and is observable both in the Latin *visere*, the Fr. *voir*, and the Eng. *to see*.

2. *τετράγωνον τάξιν*] 'a hollow square' (equivalent to *πλαίσιον* at vii. 78). See Onosand. Strat. p. 33, seqq. and Schwebel there.

3. *ἐκδρόμους*] Of this word, which is rare, an example occurs in Xen. Hist. iv. 5, 16, where we have *οἱ ἔκδρομοι* joined with *οἱ ἱππεῖς*. So also in Dio Cass. p. 516, 56, the word is used of light cavalry: and among the Romans the *excursores* answered to our *light infantry skirmishers*. Considering, however, that Brasidas was so circumstanced, that his policy was to keep his troops together, and not send out skirmishers; and, moreover, taking into account the absence here of the *article*,—it is, I think, best, with Poppo, to suppose that these troops (consisting, we may imagine, of the youngest and most active of the heavy-armed) were placed as a reserve within the hollow square, and so disposed as to run out at certain intervals when it was needful to act on the offensive by repelling attack.

The words *καὶ αὐτὸς* are, as Poppo observes, to be regarded as transposed, and to be referred to *διενοεῖτο ἀναχωρεῖν* preceding. Construe: *καὶ αὐτὸς γνώμην εἶχεν, τελευταῖος ὑποχωρῶν, λογάδας ἔχων τρ. ἀμύνεσθαι ἀνθιστάμενος τοῖς πρώτοις προσκεισομένοις τῶν ἐναντίων*.

CH. CXXVI. We have here a truly

τῷ τε μεμονῶσθαι, καὶ ὅτι βάρβαροι οἱ ἐπιόντες καὶ πολλοί, ἔκπληξιν ἔχειν, οὐκ ἂν ὁμοίως διδαχὴν ἅμα τῇ παρακελεύσει ἐποιούμην· νῦν δὲ, πρὸς μὲν τὴν ἀπόλειψιν τῶν ἡμετέρων καὶ τὸ πλῆθος τῶν ἐναντίων βραχεῖ ὑπομνήματι καὶ παραινέσει τὰ μέγιστα πειράσομαι πείθειν. 2. ἀγαθοῖς γὰρ εἶναι ὑμῖν προσήκει τὰ πολέμια οὐ διὰ ξυμμάχων παρουσίαν ἑκάστοτε, ἀλλὰ δι' οἰκείαν ἀρετὴν, καὶ μηδὲν πλῆθος πεφοβῆσθαι ἑτέρων, οἵ γε μηδὲ ἀπὸ πολιτειῶν τοιούτων ἥκετε ἐν αἷς οὐ πολλοὶ ὀλίγων ἄρχουσιν, ἀλλὰ πλειόνων μᾶλ-

soldier-like exhortation, similar to that of Phormio supra ii. 89, and one imitated from the present in Jos. Bell. iii. 10, 2, and certain harangues in modern times, especially those addressed by Napoleon to his men in like critical conjunctures. This is peculiarly characterized as brief, pithy, and coming at once to the point, attaining its end not by any of the artificial aids of stilted rhetorical display, but simply by an appeal such as—coming from the brave, and addressed to the brave—never fails to be at once responded to, breathing a generous confidence by the simple exhibition of that cool determination with which the truly courageous are always ready to meet peril. Accordingly the troops are here encouraged to rely on their own tried valour and discipline, and to contemn the empty terrors of barbarian assailants.

1. This section contains what is, in effect, the proem, though destitute of that which, by the rules of rhetoric, would constitute the *form* thereof; and it is, with admirable judgment, taken from the peculiar *circumstances* in which the hearers stand, and without which no address, in the way of exhortation or admonition, would have been necessary.

ἔκπληξιν ἔχειν] for *ἐκπλήσσεσθαι*. The words following, *οὐκ ἂν ὁμοίως — ἐποιούμην*, are pregnant with meaning, though, for delicacy's sake, expressed with much brevity; all idea of incitement being as much as possible kept out of sight. By the expression placed before *τῇ παρακελεύσει*, namely, *διδαχὴν*, is meant the instructing them as to their real situation, as regarded the weakness and want of discipline of their enemy, and their own strength of skill and courage. With respect to the words following, *πρὸς μὲν τὴν ἀπόλειψιν—ἐναντίων*, there were, as observes Arnold, 'three things which alarmed the soldiers: 1. their being abandoned by their allies; 2. the superior numbers of the enemy; and, 3. that those enemies were barbarians. To the 1st Brasidas replies briefly; the 3rd particular he notices more at large, from the words *βαρβάρους δὲ* (sect. 3, init.) to the end of the speech.' Of *πρὸς τὴν ἀπόλειψιν* the sense is, 'on account of this desertion.' In the words *βραχεῖ ὑπομνήματι καὶ παραινέσει* there is contained the same delicate address as in *διδαχὴν ἅμα τῇ παρακελεύσει*, the former expression being intended to soften the effect of the latter. Compare Dionys. Hal. Ant. p. 346, 40, *βραχείᾳ διδαχῇ—μᾶλλον δὲ ὑπομνήσει.*]

2. *ἀγαθοῖς—ὑμῖν προσήκει*] Compare with this what is similarly said by Phormio of the Lacedæmonians: *ᾧ μάλιστα πιστεύοντες προσέρχονται, ὡς προσῆκον σφίσιν ἀνδρείοις εἶναι.*

μηδὲν πλῆθος πεφοβῆσθαι ἑτέρων] Compare ii. 88, *μηδένα ὄχλον π. νεῶν ὑποχωρεῖν*, and Tyrtæus, frag. ii. 3, *μηδ' ἀνδρῶν πλῆθος δειμαίνετε, μηδὲ φοβεῖσθε.*

οἵ γε μηδὲ—ἐν αἷς οὐ πολλοί, &c.] The difficulty here existing is certainly not to be removed either by cancelling the *οὐ*, or by reading, instead of *οὐ, οἱ*. The former expedient is too arbitrary, and does but *cut* the knot; and the second is forbidden by the absence of the *article* thrice in the words of the same clause. Hence better is it to acquiesce in the opinion of Heilm. and Poppo, that the *οὐ* arose from the negligence of the writer, who did not consider that *μηδὲ* had before occurred. With this they compare a similar, though more excusable, instance of negligence infra v. 22.

The force of the argument here (not so much conclusive, as serving to soothe the pride and vanity of the hearers) is, that 'they ought not to be disheartened by the abandonment of their allies, and the superior numbers of their foes, since they belonged to a state that had been founded by the valour of the few, who had thus gained, and still maintained, their dominion over the many!' This was true in point of fact, since, as Goeller observes, 'Spartæ paucitas Doriensium et Heraclidarum multitudini Helotarum et Periœcorum imperabat.' See Mueller's Dor. vol. ii. p. 21.

λον ἐλάσσους, οὐκ ἄλλῳ τινὶ κτησάμενοι τὴν δυναστείαν, ἢ τῷ μαχόμενοι κρατεῖν. 3. βαρβάρους δὲ, οὓς νῦν ἀπειρίᾳ δέδιτε, μαθεῖν χρὴ ἐξ ὧν τε προηγώνισθε τοῖς Μακεδόσιν αὐτῶν, καὶ ἀφ' ὧν ἐγὼ εἰκάζω τε καὶ ἄλλων ἀκοῇ ἐπίσταμαι, οὐ δεινοὺς ἐσομένους.

The next words, *οὐκ ἄλλῳ—μαχόμενοι κρατεῖν*, in which there is an allusion to the *mode* by which they acquired their dominion, (namely, by the utter subjugation of the original inhabitants of Peloponnesus,) contain what is meant tacitly to *stir up* the minds of the hearers; the general meaning intended being, that, 'as they *gained* their dominion by the sword, they can alone *maintain* it by the sword.'

3. *ἐξ ὧν προηγώνισθε τοῖς Μακεδόσιν αὐτῶν*] These words involve a certain perplexity, which is best removed by Goeller, who explains the sense to be, 'from the trial which you have previously had by contest with those of them who are Macedonians;' meaning, the Lyncestians, whom they had fought with and defeated three days before, (see ch. 124,) and who were regarded as Macedonians, (see ii. 99,) and, consequently, *barbarians;* for, that the Macedonians were, by the other nations of Greece, then reckoned among barbarians, there is every reason to suppose. And that they continued to be so reckoned down to the time of king Philip, is, as Heilm. observes, certain from the oration of Demosthenes *περὶ παραπρεσβείας*. Thus (as Dukas notices) 'the speaker divides the barbarians into two parts,—the *Macedonian* barbarians, with whom they had already fought, and the *Illyrian* ones, with whom they were going to fight; from the former of whom they might judge of the latter.'

With respect to the idiom in *τοῖς Μακ. αὐτῶν*, it is, as Poppo says, parallel to that in the words infra v. 15, *οἱ Σπαρτιᾶται αὐτῶν*. The *ὧν* following, is, as Poppo explains, for *ἐκείνων ἅ*; and this form of expression, *ἃ προηγώνισθε*, is to be explained on the same principle as that by which the Greeks say, *ἀγῶνα ἀγωνίζεσθαι*. Comp. also *διαγωνίζεσθαι ταῦτα*, in Xen. Cyr. i. 2, 12.

For *εἰκάζω*, several of the best MSS. have *εἰκάζων*, which is edited by Haack, Poppo, Goeller, and Arnold; while Bekker retains the common reading, which I have also thought proper to do, (as I formerly had done in my smaller edition of Thucydides,) since, otherwise, the word *εἰκάζων* must have referred to it the dat. *ἀκοῇ ἄλλων*; which would be doing violence to the construction, by which the two half clauses of the clause, kept distinct by means of the *τε καὶ*, cannot be intermixed. Moreover, the union of *εἰκάζων ἄλλων ἀκοῇ* is forbidden by the plain fact, that the *conjecture* which Brasidas and his troops had to form as to the Illyrians, was not from the report of others, but from what they had themselves learnt from their late experience of the conterminous barbarians, the Lyncestians. Not to say, that to speak of conjecturing any thing by report of others, or even knowing by conjecture, involves something like an absurdity. Accordingly, *ἀκοῇ* is, I believe, never joined with *εἰκάζω*, but not unfrequently with *ἐπίσταμαι*, and its synonymes; e. gr. supra i. 4. Antiph. p. 137 & 138. Plato, p. 94. Finally, thus the construction would involve a harshness not to be borne out by any parallel one in our author. Hence, far more probable is it that *εἰκάζων* was a mistake of the copyists, (who not unfrequently confound the participle pres. and the verb ind. pres. 1st person,) than that Thucydides should have written what violates every principle of grammatical construction, and perverts his own meaning, which evidently was to represent Brasidas saying of the Illyrian barbarians, 'from what I both myself conjecture, (from my experience of their fellow-barbarians,) and know (fully understand) by the report of others.' This opposition between conjecture and knowledge (or certain intelligence) is by no means unfrequent in the Greek writers, being found not only in the *philosophers*, (as Plato, p. 98. 105. 425. Xen. Cyr. i. 6, 9. Anab. i. 6, 11, & i. 10, 10. Mem. iii. 6, 11, & 5, 6.) but also in ordinary writers, as Demosth. p. 207, 12, *ἐγὼ δὲ οἶδα, ὅσῳ ἂν ἐκ λογισμοῦ τις σκοπῶν εἰκάσαι.* Æschin. p. 76, 26, *οὐκ εἰκάζων, ἀλλ' ἀκριβῶς*, and Pollux, ix. 150. 151, where to *εἰδέναι, γιγνώσκειν*, and *ἐπίστασθαι* are opposed, as contrary terms, *εἰκάζειν, τεκμαίρεσθαι*, &c. So also in another passage of our author himself, vi. 92, we have, *ὅσῳ τὰ μὲν Ἀθηναίων οἶδα, τὰ δ' ὑμέτερα ᾔκαζον.*

Such are my reasons for rejecting the reading *εἰκάζων*, and adopting *εἰκάζω*; which, indeed, I should scarcely have thought it necessary thus fully to state, but for the remark of Poppo, that I had (in before giving it the preference) 'chosen rather to speak as a matter of *opinion*,

4. καὶ γὰρ ὅσα μὲν τῷ ὄντι ἀσθενῆ ὄντα τῶν πολεμίων δόκησιν ἔχει ἰσχύος, διδαχὴ ἀληθὴς προσγενομένη περὶ αὐτῶν ἐθάρσυνε μᾶλλον τοὺς ἀμυνομένους· οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθὸν, μὴ προειδώς τις ἂν αὐτοῖς τολμηρότερον προσφέροιτο. 5. οὗτοι δὲ τὴν μέλλησιν μὲν ἔχουσι τοῖς ἀπείροις φοβεράν· καὶ γὰρ † πλήθει ὄψεως δεινοί, καὶ βοῆς μεγέθει ἀφόρητοι, ἥ τε διὰ κενῆς ἐπανάσεισις τῶν ὅπλων

than to *prove* and establish.' In point of fact, Poppo himself pronounces (with true German ἐποχή) that 'he *scarcely doubts* but that εἰκάζω is the true reading.'

The term which follows, ἐπίσταμαι, must, from the nature of the thing, have the qualified sense *intelligo;* for otherwise the two terms ἐπίστασθαι and εἰδέναι, like our verb *to know*, can, in strictness, only mean, as Johnson defines, 'to perceive with certainty, whether intuitive or discursive.'

4. ὅσα μὲν—διδαχὴ ἀληθὴς προσγενομένη, &c.] Of this sentence the general meaning is clear, namely, 'for truly such points of the enemy as, being really weak, have a show of strength, tend, after a true knowledge of them, to rather embolden their opponents; but as to those who possess any sure advantage, he alone, who knows it not beforehand, will very courageously engage with them.' Here, however, the construction is harsh, and we may best, with Poppo, regard it as presenting a confusion of two constructions of the verb. The former clause is, as Goeller observes, of the same nature with that at i. 22, 1, χαλεπὸν τὴν ἀκρίβειαν, &c. where we have a change of construction, for τούτων τῶν λεχθέντων τὴν ἀκρ. αὐτὴν διαμ. χαλ. ἦν. And in either place, as Poppo observes, 'the apodosis ought to begin from the demonstrative οὗτοι, or in the protasis εἴ τινα ought to be said.' With respect to the latter clause, one should, as Goeller observes, have rather expected, οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθὸν, τούτοις μὴ προειδώς τις ἂν τολμ. προσφέροιτο: but our author wrote αὐτοῖς, as though εἰ δέ τισι βεβαίως τι πρόσεστιν ἀγαθὸν, &c. had preceded.

5. What was before said *generally*, is now applied to the particular case before them. And the sense here intended is, 'Thus those [before you] have, indeed, their impending attack terrific to such as are unacquainted with, or who have had no trial of, them.' Such seems to be the import of the expression τὴν μέλλησιν. Goeller, indeed, interprets it *minas*, and refers to the union of the word with ἀπειλαῖς at the end of the chapter, and to a similar use at 1, 69: but to expound a word by another with which it has not the most remote connexion, is not so much *interpretation*, as the *substitution* of a plain word for a recondite term. And, as to the use of the word at the end of the chapter, it can bear no such sense *there*, (since the term ἀπειλαῖς is subjoined,) but must have that above assigned. Finally, at i. 69, it signifies *cunctatio*.

The words following, καὶ γὰρ πλήθει—ἀπειλῆς, are *illustrative* of the terrific nature of their approach: and here some difficulty exists in the expression πλήθει ὄψεως δεινοί, which cannot well be taken, according to the opinion of some, as standing for ὄψει πλήθους δεινοί, still less, according to that of others, for ὄψει πολλῇ: but ὄψεως must, as it is taken by Duker, stand for τῆς θέας, 'by the numerosity of their appearance;' or, as Bred., Haack, and Poppo explain, 'multitudine, quæ conspectui offertur.' And they refer, as illustrative of the use of the genit. of subst. put for adject., to their notes on ii. 42, 2; and compare another passage supra iv. 34, τῇ ὄψει—πολλαπλάσιοι φαινόμενοι, as they might also to a passage of Dionys. Hal. Ant. 367, 7, ὄψεως δεινότητι. After all, however, I am inclined to suspect that πλήθει is corrupt, and that, for this, our author wrote τῷ ἀήθει. So in Arrian, E. A. i. 9, 7, we have καὶ αὐτὴ (meaning, the attack of the Bœotians and Arcadians on Sparta) τῷ ἀήθει τῆς ὄψεως μᾶλλον ἢ τῇ ἀκριβείᾳ τῶν κινδύνων αὐτοὺς—ἐφόβησεν, where, I doubt not, the writer had this passage of Thucydides in mind. Certain it is that Dio Cass. had it in view, p. 321, 27, ταῦτα ἐτάραττεν αὐτούς· συνεπελάβετο δὲ σφίσι τοῦ φόβου καὶ ἡ ὄψις αὐτὴ τῆς πόλεως δεινὴ καὶ ἀήθης. It is true that τὸ ἄηθες is a rare expression, but it is, besides the above passage of Arrian, found in Hdian. ii. 11, 10, ἐταράττοντο τῷ ἀήθει τοῦ πράγματος, and Ælian, V. H. v. 1, τὸ ἄηθες τῶν σιτίων. That Arrian and Dio Cass. had ἀήθει in their copies, I doubt not; and how easily τῷ ἀήθει might be mistaken for τῷ πλήθει, is obvious, since an abbreviation of τῷ is not unlike a

ἔχει τινὰ δήλωσιν ἀπειλῆς· προσμῖξαι δὲ, τοῖς ὑπομένουσιν αὐτὰ οὐχ ὁμοῖοι. οὔτε γὰρ τάξιν ἔχοντες αἰσχυνθεῖεν ἂν λιπεῖν τινα χώραν βιαζόμενοι, ἥ τε φυγὴ καὶ ἡ ἔφοδος αὐτῶν, ἴσην ἔχουσα δόξαν τοῦ καλοῦ, ἀνεξέλεγκτον καὶ τὸ ἀνδρεῖον ἔχει· (αὐτοκράτωρ δὲ μάχη μάλιστ' ἂν καὶ πρόφασιν τοῦ σώζεσθαί τινι πρεπόντως πορίσειε·) τοῦ τε ἐς χεῖρας ἐλθεῖν πιστότερον τὸ ἐκφοβῆσειν ἡμᾶς ἀκινδύνως ἡγοῦνται· ἐκείνῳ γὰρ ἂν πρὸ τούτου ἐχρῶντο. 6. σαφῶς τε πᾶν

ϖ, and the letters Α and Λ are continually interchanged. It is scarcely necessary to add, how much more suitable is the sense arising from τῷ ἀήθει. The uncommonness of their appearance it was that made them seem formidable. And in accordance with this are the circumstances which follow, of the wild and loud shouting, and empty brandishing of their weapons. As regards the former of which, compare Xen. Anab. i. 7, 4. Herodot. vii. 211, 13. Onosand. p. 93, καὶ γὰρ ὄψις (scil. ἀήθης vel φοβερὰ) καὶ βοή, &c. By the term ἐπανάσεισις is denoted, 'a shaking aloft at,' intimating a *threat*. In διὰ κενῆς we have a *phrase* for an adject., as in Dionys. Hal. Ant. 163, 10, ἡ διὰ κενῆς ἐμπίπτουσα προδοσίας δόκησις. Comp. also a passage of Liv. xxi. 28, and vii. 10, *armorum agitatio rara*.

προσμῖξαι δὲ—ὁμοῖοι] 'but to engage withal, they are not, to those who endure these terrors, answerable to their show.' By αὐτὰ understand the terror-working circumstances just mentioned. Comp. Xen. Anab. i. 7, 4, τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνασχῆσθε, κ. τ. λ., and Liv. xxxviii. 17, where of the Gauls it is said, among other circumstances, 'cantus ineuntium prœlium, et ululatus, et tripudia, et quatientium scuta in patrium quemdam modum horrendus armorum crepitus:' and it is added, 'omnia (answering to αὐτὰ here) de industriâ composita ad terrorem.' Imitated from the above passages are the noble lines of Milton, Parad. bk. i. 668, 'and fierce with grasped arms Clash'd on the sounding shields the din of war, Hurling defiance toward the vault of Heaven.'

οὔτε γὰρ τάξιν ἔχοντες—τὸ ἀνδρεῖον ἔχει] These words serve to *illustrate* the real weakness and inefficacy of this barbaric force, as being devoid of that sort of honour which is the soldier's best security from giving way. It is scarcely necessary to remark, that to yield any post assigned was, both by the Greeks and the Romans, accounted dishonourable to the soldier.

The negative οὔτε may be supposed (as it is by Poppo) to apply to the whole sentence; the words τάξιν ἔχοντες αἰσχυνθεῖεν forming, as Arnold observes, one compound idea, to the whole of which the neg. applies equally. In ἥ τε φυγὴ καὶ ἡ ἔφοδος, there is no reason, with Goeller, to suppose an allusion to the Parthian mode of fighting while flying, 'fuga versisque sagittis.' All that is meant is, that 'both attack and flight have with them an equal appearance (i. e. carried with it the same notion) of the honourable: and thus (it is added) it leaves valour untested by proof.' Evidently imitated from these are the words of Dionys. Hal. Ant. p. 2186, 11, φιλοτιμία κενὴ τὴν εἰκόνα τοῦ καλοῦ τῆς δόξης ἐνώκουσα. Of the expression τοῦ καλοῦ τῆς δόξης, I have observed no example elsewhere. On the expression ἀνεξέλεγκτον, see note at i. 21.

The words αὐτοκράτωρ δὲ—πορίσειε are parenthetical; those before, from ἡ ἔφοδος, &c. to ἔχει, connecting with τοῦ τε ἐς χεῖρας, &c., and the sense being, 'moreover, an engagement carried on by each combatant at his own will and pleasure would especially afford to any one a specious pretext of providing for his own safety.' On the term αὐτοκράτωρ see note supra ch. 108. The expression πρεπόντως is exactly parallel to our *decently*.

The words following, τοῦ τε—ἔχρωντο, supply the *counterpart* to ἥ τε φυγὴ—ἔχει preceding, as follows, 'since flight is as honourable as attack, valour has no test; and, indeed, they think the attempting to frighten us without danger, safer (lit. more to be relied on) than to come to close quarters.' The future is here used for the *present*, as expressive of *endeavour;* on which, Poppo refers to Bernhardy's Syntax, p. 366. On the ellipsis of ἄλλως, I have before treated more than once.

6. This section presents what may be called the ἐπίλογοι, or conclusion, (though without the usual *form* thereof,) in which is first pointed out the *inference* that may be drawn from the above; (q. d. 'thus you see clearly, that what at first seemed terrific in them is, in fact, slight; [only] scaring through the medium of the sight

τὸ προϋπάρχον δεινὸν ἀπ' αὐτῶν ὁρᾶτε ἔργῳ μὲν βραχὺ ὄν, ὄψει δὲ καὶ ἀκοῇ κατασπέρχον. ὃ ὑπομείναντες ἐπιφερόμενον, καὶ ὅταν καιρὸς ᾖ, κόσμῳ καὶ τάξει αὖθις ὑπαγαγόντες, ἔς τε τὸ ἀσφαλὲς θᾶσσον ἀφίξεσθε, καὶ γνώσεσθε τὸ λοιπὸν ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν πρώτην ἔφοδον δεξαμένοις ἄποθεν ἀπειλαῖς τὸ ἀνδρεῖον μελλήσει ἐπικομποῦσιν. οἳ δ' ἂν εἴξωσιν αὐτοῖς, κατὰ πόδας τὸ εὔψυχον ἐν τῷ ἀσφαλεῖ ὀξεῖς ἐνδείκνυνται."

and hearing;') and then is subjoined, in conclusion, a short *ὑπόμνημα*, or rather what has the *force* thereof without the *form*; being an intimation of the sure *result* of resoluteness and disciplined steadiness, — namely, that 'they will sooner come out of danger, and will, for the future, hold cheap such sort of enemies as these.'

Of *κατασπέρχον* the sense, variously laid down, is, by the Schol. and Port., explained to be, *incutere terrorem, to scare.* To which signification Poppo objects, on the ground of its not being found in the lexicons; and explains the import of the term to be *urgere*, as in Dio Cass. 292, 30, *καὶ ὅ τε ἄνεμος ἰσχυρῶς κατέσπερχε.* Yet the reason for rejecting the former sense is insufficient, since numerous senses of words fully authorized and established are yet not found in even the best lexicons. And as to the passage adduced from Dio Cass., it is not to the present purpose, since there *κατέσπερχε* bears the sense *impruit, irruit*, as in Hom. Il. xiii. 334, *ὡς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι.* Here, indeed, so little suitable is the sense *urgere*, that it may well be asked why *κατασπέργω should not* bear the only one agreeable to the context, *terrorem incutere.* The primary sense of *σπέρχω* is, I believe, to *prick*, or *goad*; which may well be the case; since the word is *not* derived (as Lennep and Scheid suppose it to be) from *σπέρω, σπέω, πέω, agito*; nor (according to Dammius) from *σπέω* (i. e. *ἕπω*) and *ἔρχω, ire facio*; but from the old northern word, price-an, *to prick*; the inceptive being here, as not unfrequently, lost, and the other, as often, transposed. That the word meant *to prick*, is plain from Hom. Il. xxiii. 430, *ἐλαυνε, κέντρῳ ἐπισπέρχων*, whence the expression in Aristoph. Ach. 1188, *λυστὰς ἐλαύνων, καὶ κατασπέρχων δορί.* But the term was also used *figuratively* of the stimulus to action of any of the more violent passions, (so Shakspeare has, '*goaded* by most sharp occasions,') especially *fear*; as in Jos. Bell. iv. 3, 4, *ἀνθρώπῳ κατασπερχομένῳ τοῖς ὑπὲρ τοῦ ζῆν φόβοις*, where the dat. is, as here, a dative of instrument; the terrific being here supposed to violently assail, through the medium of the senses of sight and hearing. Finally, as to Poppo's argument, that the signification in question ('to prick with fear') is one not found, that at once falls to the ground; for, in effect, the signification *is* found in the best of the ancient lexicons, namely, that of *Hesychius*, who explains *κατασπερχόμενος* by *καταπλησσόμενος.* And that our Scholiast explains by *καταπλήττεται*, is a proof that the ancient interpreters so understood the word.

ἄποθεν ἀπειλαῖς τὸ ἀνδρεῖον μελλήσει ἐπικομποῦσιν] The difficulty involved in these words is mainly attributable to the condensed brevity of this biting sarcasm; the point of which would have been destroyed by greater expansion. The full sense intended is, I apprehend, 'they vaunt (i. e. ostentatiously display) their courage, while delaying [to approve it in fight] at a distance by threats only.' And so Dio Cass. must certainly have understood the passage, who, at p. 213, almost *transcribes* it as follows: *οἷά που οἱ πολλοὶ τῶν βαρβάρων ἐν ταῖς ἀπειλαῖς πᾶν τὸ φοβερὸν διακενῆς ἐπικομποῦσιν*, 'vaunting all their terrors in empty threats,'— namely, as opposed to *ἐν ἔργῳ*, just before. The expression, a little after, *μελλήσει*, Dio has passed over, doubtless from not comprehending its force. It is best viewed as an additional circumstance thrown in, by a single term, placed, as it were, parenthetically, and therefore not needing the *copula*;—an idiom this, so far from unusual in our author, that it is strange Poppo should here have failed to recognise it.

οἳ δ' ἂν εἴξωσιν—ἐνδείκνυνται] Render, 'but to those who give way to them, they are keen enough, in security, to show forth their courage by chasing them hard at their heels.' This view of the sense, formerly propounded by me in my Transl. and smaller edition of Thucydides, has since, I find, been confirmed by the opinion of Dobree, who renders, 'instantes ipsorumque vestigia persequentes,' comparing other passages of our author, supra iii. 98,

CXXVII. Τοιαῦτα ὁ Βρασίδας παραινέσας, ὑπῆγε τὸ στράτευμα. οἱ δὲ βάρβαροι, ἰδόντες, πολλῇ βοῇ καὶ θορύβῳ προσέκειντο, νομίσαντες φεύγειν τε αὐτόν, καὶ καταλαβόντες διαφθείρειν. 2. καὶ ὡς αὐτοῖς αἵ τε ἐκδρομαὶ, ὅπη προσπίπτοιεν, ἀπήντων, καὶ αὐτὸς, ἔχων τοὺς λογάδας, ἐπικειμένους ὑφίστατο, τῇ τε πρώτῃ ὁρμῇ παρὰ γνώμην ἀντέστησαν, καὶ τὸ λοιπὸν ἐπιφερομένους μὲν δεχόμενοι ἠμύνοντο, ἡσυχαζόντων δὲ, αὐτοὶ ὑπεχώρουν, τότε δὴ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν τῇ εὐρυχωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοντο, μέρος δέ τι καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσβάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ ἐπί τε τοὺς φεύγοντας τῶν Μακεδόνων, οἷς ἐντύχοιεν, ἔκτεινον, καὶ τὴν ἐσβολὴν,—ἥ ἐστι μεταξὺ δυοῖν λόφοιν στενὴ ἐς τὴν Ἀρριβαίου,—φθάσαντες προκατέλαβον, εἰδότες οὐκ οὖσαν ἄλλην τῷ Βρασίδᾳ ἀναχώρησιν. καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἤδη τὸ ἄπορον τῆς ὁδοῦ, κυκλοῦνται ὡς ἀπολῃψόμενοι. CXXVIII. Ὁ δὲ, γνοὺς, προεῖπε τοῖς μεθ' αὐτοῦ τριακοσίοις, ὃν ᾧετο μᾶλλον ἂν ἑλεῖν τῶν λόφων, χωρήσαντας πρὸς αὐτὸν δρόμῳ ὡς τάχιστα ἕκαστος δύναται, ἄνευ τάξεως, πειρᾶσαι ἀπ' αὐτοῦ ἐκκροῦσαι τοὺς ἤδη ἐπόντας βαρβάρους, πρὶν

πολλοὺς—κατὰ πόδας αἱροῦντες ἄνθρωποι ποδώκεις, and v. 64, & viii. 17. Here a certain word is left to be understood, which, I apprehend, not, as formerly, to be *αἱροῦντες*, (for that were surely too arbitrary an ellipsis,) but rather, what I now prefer to supply, *ἐλαύνοντες*. which is *expressed* in a passage of Herodot. ix. 89, 4, *κατὰ πόδας ἐμεῦ ἐλαύνων*, 'driving hard at my heels.'

CH. CXXVII. 1. *ὑπῆγε τὸ στράτευμα*] 'drew off the army.' By the *ὑπὸ* it is also implied that this was done *pedetentim*. Of which sense of the word, examples are not unfrequent in the historians.

νομίσαντες — διαφθείρειν] 'thinking that he was fleeing, and that they should come up and destroy him;' *διαφθείρειν*, as Poppo says, standing for *διαφθερεῖν*; which, he adds, is not unfrequently the case after verbs of *thinking*. See his Proleg. I. i. p. 154.

2. *αἱ ἐκδρομαὶ*] Meaning, as the Schol. explains, *οἱ τεταγμένοι πρὸς τὸ ἐκτρέχειν*, namely, the parties of *ἐκδρομοι* mentioned at ch. 125. On which use of abstract for concr., see Poppo, Proleg. I. i. p. 259.

τὴν ἐσβολήν] 'the pass:' on which, see note at iii. 112. *Τὸ ἄπορον τῆς ὁδοῦ*, 'that part of the way which was the most difficult of approach.'

CH. CXXVIII. 1. *μεθ' αὐτοῦ*] For this, Poppo edits, from several of the best MSS., *μετ' αὐτοῦ*; while Bekk. and Goeller retain the common reading, which Poppo, finally, with reason, pronounces more correct.

ἐπόντας] The common reading, and that of all the MSS., is *ἐπιόντας*, which has been retained by Bekk., but not on good grounds. It yields a sense so little suitable, as to be quite inadmissible; whereas *ἐπόντας*, which has been edited by Poppo, presents an excellent sense, namely, *τοὺς ἤδη ἐπόντας*, 'those who had already taken post there,' or, were upon it. And though this reading merely rests on conjecture, yet here, so slight is the difference between *ἐπιόντας* and *ἐπόντας*, that the authority of MSS. is, in such a case, of little weight. Finally, if the authority of names be thought of any importance, that cannot well be urged in favour of the common reading, since Bekk., who has *here* retained that reading, has at ch. 131, where the very same phrase occurs, (namely, *ἐκκροῦσαι τοὺς ἐπ.* scil. *τῷ λόφῳ*,) chosen to edit *ἐπόντας*, though all the MSS. there have *ἐπιόντας*: an inconsistency in the one case, such as quite to neutralize his authority in the other. Of *ἐπεῖναι* in this sense, which is extremely rare, (insomuch that no example has been adduced by either Poppo or Dobree,) I have noted the occurrence in a passage of Herodot. viii. 118, *ἐπὶ τοῦ καταστρώματος ἐπεόντων συχνῶν Περσέων*, 'a multitude of Persians who occupied the deck;' for, that such is

καὶ τὴν πλείονα κύκλωσιν σφῶν αὐτόσε προσμῖξαι. 2. καὶ οἱ μέν, προσπεσόντες, ἐκράτησάν τε τῶν ἐπὶ τοῦ λόφου, καὶ ἡ πλείων ἤδη στρατιὰ τῶν Ἑλλήνων ῥᾷον πρὸς αὐτὸν ἐπορεύοντο· οἱ γὰρ βάρβαροι καὶ ἐφοβήθησαν, τῆς τροπῆς αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ πλεῖον οὐκέτ' ἐπηκολούθουν, νομίζοντες καὶ ἐν μεθορίοις εἶναι αὐτοὺς ἤδη, καὶ διαπεφευγέναι. 3. Βρασίδας δὲ ὡς ἀντελάβετο τῶν μετεώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν, αὐθημερὸν ἀφικνεῖται ἐς Ἄρνισσαν πρῶτον τῆς Περδίκκου ἀρχῆς. 4. καὶ αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται τῇ προαναχωρήσει τῶν Μακεδόνων, ὅσοις ἐνέτυχον κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν βοεικοῖς, ἢ εἴ τινι σκεύει ἐκπεπτωκότι, (οἷα ἐν νυκτερινῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς ἦν ξυμβῆναι,) τὰ μὲν ὑπολύοντες κατέκοπτον, τῶν δὲ οἰκείωσιν ἐποιοῦντο. 5. ἀπὸ τούτου τε πρῶτον Περδίκκας Βρασίδαν τε πολέμιον ἐνόμισε, καὶ ἐς τὸ λοιπὸν Πελοποννησίων τῇ μὲν γνώμῃ δι' Ἀθηναίους οὐ ξύνηθες μῖσος εἶχε, τῶν δὲ ἀναγκαίων ξυμφόρων διαναστὰς, ἔπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται, τῶν δὲ ἀπαλλάξεται.

the sense there (though it has not been perceived by the translators) is certain. Compare a passage of our author supra i. 49, 1, *πολλοὺς ὁπλίτας ἔχοντες—ἐπὶ τῶν καταστρωμάτων.*

πρὶν τὴν πλείονα κύκλωσιν σφῶν αὐτόσε προσμῖξαι] i. e. as the Schol. and Kistem. explain, *πρὶν τοὺς πλείους τῶν κυκλοῦν τοὺς Λακεδαιμονίους μελλόντων παρεῖναι*, for the *σφῶν* must, as Kistem. shows, be referred to the Lacedæmonians. The movements in this affair are, by Arnold, partly well stated, and partly misconceived. That the pass was a gorge between two high and steep hills, is very true, and had been before pointed out by Mitford. But the object of the barbarians in lining the hills on both sides, was not merely to effect, together with the closing upon his rear, the surrounding of him: for, in that case, the other extremity of the gorge ought to have been secured. It may rather be supposed, that they meant to make an united attack on the Lacedæmonians while passing through the gorge, both by launching darts at them and missiles of every kind, sticks or stones, and even by hurling down rocks;—a mode by which the mountaineers of Switzerland and the Tyrol have often annihilated powerful armies. Yet, after Brasidas had, by this well-contrived manœuvre, dislodged the enemy from, and seized *one* of the two hills, their intentions were quite frustrated.

3. *Ἄρνισσαν*] On the position of this town, and also of the *pass*, called at iv. 68, *ἡ ἐσβολὴ τῆς Λύγκου*, see Col. Leake's North. Gr. iv. 13, seq.

4. *αὐτοί*] Haack, Poppo, Goeller, and Arnold, take the word to bear the sense 'sponte, non jussi a Brasida.' But so little likely were it that a remarkably moderate and discreet general would himself order such an outrage on his allies, that it is absurd to even glance at it hypothetically; not to mention that the very uniting of words so far asunder, as *αὐτοὶ* and *κατέκοπτον*, would involve an intolerable harshness. The learned editors above mentioned would certainly not have broached what yields a sense so harsh and jejune, had they not mistaken the construction, which is, *καὶ οἱ στρατιῶται αὐτοὶ ὀργιζόμενοι τῷ πρ.* 'And the soldiers themselves, [as well as their general, Brasidas,] irritated by the retreat of the Macedonians before them.' The same use of *αὐτοὶ* occurs at v. 22, 1.

ζεύγεσι — βοεικοῖς] 'teams of draught oxen.' The expression occurs also in Xen. Anab. vii. 5, 1; and, as appears from Etym. Mag., was not confined to *two*, but included more cattle. *Σκεύει* here denotes, according to its original sense, any 'article for use,' whether of furniture or of dress. See my Lex. Nov. Test. in voc.

5. *ἐς τὸ λοιπὸν—εἶχε*] Render, 'and henceforward he conceived a hatred to the Peloponnesians, which, by reason of the dislike he bore the Athenians, was not congenial to his mind:' for here *τῇ γνώμῃ* is to be joined with *οὐ ξύνηθες*. We may suppose, too, that there is here an allusion to his hatred to the *Athenians* being such as he habitually entertained, and such as had accordingly become inveterate.

Of the words following, *τῶν δὲ ἀναγκαίων ξυμφόρων διαναστὰς*, the sense

CXXIX. Βρασίδας δὲ, ἀναχωρήσας ἐκ Μακεδονίας ἐς Τορώνην, καταλαμβάνει Ἀθηναίους Μένδην ἤδη ἔχοντας, καὶ αὐτοῦ ἡσυχάζων, ἐς μὲν τὴν Παλλήνην ἀδύνατος ἤδη ἐνόμιζεν εἶναι διαβὰς τιμωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ εἶχεν. 2. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ Λύγκῳ ἐξέπλευσαν ἐπί τε τὴν Μένδην καὶ τὴν Σκιώνην οἱ Ἀθηναῖοι, ὥσπερ παρεσκευάζοντο, ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χῖαι, ὁπλίταις δὲ χιλίοις ἑαυτῶν, καὶ τοξόταις ἑξακοσίοις, καὶ Θρᾳξὶ μισθωτοῖς χιλίοις, καὶ ἄλλοις τῶν αὐτόθεν ξυμμάχων πελτασταῖς· ἐστρατήγει δὲ Νικίας ὁ Νικηράτου, καὶ Νικόστρατος ὁ Διϊτρέφους. 3. ἄραντες δὲ ἐκ Ποτιδαίας ταῖς ναυσὶ, καὶ σχόντες κατὰ τὸ Ποσειδώνιον, ἐχώρουν ἐς τοὺς Μενδαίους. οἱ δὲ, αὐτοί τε καὶ Σκιωναίων τριακόσιοι βεβοηθηκότες, Πελοποννησίων τε οἱ ἐπίκουροι, ξύμπαντες δὲ ἑπτακόσιοι ὁπλῖται, καὶ Πολυδαμίδας ὁ ἄρχων αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι ἔξω τῆς πόλεως ἐπὶ λόφου καρτεροῦ. 4. καὶ αὐτοῖς Νικίας μὲν, Μεθωναίους τε ἔχων εἴκοσι καὶ ἑκατὸν ψιλοὺς, καὶ λογάδας τῶν Ἀθηναίων ὁπλιτῶν ἑξήκοντα, καὶ τοὺς τοξότας ἅπαντας, κατὰ ἀτραπόν τινα τοῦ λόφου πειρώμενος προσβῆναι, καὶ τραυματιζόμενος ὑπ' αὐτῶν, οὐκ

seems *best* taken, as it is by Reiske, Goeller, and Poppo, to be, 'departing from his natural interests, however necessary.' Yet surely the mere idea of *departure* were here too weak. The one here intended would rather seem to be, 'starting away, or receding from, waving, his necessary interest.' The same metaphor is found in Ps. lxxviii. 58, (Prayer-Book Vers.) 'fall away, *starting aside*, (i. e. receding from their covenant engagements,) like a broken (rather *warped*) bow,' which deceives the archer: the genit. here being like that noticed in Matth. Gr. Gr. § 354, 8, as used with *ὑπανίστασθαί τινος*, 'to retire from a place.'

CH. CXXIX. 2. *τῶν αὐτόθεν ξυμμάχων*] 'of the allies of that part of the country,' namely, of maritime Thrace: compare iii. 7, and Aristoph. Eq. 321.

3. *κατὰ τὸ Ποσειδώνιον*] I agree with Dobree, that we are not by this to understand the *promontory* of Posidium, (noticed in Livy, xliv. 11, and elsewhere,) but a *temple* of Neptune, which stood upon it. Thus the promontory, it would seem, took its name from the temple, it being regarded as sacred to the God. Dobree is right in fixing this temple near Mende, which itself has been shown by Col. Leake to have been situated near Cape Posidium on the south-west side. The temple was, I imagine, situated on a slight projection, somewhat less than two miles from the cape; and certainly between that and Sane Mende itself was, as we learn from Pausanias, on rising ground, (which terminates in a lofty steep hill, on which the Mendæans, Scionæans, and Peloponnesians took post on this occasion,) and was probably not much more than a mile from the sea on either side of the cape, and had probably two ports, with small towns attached. The Hellenic remains which Col. Leake observed on the shore near Cape Posidhi, and to the east of it, are probably those of the port which fronted Scione. Those he speaks of on the heights (by which he means, I apprehend, the high rising ground) above are those of Mende, or Cassandra, which, on its decay, succeeded to it; and was afterwards itself removed to the corner of the hill, and is now called *Nea* Cass.

4. *κατὰ ἀτραπόν τινα τοῦ λόφου*] 'by a certain path of the hill,' probably one out of sight, on the rear of the enemy, (as in the affair at Sphacteria,) and therefore supposed to be unguarded; which turned out to be erroneous.

τραυματιζόμενος] The Scholiast explains this by *βαλλόμενος*: a gloss with reason

ἠδυνήθη βιάσασθαι· Νικόστρατος δὲ, ἄλλῃ ἐφόδῳ ἐκ πλείονος παντὶ τῷ ἄλλῳ στρατοπέδῳ ἐπιὼν τῷ λόφῳ, ὄντι δυσπροσβάτῳ, καὶ πάνυ ἐθορυβήθη, καὶ ἐς ὀλίγον ἀφίκετο πᾶν τὸ στράτευμα τῶν Ἀθηναίων νικηθῆναι. 5. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ὡς οὐκ ἐνέδοσαν οἱ Μενδαῖοι καὶ οἱ ξύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαντες ἐστρατοπεδεύσαντο, καὶ οἱ Μενδαῖοι, νυκτὸς ἐπελθούσης, ἐς τὴν πόλιν ἀπῆλθον.

CXXX. Τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι, περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης, τό τε προάστειον εἷλον, καὶ τὴν ἡμέραν ἅπασαν ἐδῄουν τὴν γῆν, οὐδενὸς ἐπεξιόντος· ἦν γάρ τι καὶ στασιασμοῦ ἐν τῇ πόλει· οἱ δὲ τριακόσιοι τῶν Σκιωναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν ἐπ' οἶκου. 2. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ Νικίας μὲν τῷ ἡμίσει τοῦ στρατοῦ προϊὼν ἅμα ἐς τὰ μεθόρια, τῶν Σκιωναίων τὴν

rejected by Poppo. Yet though that interpretation be manifestly false, the common one is not certainly true; for Nicias's being wounded (of which we hear nothing afterwards) need not have hindered his *forces* from making their way. Hence I am inclined to think that *τραυμ.* is here to be taken in a figurative sense, like *sauciatus* in Latin, and *shattered* in English, as said of troops that are in an attack routed with loss. So Glover, Athen. xviii. 'rout and carnage sweep That scatter'd wing before th' Oïlean swords.' As to the somewhat magisterial dictum of Poppo, '*τραυματίζειν* de hominibus positum semper *τιτρώσκειν* significat,' such positive assertions are more easily pronounced than maintained. Considering that *τραῦμα* frequently bears the sense a *defeat*, strange were it that *τραυματίζειν* should never have been used in the sense *to defeat*. That the word was sometimes so used, may justly be concluded from such passages as Hom. Il. xii. 65, *ἔνθ' οὔπως ἐστὶ καταβήμεναι, οὐδὲ μάχεσθαι Ἱππεῦσι· στεῖνος γάρ, ὄθι τρώσεσθαι δἰω*, i. e., as Heyne explains, 'angustia loci, in quâ vereor ne turba impedita *cladem acceptura sit*.' And so the Schol. B. *ἐλαττώσεσθαι· Ἴωνες γὰρ τὰς τροπὰς τρώματα καλοῦσι.*

ἐφόδῳ] *aditu*, 'approach,' as in Hdian. v. 5, 5, *οὕτω γὰρ ᾤετο διαφόροις ἐφόδοις ἀφυλάκτως αὐτοῖς ἐπιπλεύσεσθαι.*

ἐκ πλείονος] scil. *διαστήματος*, 'further about.' *Πάνυ ἐθορυβήθη*, 'was even thrown into utter disorder,' namely, by the ranks being broken through the vehemence of the repulse. The *ἐς* before *ὀλίγον* stands, as often, for *παρ'*.

CH. CXXX. 1. *τὸ πρὸς Σκιώνης*] 'that [part] of Mende which was situated between Cape Posidium and Scione. By the *προάστειον* is, I apprehend, to be understood the little town on the port, which was a suburb to Mende, (as Leith is to Edinburgh,) and was taken because it was doubtless unwalled. *Στασιασμοῦ*, 'civil dissension.'

2. *ἅμα*] Poppo confesses that he knows not what to do with this useless particle. Yet useless though it would seem, it is not on that account to be cancelled. The MSS. all attest its existence; and surely so plain a word could scarcely have been corrupted in all of them. Hence it would seem, that the error is not in the word itself, but in its position. *One* good MS. at least has *ἅμα προϊὼν*, which I believe our author wrote. Thus *ἅμα* will connect with *τῷ ἡμίσει τοῦ στρατοῦ*, as Dukas, I find, takes it. Poppo, indeed, objects that thus the sense arising is *languid*. Yet this will by no means be the case if we suppose *ἅμα* to signify *together with*, as implying that those that go with him follow his guidance, are under his command. Compare Polyb. x. 18, 1, *Μάγωνα καὶ τοὺς ἅμ' αὐτῷ Καρχηδονίους*. This idiom (probably then confined to the language of common life) may be traced up to, and its principle accounted for from, *Homer*, who not unfrequently thus uses *ἅμα* with a dative of person, denoting that the persons going with any one are understood to be under his command: of which *one* example must suffice—Odyss. xi. 370, *Εἴ τινας ἀντιθέων ἑτάρων ἴδες, οἵ τοι ἅμ' αὐτῷ* (read *αὐτῷ*, standing for *σεαυτῷ*. See Pors. on Xen. Anab. p. 541) *Ἴλιον εἰς ἅμ' ἕποντο*, where the repetition, somewhat remarkable, may be accounted for from the principle that there is here a blending of two modes of expression, 'to go with' any one, and 'to follow with' him,

γῆν ἐδῄου, Νικόστρατος δὲ τοῖς λοιποῖς κατὰ τὰς ἄνω πύλας, ᾗ ἐπὶ Ποτιδαίας ἔρχονται, προσεκάθητο τῇ πόλει. 3. ὁ δὲ Πολυδαμίδας, (ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις καὶ ἐπικούροις ἐντὸς τοῦ τείχους τὰ ὅπλα κείμενα,) διατάσσει τε ὡς ἐς μάχην, καὶ παρῄνει τοῖς Μενδαίοις ἐπεξιέναι. 4. καί τινος αὐτῷ τῶν ἀπὸ τοῦ δήμου ἀντειπόντος κατὰ τὸ στασιωτικὸν, ὅτι 'οὐκ ἐπέξεισιν, οὐδὲ δέοιτο πολεμεῖν,' καὶ, ὡς ἀντεῖπεν, ἐπισπασθέντος τῇ χειρὶ ὑπ' αὐτοῦ καὶ θορυβηθέντος, ὁ δῆμος εὐθὺς ἀναλαβὼν τὰ ὅπλα, περιοργὴς ἐχώρει

i. e. to be in his suite. Such is not unfrequently the sense of *ἅμα ἕπεσθαι* in Homer.

τὰς ἄνω πύλας] So called, I imagine, from their being on a high situation as compared with the rest; for the whole town was, as I have said, situated on rising ground.

3. *τὰ ὅπλα κείμενα*] In my Translation and smaller edition I explained *ὅπλα* to mean *statio militaris;* in which sense the term occurs also at i. 111. iii. 1. Xen. Hist. ii. 4, 4. By Poppo and Arnold, however, it is taken here, as at viii. 69. Xen. Anab. ii. 2, 20. iii. 1, 3, to denote the place where the arms were piled: according to which latter view, *κεῖσθαι* will be, as it is regarded by Poppo, equivalent to *τεθεῖσθαι*. Yet so to take the word involves a certain harshness; and *κεῖσθαι* is a term adapted rather to suggest the idea of *reposita*, '*laid up* for use,' as it is explained by Kistemacher. Unless the sense of *κεῖσθαι* be tortured, it cannot be understood to denote an open space where the arms were piled and parade held. Nor, on the other hand, does it seem to have meant *castra*, but rather something between one and the other, namely, what the French call a *place d'armes*, which includes both an open space for a parade and an open *building* where the arms are placed ready for immediate use, and which, as a guard is always mounted ready for use, may also be called a *guard-house*.

4. *κατὰ τὸ στασιωτικὸν*] 'in a factious or party spirit;' being, it appears, himself a democrat. *Ἀντεῖπεν*: meaning, (by a signif. prægnans, as in a similar passage supra i. 69.) 'declaring in contradiction to this requisition, that they will not go forth.' The words following, *οὐδὲ δέοιτο πολεμεῖν*, are by Arnold supposed to mean, 'nor did the city want to go to war:' a version which he supports with much ingenuity. But such is the harshness thereby incurred in this change of person, that I prefer to refer these words, as the former, to the same subject as *οὐκ ἐπέξεισιν*, namely, all the Mendæans of the democratical party; the people at large, according to the sense assigned by Poppo, 'non oportere pugnare, non opus esse bello.'

ἐπισπασθέντος] 'being seized hold of;' the full sense of *ἐπισπάσασθαι* being 'to lay hold of in order to drag to one, and haul away.' So Suidas, on the expression *ἐπισπασάμενος τῆς κομῆς τούτου*, explains by *ἐφελκύσας*. And so Lucian ap. Steph. Thes. *Ἕλκει — πάνυ βιαίως ἐπισπώμενος*. Of *θορυβηθέντος* the sense has been variously explained. By Portus it is rendered 'turbatus;' by Hobbes, 'molested.' In my Translation I have rendered it 'shaken;' a version parallel to that of Levêque, 'concusso:' but, as Poppo observes, 'proof is wanting that the word ever bore that sense.' Accordingly, I now prefer to render (employing a very old term in our language, though now confined to the phraseology of common life,) 'being hustled,' i. e. pushed and shoved off by those near; for the word 'to hustle,' (which is derived from the Dutch 'hutselen,' 'to shake together') means 'to shake persons together in confusion,' by pushing or crowding upon them; which seems to be the very sense intended to be expressed by *θορυβηθέντος* here, which is very well adapted to convey this meaning, since *θόρυβος* (whatever be its derivation) I believe to have primarily signified a mixing of things or persons together, or the things or persons so mixed. Whence the verb *θορυβεῖσθαι* came to have the sense 'to be hustled or thronged upon;' which, in the present instance, was done by those of the aristocratical party.

For vulg. *περὶ ὀργῆς*, I have, with Haack, Bekker, Goeller, and Poppo, edited *περιοργὴς*, for which, besides the three MSS. adduced by the above editors, I am enabled to subjoin the evidence of the Cod. Cantab.; and to the authorities cited by Valla and Photius and others, supplied by Suidas and Dio Cass. 199, 47. 758, 39. Niceph. Hist. l. ii., passages which (evi-

ἐπί τε Πελοποννησίους καὶ τοὺς τὰ ἐναντία σφίσι μετ' αὐτῶν πράξαντας. 5. καὶ προσπεσόντες τρέπουσιν, ἅμα μὲν μάχῃ αἰφνιδίῳ, ἅμα δὲ τοῖς Ἀθηναίοις τῶν πυλῶν ἀνοιγομένων φοβηθέντων· ὡρήθησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς τὴν ἐπιχείρησιν γενέσθαι. 6. καὶ οἱ μὲν ἐς τὴν ἀκρόπολιν,—ὅσοι μὴ αὐτίκα διεφθάρησαν,—κατέφυγον, ἥπερ καὶ τὸ πρότερον αὐτοὶ εἶχον· οἱ δὲ Ἀθηναῖοι, (ἤδη γὰρ καὶ ὁ Νικίας, ἐπαναστρέψας, πρὸς τῇ πόλει ἦν,) ἐσπεσόντες ἐς τὴν Μένδην πόλιν, ἅτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν, ἀπάσῃ τῇ στρατιᾷ, ὡς κατὰ κράτος ἑλόντες διήρπασαν· καὶ μόλις οἱ στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς ἀνθρώπους διαφθείρεσθαι. 7. καὶ τοὺς μὲν Μενδαίους μετὰ ταῦτα πολιτεύειν ἐκέλευον ὥσπερ εἰώθεσαν, αὐτοὺς κρίναντας ἐν σφίσιν αὐτοῖς, εἴ τινας ἡγοῦνται αἰτίους εἶναι τῆς ἀποστάσεως· τοὺς δ' ἐν τῇ ἀκροπόλει ἀπετείχισαν ἑκατέρωθεν τείχει ἐς θάλασσαν, καὶ φυλακὴν ‡ ἐπεκαθίσαντο. ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον, ἐπὶ τὴν Σκιώνην ἐχώρουν. CXXXI. Οἱ δὲ, ἀντεπεξελθόντες, αὐτοὶ καὶ Πελοποννήσιοι, ἱδρύθησαν ἐπὶ λόφου καρτεροῦ πρὸ τῆς πόλεως, ὃν

dently written with a view to the present) show that the authors read here περιοργής.

5. φοβηθέντων] supply αὐτῶν. Ἀπὸ προειρημένου τινὸς, 'from some preconcerted [plan].'

6. ἐπαναστρέψας] i. e. 'having returned from his devastation of the Scionæan territory, to the siege of Mende.' Πρὸς τῇ πόλει, 'close upon the city.'

7. ἐπεκαθίσαντο] Poppo, Goeller, and Arnold, edit ἐπικαθίσταντο. But I have chosen, with Haack and Bekk., to retain the common reading: for had ἐπικαθίσταντο been originally written, one cannot imagine how it should have been altered to so uncommon a form as ἐπεκαθίσαντο: whereas the contrary would be by no means improbable. Thus, for instance, in a passage of Polyb. xii. 16, 10, we have καθιστάντων in the common text; while the true reading, as edited by Schweigh., is undoubtedly that of some of the best MSS. καθισάντων. As to what Poppo affirms, that we never read καθίζω φυλακὴν, but perpetually καθίστημι,—that, in a writer like Thucydides, only serves to increase our suspicion of the reading which Poppo has introduced, especially as it is not found in any one MS.; for, as to two of the worst having ἐπεκαθίσαντο, that, as is plain from the *augment*, was a mere error of the scribes. Again; as to Poppo's *grammatical* reason, that καθίζομαι has always a reflexive force, and that its aorist is καθεζόμην or ἐκαθεζόμην, not ἐκαθισάμην—even that may admit of some question. But, at any rate, why may we not read ἐπικαθείσαντο? For the correctness of that form is unquestionable; though, from its comparative unfrequency, it has, in various instances, been tampered with. Thus, in a passage of Eurip. Hippol. 31, the corrupt reading καθίσατο is found in most of the MSS. and the common text; for which that found in the best MSS., καθείσατο, has been restored by Musgrave and Markland, as indeed the metre demands. In Eurip. Hel. 1534, ὁ δὲ πλάτην καθίστατο is retained even in Matthiæ's edition; yet it was merely a conjectural emendation of Barnes for καθίσατο, which is found in the early editions, and probably had place in most of the MSS. He ought rather, however, to have edited καθείσατο, which is *mentioned*, though doubtingly, by Musgrave. But to revert to Poppo's argument, that καθίζω φυλακὴν is no where found—not to say that such were too bold an assertion even for a Porson—in fact, it *does occur* (or what amounts to the same thing) in a passage of Herodot. i. 89, 4, κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους. And so καθίζειν στρατιὰν in Polyb. ix. 26, 4, and ix. 3, 7; and καθιζειν ἐνέδραν in Plutarch i. 107, E. 1036, E. For in the last two passages ought to be read καθίσαντες, instead of καθιστάντες, inadvertently retained in the text.

Ch. CXXXI. 1. ἐπὶ λόφου καρτεροῦ πρὸ τῆς πόλεως] This hill was doubtless

εἰ μὴ ἔλοιεν οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχισις. 2. προσβαλόντες δ' αὐτῷ κατὰ κράτος οἱ Ἀθηναῖοι, καὶ μάχῃ ἐκκρούσαντες τοὺς ἐπόντας, ἐστρατοπεδεύσαντό τε, καὶ ἐς τὸν περιτειχισμὸν, τροπαῖον στήσαντες, παρεσκευάζοντο. 3. καὶ αὐτῶν οὐ πολὺ ὕστερον ἤδη ἐν ἔργῳ ὄντων, οἱ ἐκ τῆς ἀκροπόλεως ἐν τῇ Μένδῃ πολιορκούμενοι ἐπίκουροι, βιασάμενοι παρὰ θάλασσαν τὴν φυλακὴν, νυκτὸς ἀφικνοῦνται, καὶ διαφυγόντες οἱ πλεῖστοι τὸ ἐπὶ τῇ Σκιώνῃ στρατόπεδον, ἐσῆλθον ἐς αὐτήν.

CXXXII. Περιτειχιζομένης δὲ τῆς Σκιώνης, Περδίκκας, τοῖς τῶν Ἀθηναίων στρατηγοῖς ἐπικηρυκευσάμενος, ὁμολογίαν ποιεῖται πρὸς τοὺς Ἀθηναίους διὰ τὴν τοῦ Βρασίδου ἔχθραν περὶ τῆς ἐκ τῆς Λύγκου ἀναχωρήσεως, εὐθὺς τότε ἀρξάμενος πράσσειν. 2. καὶ—ἐτύγχανε γὰρ τότε Ἰσχαγόρας ὁ Λακεδαιμόνιος στρατιὰν μέλλων πεζῇ πορεύσειν ὡς Βρασίδαν—ὁ δὲ Πέρδικκας, ἅμα μὲν κελεύοντος τοῦ Νικίου, ἐπειδὴ ξυνεβεβήκει, ἔνδηλόν τι ποιεῖν τοῖς Ἀθηναίοις βεβαιότητος πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννησίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας τοὺς ἐν Θεσσαλίᾳ ξένους, χρώμενος ἀεὶ τοῖς πρώτοις, διεκώλυσε τὸ στράτευμα καὶ τὴν παρασκευὴν, ὥστε μηδὲ πειρᾶσθαι Θεσσαλῶν. 3. Ἰσχαγόρας μέντοι καὶ Ἀμεινίας καὶ Ἀριστεὺς αὐτοί τε ὡς Βρασίδαν ἀφίκοντο, ἐπιδεῖν πεμψάντων Λακεδαιμονίων τὰ πράγματα, καὶ τῶν ἠβώντων αὐτῶν παρανόμως ἄνδρας ἐξῆγον ἐκ Σπάρτης, ὥστε τῶν πόλεων ἄρχοντας

an offset from the ridge which runs down the middle of Pallene, from Potidæa to Cape Canastræum.

ὃν εἰ μὴ—περιτείχισις] 'unless they should take this, a circumvallation of them (i. e. the enemy) was not possible.' The construction here, which is perplexed and accordingly disputed, is by Poppo best regarded as a negligence of diction, by which one form of expression runs into another. 'Proprie enim (says Poppo) Thucydides in verbis ὃν εἰ—ἕλοιεν ita incepit, ut si hæc e mente Scionæorum dicturus οὐ γίγνεσθαι ἂν σφῶν περιτείχισιν (ἐνόμιζον) perrecturus esset; sed hanc sententiam miscuit cum altera ὃν εἰ μὴ ᾖρουν οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχισις.' With respect to the thing itself, it cannot be quite understood without a knowledge of the exact site of Scione, which is by no means clear. Col. Leake (on what grounds he does not say) fixes it two miles inland, at the present village of Celendrino. But this is forbidden by the words towards the end of the chapter, βιασάμενοι παρὰ θάλασσαν. Whence it is plain that Scione was situated near the sea,—probably where the present village of Posidhi is laid down in Col. Leake's map.

2. For vulg. ἐπιόντας, I have, with Bekk., Poppo, and Goeller, edited ἐπόντας. Still, though the former is supposed to be the reading of all the MSS., yet the latter, on careful collation, I find to have formerly had place in the Cod. Clarend.

Ch. CXXXII. 1. εὐθὺς τότε ἀρξάμενος πράσσειν] 'having then first begun to practise (i. e. hold correspondence with them).'

2. καὶ—ἐτύγχανε Βρασίδαν] I have followed Poppo in affixing here the lines denoting a hypoparenthesis; by which the sense is not a little cleared. Strange is it that Dobree should have stumbled at the δὲ, and wished it away; for, as Poppo long ago showed, of the use of δὲ in the apodosis after a parenthesis, an example occurs at i. 11. viii. 29, and elsewhere. Βεβαιότητος πέρι, 'for security's sake,' as a pledge of his intentions. Παρασκευάσας, 'having brought them to that mind.'

3. παρανόμως] i. e. contrary to the *usages* of Sparta. Had it really been *illegal*, it could not have been in a country

καθιστάναι, καὶ μὴ τοῖς ἐντυχοῦσιν ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τὸν Κλεωνύμου καθίστησιν ἐν Ἀμφιπόλει, Πασιτελίδαν δὲ τὸν Ἡγησάνδρου ἐν Τορώνῃ.

CXXXIII. Ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιέων τεῖχος περιεῖλον, ἐπικαλέσαντες Ἀττικισμὸν, βουλόμενοι μὲν καὶ ἀεὶ, παρεστηκὸς δὲ ῥᾷον ἐπειδὴ καὶ ἐν τῇ πρὸς Ἀθηναίους μάχῃ ὅ τι ἦν αὐτῶν ἄνθος ἀπολώλει. 2. καὶ ὁ νεὼς τῆς Ἥρας τοῦ αὐτοῦ θέρους ἐν Ἄργει κατεκαύθη, Χρυσίδος τῆς ἱερείας λύχνον τινὰ θείσης ἡμμένον πρὸς τὰ στέμματα, καὶ ἐπικαταδαρθούσης, ὥστε ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα. 3. καὶ ἡ Χρυσὶς μὲν εὐθὺς τῆς νυκτὸς, δείσασα τοὺς Ἀργείους, ἐς Φλιοῦντα φεύγει· οἱ δὲ ἄλλην ἱέρειαν, ἐκ τοῦ νόμου τοῦ προκειμένου, κατεστήσαντο Φαεινίδα ὄνομα. ἔτη δὲ Χρυσὶς τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτὼ καὶ ἕνατον ἐκ μέσου, ὅτε ἐπεφεύγει. 4. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη τελευτῶντος περιετετείχιστό τε παντελῶς, καὶ οἱ Ἀθηναῖοι ἐπ' αὐτῇ φυλακὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ στρατῷ.

CXXXIV. Ἐν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων καὶ Λακεδαιμονίων ἡσύχαζε διὰ τὴν ἐκεχειρίαν, Μαντινῆς δὲ καὶ Τεγεᾶται καὶ οἱ ξύμμαχοι ἑκατέρων ξυνέβαλον ἐν Λαοδικίῳ τῆς Ὀρεσθίδος, καὶ νίκη ἀμφιδήριτος ἐγένετο· κέρας γὰρ ἑκάτεροι τρέψαντες τὸ καθ' αὑτοὺς, τροπαιά τε ἀμφότεροι ἔστησαν, καὶ σκῦλα ἐς Δελφοὺς ἀπέπεμψαν. διαφθαρέντων μέντοι πολλῶν ἑκατέροις, καὶ ἀγχωμάλου τῆς μάχης γενομένης, καὶ ἀφελομένης νυκτὸς τὸ ἔργον, οἱ Τεγεᾶται μὲν ἐπηυλίσαντό τε, καὶ εὐθὺς ἔστησαν τροπαῖον, Μαντινῆς δὲ ἀπεχώρησάν τε ἐς Βουκολίωνα, καὶ ὕστερον ἀντέστησαν.

CXXXV. Ἀπεπείρασε δὲ τοῦ αὐτοῦ χειμῶνος καὶ ὁ Βρασίδας τελευτῶντος, καὶ πρὸς ἔαρ ἤδη, Ποτιδαίας. προσελθὼν γὰρ νυκτὸς, καὶ κλίμακα προσθεὶς, μέχρι μὲν τούτου ἔλαθε· (τοῦ γὰρ κώδωνος

like Sparta, where the laws were always held supreme. Arnold regards this as a great and most destructive innovation, leading to a change of constitution from aristocracy to oligarchy; and evidently attributes the blame, in this instance, to the *Ephors*; but we may rather suppose, with Bishop Thirlwall, that the thing was done advisedly, and with a good intent. 'The Ephors (says he) probably perceived, and Brasidas himself may have suggested, that the service was one which required the energy of the prime of life, rather than the tardy prudence of a more advanced age.'

μὴ τοῖς ἐντυχοῦσιν ἐπιτρέπειν] 'not to permit the government to such as chanced to have charge of them,' namely, those to whom it had been committed on the cities first passing over to the Lacedæmonians.

For vulg. *Ἐπιτελίδαν*, I have, with Arnold, edited *Πασιτελίδαν*, on the conjecture of Dobree, who shows the necessity for so reading, by the occurrence of the name Πασιτ. thrice in v. 3.

CH. CXXXIII. 1. *ὅ τι ἦν αὐτῶν ἄνθος ἀπολώλει*] 'the flower of their youth had perished.' So Æschyl. Pers. 257, *τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν*. Eurip. Here. Fur. 875, *ἀπυκείρεται σὸν ἄνθος*. Dio Cass. 473, 31, *πᾶν ὅ,τι περ ἄνθος αὐτῶν ἔφθειραν*. Joseph. 856, 12, *ὅ,τι καὶ ἄνθος ἦν ἀπώλετο*. Themist. 61, E. *καὶ ὅ,τι ἄνθος Ἑλλήνων*.

CH. CXXXV. 1. *τοῦ γὰρ κώδωνος—ἐγένετο*] Render, 'for when the bell had been carried past, the ladder was immediately planted at the vacant space, before he who had delivered it had returned.' In these words there is an allusion to a certain obscure point of classical antiquities, of which we should otherwise have been ignorant,—namely, a mode of keeping up the watchfulness of the sentinels stationed up and down the battlements of a fortress, by a bell being passed from one to another all round the walls, until it came back to the place where it had been delivered by the officer of the watch. The nearest approach to this custom is found in that mentioned by Æneas, Tact. ch. 22, who says, that a *truncheon* was thus handed round from one sentinel to another, so that if the next sentinel were off his post, the truncheon was to be carried to the officer of the guard, in order to the discovery of the desertion of his post. Yet the two are in some measure distinct; the *watch-bell* being used only in *war*, or on extraordinary occasions, in order to test the wakefulness of the sentinels; the *truncheon*, in times of *peace* and no danger, (so Æneas says, *ἀκινδύνως καὶ εἰρηναίων ὄντων*,) to ascertain that the sentinels were at their posts; for they were found at certain times and on certain occasions to desert them. See supra iii. 22, 5. As to the custom of the *officer* of the guard carrying a bell, and trying therewith the watchfulness of his sentinels,—adverted to by Plut. Arat. 7. the Schol. on Aristoph. Av. 843 & 1160. Hesych. in v. *κωδωνοφορῶν*, and Etym. Mag. in v. *διεκωδώνισεν*, —this is of another kind; merely relating to this trial of watchfulness as applied by the officer of the guard himself on any individual he chose, not that of the sentinels one on another all round. The expression here, *τὸ διάκενον*, is equiv. to *τὸ διὰ μέσου κενὸν*, or *τὸ ἐν μέσῳ κενὸν*, as the Schol. on v. 71 explains; and has reference to space, equiv. to the double of that between one sentinel and another, being constantly left vacant, when any sentinel left his post to deliver the bell, after first trying his vigilance, to the next.

παρενεχθέντος, οὕτως ἐς τὸ διάκενον, πρὶν ἐπανελθεῖν τὸν παραδιδόντα αὐτὸν, ἡ πρόσθεσις ἐγένετο·) *ἔπειτα μέντοι, εὐθὺς αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν κατὰ τάχος τὴν στρατιὰν καὶ οὐκ ἀνέμεινεν ἡμέραν γενέσθαι.* 2. *καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἕνατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.*

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Ε.

I. ΤΟΥ δ' ἐπιγιγνομένου θέρους αἱ μεν ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων· καὶ ἐν τῇ ἐκεχειρίᾳ Ἀθηναῖοι Δηλίους ἀνέστησαν ἐκ Δήλου, ἡγησάμενοι κατὰ παλαιάν τινα αἰτίαν οὐ καθαροὺς ὄντας ἱερῶσθαι, καὶ ἅμα ἐλλιπὲς σφίσιν εἶναι τοῦτο τῆς καθάρσεως, ᾗ πρότερόν μοι δεδήλωται ὡς ἀνελόντες τὰς θήκας τῶν τεθνεώτων ὀρθῶς ἐνόμισαν ποιῆσαι. καὶ οἱ μὲν Δήλιοι Ἀτραμύττιον Φαρνάκου δόντος αὐτοῖς ἐν τῇ Ἀσίᾳ ᾤκησαν, οὕτως ὡς ἕκαστος ὥρμητο.

Ch. I. 1. *ἀνέστησαν*] A term denoting forcible removal. See note on iv. 54. *Ἱερῶσθαι*, 'were accounted sacred;' for we are to bear in mind the distinction pointed out by the ancient lexicographers, with reference to this passage,—namely, between *ἱεροῦσθαι*, 'to be held sacred,' and *ἱερᾶσθαι*, 'to discharge the priestly office.'

καὶ ἅμα ἐλλιπὲς — ποιῆσαι] Of this awkwardly-worded sentence the meaning appears to be as follows: 'And, moreover, that *this* expedient was wanting to them for its purification, in addition to that wherein, by digging up the coffins of the dead, (as has been before related,) they thought they effected it rightly.' Poppo remarks, 'Quod Goell. hic et ad viii. 52. Græcos, ubi participium cum verbo finito diversi regiminis conjungatur, eo casu uti, quem participium postulet, doceat, potius sic exprimendum esse, ut nomen, ubi ex duobus verbis diversos casus adsciscentibus pendeat, soli priori accommodari asseveremus, recte disputat Arn. Vid. Matth. Gr. Gr. § 428, 2. Sed ne ea quidem constare lex est. Vide annot. ad vi. 87.' The conjecture of Bened. and Dobree for *ᾗ, ἣν*, though supported by the authority of the Cod. Clarend., tends to destroy the Thucydidean character that would otherwise here prevail.

Ἀτραμύττιον] So Bekker and Goeller edit, from several MSS., for *Ἀτραμύττειον*, which is retained by Poppo, though he grants that the other is perhaps preferable. I would add that it is confirmed by Pausan. iv. 27, 5, who has this passage in view; as also by Xen. Anab. vii. 8, 8. The common reading, however, is supported by Hdot. vii. 42, and Polyæn. vii. 26, though the latter uses only one *τ*; which spelling is confirmed by the coins, which have *Ἀδραμύτιον*, and by the derivation of the name, which, as we learn from Aristot. ap. Steph. Byz., is from *Atramytis*, son of Alyattus and brother of Crœsus.

οὕτως ὡς ἕκαστος ὥρμητο] Of these words the sense, strangely mistaken by the commentators, seems to be simply, 'just as each was inclined [to accept of the offer];' for, I apprehend, the words do not (as they have been supposed) refer to *ᾤκησαν*, but to *δόντος*, it being meant

II. Κλέων δὲ, Ἀθηναίους πείσας, ἐς τὰ ἐπὶ Θράκης χωρία ἐξέπλευσε μετὰ τὴν ἐκεχειρίαν, Ἀθηναίων μὲν ὁπλίτας ἔχων διακοσίους καὶ χιλίους καὶ ἱππέας τριακοσίους, τῶν δὲ ξυμμάχων πλείους, ναῦς δὲ τριάκοντα. 2. σχὼν δὲ ἐς Σκιώνην πρῶτον, ἔτι πολιορκουμένην, καὶ προσλαβὼν αὐτόθεν ὁπλίτας τῶν φρουρῶν, κατέπλευσεν ἐς τὸν † Κολοφωνίων λιμένα, τῶν Τορωναίων ἀπέχοντα οὐ πολὺ τῆς πόλεως. 3. ἐκ δ' αὐτοῦ,—αἰσθόμενος ὑπ' αὐτομόλων ὅτι οὔτε Βρασίδας ἐν τῇ Τορώνῃ, οὔτε οἱ ἐνόντες ἀξιόμαχοι εἶεν,—τῇ μὲν στρατιᾷ τῇ πεζῇ ἐχώρει ἐς τὴν πόλιν, ναῦς δὲ περιέπεμψε δέκα ἐς τὸν λιμένα περιπλεῖν. 4. καὶ πρὸς τὸ περιτείχισμα πρῶτον

that Pharnaces gave them leave to go and live here, just where any one pleased, and as *long* as he pleased; or, in other words, that he did not give up the town to them to go there *in a body*, but merely to live or sojourn there as private refugees. Supposing the words, however, to refer, as they possibly may, to *ᾤκησαν*, then the sense may be expressed, 'just as each had purposed [to go] there or elsewhere.' Compare iv. 74, *ἵνα περ—τὸ πρῶτον ὥρμητο*, 'according as the purposes and plans of each might induce him to go and live there, or any where else in preference.'

Ch. II. 2. *τὸν Κολοφωνίων λιμένα*] For *Κολοφωνίων* Col. Leake (North. Gr. vol. iii. p. 119.) would read *Κωφῶν*. I should rather prefer *Κωφωνῶν*, derived from *κωφῶν*, (answering to Latin *surdaster*,) the existence of which word is attested by its derivative *ἐθελοκώφων* in Ecclesiasticus xix. 26. Or, as the place is now called *Κύφων*, may we not read *Κυφωνῶν*, meaning 'persons condemned to wear the crook or clog,' according to the gloss of Hesychius, *κυφωνῶν· ὀλεθρίων*? Thus the appellation will be parallel to that compared by Arnold, of the Thieves' Harbour (*ὁ φωρῶν λιμήν*), or rather Pirates' Harbour, near Athens. Torone was situated nearly in the same manner as Mende, (on which see supra iv. 123, note,) namely, so as to have, though inland, a communication with two ports; while Corcyra had a similar communication with *three* ports.

3. *οὔτε—οὔτε*] So I have chosen, with Haack, Bekker, Poppo, and Goeller, to read, instead of *οὐδὲ—οὔτε*, which, though found in all the MSS., cannot be right; the sense being, that 'neither was Brasidas in Torone, nor were the forces in garrison equal to its defence;' a sense which absolutely requires *οὔτε — οὔτε*, and cannot admit *οὐδὲ—οὔτε*. It is observable that the same error by which *οὔτε—οὔτε* has been mistaken for *οὐδὲ—οὔτε*, has also crept into all the MSS. in another passage, iii. 42, and been removed by the recent editors.

ἀξιόμαχοι] Equivalent to *ἱκανοὶ πρὸς μάχην*. Of this absolute use (occurring also at iv. 57, *ὡς οὐκ ἐνόμιζον ἀξ. εἶναι*) examples are rare, though such are found in Herodot. vii. 236. Appian, ii. 167. 889. Dio Cass. p. 190. 244. 292, but only in the sense 'to be a match for any one,' which properly requires the dative after it, (as v. 62.) or *πρὸς* and the accus.: whereas here the sense intended is, *viribus par esse ad pugnam*, 'to be in a condition to fight or resist.'

ἐς τὸν λιμένα περιπλεῖν] Since a port cannot well be sailed round, nor were the ships sent for that purpose, but rather to circumnavigate the promontory which separates the two harbours, so as to go from one to the other,—I have thought proper, with Poppo and Goeller, to receive the *ἐς*, which had been inserted, on conjecture, by Bekker in his second edition, especially as it is strongly confirmed by the words, a little further on, *αἱ νῆες—ἐς τὸν λιμένα περιπεμφθεῖσαι*. Compare also supra iii. 81, *τὰς ναῦς περιπλεῦσαι κελεύσαντες*, meaning, 'to coast around the promontory' which separated the port of the Agora from the Hyllaic port. Xen. An. i. 2, 21, *τριήρεις περιπλεούσας ἀπὸ Ἰωνίας εἰς Κιλικίαν*, and vii. 1, 13, *περ. εἰς τὴν ἀκρόπολιν*. It is observable that the word *ἐς* is elsewhere occasionally found omitted by the scribes; as in another passage of Thucydides, viii. 38, *διαβεβηκότες ἐς τὴν Χίον*, where *ἐς*, though left out in all the MSS., cannot be dispensed with. So again in Herodot. iv. 118, the reading of all the copies is, *ἐπεί τε τάχιστα διέβη τήνδε τὴν ἤπειρον*. But, considering the occurrence just before of the words *διαβέβηκε ἐς τήνδε τὴν ἤπειρον*, I doubt not that the word *ἐς* has there been lost after *η*; it being scarcely allowable, with Valla and

ἀφικνεῖται, ὃ προσπεριέβαλε τῇ πόλει ὁ Βρασίδας, ἐντὸς βουλόμενος ποιῆσαι τὸ προάστειον, καὶ διελὼν τοῦ παλαιοῦ τείχους, μίαν αὐτὴν ἐποίησε πόλιν. III. Βοηθήσαντες δὲ ἐς αὐτὸ Πασιτελίδας τε ὁ Λακεδαιμόνιος ἄρχων καὶ ἡ παροῦσα φυλακή, προσβαλόντων τῶν Ἀθηναίων, ἠμύνοντο. καὶ ὡς ἐβιάζοντο, καὶ αἱ νῆες ἅμα περιέπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι, δείσας ὁ Πασιτελίδας μὴ αἵ τε νῆες φθάσωσι λαβοῦσαι ἔρημον τὴν πόλιν, καὶ, τοῦ τειχίσματος ἁλισκομένου, ἐγκαταληφθῇ, ἀπολιπὼν αὐτό, δρόμῳ ἐχώρει ἐς τὴν πόλιν. 2. οἱ δὲ Ἀθηναῖοι φθάνουσιν, οἵ τε ἀπὸ τῶν νεῶν ἐλόντες τὴν Τορώνην, καὶ ὁ πεζὸς ἐπισπόμενος αὐτοβοεὶ κατὰ τὸ διῃρημένον τοῦ παλαιοῦ τείχους ξυνεσπεσών. καὶ τοὺς μὲν ἀπέκτειναν τῶν Πελοποννησίων καὶ Τορωναίων εὐθὺς ἐν χερσὶ, τοὺς δὲ ζῶντας ἔλαβον, καὶ Πασιτελίδαν τὸν ἄρχοντα. 3. Βρασίδας δὲ ἐβοήθει μὲν τῇ Τορώνῃ, αἰσθόμενος δὲ καθ' ὁδὸν ἐαλωκυῖαν, ἀνεχώρησεν, ἀποσχὼν τεσσαράκοντα μάλιστα σταδίους μὴ φθάσαι ἐλθών. 4. ὁ δὲ Κλέων καὶ οἱ Ἀθηναῖοι τροπαιά τε ἔστησαν δύο, τὸ μὲν κατὰ τὸν λιμένα, τὸ δὲ πρὸς τῷ τειχίσματι, καὶ τῶν Τορωναίων γυναῖκας μὲν καὶ παῖδας ἠνδραπόδισαν, αὐτοὺς δὲ, καὶ Πελοποννησίους, καὶ εἴ τις ἄλλος Χαλκιδέων ἦν, ξύμπαντας ἐς ἑπτακοσίους, ἀπέπεμψαν ἐς τὰς Ἀθήνας· καὶ αὐτοῖς τὸ μὲν Πελοποννήσιον ὕστερον ἐν ταῖς γενομέναις σπονδαῖς ἀπῆλθε, τὸ δὲ ἄλλο ἐκομίσθη ὑπ' Ὀλυνθίων, ἀνὴρ ἀντ' ἀνδρὸς λυθείς. 5. εἷλον δὲ καὶ Πάνακτον Ἀθηναίων ἐν μεθορίοις τεῖχος Βοιωτοὶ ὑπὸ τὸν αὐτὸν χρόνον προδοσίᾳ. 6. καὶ ὁ μὲν Κλέων φυλακὴν καταστησάμενος τῆς Τορώνης, ἅρας περιέπλει τὸν Ἄθων ὡς ἐπὶ τὴν Ἀμφίπολιν.

IV. Φαίαξ δὲ ὁ Ἐρασιστράτου τρίτος αὐτὸς, Ἀθηναίων πεμπόν-

Schweigh., to regard *διέβη τὴν* as equivalent to *διέβη ἐς τήν*: for *ἐς*, when it denotes the *terminus ad quem*, or the end of action, is too significant to admit of being left understood. In another passage of our author, infra viii. 92, 3, *ἀπὸ τῆς Λᾶς αἱ νῆες ἤδη περιπεπλευκυῖαι, καὶ ὁρμισάμεναι ἐς τὴν Ἐπίδαυρον*, where the full sense intended is, 'having sailed round from Las to Epidaurus, and taken anchorage there,' all the MSS. have *ἐς*.

4. *ὃ προσπεριέβαλε τῇ πόλει—πόλιν*] This *περιτείχισμα* was a new wall wherewith Brasidas had taken in part of the suburb which extended to the principal port, so as to bring it within the same *περίβολος*. In order to effect this, he broke down part of the old one in the direction of the suburb, and built to it a new wall, which he carried downwards so as to make it one wall, enclosing one common city. Accordingly the Schol. explains, *ᾧ περιέβαλε τὸ πρότερον, καὶ συνῆψε κατὰ τὴν διαίρεσιν τὸ καινὸν πρὸς τὸ παλαιὸν, ὥστε ἓν τὸ πᾶν γενέσθαι.*

Ch. III. 2. *αὐτοβοεί*] Krueger and Goeller connect this with *ἑλόντες*, supposing a transposition. So great, however, is the harshness thus involved, that it is better, with Haack and Poppo, to construe it with *ξυνεσπεσών*, by which the sense will be, *primo clamore*, 'on the first onset,' (see note on ii. 81, 3.) as at viii. 73, *χειρωθῆναι—αὐτοβοεί*.

3. *ἀποσχὼν—ἐλθών*] 'Quum stadia—abfuisset, quo minus adventu suo præveniret urbis occupationem.' (Haack and Poppo.) Render, 'so as not to be able to arrive and prevent its capture.'

Ch. IV. The scene now changes to Sicily and Italy, and in this and the next chapter is narrated an embassy of Phæax

των, ναυσὶ δύο ἐς Ἰταλίαν καὶ Σικελίαν πρεσβευτὴς ὑπὸ τὸν αὐτὸν χρόνον ἐξέπλευσε. 2. *Λεοντῖνοι γὰρ, ἀπελθόντων Ἀθηναίων ἐκ Σικελίας μετὰ τὴν ξύμβασιν, πολίτας τε ἐπεγράψαντο πολλοὺς, καὶ ὁ δῆμος τὴν γῆν ἐπενόει ἀναδάσασθαι.* 3. *οἱ δὲ δυνατοὶ, αἰσθόμενοι, Συρακοσίους τε ἐπάγονται, καὶ ἐκβάλλουσι τὸν δῆμον. καὶ οἱ μὲν ἐπλανήθησαν ὡς ἕκαστοι· οἱ δὲ δυνατοὶ, ὁμολογήσαντες Συρακοσίοις, καὶ τὴν πόλιν ἐκλιπόντες καὶ ἐρημώσαντες, Συρακούσας ἐπὶ πολιτείᾳ ᾤκησαν.* 4. *καὶ ὕστερον πάλιν αὐτῶν τινὲς, διὰ τὸ μὴ ἀρέσκεσθαι, ἀπολιπόντες ἐκ τῶν Συρακουσῶν, Φωκέας τε, τῆς πόλεως τι τῆς Λεοντίνων χωρίον καλούμενον καταλαμβάνουσι, καὶ Βρικιννίας, ὃν ἔρυμα ἐν τῇ Λεοντίνῃ. καὶ τῶν τοῦ δήμου τότε ἐκπεσόντων οἱ πολλοὶ ἦλθον ὡς αὐτοὺς, καὶ καταστάντες ἐκ τῶν τειχῶν ἐπολέμουν.* 5. *ἃ πυνθανόμενοι οἱ Ἀθηναῖοι, τὸν Φαίακα πέμπουσιν, εἴ πως, πείσαντες τοὺς σφίσιν ὄντας αὐτόθι ξυμμάχους, καὶ τοὺς ἄλλους, ἢν δύνωνται, Σικελιώτας κοινῇ, ὡς Συρακοσίων δύναμιν περιποιουμένων, ἐπιστρατεῦσαι, διασώσειαν τὸν δῆμον τῶν Λεοντίνων.* 6. *ὁ δὲ Φαίαξ, ἀφικόμενος, τοὺς μὲν Καμαριναίους πείθει καὶ Ἀκραγαντίνους, ἐν δὲ Γέλᾳ ἀντιστάντος αὐτῷ τοῦ πράγματος, οὐκέτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείθειν αὐτούς, ἀλλ' ἀναχωρήσας διὰ τῶν Σικελῶν ἐς Κατάνην, καὶ ἅμα ἐν τῇ παρόδῳ καὶ ἐς τὰς Βρικιννίας ἐλθὼν καὶ παραθαρσύνας, ἀπέπλει.* V. *Ἐν δὲ τῇ παρακομιδῇ τῇ ἐς τὴν Σικελίαν καὶ πάλιν ἀναχωρήσει καὶ ἐν τῇ Ἰταλίᾳ τισὶ πόλεσιν ἐχρημάτισε περὶ φιλίας τοῖς Ἀθηναίοις, καὶ Λοκρῶν ἐντυγχάνει τοῖς ἐκ Μεσσήνης ἐποίκοις*

from Athens to those parts, for the purpose of keeping up the interest of Athens, as opposed to that of Syracuse.

2. *πολίτας ἐπεγράψαντο—ἀναδάσασθαι*] Render, 'they both entered on the list many new citizens, and the people were devising measures to make division of the lands.' The admission of many new citizens would, as Dr. Arnold shows, naturally lead to a redivision of the state lands; and the two things were, he observes, the usual accompaniments of a revolution. The *noun ἀναδασμὸς* is one frequent on this subject; while the *verb ἀναδάζομαι* is found only elsewhere in Plut. i. 44 & 85. 800. 1044. The proper signification of *ἀναδάσασθαι* is, 'to partition out among,' as Dio Cass. 528, 19, and 542, 40; and such seems to be the sense here intended.

3. *ἐπὶ πολιτείᾳ*] 'on condition of having the rights of citizenship;' as iv. 5. v. 31. vi. 31.

4. *διὰ τὸ μὴ ἀρέσκεσθαι*] 'because they were dissatisfied.' Of this absolute use of the word I know no other example. One should rather have expected the addition of *τῇ καταστάσει*, as at i. 68, and in Hdot. ix. 66, *οὐκ ἀρεσκόμενος τοῖσι πρήγμασι*, 'discontented with things [as they are];' and iii. 34, *οὐκ ἀρεσκόμενος τῇ κρίσει*, 'dissatisfied with the judgment.'

ἀπολιπόντες ἐκ τῶν Συρακουσῶν] The full sense is, 'departing from and abandoning Syracuse.' Poppo remarks, that both Herodotus and Xenophon use *ἀπολείπειν* in the sense *abire patriâ relictâ*. And they refer to Matth. Gr. Gr. § 518, a.

Φωκέας] A certain quarter of the demolished city of Leontini, so called, we may suppose, from some elevated position of great natural strength. Of *Bricinnia* the situation cannot be fixed: but from what follows, it appears to have been further inland than Phoceæ. The persons in question were joined by the expelled populace, and then both together *καταστάντες ἐκ τῶν τειχῶν ἐπολέμουν*, taking post there, carried on war (i. e. with the Syracusans) from the strongholds just mentioned.

ἐκπεπτωκόσιν, οἳ μετὰ τὴν τῶν Σικελιωτῶν ὁμολογίαν, στασιασάντων Μεσσηνίων, καὶ ἐπαγαγομένων τῶν ἑτέρων Λοκρούς, ἔποικοι ἐξεπέμφθησαν· καὶ ἐγένετο Μεσσήνη Λοκρῶν τινὰ χρόνον. 2. τούτοις οὖν ὁ Φαίαξ ἐντυχὼν †τοῖς κομιζομένοις οὐκ ἠδίκησεν· ἐγεγένητο γὰρ τοῖς Λοκροῖς πρὸς αὐτὸν ὁμολογία ξυμβάσεως πέρι πρὸς τοὺς Ἀθηναίους. 3. μόνοι γὰρ τῶν ξυμμάχων, ὅτε Σικελιῶται ξυνηλλάσσοντο, οὐκ ἐσπείσαντο Ἀθηναίοις· οὐδ' ἂν τότε, εἰ μὴ αὐτοὺς κατεῖχεν ὁ πρὸς Ἰτωνέας καὶ Μελαίους πόλεμος, ὁμόρους τε ὄντας καὶ ἀποίκους. καὶ ὁ μὲν Φαίαξ ἐς τὰς Ἀθήνας χρόνῳ ὕστερον ἀφίκετο.

VI. Ὁ δὲ Κλέων ὡς ἀπὸ τῆς Τορώνης τότε περιέπλευσεν ἐπὶ τὴν Ἀμφίπολιν, ὁρμώμενος ἐκ τῆς Ἠιόνος, Σταγείρῳ μὲν προσβάλλει, Ἀνδρίων ἀποικίᾳ, καὶ οὐχ εἷλε, Γαληψὸν δὲ τὴν Θασίων ἀποικίαν λαμβάνει κατὰ κράτος. 2. καὶ πέμψας ὡς Περδίκκαν πρέσβεις, ὅπως παραγένοιτο στρατιᾷ κατὰ τὸ ξυμμαχικόν, καὶ ἐς τὴν Θρᾴκην ἄλλους παρὰ Πολλὴν τῶν Ὀδομάντων βασιλέα, ‡ἄξοντα μισθοῦ Θρᾳκας ὡς πλείστους, αὐτὸς ἡσύχαζε περιμένων

Ch. V. 2. *τοῖς*] I have here placed an obelus, because I doubt not that the word is corrupt. Considering that the article can have no place here—and yet *τοῖς* must be supposed to stand for something—I conjecture the true reading to be *ὡς κομ.*, for *ὡς ἐκομίζοντο*, 'as they were on their passage [thither].'

ἐγεγένητο γὰρ — ὁμολογία ξυμβάσεως πέρι] 'Observa vocabulum *ὁμολογία*, quod plerumque, ut iv. 54, 132, al. idem est atque *ξύμβασις*, hic ab eo nomine distingui, ipsam actionem *τοῦ ὁμολογεῖν* magis quam quod Bloomf. vult, conditiones prævias (Præliminarien) significans. Hæc pax (*ξύμβασις*) cujus conditiones inter Locros et Phæacem convenerant, etsi, antequam rata esset, populo Athen. erat comprobanda; Phæax tamen ab armis jam recessit.' (Poppo.) In his Appendix the learned commentator adds, that the same words are used by a writer cited by Suidas in *Δημήτριος*. So sometimes the terms *ὁμολογίαι* and *ξυνθῆκαι* are distinguished. See Vales. on Hippocrat.

Ch. VI. 1. *ὁρμώμενος ἐκ τῆς Ἠιόνος*] i. e. using it as his sally-post or seat of war, and basis of future operations. See note on iii. 31.

2. *κατὰ τὸ ξυμμαχικὸν*] for *κατὰ τὴν ξυμμαχίαν*, 'according to the conditions of his alliance;' there being here, as Haack says, reference to the *ὁμολογία* mentioned at iv. 132. On this use of *τὸ ξυμμαχικὸν* see note at ii. 32.

Πολλὴν] So Bekker and Goeller edit, from three of the best MSS., supported by three others (which have Πολλὴν), instead of vulg. Πόλλην, which is retained, though on insufficient grounds, by Poppo. For vulg. *τῶν*, eight MSS. have *τὸν*, which is adopted by Bekker and Goeller; while the former is retained by Poppo, and very properly; for while *Ὀδομάντων* can scarcely dispense with the article, *βασιλέα* is better without it, since *notoriety* cannot be meant to be denoted in the case of a person so little known: whereas the Odomantes were *well* known, being a tribe famous for being always ready, like the Switzers in modern Europe, to take pay with any power that might choose to employ them. To which an allusion is found in Aristoph. Ach. 144, *Ὀδομάντων στρατὸς Τούτοις ἐὰν δραχμὰς δύο τις μισθὸν διδῷ, Καταπελτάσονται τὴν Βοιωτίαν ὅλην*: whence we learn the pay they received, and the *kind* of force they formed, namely, Peltastæ, or *middle-armed*.

Instead of vulg. *ἄξαντα*, *ἄξοντα* has been, though on slender authority from MSS., received by Bekker and Goeller; and very properly; since the first-mentioned form, besides being bad, yields no tolerable sense; whereas *ἄξοντα*, considered as standing for *ὃς ἄξειν ἔμελλε*, is perfectly suitable. To the objection urged by Dr. Arnold, that no previous arrangements appear to have been made, it may be replied, that the non-mention of the arrangement will by no means prove its non-*existence*. Nothing is more frequent

ἐν τῇ Ἠιόνι. 3. Βρασίδας δὲ, πυνθανόμενος ταῦτα, ἀντεκάθητο καὶ αὐτὸς ἐπὶ τῷ Κερδυλίῳ· ἔστι δὲ τὸ χωρίον τοῦτο Ἀργιλίων, ἐπὶ μετεώρου πέραν τοῦ ποταμοῦ, οὐ πολὺ ἀπέχον τῆς Ἀμφιπόλεως, καὶ κατεφαίνετο πάντα αὐτόθεν, ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὁρμώμενος ὁ Κλέων τῷ στρατῷ· ὅπερ προσεδέχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, τῇ παρούσῃ στρατιᾷ ἀναβήσεσθαι. 4. ἅμα δὲ καὶ παρεσκευάζετο Θρᾳκάς τε μισθωτοὺς πεντακοσίους καὶ χιλίους, καὶ τοὺς Ἤδωνας πάντας παρακαλῶν, πελταστὰς καὶ ἱππέας· καὶ Μυρκινίων καὶ Χαλκιδέων χιλίους πελταστὰς εἶχε πρὸς τοῖς ἐν Ἀμφιπόλει. 5. τὸ δ' ὁπλιτικὸν ξύμπαν ἠθροίσθη δισχίλιοι μάλιστα, καὶ ἱππῆς Ἕλληνες τριακόσιοι. τούτων Βρασίδας μὲν ἔχων ἐπὶ Κερδυλίῳ ἐκάθητο ἐς πεντακοσίους καὶ χιλίους, οἱ δ' ἄλλοι ἐν Ἀμφιπόλει μετὰ Κλεαρίδου ἐτετάχατο.

VII. Ὁ δὲ Κλέων τέως μὲν ἡσύχαζεν, ἔπειτα ἠναγκάσθη ποιῆσαι ὅπερ ὁ Βρασίδας προσεδέχετο. 2. τῶν γὰρ στρατιωτῶν ἀχθομένων μὲν τῇ ἕδρᾳ, ἀναλογιζομένων δὲ τὴν ἐκείνου ἡγεμονίαν,—πρὸς οἵαν ἐμπειρίαν καὶ τόλμαν μετὰ οἵας ἀνεπιστημοσύνης καὶ μα-

in our author than the omission of minute particulars like the present; though these are nevertheless afterwards glanced at, as if they had been previously mentioned.

3. *τῷ Κερδυλίῳ*] A lofty hill rising by several steps to a top of conical form, and of sufficient force (about half a mile in diameter) to hold the army of Brasidas encamped thereon. It is situated on the right bank of the Strymon, near to its mouth, and the top of the hill is about two miles from Amphipolis, the site of which is, from its far lower elevation, placed entirely under the view of a spectator placed on the top of the Kerdylium. To which purpose our author adds, *κατεφαίνετο πάντα αὐτόθεν*. See the plan by Col. Leake in the Appendix.

By the first *αὐτόθεν* understand *Kerdylium*; by the second, *Eion*.

ὅπερ προσεδέχετο] On the construction here, see note at iv. 125. Πλῆθος here, as at iv. 10, (where see note,) is used of *fewness* of numbers.

Ch. VII. 1. *τέως ἡσύχαζεν*] No reason is there, with Mitford, to blame Cleon for somewhat delaying; since he was continually expecting reinforcements, being induced to put his army in motion without having determined what to do. He was, however, compelled by the factious discontents of his army, to do that which Brasidas was expecting he would do,—namely, make a movement on Amphipolis, as if to carry it by a *coup de main*.

2. *ἀχθομένων τῇ ἕδρᾳ*] 'discontented at the delay.' Compare Herodot. ix. 41, *περιημέκτεε τῇ ἕδρῃ*. In either passage the word *ἕδρα* stands for *καθέδρα*, used as elsewhere in our author supra ii. 18, where see note. The word *ἡγεμονίαν*, a little after, is to be taken in a sarcastic sense, to denote 'want of generalship,' q. d. 'the army reflecting what a fine general they had got.' The words following, *πρὸς οἵαν ἐμπειρίαν —γενήσοιτο*, are exegetical of *τὴν ἐκείνου ἡγεμονίαν* preceding. Render, 'with how great ignorance and cowardice it would be exercised against how great skill and courage.' No little elegance is there in this use of *οἷος*, especially when employed in antithesis, as infra vii. 75, 6, *ἀπὸ οἵας λαμπρότητος καὶ αὐχήματος τοῦ πρώτου ἐς οἵαν τελευτὴν καὶ ταπεινότητα ἀφῖκτο*, where Duker quotes Casaubon as saying that the formula *ἐξ οἵων—ἐς οἷα* was one employed by the Greeks to denote the greatest change of fortune. But, in effect, it was also used to denote equal disparity of any kind, in any condition or quality whatsoever. Nor is it confined to the use of the prepositions *ἀπὸ* or *ἐκ* and *ἐς*: it is found with others, or even *one* preposition, as in Dio Cass. 321, 18, *ἐξ οἵων οἷος ἐγένετο*. Soph. Ant. 942, *οἷα πρὸς οἵων ἀνδρῶν πάσχω*. and Œd. R. 1046, *συμφορὰς οἵας οἷος ὢν ἐλαύνεται*, or even *without* a preposition, as in Eurip. Alc. 142, *οἵας οἷος ὢν ἁμαρτάνεις*, and Dio Cass. 1009, 92, *οἵους ὄντας ὑμᾶς οἷοι ὄντες (αὐτοὶ) ἠδικήκασι*.

λακίας γενήσοιτο, καὶ οἴκοθεν ὡς ἄκοντες αὐτῷ ξυνῆλθον,—αἰσθόμενος τὸν θροῦν, καὶ οὐ βουλόμενος αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι, ἀναλαβὼν ἦγε. 3. καὶ ἐχρήσατο τῷ τρόπῳ, ᾧπερ καὶ ἐς τὴν Πύλον εὐτυχήσας ἐπίστευσέ τι φρονεῖν· ἐς μάχην μὲν γὰρ οὐδὲ ἤλπισέν οἱ ἐπεξιέναι οὐδένα, κατὰ θέαν δὲ μᾶλλον ἔφη ἀναβαίνειν τοῦ χωρίου, καὶ τὴν μείζω παρασκευὴν περιέμενεν, οὐχ ὡς τῷ ἀσφαλεῖ, ἢν ἀναγκάζηται, περισχήσων, ἀλλ' ὡς κύκλῳ περιστὰς βίᾳ αἱρήσων τὴν πόλιν. 4. ἐλθών τε καὶ καθίσας ἐπὶ λόφου καρτεροῦ πρὸ τῆς Ἀμφιπόλεως τὸν στρατὸν, αὐτὸς ἐθεᾶτο τὸ λιμνῶδες τοῦ Στρυμόνος καὶ τὴν θέσιν τῆς πόλεως ἐπὶ ‡ τῇ ‡ Θράκῃ ὡς ἔχοι. ἀπιέναι τε ἐνόμιζεν, ὁπόταν βούληται, ἀμαχεί·

In the words *καὶ οἴκοθεν — ξυνῆλθον* ('and that they had gone from home unwillingly') there is thrown in another circumstance as serving to increase their discontent: where *ὡς* is transposed, as elsewhere i. 68. iii. 88. In *διὰ τὸ—βαρύνεσθαι* there is, as Poppo, Haack, and Goeller are agreed, a sort of commixture of two modes of expression, *ἐν τῷ αὐτῷ καθημένους* and *διὰ τὸ ἐν τῷ αὐτῷ καθῆσθαι*. Compare iv. 63. In *ἀναλαβὼν ἦγε*, of which the full sense is, 'he drew them forth and led them forward,' there is a customary term on this subject. See note on iii. 81, 2.

3. *καὶ ἐχρήσατο—φρονεῖν*] These words are, I think, best understood, as they are by Haack, of the temper and habits of mind of Cleon. And the sense is well expressed by the version of that commentator: 'iis moribus utebatur, quibus quum adversus Pylum rem feliciter gessisset, aliquid se sapere opinabatur.' The temper of mind alluded to is, as the Schol. and Dukas point out, the rash and self-confident spirit, overweening contempt of his enemy, and blind reliance on his own talent.

Of *ἐς τὴν Πύλον* the sense is not 'at Pylus,' but '*against* Pylus;' the *ἐς*, as Poppo remarks, being put because by the name our author did not hesitate to call, not the *castle* occupied by the Athenians, but the whole of the neighbouring region, where, in strict propriety, he ought rather to have advanced against *Sphacteria*. *Κατὰ θέαν*, 'in the way of observation or reconnoitring;' on which force of *κατὰ* see Matth. Gr. Gr. § 581, 6, and Herm. on Vig. note 401.

οὐχ ὡς τῷ ἀσφαλεῖ, ἢν ἀναγκάζηται, περισχήσων] Of these somewhat obscure words I have in my Translation and smaller edition explained the sense to be, 'not with the intention of securely overpowering the enemy, should he be compelled to fight; but with the view of blockading the city and taking it by storm:' a view of the sense which has, I find, since been borne out by the united opinion of Dobree, Arnold, and Poppo. Of the term *περιέχειν* the full meaning is, 'so to come round and hem in any persons as to have the upper hand over them.' Compare viii. 105, *τῷ ἔργῳ πολὺ περισχόντες*. *Τῷ ἀσφαλεῖ* stands for *ἐν τῷ ἀσφ.*, 'in, or with, security,' without risk. As to the sense assigned by Portus, Dukas, and Haack, 'firmissimo copiarum præsidio,' that needs proof, and here could not be brought in without some violence. Of *κύκλῳ περιστὰς* the sense is, either by encircling it around, or disposing bodies of men around it, as at Sphacteria, iv. 32, 3. Compare infra viii. 108, *περιστήσας τοὺς ἑαυτοῦ*: and Hdian. vii. 10, 13, *περιστήσαντες αὐτοῖς ξιφηφόρους*: and Xen. Cyr. vii. 5, 1, *περιέστησε πᾶν τὸ στράτευμα περὶ τὴν πόλιν*. Considering, however, that the second aorist is used, (which has almost a neuter sense,) the former rendering is preferable, and is supported by a passage of Herodot. i. 43, *περιστάντες αὐτὸ (τὸ θηρίον) κύκλῳ*, and Xen. Anab. iv. 7, 1, *ἀθρόως περιστῆναι τὸ χωρίον*. Cleon's intention was to dispose various divisions of troops around the city, who should assault the wall in various parts contemporaneously, and thus carry the place by storm.

4. *ἐπὶ λόφου καρτεροῦ*] Namely, the hill to the west of Amphipolis, and distinctly visible in the Plan. *Τὸ λιμνῶδες τοῦ Στρυμόνος*. See note on iv. 108. I have, in deference to the united authority of Haack, Bekker, Poppo, Goeller, and Arnold, received *τῇ Θράκῃ*, from many of the best MSS., instead of vulg. *τὴν Θράκην*: though I greatly doubt whether the latter be not the true reading. The sense cannot be, as Dobree explains it, 'against Thrace,'

καὶ γὰρ οὐδὲ ἐφαίνετο οὔτ' ἐπὶ τοῦ τείχους οὐδεὶς οὔτε κατὰ πύλας ἐξήει, κεκλημέναι τε ἦσαν πᾶσαι. ὥστε καὶ μηχανὰς ὅτι † οὐ † κατῆλθεν ἔχων, ἁμαρτεῖν ἐδόκει· ἐλεῖν γὰρ ἂν τὴν πόλιν διὰ τὸ ἔρημον. VIII. Ὁ δὲ Βρασίδας εὐθὺς ὡς εἶδε κινουμένους τοὺς Ἀθηναίους, καταβὰς καὶ αὐτὸς ἀπὸ τοῦ Κερδυλίου ἐσέρχεται ἐς τὴν Ἀμφίπολιν. 2. καὶ ἐπέξοδον μὲν καὶ ἀντίταξιν οὐκ ἐποιήσατο πρὸς τοὺς Ἀθηναίους, δεδιὼς τὴν αὐτοῦ παρασκευὴν, καὶ νομίζων ὑποδεεστέρους εἶναι, οὐ τῷ πλήθει, (ἀντίπαλα γάρ πως ἦν,) ἀλλὰ τῷ ἀξιώματι·

meaning the Thracians; for no war against that country could have been then in the mind of Cleon. The sense can only be, 'Thraciam versus,' 'Thrace-ward,' (as at iv. 102, *ἐς τὴν ἤπειρον*,) whether with reference to the present or the future, is uncertain; but perhaps both: for its situation was most commanding, especially as regarded the passage to Thrace; it being (as Col. Leake points out) situated at the only convenient passage across the maritime ridge of the mountains between the passes of Aulon and Neapolis, and the centre of many roads to different quarters. The *dative* here were capable of no suitable sense; and the authority of MSS., in so minute a case as this, is inconsiderable; since in almost all the MSS. which are said to have *τῇ Θρᾴκῃ*, the iota subscript is generally *adscript*; and in the ancient *archetypes* it would be almost universally so.

οὐ κατῆλθεν ἔχων] I have obelized *οὐ κατῆλθεν*, because the words are capable of no tolerable sense: for as to that assigned by Poppo and Goeller, 'had descended from the hill he occupied,'—little likely is it that he should have taken the battering-engines up the hill, since he had gone thither rather to reconnoitre than to encamp. Again, as to the meaning by some affixed to the common reading, that 'he had arrived without engines,'—that, as Arnold observes, would require us to assign to the words a different order,—namely, *κατῆλθεν οὐκ ἔχων*. Nor is it likely that so powerful an expedition, sent to retake Amphipolis and the other cities which had lately fallen into the hands of the Lacedæmonians, should have been sent without engines for the purpose in question. There cannot be a doubt that he had brought engines, and that, until he should find a use for them, he had left them at Eion, his head-quarters. See ch. 6, 1. The sense intended is plainly, 'insomuch that he even conceived he had done wrong, that he had come up without the scaling-machines;' for here Haack and Bekker justly suppose the true reading to be *οὐκ ἀνῆλθεν ἔχων*, which is confirmed by the reading of four MSS., *οὐκ ἀπῆλθεν*, evidently a mere slip of the copyist; for *ἀν* and *ἀπ'* are very frequently confounded. The term in question is one quite suitable; since the road from Eion to the hill adverted to (about six miles distant) is a rising ground. Cleon might well regret that he had not brought them up from thence; for as to the present purpose, they were as useless as if they had been at Athens. Even Poppo, I find, now gives the preference to *ἀνῆλθεν*.

CH. VIII. 2. *δεδιὼς*] The term, when used, as here, with the accusative, denotes not so much *fear* as *distrust*.

ὑποδεεστέρους] For this Poppo edits, from conjecture, *ὑποδεέστερος*, which has also been received by Goeller; while Haack and Bekker retain the common reading; and rightly; for as to what Poppo urges, that *ὑποδεέστερος* is recommended by its perspicuity, and accords with the *consuetudo linguæ*,—such reasons, in a writer like Thucydides, have very little weight, especially when opposed by the unanimous authority of all the MSS. for the common reading, thus uniting external to internal evidence; for the latter is quite in favour of the common reading. Moreover, *ὑποδεεστέρους* (scil. *αὐτοὺς*) is perfectly justifiable, since *παρασκευὴ* is a noun of multitude, like *δύναμις*, and our *force* for *forces*: and therefore may have a word adapted to it in the plural. As it often denotes an *armament*, (compare vi. 31.) so it may very well bear the sense *exercitus*, 'an army,' as it does in Xen. Ag. i. 13, and Hist. iii. 4, 11, and v. 2, 15, Thiem. *ἐλάττω δύναμιν τῆς βασιλέως παρασκευῆς*, where *δύναμις* and *παρασκευὴ* are considered as equivalent the one to the other. Again, as *δύναμις* often bears the sense *forces*, (meaning soldiers,) so may *παρασκευή*. Accordingly in *ὑποδεεστέρους* we have the figure *πρὸς τὸ σημαινόμενον*.

ἀντίπαλα] Supply *τὰ στρατεύματα* or *τὰ πλήθη* from the subject-matter. *Ἀξιώματι*, meaning literally, *consequence* or

(τῶν γὰρ Ἀθηναίων ὅπερ ἐστράτευε, καθαρὸν ἐξῆλθε, καὶ Λημνίων καὶ Ἰμβρίων τὸ κράτιστον·) τέχνῃ δὲ παρεσκευάζετο ἐπιθησόμενος. 3. εἰ γὰρ δείξειε τοῖς ἐναντίοις τό τε πλῆθος, καὶ τὴν ὅπλισιν, ἀναγκαίαν οὖσαν, τῶν μεθ' ἑαυτοῦ, οὐκ ἂν ἡγεῖτο μᾶλλον περιγενέσθαι, ἢ ἄνευ προόψεώς τε αὐτῶν καὶ † μὴ ἀπὸ τοῦ ὄντος

weight. Καθαρὸν ἐξῆλθε, i. e. had gone forth the very *élite*, or flower of the Athenian force; being, it may be supposed, drafted from the best corps, and so consisting, according to Athenæus, (as cited by Poppo on ch. 1,) ἐξ ἐπιλέκτων ἀνδρῶν. Of the expression τὸ καθαρὸν τοῦ στρατοῦ, meaning *flos exercitus*, I have in my Translation given several examples. It is one used by the best prose-writers, from Herodotus to Procopius. (See note supra iv. 133.) Supposing the allusion to be to the ore of precious metals purified from all dross, which has been previously drawn off,—we may, in this view, compare the similar expression occurring at vi. 31, τὸ πεζὸν χρηστοῖς καταλόγοις ἐκκριθέν, where see note. In either passage there is implied a casting out of all persons that were not full citizens, and even of those a rejection of such as served in any inferior kind of service.

τέχνῃ] Meaning, the craft and contrivance of stratagem.

3. τὸ πλῆθος] This is to be construed with τῶν μεθ' ἑαυτοῦ, the full sense being, 'For if he should show to the enemy both the [small] number and the manner, which was sorry, in which they were armed.' Ὅπλισιν. Hobbes renders *armour*. But surely the term must denote *arms* as well as armour. In fact, it here denotes *equipment* generally for combat; literally, *mode of arming*, ἡ τῆς ὁπλίσεως θέσις, as Plato expresses it, p. 24. And so in a passage, perhaps written with a view to the present, of Arrian, E. A. iv. 1, 2, we have, φύσεώς τε τῆς χώρας τῆς Σκυθικῆς, καὶ πλήθους αὐτῶν, καὶ νομαίων, καὶ ὁπλίσεων ἥν τινα ἔχοντες στέλλονται ἐς τὰς μάχας, where for ὁπλίσεων ought to be read (from almost all the MSS.) ὁπλίσεως, i. e. mode of arming themselves, or being armed,—a sense formed on the primitive signification, *the act of arming*. Also, for νομαίων, read, from the best MS., σωμάτων, 'slaves.'

ἀναγκαίαν] Meaning what is done from necessity and on the spur of the occasion, as opposed to what is done after due preparation. Compare vi. 37, ἐξ ἀναγκαίας παρασκευῆς. The exact force of the word, —which, as here used, answers to our vulgar expression, *make-shift*, — is well illustrated by the gloss of Suidas, ἀναγκαία τράπεζα· ἡ εὐτελὴς καὶ πενιχρά: also by that of the Scholiast here, εὐτελῆ καὶ οὐκ ἐκ παρασκευῆς. To this purpose is also a passage of Porphyr. de Abstin. ἀφθονίαν εἰ τῆς τροφῆς πάντα (scil. animalia) ἐκέκτητο, οὔτε πρὸς ἀνθρώπους ἔσχον ἂν ἀγρίως· ταύτης γὰρ χάριν, καίτοι ἀναγκαίας καὶ εὐτελοῦς οὔσης, αἵ τε ἔχθραι καὶ αἱ φιλίαι, καὶ τόπου ἕνεκα, where the words καὶ τόπου are, with reason, considered by Kuster as corrupt; though he attempts not to remove the corruption. If I am not mistaken, the author wrote κοὐ τρόπου ἕνεκα, 'and not as respects plan of action or disposition.' How frequently καὶ and κοὐ, and τρόπος and τόπος, are interchanged, is well known. Hence, too, may be emended a passage of Eurip. Iph. Aul. 724, καλῶς τ' ἀναγκαίως τε, συνενέγκαι δ' ὅμως, where, for καλῶς τ' ἀναγκαίως τε, I would read κακῶς γ', (incommodè) ἀναγκαίως τε. Not quite to the present purpose is the seemingly parallel phrase in Hom. Od. xxiv. 498, καὶ πολιοί περ ἐόντες, ἀναγκαῖοι πολεμισταί. That is rather to be regarded as nearly allied to one found in Plut. i. 912, C, ἀναγκαία βρῶσις, i. e. food which must be eaten for want of other aliment, as ἀναγκαῖοι πολεμισταί, warriors that must be resorted to for want of better. Had Dr. Clarke, on the above passage of Homer, perceived this, he would not have compared the expression of Lucan, 'fortis virtute coactâ,' which surely tends to cast a slur on the valour of hoary warriors the furthest from what the poet could intend. Censurable, too, is the version of Pope there, 'Trembling with warmth the hoary heroes stand,' as spoiling the beautiful *picture* of the poet, who means thus to depict these warriors as, though old, yet *utiles bello*, and able to say, with Mezentius in Virg. Æn. ix. 610, 'nec tarda senectus Debilitat vires animi, mutatque vigorem. *Canitiem galeâ premimus.*'

ἢ ἄνευ προόψεως—καταφρονήσεως] A certain difficulty embarrasses this passage, too great, I fear, to be ever cleared away. Various attempts to this effect have been made both in the way of subtle interpretation and ingenious conjectural emendation, but with little success; insomuch that I can only say, in the words of a distinguished critic, 'me quod fugiam habere, quod sequar non habere—citius quid non sit, quam quid sit, dicturum.' Upon the whole, however, I agree with Poppo in preferring the method of exposition adopted by Goeller. That commentator recognises here a condensed form of expression, which, fully developed, would run thus: μᾶλλον γὰρ ἡγεῖτο περιγενέσθαι ἄνευ προόψεως καὶ μὴ ἀπὸ τοῦ ὄντος οὔσης καταφρονήσεως, ἢ εἰ δείξειε τό τε πλῆθος καὶ τὴν ὅπλισιν ἀναγκαίαν οὖσαν τῶν μεθ' ἑαυτοῦ, &c. And he aptly compares with ἀπὸ τοῦ ὄντος here certain similar phrases, such as ἀπὸ τοῦ ἀληθοῦς at vi. 34. Certainly the sense thus arising is very good, since, as Poppo observes, 'vana et sola opinatione confisa hostium despicientia subito horum impetu in consternationem vertitur'—εἰ ἴδοιεν παρὰ γνώμην τολμήσαντας, τῷ ἀδοκήτῳ μᾶλλον ἂν καταπλαγεῖεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς ξυνάμει (ut vi. 34). But, as the learned commentator remarks, there still remains the same grammatical difficulty as to the supplying of οὔσης, which, in the present position, were harsh, and indeed unprecedented. And, after expressing his dissatisfaction at all the methods of elucidation hitherto proposed, he adds, 'Vos qui hæc legitis, ut difficultatem quæ negatio parat, felicius expediatis, impense opto.' As the least violent and most effectual mode of removing the difficulty, I would propose, for the μὴ, to read δὴ (or ἦ δὴ), by which, as καταφρονήσεως will then depend on ἄνευ repeated, it will not be necessary to suppose an ellipsis of οὔσης. The δὴ will allude to the *former* contempt they have felt for them,—a contempt proceeding from ignorance of them, and founded on the opinion that they kept out of sight *from fear*. Opposed to which is the contempt on *real* grounds, from a sight of their slender force and paltry equipments. How easily ΔΗ or ΗΔΗ might, in the copies, pass into ΜΗ, it is scarcely necessary to observe. On the term προόψεως, 'previous view of them,' see note at iv. 29.

4. προστάξας] 'having committed,' namely, as a charge. Οὐκ ἂν νομίζων, &c. 'thinking that he should never again take them so alone and separate, if the reinforcements should chance to arrive.' Ἐπίνοιαν φράσαι, 'to open out his counsel, or plan of action:' on which sense of ἐπίνοια see my Lex. New Test. on the word.

καταφρονήσεως. 4. ἀπολεξάμενος οὖν αὐτὸς πεντήκοντα καὶ ἑκατὸν ὁπλίτας, καὶ τοὺς ἄλλους Κλεαρίδᾳ προστάξας, ἐβουλεύετο ἐπιχειρεῖν αἰφνιδίως, πρὶν ἀπελθεῖν τοὺς Ἀθηναίους, οὐκ ἂν νομίζων αὐτοὺς ὁμοίως ἀπολαβεῖν αὖθις μεμονωμένους, εἰ τύχοι ἐλθοῦσα αὐτοῖς ἡ βοήθεια. ξυγκαλέσας δὲ τοὺς πάντας στρατιώτας, καὶ βουλόμενος παραθαρσῦναί τε καὶ τὴν ἐπίνοιαν φράσαι, ἔλεγε τοιάδε.

IX. "Ἄνδρες Πελοποννήσιοι, ἀπὸ μὲν οἵας χώρας ἥκομεν, ὅτι ἀεὶ διὰ τὸ εὔψυχον ἐλευθέρας, καὶ ὅτι Δωριῆς μέλλετε Ἴωσι μάχεσθαι, ὧν εἰώθατε κρείσσους εἶναι, ἀρκείτω βραχέως δεδηλωμένον· τὴν δὲ ἐπιχείρησιν ᾧ τρόπῳ διανοοῦμαι ποιεῖσθαι, διδάξω, ἵνα μὴ τό [τε] κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν, ἐνδεὲς

Ch. IX. 1. ἀπὸ οἵας—ἐλευθέρας] Compare a kindred passage supra i. 84, 1, where see note. Ἀρκείτω βραχέως δεδηλωμένον. For ἀρκείτω many of the best MSS. have ἀρκεῖ τὸ, which reading might be supported by a passage of Dionys. Hal. Ant. 197, 2, ἀρκεῖ τε ὡς φιλοσόφοις περὶ αὐτῶν ἐλέχθη. But the common reading is sufficiently borne out by another passage of our author, supra ii. 62, ἀρκείτω μὲν ὑμῖν, &c., and by Æschyl. Agam. 1285.

ἵνα μὴ—παράσχῃ] 'in order that the running the risk of battle by a small part at a time, and not all together, may not, seeming deficient, (i. e. insufficient for the purpose,) occasion timidity [to you], dishearten you.' Compare Lucian, t. i. p. 398, πᾶν ἐδόκει ἐνδεὲς (scil. εἶναι). Herodot. vii. 48, ἐνδεέστερα φαίνεται τὰ ἡμέτερα. I have followed Bekker and Goeller in placing τε within brackets, because it can have no place here, and has been vainly defended by Arnold. The word, which is in three MSS. not found, probably proceeded from the *margin*, where it had served to denote a var. lect. τε for τό. And indeed some even of the best MSS. have τῷ for τό. But that is forbidden

φαινόμενον, ἀτολμίαν παράσχῃ. 2. τοὺς γὰρ ἐναντίους εἰκάζω καταφρονήσει τε ἡμῶν, καὶ οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην, ἀναβῆναί τε πρὸς τὸ χωρίον, καὶ νῦν ἀτάκτως κατὰ θέαν τετραμμένους ὀλιγωρεῖν. 3. ὅστις δὲ τὰς τοιαύτας ἁμαρτίας τῶν ἐναντίων κάλλιστα ἰδὼν, καὶ ἅμα, πρὸς τὴν ἑαυτοῦ δύναμιν, τὴν ἐπιχείρησιν ποιεῖται μὴ ἀπὸ τοῦ προφανοῦς μᾶλλον καὶ ἀντιπαραταχθέντος, ἢ ἐκ τοῦ πρὸς τὸ παρὸν ξυμφέροντος, πλεῖστ' ἂν ὀρθοῖτο. καὶ τὰ κλέμματα ταῦτα καλλίστην δόξαν ἔχει, ἃ τὸν πολέμιον μάλιστ' ἄν τις ἀπατήσας, τοὺς φίλους μέγιστ' ἂν ὠφελήσειεν. 4. ἕως οὖν ἔτι ἀπαράσκευοι θαρσοῦσι, καὶ τοῦ ὑπαπιέναι πλέον ἢ τοῦ μένοντος, ἐξ ὧν ἐμοὶ φαίνονται, τὴν διάνοιαν ἔχουσιν, ἐν τῷ ἀνειμένῳ αὐτῶν τῆς γνώμης, καὶ πρὶν

by the construction, which is, *ἵνα μὴ τὸ κινδυνεύειν κατ' ὀλίγον καὶ μὴ ἅπαντας παράσχῃ ἀτολμίαν*. Of *κινδυνεύειν* the sense is here, as at iii. 5, to *risk a battle*. *Κατ' ὀλίγον* signifies 'by a few at a time,' as at iv. 10, 4, *κατ' ὀλίγον μαχεῖται*.

2. *καταφρονήσει ἡμῶν*] 'by contempt of us.' Here indeed *καταφρονοῦντας ἡμῶν* would have been more regular in construction; the full sense intended being, that 'their enemies, both as despising them, and as not expecting that any one would go forth to battle, have both ascended to the place [they occupy], and are disorderly occupied in viewing the prospect, and off their guard.' Of *τετραμμένους κατὰ* the sense is not, as it has been explained by some, *ἐσκεδασμένους*, but *occupied about*, as at ii. 65, *τραπέσθαι καθ' ἡδονάς*. Plutarch, ii. p. 637, *τρέπονται καθ' ἡδονὰς πρὸς ἄλληλα*. Herodot. v. 11, *κατὰ τὰ εἴλοντο ἐτράποντο*. For the prepos. *κατὰ*, more usual in this case is *πρὸς*, or *ἐπὶ*, or *ἐς*. The word *ἀτάκτως* is to be taken with *τετραμμένους*, the sense being, that they were gaping about in a disorderly manner. Very rare is it to find the participle *τετραμμένος* thus accompanied by an adverb. An instance, however, occurs in Xen. Hier. ix. 7, *τοῖς εἰς τοῦτο τῶν πολιτῶν ἐρρωμένως τρεπομένοις*. Also in Plato, p. 553, *πρὸς χρηματισμὸν τραπόμενος γλίσχρως*, where, as in the present passage of Thucydides, the adverb serves to denote *manner* of action. Rare, too, is this absolute use of *ὀλιγωρεῖν*, 'to be negligent, or off one's guard.'

3. *ὅστις δὲ—ὀρθοῖτο*] Before he opens out *what* he means to do, in order to profit by their blunder, Brasidas adverts in a general way to the duty of a good general in such a case, and that couched in the form of a military maxim—thus: 'Now he who has but discovered such sort of blunders in the enemy, and withal, according to his power, makes his attack, not so much openly and of set purpose, as according to what is advantageous to him for the present, he will for the most part be successful.' Compare supra iii. 30, and Polyb. iii. 81, 10, *διόπερ, εἴ τις δύναιτο συννοεῖν τὰ περὶ τοὺς πέλας ἁμαρτήματα, —τάχιστ' ἂν τῶν ὅλων κατακρατοίη*.

In *καὶ τὰ κλέμματα—ὠφελήσειεν* we have another military maxim, importing that 'those stratagems are in most repute whereby any one having most deceived the enemy, may in the greatest degree benefit his friends.' *Κλέμματα*, *furta belli*, 'stratagems.' *Ἀπὸ τοῦ προφανοῦς*, *ex aperto*, for *προφανῶς*. At *ἀντιπαραταχθέντος* repeat *ἐκ τοῦ*, or supply *στρατοπέδου*, the sense being, 'in battle-array.'

4. The above maxims are now applied to the case in point. *Ἕως οὖν ἔτι ἀπαράσκευοι*, 'while, then, they are yet unpreparedly confident,' &c. In *τοῦ μένοντος* we have the use of partic. for subst., as at vi. 24, *τὸ ἐπιθυμοῦν τοῦ πλοῦ*: and iii. 10, *τῷ διαλλάσσοντι τῆς γνώμης*: and vii. 68, *τῆς γνώμης τὸ θορυβούμενον*. With the present compare a similar passage in Dionys. Hal. p. 163, 5, *φυγῆς μᾶλλον ἢ ἀλκῆς προνοουμένους*.

ἐξ ὧν ἐμοὶ φαίνονται] 'Ad subjectum, ut sæpe Græci *δοκοῦσιν*, *ἐοίκασι*, retulit, ubi nos impersonaliter loquimur. Cf. Elmsl. ad Eur. Her. v. 681, et Pflugk. ad Med. v. 337. infra v. 75, 113.' (Poppo.)

ἐν τῷ ἀνειμένῳ—τὴν δόξαν] Of these words the meaning, which is far from obvious, seems to be, 'amidst the remissness of their mind, and before their opinion is set in order [as to what they shall rather do]:' where, in the expression *τῷ ἀνειμένῳ τῆς γνώμης*, there is reference

ξυνταχθῆναι μᾶλλον τὴν δόξαν, ἐγὼ μὲν ἔχων τοὺς μετ' ἐμαυτοῦ, καὶ φθάσας, ἢν δύνωμαι, προσπεσοῦμαι ξυμπαντὶ κατὰ μέσον τὸ στράτευμα· σὺ δὲ, Κλεαρίδα, ὕστερον, ὅταν ἐμὲ ὁρᾷς ἤδη προσκείμενον, καὶ κατὰ τὸ εἰκὸς φοβοῦντα αὐτούς, τοὺς μετὰ σεαυτοῦ, τούς τ' Ἀμφιπολίτας καὶ τοὺς ἄλλους ξυμμάχους, ἄγων, αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν, καὶ ἐπείγεσθαι ὡς τάχιστα ξυμμῖξαι. ἐλπὶς γὰρ μάλιστα αὐτοὺς οὕτω φοβηθῆναι· τὸ γὰρ ἐπιὸν ὕστερον δεινότερον τοῖς πολεμίοις τοῦ παρόντος καὶ μαχομένου. 5. καὶ αὐτός τε ἀνὴρ ἀγαθὸς γίγνου, ὥσπερ σε εἰκὸς ὄντα Σπαρτιάτην, καὶ ὑμεῖς, ὦ ἄνδρες ξύμμαχοι, ἀκολουθήσατε ἀνδρείως, καὶ νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν, καὶ [τὸ] αἰσχύνεσθαι, καὶ τοῖς ἄρχουσι πείθεσθαι· καὶ τῇδε ὑμῖν τῇ ἡμέρᾳ ἢ ἀγαθοῖς γενομένοις ἐλευθερίαν τε ὑπάρχειν, καὶ Λακεδαιμονίων ξυμμάχοις κεκλῆσθαι, ἢ Ἀθηναίων τε δούλοις,—ἢν τὰ ἄριστα, ἄνευ ἀνδραποδισμοῦ ἢ θανατώσεως, πράξητε,—καὶ δουλείαν χαλεπωτέραν ἢ πρὶν εἴχετε, τοῖς

to that remiss carelessness which they entertained, thinking of nothing so little as battle. The expression is one so rare, that I have met with nothing like it elsewhere. To determine its precise force, it is necessary to carefully examine the context. Now, as by *γνώμης*, just before, is denoted the *mind*, i. e. the will, affections, and disposition, so by *τὴν δόξαν* here is evidently meant the *opinion*, *resolve*, as to the doing of any thing. *Ξυνταχθῆναι* bears the sense *constitui*, 'to be made up;' as we say, 'to make up one's mind,' answering to *constituere* in Latin. So, too, our phrase, 'to be *disposed* to do a thing,' implies the mind's being *set* or arranged with the doing of the thing. Now it is in this framing or arranging of the mind that consists the readiness of the soldier for battle; when he has fully *made up* his mind, he will fight. Hence if a general can destroy or relax this readiness in the enemy's army, the men are half-beaten. To which purpose is a passage of Xen. Hist. vii. 5, 22, cited by Arnold, where Epaminondas at Mantinea having made the enemy believe he would not engage in battle that day, thereby, as Xenophon says, *ἔλυσε τῶν πλείστων πολεμίων τὴν ἐν ταῖς ψυχαῖς πρὸς μάχην παρασκευὴν*, 'destroyed the preparedness for battle in the souls of the enemy.'

Finally, by *μᾶλλον* is here merely denoted the bent of the determination, by which we do one thing *rather* than another.

σὺ δὲ, Κλεαρίδα, &c.] In *ἐπεκθεῖν* and *ἐπείγεσθαι* there is said to be the use of infin. for imperat.; on which see Matth. Gr. Gr. § 546. Yet in such a case some verb of exhortation in the imper. is left to be supplied from the context. With the sentiment at *τὸ γὰρ ἐπιὸν—μαχομένου*, Duker compares a similar one in Æneas, Pol. ch. 38; and more than one might be adduced from Onosander.

5. *τοῦ καλῶς πολεμεῖν*, &c.] 'that the parts of an honourable soldiery are [these]: promptitude, and a sense of shame, (what we should call *a feeling of honour*,) and obedience to commanders.' With the term *αἰσχύνεσθαι* compare ii. 42, *αἰσχυνόμενοι ἐν ἔργῳ*, where see note. The *τὸ* here is in several of the best MSS. not found; and Bekker is of opinion that it ought to be cancelled. Certain it is that internal as well as external evidence is against the word, which is not needed here any more than at *πείθεσθαι*, though it could not be dispensed with at *ἐθέλειν*, since the sense there intended is, 'the being willing,' 'the will to serve.' Of *ὑμῖν—ὑπάρχειν*, &c. the sense is, 'there is offered or held out to you either freedom, and to be called allies of the Lacedæmonians, or slaves of the Athenians.' Of the words *ἢν τὰ ἄριστα πράξητε*, which are in some measure parenthetical, the sense is, 'even if ye fare the best, and escape slavery or being put to death.' Imitated from which are the words of Dionys. Hal. Ant. iv. 58, p. 780, fin. *οἵας πείσονται σφαγὰς καὶ ἀνδραποδισμοὺς προσδοκώντων· εἰ δὲ τὰ κράτιστα πράξειαν, δουλείας τε καὶ χρημάτων ἀφαιρέσεις*. Here the words *καὶ δουλειαν χαλεπωτέραν ἢ πρὶν εἴχετε* are closely connected with *δούλοις εἶναι*, and

δὲ λοιποῖς Ἕλλησι κωλυταῖς γενέσθαι ἐλευθερώσεως. 6. ἀλλὰ μή τε ὑμεῖς μαλακισθῆτε, ὁρῶντες περὶ ὅσων ὁ ἀγών ἐστιν, ἐγώ τε δείξω οὐ παραινέσαι οἷός τε ὢν μᾶλλον τοῖς πέλας, ἢ καὶ αὐτὸς ἔργῳ ἐπεξελθεῖν."

X. Ὁ μὲν Βρασίδας, τοσαῦτα εἰπών, τήν τε ἔξοδον παρεσκευάζετο αὐτός, καὶ τοὺς ἄλλους μετὰ τοῦ Κλεαρίδα καθίστη ἐπὶ τὰς Θρᾳκίας καλουμένας τῶν πυλῶν, ὅπως, ὥσπερ εἴρητο, ἐπεξίοιεν. 2. τῷ δὲ Κλέωνι, φανεροῦ γενομένου αὐτοῦ ἀπὸ τοῦ Κερδυλίου καταβάντος, καὶ ἐν τῇ πόλει, ἐπιφανεῖ οὔσῃ ἔξωθεν, περὶ τὸ ἱερὸν τῆς Ἀθηνᾶς θυομένου, καὶ ταῦτα πράσσοντος, ἀγγέλλεται (προὐκεχωρήκει γὰρ τότε κατὰ τὴν θέαν), ὅτι ἥ τε στρατιὰ ἅπασα φανερὰ τῶν πολεμίων ἐν τῇ πόλει, καὶ ὑπὸ τὰς πύλας ἵππων τε πόδες πολλοὶ καὶ ἀνθρώπων ὡς ἐξιόντων ὑποφαίνονται. 3. ὁ δὲ ἀκούσας ἐπῆλθε· καὶ ὡς εἶδεν, οὐ βουλόμενος μάχῃ διαγωνίσασθαι πρὶν οἱ καὶ τοὺς βοηθοὺς ἥκειν, καὶ οἰόμενος φθήσεσθαι ἀπελθών, σημαίνειν τε ἅμα ἐκέλευεν

the word δουλείαν is subjoined just as though δουλεύειν had preceded.

6. This section contains the *conclusion*, which deals in urgent exhortation. Render, 'but do you, on your part, not shrink from the combat, as I, on mine, will evince myself as not more ready to exhort others, than also myself in action to execute [what I enjoin].' Similar addresses, by way of apostrophe, to an *individual*, while haranguing an army, are found in Xen. Cyr. ii. 4, 24. v. 3, 42, and 4, 19. vi. 3, 33. Pausan. iv. 21, 7. Closely imitated from the present is a passage of Lucian, t. iii. 272, 58, ὥστε, ὦ Λυκῖνε, αὐτός τε ἀνὴρ ἀγαθὸς γίγνου, καὶ τοῖς μετὰ σαυτοῦ, &c. And something very similar occurs in Plut. Timol. 7, init. Here I have written μή τε, in order to make the construction the clearer, since the τε—τε here is equivalent to μὲν—δὲ, 'on the one hand—on the other.' Compare vi. 34, 4, ὃ ἐγώ τε—ὑμεῖς τε, where Poppo refers to Kuhner's Gr. § 722, 4.

Ch. X. 1. *τὴν ἔξοδον παρεσκευάζετο*] 'prepared [to make] the sally.' Compare Xen. Hist. v. 4, 35, παρεσκευάζετο εἰς τὴν ἔξοδον.

τὰς Θρᾳκίας καλουμένας τῶν πυλῶν] 'those of the gates that were called the Thracian.'

2. *καταβάντος—θυομένου*] 'as he was descending from—as he was sacrificing.' *Καὶ ταῦτα πράσσοντος*, 'and as he was doing what has been above narrated,' i. e. making preparations of all kinds for the sally. *Ἐπιφανεῖ οὔσῃ ἔξωθεν*, 'plain from without,' at least on the east side.

καὶ ὑπὸ τὰς πύλας—ὑποφαίνονται] Meaning, 'and that under the gates are visible, to any one peeping down, many feet of horses and men as going forth,' i. e. ready to go forth. It is not necessary to suppose, with Mitford, that those who discerned the feet had gone close up to the gates, so as to peep in: for, as it is observed by Mr. Hawkins, (cited in Arnold,) 'the middle of the road might be worn so hollow as to have admitted an opening of several inches under the gates, so that the feet might easily have been seen at some distance off.' Poppo remarks, that ὑπὸ τὰς πύλας ὑποφαίνονται stands for ὑποφαίνονται, ὅταν ὑποβλέπῃ τις ὑπὸ τὰς πύλας, just as ὑπ' αὐγὰς ὁρᾶν τι occurs in Eurip. Hec. 1144. This, however, involves something too artificial and far-fetched; not to say that no reason is there to think that they went so near as to *look under* the gates. It is sufficient to take the ὑπὸ here as standing for κάτω, as in Hom. Od. xvii. 409, θρῆνυν ἑλὼν ὑπέφηνε τραπέζῃ Κείμενον, where Eustathius well explains by ὑποκάτω ἔφηνεν. And to this idiom Suidas alludes when he says, ὑποφαίνεται χαμόθεν· ἐπιφαίνεται ὑψόθεν. Compare Plut. Camill. i. 148, B, ὁ γὰρ τόπος ἐφ' ᾧ βεβηκὼς ἐννυκτομάχησε πρὸς τοὺς κέλτους, ὑπεφαίνετο τῆς ἀγορᾶς (for κάτω τῆς ἀγορᾶς) ἀπὸ τοῦ Καπιτωλίου.

3. *ἐπῆλθε*] 'he went to,' namely, the place, the scene of action. *Οἰόμενος φθήσεσθαι ἀπελθών*, 'thinking he should anticipate [them] by getting off.' Compare iii. 89, φθ. ἀναδραμόντες: and vi. 97,

ἀναχώρησιν, καὶ παρήγγειλε τοῖς ἀπιοῦσιν ἐπὶ τὸ εὐώνυμον κέρας, ὥσπερ μόνον οἷόν τ' ἦν, ὑπάγειν ἐπὶ τῆς Ἠιόνος. 4. ὡς δ' αὐτῷ ἐδόκει †σχολὴ γίγνεσθαι, αὐτὸς ἐπιστρέψας τὸ δεξιὸν καὶ τὰ γυμνὰ πρὸς τοὺς πολεμίους δοὺς, ἀπῆγε τὴν στρατιάν. 5. κἀν τούτῳ Βρασίδας, ὡς ὁρᾷ τὸν καιρὸν, καὶ τὸ στράτευμα τῶν Ἀθηναίων κινούμενον, λέγει τοῖς μεθ' ἑαυτοῦ καὶ τοῖς ἄλλοις ὅτι "Οἱ ἄνδρες ἡμᾶς οὐ μένουσι· δῆλοι δὲ τῶν τε δοράτων τῇ κινήσει καὶ τῶν κεφαλῶν· οἷς γὰρ ἂν τοῦτο γίγνηται, οὐκ εἰώθασι μένειν τοὺς

φθάνει ἀναβάς: and vii. 15, φθήσονται ὑμᾶς. The context here rather requires φθήσεσθαι, which Bekker, Poppo, and Goeller have edited instead of vulg. ὀφθήσεσθαι, though only from a few MSS., including (I would add) the Clarend. and Cantab.

παρήγγειλε—Ἠιόνος] Render, 'he gave orders to those departing, to draw off towards Eion, moving on their left wing, as indeed was alone possible.' The nature of the thing (which has not been well understood by translators and commentators) may be sufficiently comprehended by bearing in mind that the Athenian army had been drawn up in line fronting the city, to make a great show and terrify the Amphipolitans. Now, when such an army has to retreat in the direction of either of its wings, the *line of battle* becomes a *column of march* (compare the phrase ἐπὶ κέρως εἶναι in Xen.) by all simultaneously turning to the right-about-face, or to the left-about-face, when the whole column steps together, and marches either on its former right or left. See ii. 90, and the notes. In the present case, the *left-about* was the only practicable direction; for that led to Eion, and this evolution must necessarily commence at the extreme left. These movements, however, in a very long column, were perilous, as giving an enemy the power of attacking on the *right*, which was the unguarded side of Grecian soldiers. In the present case, indeed, there seems to have been some cause of delay, which would involve *additional* danger. From the nature of the ground it should seem that the line could not be readily formed into a marching column, but had first to be broken up, and drawn off in narrow files; an operation which occasioned the *delay* noticed by Cleon; and the ἀταξία mentioned at § 6, but of which his ignorance did not enable him to know the cause. Under these circumstances, he adopted an expedient for *hastening* forward his left wing, namely, by turning his right wing, in the manner above mentioned, i. e. *to the left-about-face*, which consequently made the right hands of his men front the enemy.

The above view (first propounded in my Translation and smaller edition) has since been adopted by Arnold as substantially correct. He has well observed in addition, that 'the right wing should have kept their position, and faced the enemy, in order to cover the retreat of the left and the centre.' But it is sufficient to say, that Cleon's order to the right wing to abandon its position so prematurely, and move towards its left, changed the line of battle into a column of march, and, of course, caused it to be cut up, by exposing the unshielded side to the enemy's missiles.

On the term ὑπάγειν, 'to draw off,' see note at iv. 127.

4. *σχολὴ γίγνεσθαι*] 'to be a delay.' Of σχολὴ in this sense, in the nominative, I know of no other example: though not unfrequent is the expression σχολὴ γίγνεταί τινι or ἐστι. I suspect that, for σχολὴ, our author wrote σχολῇ, which has place in the Cod. Ar. and Palat.; and is, I found on collation, written above in the Cod. Clarend. Thus the sense will be, 'but as [the thing] (meaning the evolution) seemed to him to be done tardily.' So σχολῇ is used at i. 142, and iii. 46. The term ἐπιστρέφω here bears the same sense as at ii. 90, where of a line of ships moving on one of its wings, it is said, ἀπὸ σημείου ἑνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον. The contrary movement here directed by Cleon, is called in Polyb. xi. 22, 11, ἐπιστρέφειν ἐπὶ δόρυ. Both in Ælian and Arrian Tact. we have frequently the term ἐπιστροφὴ, sometimes δεξιὰ ἐπιστροφὴ, at others ἐς ἀριστερὰν ἐπιστροφή. There was also another movement called the ἡ παντελὴς ἐπιστροφὴ, which was a *complete face-about*. See Arrian, Tact. p. 84, ed. Blancard. With the phrase γυμνὰ δοὺς (where δοὺς stands for παρέχων) compare Lesbon. p. 172, τὰ γυμνὰ (see note on iii. 23.) τοῖς πολεμίοις δεῖξαι, ἐν οἷς τιτρώσκεσθαι ἀνάγκη.

ἐπιόντας. ἀλλὰ τάς τε πύλας τις ἀνοιγέτω ἐμοὶ ἃς εἴρηται, καὶ ἐπεξίωμεν ὡς τάχιστα θαρσοῦντες." 6. καὶ ὁ μὲν, κατὰ τὰς ἐπὶ τὸ σταύρωμα πύλας καὶ τὰς πρώτας τοῦ μακροῦ τείχους τότε ὄντος ἐξελθὼν ἔθει δρόμῳ τὴν ὁδὸν ταύτην εὐθεῖαν, ᾗπερ νῦν κατὰ τὸ καρτερώτατον τοῦ χωρίου ἰόντι τροπαῖον ἕστηκε· καὶ προσβαλὼν τοῖς Ἀθηναίοις πεφοβημένοις τε ἅμα τῇ σφετέρᾳ ἀταξίᾳ, καὶ τὴν τόλμαν αὐτοῦ ἐκπεπληγμένοις, κατὰ μέσον τὸ στράτευμα, τρέπει. 7. καὶ ὁ Κλεαρίδας, ὥσπερ εἴρητο, ἅμα κατὰ τὰς Θρακίας πύλας ἐπεξελθὼν τῷ στρατῷ ἐπεφέρετο. ξυνέβη τε τῷ ἀδοκήτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους θορυβηθῆναι· 8. καὶ τὸ μὲν εὐώνυμον κέρας αὐτῶν, τὸ πρὸς τὴν Ἠιόνα, ὅπερ δὴ καὶ προκεχωρήκει, εὐθὺς ἀπορραγὲν ἔφυγε. καὶ ὁ Βρασίδας, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπιπαριὼν τῷ δεξιῷ τιτρώσκεται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραντες ἀπήνεγκαν. 9. τὸ δὲ δεξιὸν τῶν Ἀθηναίων ἔμενε [τε] μᾶλλον, καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶτον οὐ διενοεῖτο μένειν, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ συστραφέντες ὁπλῖται ἐπὶ τὸν λόφον τόν τε Κλεαρίδαν ἠμύνοντο, καὶ δὶς ἢ τρὶς προσβαλόντα, καὶ οὐ πρότερον ἐνέδοσαν πρὶν ἥ τε Μυρκινία καὶ ἡ Χαλκιδικὴ ἵππος καὶ οἱ πελτασταὶ περιστάντες καὶ ἐσακοντίζοντες αὐτοὺς ἔτρεψαν. 10. οὕτω δὲ τὸ στράτευμα πᾶν ἤδη τῶν Ἀθηναίων φυγὸν, χαλεπῶς καὶ πολλὰς ὁδοὺς τραπόμενοι κατὰ ὄρη, ὅσοι

5. *τὰς πύλας τις ἀνοιγέτω ἐμοὶ*] The *τις* and the *ἐμοὶ* have both force and elegance, as in a passage of the Old Testament, Psalm cxviii. 19, *ἀνοίξατέ μοι πυλὰς*, and another of Eurip. Or. 1577, *ἀνοιγέτω τις δῶμα*. Whether the *μοι* in this case be ever quite redundant, is more than I know; for as to the passages adduced by Mitchell on Aristoph. Ach. 405, to exemplify the redundancy, they are far from establishing its existence. In the passage of Aristophanes, and also in that of Hom. Od. vi. 199, and Herodot. viii. 68, the *μοι* signifies, 'oblige me by doing so or so,' thus serving to soften the harshness of command.

6. *τὰς ἐπὶ τὸ σταύρωμα—μακροῦ τείχους*] See the remarks on the topography of Amphipolis in the Appendix.

7. *ἀμφοτέρωθεν*] 'from both sides,' namely, the quarter in which Brasidas made his attack, and that in which Clearidas, who, it seems, assailed the right wing in the rear. I agree with Poppo, that to take *ἐξαπίνης* as an *adjective* would involve no little harshness, and indeed would at least require the presence of the article *τῷ*. With reason, too, is he inclined to construe *ἐξαπίνης* with *θορυβηθῆναι*, comparing supra iv. 36, *ἐξαπίνης ἀναφανεὶς τῷ ἀδοκήτῳ ἐξέπληξε*. To his opinion, however, that the *καὶ* before *ἐξαπίνης* is to be cancelled, I can by no means accede. Considering that the word is found in all the MSS., it must surely be retained, as indeed it very well may, since the construction is, *ξυνέβη τε τοὺς Ἀθηναίους καὶ* ('even') *ἀμφοτέρωθεν ἐξαπίνης θορ.*

8. *προκεχωρήκει*] 'was in advance [of the rest of the line].' *Ἀπορραγὲν ἔφυγε*, 'broke away from the centre and fled.' Of *ἐπιπαριὼν τῷ δεξιῷ*, the sense is best expressed by Dobree, 'transiens ad,' (a signification which the word also bears at iv. 94, and vi. 17. vii. 76.) and by Arnold, 'advancing along towards,' i. e. advancing along the line to reach the right wing, as doubtless intending to co-operate with Clearidas in his attack thereon. This circumstance of his advancing along the enemy's line serves to account for Brasidas's being wounded, since he would thus be much exposed to missiles.

μὴ διεφθαρησαν ἢ αὐτίκα ἐν χερσὶν ἢ ὑπὸ τῆς Χαλκιδικῆς ἵππου καὶ τῶν πελταστῶν, οἱ λοιποὶ ἀπεκομίσθησαν ἐς τὴν Ἠιόνα. 11. οἱ δὲ τὸν Βρασίδαν ἄραντες ἐκ τῆς μάχης, καὶ διασώσαντες ἐς τὴν πόλιν ἔτι ἔμπνουν ἐσεκόμισαν· καὶ ᾔσθετο μὲν ὅτι νικῶσιν οἱ μεθ' ἑαυτοῦ, οὐ πολὺ δὲ διαλιπὼν ἐτελεύτησε. καὶ ἡ ἄλλη στρατιὰ ἀναχωρήσασα μετὰ τοῦ Κλεαρίδου ἐκ τῆς διώξεως, νεκρούς τε ἐσκύλευσε, καὶ τροπαῖον ἔστησε. XI. Μετὰ δὲ ταῦτα τὸν Βρασίδαν οἱ ξύμμαχοι πάντες, ξὺν ὅπλοις ἐπισπόμενοι, δημοσίᾳ ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης· καὶ τὸ λοιπὸν οἱ Ἀμφιπολῖται, περιέρξαντες αὐτοῦ τὸ μνημεῖον, ὡς ἥρωί τε ἐντέμνουσι, καὶ τιμὰς δεδώ-

CH. XI. 1. *ἔθαψαν ἐν τῇ πόλει*] An honour very rarely conferred among the ancients; the usual burying-place being outside of the city walls. Poppo remarks, that the founders of colonies were always interred in the *forum;* and considering that the Amphipolitans had proclaimed Brasidas as their *founder*, it was no more than might be expected that they should inter him *πρὸ τῆς ἀγορᾶς*, 'in front of the forum,' in its most conspicuous part.

περιέρξαντες αὐτοῦ τὸ μνημεῖον] On this custom it is observed by Casaubon on Suet. Ner. 33, 'Semper monumenta suorum sepiebant veteres; tenuiores quidem maceria aut humili aliqua levique materia, honestiores vero lorica e silice vel saxo aut marmore.'

ὡς ἥρωί ἐντέμνουσι] The force of *ἐντέμνουσι* has been disputed: but it is now generally admitted that it cannot stand (as Levêque and Gail supposed) for *ἐντέμ. τέμενος*, 'cut off and appropriated by consecration a piece of ground:' though it is not to be denied that when fanes or sacella were founded to the honour or worship of heroes, *τεμένη* were usually appropriated. Nor is the explanation of the Schol. and some of the commentators, *ἐναγίσματα προσφέρειν*, though supported by the gloss of Hesychius, *ἐντέμνουσι· τοῖς ἥρωσιν ἐναγίζουσιν*, to be entirely approved of, notwithstanding that in Hdot. ii. 44, we have *ὡς ἥρωϊ ἐναγίζουσιν*, where, as also in Pausan. ii. 11, 7, and Pollux, iii. 102, there seems a distinction made between *θύειν* as applied to gods, and *ἐναγίζειν* as applied to heroes: for in Aristot. Eth. v. 7, the term *θύειν* is used of the offerings made to Brasidas. And just after *θυσίας* occurs; though whether it is meant of Brasidas, or of the gods, is uncertain. *Here*, however, we have not *ἐναγίζουσι*, but *ἐντέμνουσι*: and that the terms were ever quite synonymous, has never been proved. That the honour paid to heroes might often consist only in offering the *ἐναγίσματα*, or *inferiæ*, cannot be doubted; but that it sometimes consisted in the offering of a *victim* in sacrifice, is unquestionable. Compare Herodot. v. 47, *ἐπὶ τοῦ τάφου αὐτοῦ ἡρῷον ἱδρυσάμενοι, θυσίῃσι αὐτὸν ἱλάσκονται*. Plut. Sol. 9, *ἐντεμεῖν σφάγια Περιφήμῳ καὶ Κυγχρεῖ τοῖς ἥρωσιν*, and elsewhere in Plutarch the expression *ἐντέμνειν* occurs several times in the sense *sacrificare*. Also in Philostr. Heroic. xix. 14, 15, we have *ἐντέμνοντες καὶ ἐναγίζοντες*: where the above honours are *united*. By Steph. in his Thes., indeed, the term *ἐντέμνειν* is explained 'incisas, seu cæsas, mactatasque hostias immolare;' and so other lexicographers. But this is making no distinction between *ἐντέμνειν* and *σφάζειν*: whereas that a difference did exist between the two terms, is certain from the Scholiast on Apollon. Rhod. i. 587, on the words in question: *ἔντομα μήλων· ἔντομα δὲ, τὰ σφάγια κυρίως τὰ τοῖς νεκροῖς ἐναγιζόμενα, διὰ τὸ ἐν τῇ γῇ αὐτῶν ἀποτέμνεσθαι τὰς κεφαλάς. οὕτω γὰρ θύουσι τοῖς χθονίοις.—τοῖς δὲ οὐρανίοις ἄνω ἀναστρέφοντες τὸν τράχηλον σφάζουσιν*: which Arnold explains to mean, that 'offerings to the dead, or to the powers beneath the earth, had their heads cut off so as to fall on the ground, by a blow on the back of the neck;' while *σφάζειν*, *jugulare*, 'to cut or stick in the throat,' adds he, 'denotes the manner of sacrificing a victim to the gods of heaven, holding back the head that it might look upwards in its death.' Yet how this sense can be elicited from the words as they stand, I see not. Some word has, I suspect, been lost, such as *καταπιπτούσας*, which occurs in Xen. Cyr. iv. 5, 17, *ἐπὶ τῆς γῆς καταπίπτοντες*. Little satisfactory, however, is this mode of accounting for the preposition. The *ἐν*, I would say, has reference to the *mode* in which the action was done; and as *σφάζειν* meant

κασιν ἀγῶνας καὶ ἐτησίους θυσίας, καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν, καταβαλόντες τὰ Ἀγνώνεια οἰκοδομήματα, καὶ ἀφανίσαντες εἴ τι μνημόσυνόν που ἔμελλεν αὐτοῦ τῆς οἰκίσεως περιέσεσθαι, νομίσαντες τὸν μὲν Βρασίδαν σωτῆρά τε σφῶν γεγενῆσθαι, καὶ ἐν τῷ παρόντι ἅμα τὴν τῶν Λακεδαιμονίων ξυμμαχίαν, φόβῳ τῶν Ἀθηναίων, θεραπεύοντες, τὸν δὲ Ἄγνωνα, κατὰ τὸ πολέμιον τῶν Ἀθηναίων, οὐκ ἂν ὁμοίως σφίσι ξυμφόρως οὐδ' ἂν ἡδέως τὰς τιμὰς ἔχειν. 2. καὶ τοὺς νεκροὺς τοῖς Ἀθηναίοις ἀπέδοσαν. ἀπέθανον δὲ Ἀθηναίων μὲν περὶ ἑξακοσίους, τῶν δ' ἐναντίων ἑπτά, διὰ τὸ μὴ ἐκ παρατάξεως, ἀπὸ δὲ τοιαύτης ξυντυχίας καὶ προεκφοβήσεως τὴν μάχην μᾶλλον γενέσθαι. 3. μετὰ δὲ τὴν ἀναίρεσιν οἱ μὲν ἐπ' οἴκου

jugulare, 'to stick a knife into the throat,' ἐντέμνειν properly signified 'to perforate and divide' any thing in two, by driving in a sharp instrument and boring into it, (as in Dio Cass. 1023, 23, ἐντ. τὴν φλέβα,) thus answering to the Latin *incidere venam*. Compare also Lucian, i. 132, λῖνον ἐντ., and Pliny, 'palmis *inciditur* in medullam.' It would seem that in sacrifices of this kind to the dead, or the gods below ground, the head was struck off, by a sharp instrument like a chisel being driven into the back, by which the head necessarily fell on the ground.

On reconsideration of the present subject, I finally accede to the opinion of Poppo, that the honours here paid to Brasidas are not to be distinguished as though part of them were rendered to him in quality of ἥρως, and part as οἰκιστὴς—the honours seem all ascribed to him as ἥρως: though considering that the οἰκιστὴς was regarded in the light of a ἥρως, they may belong to both indifferently. So in Hdot. vi. 38, we have, τελευτήσαντι (Μιλτιάδῃ) Χερσονησῖται θύουσι, ὡς νόμος οἰκιστῇ, καὶ ἀγῶνα ἱππικόν τε καὶ γυμνικὸν ἐπιστᾶσι, where θύουσι is used in a popular acceptation, though, we see, ἐντέμνουσι would have been more appropriate. So, too, Eustath. on Hom. Od. says that the term ἔντομα was used of victims sacrificed to the dead; ἱερεῖα, of those sacrificed to the gods. Perhaps those ἔντομα differed from the ἱερεῖα chiefly in this, that the one were merely propitiatory, the other expiatory. Consequently there would be nothing that arrogated the observances due to the gods only. Nor are we to suppose (as some seem to have done) that this offering of the ἔντομα occurred only once, at the funeral. It was doubtless repeated at the annual holiday, or feast of commemoration. Thus in the case of *Miltiades*, who received the same honour as Brasidas from the Chersonesians, we have in Herodot. vi. 38, the term θύουσι. And that they were in the case of Brasidas repeated, and continued to the time of Aristotle, is certain from a passage of that writer, Eth. v. 10, where, by way of illustrating the νομικὸν as opposed to the φυσικὸν, he says, οἷον τὸ θύειν Βρασίδῃ. And when we bear in mind that Aristotle resided, for a great part of his life, only a few miles from Amphipolis, we cannot doubt what is attested by such a witness. It is observed by Bp. Thirlwall, that 'the tribute of respect thus paid by offering sacrifices at his tomb, may appear the less extravagant, since even his enemies thought him worthy to be compared to Achilles.' (See Plato, Conv. p. 221.) But it might have occurred to the learned historian, that such was not likely to be the case; and that some allowance must be made for the high-flown rhetorical phraseology so common in that writer; and which, when stating any thing like facts, requires the decorations of poetic figure to be *translated* into the language of common life.

προσέθεσαν] scil. αὐτῷ: meaning, 'made it over to him.' Of this making over of any city to any one as if the founder, several examples may be seen in my note in Translation.

οὐκ ἂν ὁμοίως—τιμὰς ἔχειν] Of these words the sense is well expressed by Bauer and Poppo: 'non ita eum habiturum hos honores, ut ipsis [æque] aut utile esset aut suave (vel volentibus); non ex ipsorum utilitate aut voluptate (vel voluntate) laturum porro; neque utile jam nec jucundum ipsis amplius fore, ut hosce honores haberent Hagnoni:' meaning, in other words, for Hagnon to have his honour, would not be equally for their profit or pleasure.

ἀπέπλευσαν, οἱ δὲ μετὰ τοῦ Κλεαρίδου τὰ περὶ τὴν Ἀμφίπολιν καθίσταντο.

XII. Καὶ ὑπὸ τοὺς αὐτοὺς χρόνους τοῦ θέρους τελευτῶντος Ῥαμφίας, καὶ Αὐτοχαρίδας, καὶ Ἐπικυδίδας, Λακεδαιμόνιοι, ἐς τὰ ἐπὶ Θρᾴκης χωρία βοήθειαν ἦγον ἐνακοσίων ὁπλιτῶν, καὶ ἀφικόμενοι ἐς Ἡράκλειαν τὴν ἐν Τραχῖνι, καθίσταντο ὅ τι αὐτοῖς ἐδόκει μὴ καλῶς ἔχειν. 2. ἐνδιατριβόντων δὲ αὐτῶν, ἔτυχεν ἡ μάχη αὕτη γενομένη, καὶ τὸ θέρος ἐτελεύτα.

XIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς μέχρι μὲν Πιερίου τῆς Θεσσαλίας διῆλθον οἱ περὶ τὸν Ῥαμφίαν, κωλυόντων δὲ τῶν Θεσσαλῶν, καὶ ἅμα Βρασίδου τεθνεῶτος, ᾧπερ ἦγον τὴν στρατιάν, ἀπετράποντο ἐπ' οἴκου, νομίσαντες οὐδένα καιρὸν ἔτι εἶναι, τῶν τε Ἀθηναίων ἧσσῃ ἀπεληλυθότων, καὶ οὐκ ἀξιόχρεων αὐτῶν ὄντων δρᾶν τι ὧν κἀκεῖνος ἐπενόει. 2. μάλιστα δὲ ἀπῆλθον εἰδότες τοὺς Λακεδαιμονίους, ὅτε ἐξῆεσαν, πρὸς τὴν εἰρήνην μᾶλλον τὴν γνώμην ἔχοντας. XIV. Ξυνέβη τε εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην καὶ τὴν Ῥαμφίου ἀναχώρησιν ἐκ Θεσσαλίας, ὥστε πολέμου μὲν μηδὲν ἔτι ἅψασθαι μηδετέρους, πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον· οἱ μὲν Ἀθηναῖοι, πλεγέντες ἐπὶ τῷ Δηλίῳ, καὶ δι' ὀλίγου

Ch. XIII. 1. Πιερίου] See Col. Leake's North. Greece, vol. iv. p. 503. At οὐδένα καιρὸν ἔτι εἶναι we may, with Poppo, supply ἄγειν τὴν στρατιὰν from the foregoing context. For ἔτι εἶναι Bekker, from three MSS., edits εἶναι ἔτι. I have, however, preferred, with Poppo and Goeller, to retain the common reading.

ἧσσῃ ἀπεληλυθότων] 'having gone (or, as we say, *come*) off with defeat,' i. e. been defeated. The τε — καὶ here seems to stand for μὲν—δὲ (as τε—τε infra vi. 34, and elsewhere); and I would render, 'inasmuch as, on the one hand, the Athenians had gone off defeated; and, on the other, they themselves being not in possession of forces competent to effect aught of what he had meditated.' Such is, I am persuaded, the sense to be assigned to οὐκ ἀξιόχρεων — ἐπενόει: these words containing the *reason* alleged by them for their turning back,—namely, that they were not a force sufficient to carry out any of the plans Brasidas had meditated. Of this sense of ἀξιόχρεως, which is rare, I have, however, noted examples in Herodot. iv. 126, εἰ μὲν γὰρ ἀξιόχρεος δοκέεις εἶναι σεωυτῷ τοῖσι ἐμοῖσι πρήγμασι ἀντιωθῆναι. Demosth. p. 36, 5, οὐδενὸς τῶν ἄλλων ὄντος ἀξιόχρεω περὶ τῶν πρωτείων ὑμῖν ἀντιτάξασθαι. Polyb. ii. 46, 3, ἀξ. ἀνταγωνιστής: and iv. 3, 3, νομίζοντες ἀξιοχρεωτέρους εἶναι σφᾶς πρὸς τὸ πολεμεῖν αὐτοῖς Ἀχαιοῖς, for so Schweigh. has edited, from conjecture, for vulg. ἀξιωτέρους, the sense arising from which, 'satis sibi virium rati sunt,' is any thing but suitable. And why he did not rather emend by ἀξιοχρέους, I cannot imagine; especially as he confesses he does not see the force of the comparative. Little doubt is there that Polybius in the above passage had in mind this of our author: of which, had Schweigh. been aware, he certainly would not have hesitated to edit ἀξιοχρέους. Finally, though I have met with no instance elsewhere of the word as used of *persons*, yet not unfrequently does it occur in the historians with δύναμις, φυλακὴ, φρουρὰ, στρατόπεδα, and other terms implying persons.

Ch. XIV. 1. ξυνέβη—ὥστε πολέμου μὲν μηδὲν ἔτι ἅψασθαι—εἶχον] There is here no little of irregularity in the construction,—*first*, as regards the use, seemingly redundant, of ὥστε after ξυνέβη: on which see Matth. Gr. Gr. § 531, obs. 2. *Secondly*, as regards the harsh transition, partaking of the nature of an *anacoluthon*, from the infin. ἅψασθαι to the indic. εἶχον: on which see Herm. on Vig. note 352, 6. Of this examples are adduced by Poppo from Xen. Anab. iv. 2, 15, ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευον, and other writers. This Attic phrase, πολέμου ἅψασθαι, (which occurs also at ii. 17, and

αὖθις ἐν Ἀμφιπόλει, καὶ οὐκ ἔχοντες τὴν ἐλπίδα τῆς ῥώμης πιστὴν ἔτι, ἧπερ οὐ προσεδέχοντο πρότερον τὰς σπονδὰς, δοκοῦντες τῇ παρούσῃ εὐτυχίᾳ καθυπέρτεροι γενήσεσθαι· (καὶ τοὺς ξυμμάχους ἅμα † ἐδεδίεσαν σφῶν, μὴ, διὰ τὰ σφάλματα ἐπαιρόμενοι, ἐπὶ πλέον ἀποστῶσι, μετεμέλοντό τε ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχὼν, οὐ ξυνέβησαν·) 2. οἱ δ' αὖ Λακεδαιμόνιοι, παρὰ γνώμην μὲν ἀποβαίνοντος σφίσι τοῦ πολέμου, ἐν ᾧ ᾤοντο ὀλίγων ἐτῶν καθαιρήσειν τὴν τῶν Ἀθηναίων δύναμιν, εἰ τὴν γῆν τέμνοιεν, περιπεσόντες δὲ τῇ ἐν τῇ νήσῳ ξυμφορᾷ, οἵα οὔπω γεγένητο τῇ Σπάρτῃ, καὶ λῃστευομένης τῆς χώρας ἐκ τῆς Πύλου καὶ Κυθήρων, αὐτομολούντων τε τῶν Εἱλώτων, καὶ ἀεὶ προσδοκίας οὔσης μή τι καὶ οἱ ὑπομένοντες, τοῖς ἔξω πίσυνοι, πρὸς τὰ παρόντα σφίσιν, ὥσπερ καὶ πρότερον, νεωτερίσωσι. 3. ξυνέβαινε δὲ καὶ πρὸς τοὺς Ἀργείους αὐτοῖς τὰς τριακονταέτεις σπονδὰς ἐπ' ἐξόδῳ εἶναι, καὶ ἄλλας οὐκ ἤθελον σπένδεσθαι οἱ Ἀργεῖοι, εἰ μή τις αὐτοῖς τὴν Κυνουρίαν γῆν ἀποδώσει· ὥστ' ἀδύνατα εἶναι ἐφαίνετο Ἀργείοις καὶ Ἀθηναίοις ἅμα

viii. 2. Dionys. Hal. 2175, 7. Dio Cass. 292, 60. 548, 84. Plut. ii. 54, et al.) may be best rendered by the Latin *aggredi*, or *capessere pugnam*, or *bellum*, 'to meddle with war,' just as we say, 'to meddle with edge-tools.'

οὐκ ἔχοντες τὴν ἐλπίδα τῆς ῥώμης πιστὴν ἔτι] The full sense is, 'not having the hope of strength (meaning power and pre-eminence) [they once entertained] any longer assured,' 'not feeling that assured hope they once did;' namely, that sort of confident assurance which is apt to be inspired by strength, as if it were always to last. Of this expression, *πιστὴ ἐλπὶς*, an example occurs supra iii. 40: and *ῥώμη*, in this very rare sense, to denote a state in which men, or bodies of men in society, flourish in power and prosperity, also occurs infra vii. 63, *εὐτυχούσης ῥώμης*, and Plut. i. 259, *ῥώμη πραγμάτων*, 'a flourishing state of affairs.' The metaphor seems founded on a comparison with the state of a body flourishing in strength and health, since power and prosperity, whether in states or individuals, is, as it were, their state of health and vigour. So in Plato, p. 243, we have, *ἐκφανὴς ἐγένετο ἡ τῆς πόλεως ῥώμη*, and 135, E. *τὴν τῆς πόλεως ὁρῶν ῥώμην*: and supra iv. 18, *ῥώμη πόλεως*, where there is a conjoint notion of *power* and *prosperity*, which may be expressed by our term *wealth*, as formerly used to denote external prosperity. I have retained vulg. *ἐδεδίεσαν*, though there can be no doubt that *ἐδέδισαν*, which Goeller edits here and at iv. 55, is the true reading.

2. *τοῖς ἔξω*] Meaning, as Poppo explains, 'iis qui extra sunt,' 'foras abierunt,' 'digressi sunt;' in which sense the term occurs also at iv. 66, where the same persons are called *οἱ φυγάδες* and *οἱ ἔξω*. With respect to the term *πίσυνος*, it is reckoned by Suidas among the several glosses, or peculiar expressions, in our author; but in fact it is found in the best writers from Homer to Agathias. With *πρὸς τὰ παρόντα σφίσιν*, 'upon the present posture of affairs,' compare iv. 80. *μή τι, πρὸς τὰ παρόντα, νεωτερίσωσι.*

3. I have followed Bekker and Goeller in editing *τριακονταέτεις*, instead of *τριακοντούτεις*, (which Poppo has adopted,) from its being not only supported by the authority of two of the best MSS. (the Vat. and Clarend.) but further confirmed by certain others, and even the common reading *τριακονταετεῖς*, which merely differs from the above as to the *accent*. Again, internal evidence is quite in favour of *τριακονταέτεις*, since the old uncontracted forms were very prevalent in the early Attic Greek, though afterwards altered by scribes to the contracted forms of the later Greek.

ἐπ' ἐξόδῳ] 'on the point of expiring:' a phrase frequent in the historians who have imitated our author. I have followed Poppo and Goeller in retaining vulg. *Κνουρίαν*, for which Bekker edits, from some two or three MSS., *Κυνοσουρίαν*. See note on iv. 56.

ὥστ' ἀδύνατα εἶναι ἐφαίνετο] Arnold thinks there is here a remarkable condensation of the reasoning; which, when

πολεμεῖν. τῶν τε ἐν Πελοποννήσῳ πόλεων ὑπώπτευόν τινας ἀποστήσεσθαι πρὸς τοὺς Ἀργείους· ὅπερ καὶ ἐγένετο. XV. Ταῦτ' οὖν ἀμφοτέροις αὐτοῖς λογιζομένοις ἐδόκει ποιητέα εἶναι ἡ ξύμβασις, καὶ οὐχ ἧσσον τοῖς Λακεδαιμονίοις, ἐπιθυμίᾳ τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι· ἦσαν γὰρ οἱ Σπαρτιᾶται αὐτῶν πρῶτοί τε καὶ † ὁμοίως σφίσι ξυγγενεῖς. 2. ἤρξαντο μὲν οὖν καὶ εὐθὺς μετὰ τὴν ἅλωσιν αὐτῶν πράσσειν, ἀλλ' οἱ Ἀθηναῖοι ‡ οὔπω ἤθελον, εὖ φερόμενοι, ἐπὶ τῇ ἴσῃ καταλύεσθαι. σφαλέντων δὲ αὐτῶν ἐπὶ τῷ Δηλίῳ, παραχρῆμα οἱ Λακεδαιμόνιοι γνόντες νῦν μᾶλλον ἂν ἐνδεξομένους, ποιοῦνται τὴν ἐνιαύσιον ἐκεχειρίαν, ἐν ᾗ ἔδει ξυνιόντας καὶ περὶ τοῦ πλείονος χρόνου βουλεύεσθαι. XVI. Ἐπειδὴ δὲ καὶ ἡ ἐν Ἀμφιπόλει ἧσσα τοῖς Ἀθηναίοις ἐγεγένητο, καὶ ἐτεθνήκει Κλέων τε καὶ Βρασίδας, οἵπερ ἀμφοτέρωθεν μάλιστα ἠναντιοῦντο τῇ εἰρήνῃ,—ὁ μὲν διὰ τὸ εὐτυχεῖν τε καὶ τιμᾶσθαι ἐκ τοῦ πολεμεῖν, ὁ δὲ, γενομένης ἡσυχίας, καταφανέστερος νομίζων ἂν εἶναι κακουργῶν, καὶ ἀπιστότερος διαβάλλων,—τότε δὲ οἱ † ἐν † ἑκατέρᾳ τῇ πόλει

developed, is as follows: 'So that as they thought it impossible to maintain a war at once against Athens and Argos, they were disposed to make peace with Athens.' But in reality there is no attempt at reasoning at all, and no condensation. Here, as elsewhere, we have merely a harsh brevity, by the suppression of the words *ὥστε πρὸς τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον*, which, though they had occurred at the beginning of the chapter, ought, for clearness, to have been here repeated.

CH. XV. 1. *ἐπιθυμίᾳ τῶν ἀνδρῶν—κομίσασθαι*] 'by desire of recovering the men from the island,' meaning the men who were taken from the island: on which idiom see notes on iv. 108, and v. 24. Poppo aptly compares a passage of Plato, Crit. 14, *οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι.*

καὶ ὁμοίως σφίσι ξυγγενεῖς] Considering the almost absolute impossibility of extracting any tolerable sense out of *ὁμοίως*, little doubt is there that Bekker's conjecture, *ὁμοίοις*, presents the true reading. Thus the sense will be, 'related to those who were like unto them,' meaning the principal persons.

2. *οὔπω*] I have now chosen, with Bekker, to receive this from several of the best MSS., instead of vulg. *οὔπως*, retained by Poppo and Goeller; the former yielding by far the preferable sense. On the phrase *εὖ φερόμενοι*, just after, see note at ii. 60; and on *ἐπὶ τῇ ἴσῃ*, further on, see note at i. 27.

CH. XVI. 1. *ὁ μὲν διὰ—διαβάλλων*] Here is explained the *cause* of the strong feeling against the peace in the leading persons of the two states, while the people at large were strongly inclined to it; namely, from *selfish motives* in both these individuals, though in the one, of finer alloy, in the other, of the basest metal; the latter thinking that after peace had taken place, he should be more liable to be detected in his roguery. So Aristophanes, Eq. 800, cited by Poppo, makes the sausage-seller say to Cleon, 'You are therefore opposed to peace in order that the people *ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἃ πανουργεῖς μὴ καθορᾷ σου.*'

In the words *καὶ ἀπιστότερος διαβάλλων*, (of which the sense is, 'and be less credited when calumniating,' i. e. in his calumnies,) there is an allusion to the weapon with which Cleon assailed his political adversaries,—namely, that of *calumny*. To which Diodotus adverts supra iii. 42, when he says, *εὖ δὲ διαβαλὼν ἐκπλῆξαι ἂν τοὺς ἀντεροῦντας.*

At *τότε δὲ*, as Poppo points out, we have the commencement of the apodosis answering to the protasis a little before. After this I have, with Haack, Goeller, and Poppo, inserted, from four MSS., the words *οἱ ἐν*, as the context seems to require. Bekker, however, has not ventured to receive them; and indeed so difficult is it to imagine how they should have been in the bulk of the MSS. omitted, that I suspect the true reading has yet to be dis-

σπεύδοντες τὰ μάλιστα τὴν ἡγεμονίαν, Πλειστοάναξ τε ὁ Παυσανίου βασιλεὺς Λακεδαιμονίων καὶ Νικίας ὁ Νικηράτου, πλεῖστα τῶν τότε εὖ φερόμενος ἐν στρατηγίαις, πολλῷ δὴ μᾶλλον προεθυμοῦντο, Νικίας μὲν βουλόμενος, ἐν ᾧ ἀπαθὴς ἦν καὶ ἠξιοῦτο, διασώσασθαι τὴν εὐτυχίαν, καὶ ἐς τε τὸ αὐτίκα πόνων πεπαῦσθαι καὶ αὐτὸς, καὶ τοὺς πολίτας παῦσαι, καὶ τῷ μέλλοντι χρόνῳ καταλιπεῖν ὄνομα, ὡς οὐδὲν σφήλας τὴν πόλιν διεγένετο, νομίζων ἐκ τοῦ ἀκινδύνου τοῦτο ξυμβαίνειν, καὶ ὅστις ἐλάχιστα τύχῃ αὐτὸν παραδίδωσι, τὸ δὲ ἀκίνδυνον τὴν εἰρήνην παρέχειν· Πλειστοάναξ δὲ, ὑπὸ τῶν ἐχθρῶν διαβαλλόμενος περὶ τῆς καθόδου, καὶ ἐς ἐνθυμίαν τοῖς Λακεδαιμονίοις ἀεὶ προβαλλόμενος ὑπ' αὐτῶν, ὁπότε τι πταίσειαν, ὡς διὰ τὴν ἐκείνου κάθοδον παρανομηθεῖσαν ταῦτα ξυμβαίνοι. 2. τὴν γὰρ πρόμαντιν τὴν ἐν Δελφοῖς ἐπητιῶντο αὐτὸν πεῖσαι μετ' Ἀριστοκλέους τοῦ ἀδελφοῦ ὥστε χρῆσαι Λακεδαιμονίοις ἐπὶ πολὺ τάδε θεωροῖς ἀφικνουμένοις, "Διὸς υἱοῦ ἡμιθέου τὸ σπέρμα ἐκ τῆς ἀλλοτρίας ἐς τὴν ἑαυ-

covered. Possibly it may be *τότε δ' οἱ ἑκατέρας τῆς πόλεως*. The οἱ in this case might easily be absorbed in the preceding δ'; and when the c or ς came to be, as often, mistaken for an iota adscript, the *ἐν* would easily creep in from the margin, and the *τῆς πόλεως* would, of course, be accommodated to *ἑκατέρᾳ*.

πλεῖστα εὖ φερόμενος ἐν στρατηγίαις] 'because he had never sustained any signal defeat,' and consequently was, as we learn from vi. 17, termed *εὐτυχής*. *Καὶ ἠξιοῦτο*, 'was held in honour.' *Διεγένετο*, 'had gone through [his course].' See my Lex. N. T. in voc. *Ἐκ τοῦ ἀκινδύνου*, 'from the undangerous [course].' Before *ὅστις* following supply *ἐκείνῳ*, which, Poppo observes, 'in ipso ὅστις ab ὃς discernendo (cf. Matth. Gr. Gr. § 483, 6.) inest.' See note on ii. 44.

ἐς ἐνθυμίαν—ὑπ' αὐτῶν] 'quum Lacedæmoniorum animis ab illis quasi religio semper objiceretur.' (Portus.) *Ἐνθυμία* signifies serious reflection, and here denotes that sort of *scrupulous reflection* or *dwelling on* any thing which is engendered by superstition. And hence may be emended a passage of Dio Cass. p. 195, 2, imitated from this: *καὶ ἐπιθειάζοντες, καὶ ἐς ἐνθύμιον αὐτοῦ προβάλλοντος*, where read, for *αὐτοῦ, αὐτὸν*, scil. *Κικέρωνα*. *Προβάλλεσθαι* signifies 'to be put forward,' and is often used of a thing put forward as a pretext; though sometimes (as here and in the above passage of Dio Cass.) of a person *held out* as the cause of any disaster. Of *ἐς ἐνθυμίαν* the full sense is, 'by way of [infusing] a feeling of religious scruple.'

2. *τὸ σπέρμα*] Meaning 'the offspring.' Of the word as used in this sense, (which is not unfrequent in the Old and New Testament writers,) the present is, I believe, one of the few examples to be found in the classical writers: though others occur in Eurip. Med. 798. (ex emend. Elmsl.) Soph. Trach. 303. Æschyl. Suppl. 147. 157. The use in question is, as Poppo remarks, 'one peculiar, and confined to poetic language, with which that of an *oracle* well agrees.' And that the answer of the oracle was itself, according to custom, couched in *verse*, there can be little doubt. And though Plutarch de Pyth. Orac. vii. 586 (Reiske), attempts to prove, from the present passage and another supra i. 118, that oracles, even in ancient times, were sometimes delivered in *prose*; nevertheless we must remember that the oracles were often, though essentially poetic, yet not preserved in the verse-like form, or occasionally the *substance* only repeated, as was manifestly the case with the two given in these passages of Thucydides.

Added to this peculiar use of *σπέρμα* is that of *ἀναφέρειν* in the sense *reducere*, 'to bring back;' of which very rare use the only examples besides the present that I have met with, are found in Aristot. Met. iii. *ἐπεὶ πάντα ἀναφέρεται πρὸς τὸ πρῶτον*, and (though there the word is used in a metaphorical sense) Plut. i. 462, E. *ἀναφέρω παρὰ τοῦ θεοῦ*, 'I bring back an answer from the god,' and i. 783, *ἀναφέρει*

τῶν ἀναφέρειν· εἰ δὲ μὴ, ἀργυρέᾳ εὐλάκᾳ εὐλάξειν·" 3. *χρόνῳ δὲ προτρέψαι τοὺς Λακεδαιμονίους, φεύγοντα αὐτὸν ἐς Λύκαιον διὰ τὴν ἐκ τῆς Ἀττικῆς ποτε μετὰ δώρων δοκοῦσαν ἀναχώρησιν, καὶ ἥμισυ τῆς οἰκίας τοῦ ἱεροῦ τότε τοῦ Διὸς οἰκοῦντα φόβῳ τῶν Λακεδαι-*

με, 'brings me back,' viz. to mind. The more usual term in such a case is *κατάγειν*.

In the phrase which follows, *ἀργυρέᾳ εὐλάκᾳ εὐλ.*, 'they would plough with a silver ploughshare,' there is *not*, what the Schol. supposes, a covert way of saying that there would be a famine, corn being bought at a very dear rate; which would involve something not a little frigid and forced. It is sufficient to regard this as a quaint and out-of-the-way mode of conveying a certain threat in case of disobedience; and the phrase in question may be compared with that in our own language, 'to pay dear for any thing,' meaning to buy it at too dear a rate by suffering severely for it. The form *εἰ δὲ μὴ*, like our 'or else,' here, as often, serves to introduce a threat of punishment for disobedience. Those, then, who should plough with a silver ploughshare, would certainly buy their corn at a dear rate, would pay dear for it, repent their purchase. Accordingly we have here an agricultural allusion, very suitably addressed to an agricultural people. I know not any thing entirely parallel to this in the ancient writers; for as to the saying of Augustus, reported by Sueton. Octav. Cæs. c. 25, (which Bauer here compares,) 'aureo hamo piscari,' there we have only a quaint mode of expressing the pursuit of petty advantage at a great hazard.

3. *Λύκαιον*] This is supposed by Colonel Leake, Mor. ii. p. 313, sq. to be the mountain with three peaks called by the names *Diophorti*, *Karyatiko*, and *Tetrazi*. For *δοκοῦσαν*, a little after, Haack and Poppo edit, from several MSS., *δόκησιν*, while Bekker and Goeller retain the common reading; and on good grounds; for *δόκησιν* has every appearance of being a mere error of the scribes, or a false alteration suggested by *δώρων*, as seeming to be, though, as will be seen, not *really*, required by the context. It may be supposed that the reading *μετὰ δώρων δοκήσεως*, found in some MSS., proceeded from certain critics who stumbled at *μετὰ δώρων δοκοῦσαν*, and, as is plain from the annotation of the Scholiast, wished thus to remove a harshness. Certainly not a shadow of proof is there that the term *δόκησις*, as used for *δοχὴ*, ever existed, much less in the age of Thucydides. Thus internal evidence is decidedly in favour of *δοκοῦσαν*; which has, moreover, the greater appearance of being the true reading, from its being, as Arnold suggests, 'more agreeable to the caution of Thucydides to say that a man was *considered* to have been bribed, than to assert that he *had been* bribed.' Such, too, is, as Duker shows, the way in which he speaks of the thing, supra ii. 21, *δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν*. The sense, then, may be thus expressed: 'because of the retreat formerly from Attica, which was thought [to have taken place] for gifts received.' Such is the use of *μετὰ* to signify 'on account of,' at vii. 57, *μετὰ μισθοῦ*, and elsewhere in the best writers.

Of the words following, *ἥμισυ τῆς οἰκίας —οἰκοῦντα*, the sense is, as Dobree renders, 'habitantem in ædibus, quarum dimidia pars erat in Jovis luco.' The Scholiast makes the thing clear by saying, *τοῦ δὲ τόπου καθ' ὃν ᾠκοδόμησε τὴν οἰκίαν, τὸ μὲν ἥμισυ ἦν ἱερὸν, τὸ δὲ ἥμισυ βέβηλον*. The reason for the expedient was, as Arnold says, that 'he might be in the sanctuary at a moment's notice, and yet be able to perform some of the common offices of life without preparation.' See iv. 97, 2. To descend, however, to the *rationale* of this singular kind of expression, it may be regarded as a highly-condensed one, which, when fully evolved, will stand thus: 'living, as to half of his house, on ground which formed part of the sacred precincts.' This use of the genit. *τοῦ ἱεροῦ*, is like that found at i. 134, *οἴκημα ὃ ἦν τοῦ ἱεροῦ*, 'which belonged to the sacred precinct:' and ii. 4, *οἴκημα ὃ ἦν τοῦ τείχους*. The *τότε* is to be construed with *οἰκοῦντα*; a transposition found also at iii. 87, 4, and elsewhere.

For *τῶν* several of the best MSS. have *τῷ*, which was edited by Haack, Bekker, and Goeller (in his 1st edition); while Poppo and Goeller (in his 2nd edition) retain the common reading; and rightly; since it is strongly established by two passages of our author elsewhere, v. 11, *φόβῳ τῶν Ἀθηναίων*, and i. 26, *δέει τῶν Κερ.* Far more probable is it that the scribes should have mistaken the *ν* for an iota adscript, than that our author should have used an idiom which *here* would be not a little harsh.

μονίων, ἔτει ἑνὸς δέοντι εἰκοστῷ τοῖς ὁμοίοις χοροῖς καὶ θυσίαις καταγαγεῖν, ὥσπερ ὅτε τὸ πρῶτον, Λακεδαίμονα κτίζοντες, τοὺς βασιλέας καθίσταντο. XVII. Ἀχθόμενος οὖν τῇ διαβολῇ ταύτῃ, καὶ νομίζων ἐν εἰρήνῃ μὲν οὐδενὸς σφάλματος γιγνομένου, καὶ ἅμα τῶν Λακεδαιμονίων τοὺς ἄνδρας κομιζομένων, κἂν αὐτὸς τοῖς ἐχθροῖς ἀνεπίληπτος εἶναι, πολέμου δὲ καθεστῶτος, ἀεὶ ἀνάγκην εἶναι τοὺς προὔχοντας ἀπὸ τῶν ξυμφορῶν διαβάλλεσθαι, προὐθυμήθη τὴν ξύμβασιν. 2. καὶ τόν τε χειμῶνα τοῦτον ἦσαν ἐς λόγους, καὶ πρὸς τὸ ἔαρ ἤδη παρασκευή τε προεπανεσείσθη ἀπὸ τῶν Λακεδαιμονίων, περιαγγελλομένη κατὰ πόλεις ὡς ‡ ἐπὶ τειχισμὸν, ὅπως οἱ Ἀθηναῖοι μᾶλλον ἐσακούοιεν· καὶ ἐπειδὴ ἐκ τῶν συνόδων, ἅμα πολλὰς δικαιώσεις προενεγκόντων ἀλλήλοις, ξυνεχωρεῖτο ὥστε, ἃ ἑκάτεροι πολέμῳ

Ch. XVII. 1. *ἀπὸ τῶν ξυμφορῶν διαβάλλεσθαι*] 'would incur censure from calamities.' *Προὐθυμήθη τὴν ξύμβασιν*, 'he strove to bring about,' 'zealously furthered the peace.' Compare v. 39, and viii. 90, *προθ. τὴν ὀλιγαρχίαν*.

2. *παρασκευὴ — τῶν Λακεδαιμονίων*] Meaning that 'an armament was openly held out [against the Athenians] on the part of the Lacedæmonians;' or, according to the literal sense, 'was *openly shaken aloft* by the Lacedæmonians;' there being here a metaphor derived from brandishing any weapon aloft at a person for the sake of terrifying him. So iv. 126, *ἐπανάσεισις τῶν ὅπλων*. Thus the real sense intended is, 'the Lacedæmonians threatened an armament against them.' I have followed Portus and the commentators generally in rendering the *προ* by *palam;* though I am inclined to think that it is merely used like the *προ* in *προτείνω* at Eurip. Andr. 428, and Her. 21, in *προσείω* at Ælian, V. H. xii. 23, *τὰ ξίφη πρ.*, and another passage of our author vi. 86, *πρ. φόβον*,—namely, in the sense *forward* or *out*, which is nearly equivalent to *at*. And so *intentare* in Latin, e. g. Livy, vi. 27, 7, 'Hernicis Prænestinis jam *intentari arma*.' On this use of *προ* see note at i. 17. Of *παρασκευὴ* to signify *an armament* or military expedition, other examples occur at ii. 23. iii. 45. 62. vi. 31. With *περιαγγελλομένη* here, of which the sense is, 'proclaimed,' or 'ordered,' by messengers sent round, compare ii. 10, *περιήγγελλον στρατιὰν*, where see note.

For vulg. *ὡς ἐπιτειχισμὸν*, I have, with Haack, Bekker, Poppo, and Goeller, edited *ὡς ἐπὶ τειχισμόν*: and to the authority for it adduced from the Cod. Græv. I am enabled to add that of the Cod. Clarend. Poppo has shown that *τειχισμὸς* is used not only, as at viii. 34, to denote the erecting of a fortification with the view of blockading a city, but also of erecting any fort in an enemy's territory, *ἐπὶ τῇ χώρᾳ*, in order to annoy the country; in which case it stands for *ἐπιτειχισμὸς*, which is the more usual term, though in most instances only when *τῇ χώρᾳ* is added, as at i. 122, *ἐπιτειχισμὸν τῇ χώρᾳ*, for *τειχισμὸν ἐπὶ τῇ χώρᾳ*. Also Arrian, E. A. i. 24, 11. iv. 27, 11, *φρούριον ἐπιτετειχισμένον τῇ χώρᾳ*. Of its use *without* the addition an example occurs at vii. 19, *ἐργαλεῖα ἡτοίμαζον ἐς τὸν ἐπιτειχισμὸν*, and another in Xen. Hist. v. 1, 2, (edit. Thiem.) *ἀκούσας ταῦτα περὶ τοῦ ἐπιτειχισμοῦ*. Moreover, as *τειχισμὸς* is sometimes, as in Demosth. p. 325, put for *τειχοποιΐα*, so it may not only bear the sense *wall-building*, but, considering that the word *τεῖχος* is used indifferently for a *wall* or a *fort*, also *fort*-building, the building of a fort. And in this sense *τειχισμὸς* occurs in Plut. vol. i. 121, d.

πολλὰς δικαιώσεις προενεγκόντων ἀλλήλοις] 'Quum sibi invicem multas postulationes tanquam justas protulissent.' (Wyttenb. ap. Pop.) So the Scholiast explains *δικ.* by *αἰτήματα δίκαια*. The term *δικαίωσις* simply signifies *demand* at i. 141, but here *demand of right*, the demanding a thing as a right: of which sense, not a little rare, an example elsewhere occurs in Dio Cass. 296, 24, (a passage evidently imitated from the present,) *προτεινάμενοι πολλὰς δικαιώσεις*: and in Dionys. Hal. Ant. p. 225, 10, *Ἀνίσταται δὲ ἐκ τούτου μείζων τῆς προτέρας ἔρις, ἑκατέρου* ('each party') *τὸ πλέον ἔχειν ἀφανῶς διωκομένου· τὸ δὲ μὴ μεῖον* (scil. *ἔχειν*) *ἀναφανδὸν, ἀπὸ δικαιώσεως τοιᾶσδ'* ('from a demand of right of the follow-

ἔσχον, ἀποδόντας τὴν εἰρήνην ποιεῖσθαι, Νίσαιαν δ' ἔχειν Ἀθηναίους, (ἀνταπαιτούντων γὰρ Πλάταιαν οἱ Θηβαῖοι ἔφασαν οὐ βίᾳ, ἀλλ' ὁμολογίᾳ, αὐτῶν προσχωρησάντων, καὶ οὐ προδόντων, ἔχειν τὸ χωρίον, καὶ οἱ Ἀθηναῖοι τῷ αὐτῷ τρόπῳ τὴν Νίσαιαν,) τότε δὴ παρακαλέσαντες τοὺς ἑαυτῶν ξυμμάχους οἱ Λακεδαιμόνιοι, καὶ ψηφισαμένων, πλὴν Βοιωτῶν, καὶ Κορινθίων, καὶ Ἠλείων, καὶ Μεγαρέων, τῶν ἄλλων ὥστε καταλύεσθαι (τούτοις δὲ οὐκ ἤρεσκε τὰ πρασσόμενα), ποιοῦνται τὴν ξύμβασιν, καὶ ἐσπείσαντο πρὸς τοὺς Ἀθηναίους καὶ ὤμοσαν, ἐκεῖνοί τε πρὸς τοὺς Λακεδαιμονίους, τάδε.

XVIII. "Σπονδὰς ἐποιήσαντο Ἀθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι κατὰ τάδε, καὶ ὤμοσαν κατὰ πόλεις. περὶ μὲν τῶν ἱερῶν τῶν κοινῶν, θύειν, καὶ ἰέναι, καὶ μαντεύεσθαι, καὶ θεωρεῖν κατὰ τὰ πάτρια τὸν βουλόμενον, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ἀδεῶς. 2. τὸ δ' ἱερὸν καὶ τὸν νεὼν τὸν ἐν Δελφοῖς τοῦ Ἀπόλλωνος καὶ Δελφοὺς αὐτονόμους εἶναι, καὶ αὐτοτελεῖς, καὶ αὐτοδίκους, καὶ αὐτῶν

ing kind') *ἐπισυνάπτοντος*, where, for *διωκομένου*, read, with Steph., *δὴ ὀρεγομένου*, or rather *πη ὀρεγ.* (which seems to have been suggested by a passage of our author here evidently had in view by Dionys.) Also, for *ἐπισυνάπτοντος*, read *ἐπισυνάγοντος*, as taken in the sense *concluding, inferring, proving*, (what is otherwise expressed by *συμπεραίνοντος*,) according to the dialectical sense of the word found not merely in the dialecticians, as Sext. Empiricus, but also in other writers, as Lucian, ii. 25, *οὕτω συνάγων οἰκεῖον εἶναι ἰατρῷ ἱστορίαν συγγράφειν*, 'hac ratione colligens, concludens.'

Ch. XVIII. 1. *τῶν ἱερῶν τῶν κοινῶν*] Meaning the temples common to all the nations of Greece, as those of Delphi, Olympia, Nemea, and the Isthmia, where the four great common festivals, with games, &c. were celebrated. See Arnold, and Morus on Isocr. Paneg. ch. 48, referred to by Poppo. The word *ἰέναι* is not, as it has been thought, superfluous, since thus *καὶ κατὰ γῆν καὶ κατὰ θάλασσαν* would have no meaning; but, united with those words, it provides for the security of persons on their way to the temples in question for the purposes mentioned.

2. *αὐτονόμους, καὶ αὐτοτελεῖς, καὶ αὐτοδίκους*] By *αὐτονόμους* is clearly meant *independent*, not subject to the laws of any nation that might claim power over them, as the Phocians always did: but of *αὐτοτελεῖς* and *αὐτοδίκους* the sense is not so certain. *Αὐτοτελὴς* may, Poppo and Arnold think, have reference to *revenue*, (similarly as *ἀτελὴς*, *ἰσοτελὴς*, and *συντελὴς*.) and mean, 'themselves receiving and disbursing all state revenues.' And this view I find supported by Stob. Ecl. Phys. t. ii. 54, *τέλος—τὸ ἀνάλωμα—καθ' ὃ λέγεταί τις αὐτοτελὴς καὶ εὐτελής*. But it may be taken *de summa imperandi potestate*, by which a state has itself the *τέλος* or authority, and is not under the jurisdiction of another, and liable to pay contributions on that account. Such is the frequent use of the word in Dio Cass., and especially in 685, 69. 922, 51, *μήτε αὐτόδικος μήτε αὐτοτελὴς*, where it is evident the writer had this passage in mind. And so Joseph. p. 853, *μετ' αὐτοτελοῦς τῆς διανοίας ἐν αὐτοδίκῳ τῇ πατρίδι*, (a passage also plainly written with a view to the present,) and p. 620, *πολιτείας αὐτοτελοῦς*. So also *αὐτοτελὴς* in Polyb. iii. 4, 4 & 95. vi. 18, 7, as said of one who is independent of any other; and the expression in Hesych. *αὐτοτελὴς δίκη*, 'independent judgment,' or judgment from which there is no appeal. This, too, the Scholiast certainly means when he explains *αὐτοτελεῖς* by *αὐτοτελεῖς αὐτοὺς, καὶ μὴ αὐτοῖς συντελοῦντας*· on which sense of *συντελ.* see note on ii. 15, and iv. 76. With respect to *αὐτοδίκους*, that plainly means 'those who have justice in their own hands, and are not obliged to seek it of any other state.' Compare i. 77, *ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις*. And so the Scholiast on the present passage:

καὶ τῆς γῆς τῆς ἑαυτῶν, κατὰ τὰ πάτρια. 3. ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα Ἀθηναίοις καὶ τοῖς ξυμμάχοις τοῖς Ἀθηναίων καὶ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις τοῖς Λακεδαιμονίων, ἀδόλους καὶ ἀβλαβεῖς, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. 4. ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν ἐπὶ πημονῇ, μήτε Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐπ᾽ Ἀθηναίους καὶ τοὺς ξυμμάχους, μήτε Ἀθηναίους καὶ τοὺς ξυμμάχους ἐπὶ Λακεδαιμονίους καὶ τοὺς ξυμμάχους, μήτε τέχνῃ μήτε μηχανῇ μηδεμιᾷ. ἢν δέ τι διάφορον ᾖ πρὸς ἀλλήλους, δικαίῳ χρήσθων καὶ ὅρκοις, καθ᾽ ὅ,τι ἂν ξύνθωνται. 5. ἀποδόντων δὲ Ἀθηναίοις Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι Ἀμφίπολιν. ὅσας δὲ πόλεις παρέδυσαν Λακεδαιμόνιοι Ἀθηναίοις, ἐξέστω ἀπιέναι ὅποι ἂν βούλωνται, αὐτοὺς καὶ τὰ ἑαυτῶν ἔχοντας· τὰς δὲ πόλεις φερούσας τὸν φόρον τὸν ἐπ᾽ Ἀριστείδου αὐτονόμους εἶναι. ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν Ἀθηναίους μηδὲ τοὺς ξυμμάχους ἐπὶ κακῷ, ἀποδιδόντων τὸν φόρον, ἐπειδὴ αἱ σπονδαὶ ἐγένοντο. εἰσὶ δὲ αἵδε, Ἄργιλος, Στάγειρος, Ἄκανθος, Σκῶλος, Ὄλυνθος, Σπάρτωλος. ξυμμάχους δ᾽ εἶναι μηδετέρων, μήτε Λακεδαιμονίων μήτε Ἀθηναίων· ἢν δὲ Ἀθηναῖοι πείθωσι τὰς πόλεις, βουλομένας ταύτας ἐξέστω ξυμμάχους ποιεῖσθαι αὐτοὺς Ἀθηναίους. Μηκυβερναίους δὲ, καὶ Σαναίους, καὶ Σιγγαίους, οἰκεῖν τὰς πόλεις τὰς ἑαυτῶν, καθάπερ Ὀλύνθιοι καὶ Ἀκάνθιοι. ἀποδόντων δὲ Ἀθηναίοις Λακεδαιμόνιοι

αὐτόδικοι ἄνθρωποι οἱ παρ᾽ αὐτοῖς δίκας διδόντες καὶ λαμβάνοντες, καὶ μὴ ὑπ᾽ ἄλλων κρινόμενοι· ἐν αὐτοῖς τὴν διαφορὰν δίκῃ λύοντες, καὶ μὴ μετάγοντες αὐτὴν εἰς ὑπερορίους ἀνθρώπους. So also the verb αὐτοδικεῖν in Poll. viii. 24. On the subject itself of a state αὐτόδικος, (or sovereign,) and one not so, but ξυντελὴς as to another, see Arnold.

3. ἀδόλους καὶ ἀβλαβεῖς] 'without any guile or wrong done to them:' a common form of expression in treaties. See note on iv. 118.

4. μήτε τέχνῃ μήτε μηχανῇ μηδεμιᾷ] A usual form of expression in treaties, as v. 47. Demosth. p. 1350. Xen. Anab. iv. 5, 16. vii. 2, 8. For δικαίῳ Duker and Haack would read, from some MSS., δίκαις, which they think was read by the Scholiast; while Goeller, Poppo, and Bekker retain δικαίῳ, and very properly; since evidence both external and internal is in its favour. No proof is there that the Scholiast read δίκαις, but much more reason is there to suppose that he read δικαίῳ, to which his gloss, κρίσει δικαίᾳ, is far more suitable than to δίκαις. And how easily the catch-word might in this, as in various other instances, be corrupted, from a false text, it is scarcely necessary to observe. The Scholiast rightly explains the word to mean, as does also Goeller, *jure*. And with reason may we ask, with the commentator just mentioned, why our author should not once, or rarely, use δικαίῳ in the sense *jure*? Arnold, indeed, objects that thus the article cannot be omitted; and hence he would read δίκαις. But he forgets that δικαίῳ is here not an adjective, but a substantive, and therefore does not require the article, nay, scarcely *admits* of it, δικαίῳ being not unfrequently used (as δικαιώματι often is) to denote *justification*, or literally, 'pleading one's cause judicio,' as i. 41. v. 97. vi. 80. And so at iii. 54, we have, παρεχόμενοι—ἃ ἔχομεν δίκαια. Nor is this use rare in other of the best writers, as Eurip. Iph. A. 810, τοὐμὸν δίκαιον ἐμὲ λέγειν χρεών: and Plut. ii. 719, b, δίκαιον, ἴσον. Nay, it is as old as Homer himself. So Od. xviii. 413, and xx. 322, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ—χαλεπαίνοι, where δικαίῳ is put generically for δικαίοις. Finally, so in Eurip. Bacch. 672, we have, τοῖς γὰρ δικαίοις οὐχὶ θυμοῦσθαι χρεών.

Here the term χράομαι bears, as often, the sense 'to employ,' 'to resort to.

καὶ οἱ ξύμμαχοι Πάνακτον. 6. ἀποδόντων δὲ καὶ Ἀθηναῖοι Λακεδαιμονίοις Κορυφάσιον, καὶ Κύθηρα, καὶ Μεθώνην, καὶ Πτελεὸν, καὶ Ἀταλάντην, καὶ τοὺς ἄνδρας ὅσοι εἰσὶ Λακεδαιμονίων ἐν τῷ δημοσίῳ ‡ τῶν Ἀθηναίων, ἢ ἄλλοθί που ὅσης Ἀθηναῖοι ἄρχουσιν ἐν δημοσίῳ· καὶ τοὺς ἐν Σκιώνῃ πολιορκουμένους Πελοποννησίων ἀφεῖναι, καὶ τοὺς ἄλλους ὅσοι Λακεδαιμονίων ξύμμαχοι ἐν Σκιώνῃ εἰσὶ, καὶ ὅσους Βρασίδας ἐσέπεμψε, καὶ εἴ τις τῶν ξυμμάχων τῶν Λακεδαιμονίων ἐν Ἀθήναις ἐστὶν ἐν τῷ δημοσίῳ, ἢ ἄλλοθί που ἧς Ἀθηναῖοι ἄρχουσιν ἐν δημοσίῳ. 7. ἀποδόντων δὲ καὶ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι οὔστινας ἔχουσιν Ἀθηναίων καὶ τῶν ξυμμάχων, κατὰ ταὐτά. 8. Σκιωναίων δὲ, καὶ Τορωναίων, καὶ Σερμυλίων, καὶ εἴ τινα ἄλλην πόλιν ἔχουσιν Ἀθηναῖοι, Ἀθηναίους βουλεύεσθαι περὶ αὐτῶν καὶ τῶν ἄλλων πόλεων ὅ τι ἂν δοκῇ αὐτοῖς. 9. ὅρκους δὲ ποιήσασθαι Ἀθηναίους πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους κατὰ πόλεις. ὀμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἑκάτεροι τὸν μέγιστον ἐξ ἑκάστης πόλεως. ὁ δ᾽ ὅρκος ἔστω ὅδε, 'Ἐμμενῶ ταῖς

6. Πτελεὸν] Besides other towns bearing this name, there was one on the sea-coast of Pthiotis in Thessaly, and another mentioned by Strabo as being on the borders of Messenia and Elis. Since we cannot account for the Athenians holding the former, the latter may be supposed the one here meant. This (probably situated on some peninsular promontory, such as that of Cyparissias) the Athenians, it seems, had occupied, as they afterwards did another similarly-situated place on the Laconian coast. See vii. 26. And from the time when they occupied Coryphasium, they made frequent descents on the Peloponnesian coast, and probably occupied more or less permanently, several,—and among them this Pteleum. Dr. Arnold, indeed, objects that the order of the places is against this supposition; and he agrees with Poppo in regarding the word as corrupt. But surely it were little probable that the name should have been accidentally corrupted into a real name of a place. Hence more likely is it that our author introduced the name out of its geographical order, than that the name should in all the known MSS. be corrupted into a real name of a place so little known as Pteleum.

For vulg. τῷ Ἀθηναίων, I have, with Haack and Poppo, edited, on the authority of several MSS. (to which I am enabled to add that of the Clarend. and Cantab.) τῶν Ἀθηναίων, since internal evidence is quite in favour of the latter, and the Atticism is one frequent in our author, though often destroyed by the scribes.

9. τὸν ὅρκον—τὸν μέγιστον] This expression has before occurred at iv. 86. With respect to the thing itself, there were, as Duker and Goeller show, various kinds of oaths, differing merely in their forms or writing. The most binding were those which they swore by their children, or those by which they devoted themselves and their children to curses, if they swore falsely.

I have followed Poppo, Goeller, and Bekker, in adopting the conjecture of F. Portus, ἐμμενῶ, instead of vulg. ἐμμένω, which, though found in all the MSS., is indefensible; and indeed, in such minutiæ as the present, MSS. have little or no authority. Thus, for instance, in another passage, ch. 47, Poppo, Goeller, and Bekker agree in editing, for vulg. ἐμμένω τῇ ξυμμαχίᾳ καὶ οὐ παραβήσομαι, ἐμμενῶ τῇ, &c. And in Herodot. ix. 106, πίστει τε καταλαβόντες καὶ ὁρκίοισι ἐμμένειν τε καὶ ἀποστήσεσθαι, Schaefer, as Wesseling had already approved, edited ἐμμενεῖν. But were it not that the future tense in those passages immediately follows, the present would be equally correct, as appears from a passage of Eurip. Phœn. 1256, Ἐπὶ τοῖσδε δ᾽ ἐσπείσαντο, κἀν μεταιχμίοις Ὅρκους συνῆψαν ἐμμένειν (scil. ἐν τοῖσδε) στρατηλάται. In passages, however, like the one before us, where the *first* person is used in a form of solemn engagement, which shall bind the conduct as to the future, the future *tense* is demanded by propriety. And vain were it to adduce such passages as that of Plato, p. 39, τῷ

ξυνθήκαις καὶ ταῖς σπονδαῖς ταῖσδε δικαίως καὶ ἀδόλως.' ἔστω δὲ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις κατὰ ταὐτὰ ὅρκος πρὸς Ἀθηναίους, τὸν δὲ ὅρκον ἀνανεοῦσθαι κατ' ἐνιαυτὸν ἀμφοτέρους. στήλας δὲ στῆσαι Ὀλυμπιάσι, καὶ Πυθοῖ, καὶ Ἰσθμῷ, καὶ ἐν Ἀθήναις ἐν πόλει, καὶ ἐν Λακεδαίμονι ἐν Ἀμυκλαίῳ. εἰ δέ τι

τιμήματι ἐμμένω, and p. 50, a. *ἐμμένομεν οἷς ὡμολογήσαμεν*, since the action, namely, of accepting a proposed agreement, is *present*. Finally, so in Aristoph. Ach. 199, we have, *ταύτας* (scil. *σπονδὰς*) *δέχομαι καὶ σπένδομαι, κάκπίομαι.*

τὸν δὲ ὅρκον ἀνανεοῦσθαι κατ' ἐνιαυτὸν] This arose partly from the feeling that all laws and public acts required to be solemnly confirmed from time to time, to prevent them from becoming obsolete, and partly lest the succeeding magistrates might think themselves not bound by the acts of their predecessors, unless they themselves undertook the obligation. From a passage in an ancient treaty cited by Wasse, it appears that when the oaths were not renewed every year, the treaty was at least read every year in the presence of the parties, ten days' notice being given previous to the reading thereof.

In *ἀνανεοῦσθαι τὸν ὅρκον* we have the use of the middle voice in an active sense, i. e. simply as a deponent. This use, however, is rare in the case of the *present* tense; though I have noted examples elsewhere in Eurip. Hel. 728. Dionys. Hal. Ant. 661, 2, *νόμους ἀν*. Dio Cass. 287, 34. 709, 66. 727, 74.

στήλας στῆσαι] 'to fix columns.' On this custom of inscribing public engagements (as treaties, &c.) on pillars, either by cutting the letters thereon, or by fastening brazen plates engraved, see Wachsmuth, Ant. Gr. vol. ii. 2, p. 238. That *Ἰσθμοῖ*, instead of *Ἰσθμῷ*, is the true reading, is now generally agreed, and with reason; since as *Πυθοῖ* is, in effect, an old form of the dative of *Πυθῶ*, (occurring in Hom. Il. ix. 405, *Πυθοῖ ἔνι*, and Od. viii. 80.) so *Ἰσθμοῖ* will be the old dative for *Ἰσθμῷ*. In either case *ἐν* is left understood, which is *expressed* in a passage of Simonides, frag. lxvii. 3, *Ὀλυμπίᾳ δὶς, ἐν δὲ Πυθῶνι τρία, Δύο δ' ἐν Ἰσθμοῖ, πεντέδεκ' ἐν Νεμέᾳ*. But the form *Ἰσθμῷ* is also found in Simonides, frag. lxxi. 5, *Ἰσθμῷ δ' ἐν ζαθέῳ*, where, for *Ἰσθμῷ*, the true reading might be supposed to be *Ἰσθμοῖ*, were not the former (found in all the MSS.) confirmed by a passage of Pind. Olymp. vii. 147, *κλειᾷ τ' ἐν Ἰσθμῷ* (for so it is in all the MSS. there) *Τετράκις εὐτυχέων*: whence we may suppose that the form *Ἰσθμοῖ* was indeed in general use among the best writers, but that the form *Ἰσθμῷ* was sometimes employed in the language of common life, such as we might expect in treaties drawn up by plain and business-like persons. Hence admitting the possibility that *Ἰσθμῷ* may be genuine, I have accordingly removed the obelus I had formerly affixed. Similarly in a passage of Hom. Od. xi. 187, we have, *πατὴρ δὲ σὸς αὐτόθι μίμνει Ἀγρῷ*, where may be seen an instance of a noun, as in the case of *οἶκοι* used for *ἐν οἴκῳ*, though without assuming the *form*.

The *ἐν* before *Ἀθήναις*, not found in most of the best MSS. (and, I would add, absent also from the Cod. Venet. and Cantab.) has been cancelled by Haack, but retained by Bekker, Poppo, and Goeller, though by the two last-mentioned editors placed in brackets. For the *presence* of the word no confirmation can be needed; though indeed of the preposition thus used with *Ἀθήναις* I am only enabled to adduce two examples, in Pind. Ol. vii. 151, *καὶ κρανααῖς ἐν Ἀθάναις*, and xiii. 53, *ἐν Ἀθάναισι*. As respects its *absence*, of which Poppo asks how it can be defended, certainly I have never met with one example of the preposition *not used* with *Ἀθήναις*, and very rarely with other similar names, (as in the passages of Pindar and Simonides above cited,) and then only when the preposition had preceded, and may therefore be supposed to be understood. Yet even were it otherwise, examples from *poets*, hampered as they necessarily were by metre, would not decide such a point as this. And as to the *prose* writers, the custom varies in different datives of this kind, as *Μαραθῶνι*, i. 73, and *ἐν Μαραθῶνι*, ii. 34; but in *Ἀθήναις* it does not appear that the preposition was ever omitted. And those who chose to leave it out could have recourse to the form *Ἀθήνῃσι*, used at v. 25 & 47. Moreover, the *ἐν* here is confirmed by a kindred passage at ch. 23, 4, *στήλην στῆσαι — ἐν Ἀθήναις ἐν πόλει*. Under these circumstances I have not only retained the *ἐν*, but removed the brackets. The preposition was, I doubt not, originally withdrawn from the passage by certain critics who thus wished to remove a *tautology*: though one, we may

ἀμνημονοῦσιν ὁποτεροιοῦν καὶ ὅτου πέρι, λόγοις δικαίοις χρωμένοις εὔορκον εἶναι ἀμφοτέροις ταύτῃ μεταθεῖναι ὅπῃ ἂν δοκῇ ἀμφοτέροις, Ἀθηναίοις καὶ Λακεδαιμονίοις.

XIX. "Ἄρχει δὲ τῶν σπονδῶν ἔφορος Πλειστόλας, Ἀρτεμισίου

suppose, wiser than the rest, seeing that this procedure would occasion the introduction of a very unusual, if not unprecedented, form,—accordingly, in order to get rid of the difficulty, wrote *Ἀθήνῃσι*, since that, being an adverb, rejects the *ἐν*, while *Ἀθήναις*, it appears, absolutely requires it. Finally, I would observe, the *ἐν* is demanded by the words which follow, where we have the similar use of *ἐν Λακεδαίμονι ἐν Ἀμυκλαίῳ*.

πόλει] Meaning the city proper, namely, the citadel, then so called *κατ' ἐξοχήν*, as we learn from ii. 15. And so it is not unfrequently denominated in Aristophanes. By *Ἀμυκλαίῳ* is denoted the famous temple of Apollo at Amyclæ, near Sparta; on which see Pausan. Lacon. ch. 18. Polyb. v. 19. Strabo, viii. 6, 2, and especially Philostr. Vit. Ap. iii. 14. Now the temple might be said to be *ἐν Λακεδαίμονι*, since, according to Polybius, it was only twenty stadia distant; which confirms Col. Leake's position of Amyclæ at Aia Kyriaki, 2½ miles from Sparta, especially as it is placed almost beyond doubt by an inscription there seen by Col. Leake, in which the letters AMY follow the name ΔΕΞΙΜΑΧΟΥ. See more in his Morea, vol. i. p. 135—147. In addition to what he has said, I would observe that Philostratus mentions the temple as among the most ancient in Greece, e. g. the temple of Minerva Polias, that of Apollo and Bacchus at Delos: and he is of opinion that they were set up by the *Indians*, i. e. by Indian artists. This is not impossible, nay, is confirmed by what Pausanias says, that the statue of Apollo Amyclæ was a work of the rudest and most ancient kind, and resembled, with the exception of the face, hands, and feet, a column of brass forty or fifty feet high. From a passage of Theopompus in Athen. vi. 232, it appears that the face of the statue was coated over with a plating of gold, and that the gold was purchased of Crœsus, king of Lydia, about A. C. 535.

ὁποτεροιοῦν] 'alteruter,' 'utercunque.' A rare word, of which two examples elsewhere occur in Xen. Cyrop. iii. 2, 21, *κἂν ἀδικῶσιν ὁποτεροιοῦν*, 'whichever party;' and Sympos. viii. 18. The words *καὶ ὅτου πέρι* are meant to further explain the *τι ἀμνημονοῦσιν* preceding, (as in a similar instance supra iv. 16, *ὅ τι δ' ἂν παραβαί-νωσι καὶ ὁτιοῦν*, for *καὶ καθ' ὁτιοῦν*.) Render, 'But if either party forget any thing, even as to any matter whatever;' *καὶ ὅτου* standing for *καὶ ὁτουοῦν*, an idiom admitted and illustrated with examples by Poppo. In this case, though the *ουν* may be, strictly speaking, necessary, it is sometimes omitted, and especially where, as here, it has already just occurred with a similar word. I have said *necessary*, as far as strict propriety goes, — though even Hermann on Soph. Aj. 179, only expresses a doubt as to the propriety of *ὅτου* for *ὁτουοῦν*. But surely grammatical nicety is not to be sought in a document like this, worded in the language of common life, according to which there is no doubt that *ὅστις* was used for *ὅστις οὖν*. As to the objection of Poppo, that 'we should thus have expected *καὶ ὁτιοῦν*,' that is quite groundless; since the subjects of *τι* and *ὅτου* are different.

I have here followed Bekker, Poppo, and Goeller, in editing, for vulg. *εἰ τοῦ, ὅτου*, on the authority of one MS., and that not the worst, to which I am enabled to add that of the Cant. and Clarend. pr. manu, afterwards altered to *οἱ τοῦ*.

In *εἶναι*, a little after, we have that use of infin. for finite verb in the future, ('to be' standing for 'shall be,') which is common in law-writings of every age and country.

At *εὔορκον εἶναι* may, as Poppo directs, be supplied *τοῦτο*. By *μεταθεῖναι* is denoted the altering in any way, especially by adding or subtracting any thing. Compare ch. 29, 2, *προσθεῖναι καὶ ἀφελεῖν*, and Apocalypse, xxii. 18, 19, *ἐάν τις ἐπιτιθῇ — καὶ ἐάν τις ἀφέλῃ*, &c. (where though two chief kinds of alteration are mentioned, all others must be understood as implied.) Joseph. c. Apion. i. 8, where, on the subject of the purity of the Scriptures of the Old Testament, the writer cautiously employs all the three terms: *τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος, οὔτε προσθεῖναί τις οὐδὲν, οὔτε ἀφελεῖν αὐτῶν, οὔτε μεταθεῖναι τετόλμηκεν.*

CH. XIX. 1. *ἄρχει — Πλειστόλας*] Render, 'The period at which Pleistolas was ephor at Sparta, commenced this treaty;' meaning, that it then began to be in force with the commencement of his ephorship. Compare supra iv. 118, *ἄρχειν*

μηνὸς τετάρτῃ φθίνοντος, ἐν δὲ Ἀθήναις ἄρχων Ἀλκαῖος, Ἐλαφηβολιῶνος μηνὸς ἕκτῃ φθίνοντος. 2. ὤμνυον δὲ οἵδε καὶ ἐσπένδοντο, Λακεδαιμονίων μὲν Πλειστόλας, Δαμάγητος, Χίονις, Μεταγένης, Ἄκανθος, Δαΐθος, Ἰσχαγόρας, Φιλοχαρίδας, Ζευξίδας, Ἄντιππος, Τέλλις, Ἀλκινίδας, Ἐμπεδίας, Μηνᾶς, Λάφιλος· Ἀθηναίων δὲ οἵδε, Λάμπων, Ἰσθμιόνικος, Νικίας, Λάχης, Εὐθύδημος, Προκλῆς, Πυθόδωρος, Ἄγνων, Μυρτίλος, Θρασυκλῆς, Θεογένης, † Ἀριστοκράτης, Ἰώλκιος, Τιμοκράτης, Λέων, Λάμαχος, Δημοσθένης."

XX. Αὗται αἱ σπονδαὶ ἐγένοντο τελευτῶντος τοῦ χειμῶνος ἅμα ἦρι, ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν αὐτόδεκα ἐτῶν διελθόντων, καὶ ἡμερῶν ὀλίγων παρενεγκουσῶν, ἢ ὡς τὸ πρῶτον ἡ ἐσβολὴ ἡ ἐς τὴν Ἀττικὴν καὶ ἡ ἀρχὴ τοῦ πολέμου τοῦδε ἐγένετο. 2. σκοπείτω δέ τις κατὰ τοὺς χρόνους, καὶ μὴ τῶν ἑκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινος τὴν ἀπαρίθμησιν τῶν ὀνομάτων ἐς τὰ προγεγενημένα

τήνδε τὴν ἡμέραν: and see Boeckh, Inscr. vol. i. p. 877, referred to by Poppo. The above, which is the sense laid down in my Translation, has since, I find, been adopted by Goeller.

2. For *Λάμφιλος*, I have, with Pop., edited *Λάφιλος*, since the former, though found in all the MSS., and retained by Haack and Bekker, is, as Heilm. and Poppo have seen, not a Greek form. Moreover, *Λάφιλος* is found in every MS., except one of the worst, in the parallel passage at xxiv. 1. Again, for vulg. *Θεαγένης*, I have, with Göll. and Arnold, edited *Θεογένης*, while Poppo retains the former, but not on good grounds, since this is a case in which the authority of MSS. has no great weight. Moreover, internal evidence is in favour of the latter, it being certain that *Θεογένης* might easily be altered into the more common *Θεαγένης*, but not *vice versâ*.

Moreover, I have followed Goell. and Pop. in editing, from the parallel passage at ch. 24, *Ἀριστοκράτης* instead of the common reading *Ἀριστοκοίτης*, which, though retained by Bekker, is manifestly barbarous. The individual in question is doubtless the Aristocrates mentioned at viii. 9.

CH. XX. 1. *ἐκ Διονυσίων ἀστικῶν*] One of the four festivals sacred to Dionysus, consisting of *τὰ ἀρχαῖα* or *Ληναῖα*, (on which see note at ii. 15.) *τὰ ἀστικὰ* or *κατ' ἄστυ*, otherwise called *τὰ μεγάλα*, *τὰ Ληναῖα*, and *τὰ κατ' ἀγρούς*. (Hudson and Poppo.) See more in Wachsmuth, Antiq. The Dionysia *ἀστικὰ* were celebrated in spring, and commenced, say Boeckh and Wachsmuth, about the twelfth of March.

ἡμερῶν ὀλίγων παρενεγκουσῶν] Meaning, as Schneid., Goeller, Poppo, and Arnold are agreed, 'with a variation of a few days under or over from the day on which the invasion took place.' But how *παρεν.* can yield the sense *over* or *under*, is far from clear. The verb has plainly an intransitive sense, and may mean, 'to come (literally, be brought) in *παρά*, by or in addition to.' That Dio Cass. so took it, is probable from a passage, evidently imitated from the present, at p. 360, 2, where, speaking of the reform of the Calendar by Julius Cæsar, he says, *ἑπτὰ καὶ ἑξήκοντα ἡμέρας ἐμβαλὼν*, ('having intercalated,') *ὅσαιπερ ἐς τὴν ἀπαρτιλογίαν παρέφερον*, 'which were brought in to make up the complete sum of days.' Comp. Herodot. vii. 29, *ἵνα—ᾗ τοι ἀπαρτιλογίη ὑπ' ἐμέο πεπληρωμένη*. Haack and Poppo, indeed, take *παρενεγκουσῶν* as standing for *διενεγκουσῶν*, 'with a *difference* of only a few days' (viz. over or under); though they have not established this sense on any *proof*. Such, however, they might have adduced from a passage of Dionys. Hal. Ant. i. 27, p. 73, Reiske, *τούτων ἡ γλῶσσα ὀλίγον παραφέρει*, for *διαφέρει*. I am inclined to give the preference to this last-mentioned view, as yielding the most suitable sense; and would further observe, that in the above passage of Dio Cass. *παρέφερον* may bear a *sensus prægnans*; the import of the words, more fully expressed, being, 'which days differed [from the required number], and required to be brought in, to make up the complete number.'

2. *σκοπείτω δέ τις—μᾶλλον*] Of this passage the general sense is clear; though the difficulty is how to elicit it from the words

σημαινόντων πιστεύσας μᾶλλον. οὐ γὰρ ἀκριβές ἐστιν, οἷς καὶ ἀρχομένοις καὶ μεσοῦσι, καὶ ὅπως ἔτυχέ τῳ, ἐπεγένετό τι. 3. κατὰ θέρη δὲ καὶ χειμῶνας ἀριθμῶν, ὥσπερ γέγραπται, εὑρήσει, ἐξ ἡμισείας ἑκατέρου τοῦ ἐνιαυτοῦ τὴν δύναμιν ἔχοντος, δέκα μὲν θέρη, ἴσους δὲ χειμῶνας τῷ πρώτῳ πολέμῳ τῷδε γεγενημένους.

XXI. Λακεδαιμόνιοι δὲ, (ἔλαχον γὰρ πρότεροι ἀποδιδόναι ἃ εἶχον,) τούς τε ἄνδρας εὐθὺς τοὺς παρὰ σφίσιν αἰχμαλώτους ἀφίεσαν, καὶ πέμψαντες ἐς τὰ ἐπὶ Θράκης πρέσβεις Ἰσχαγόραν, καὶ Μηνᾶν, καὶ Φιλοχαρίδαν, ἐκέλευον τὸν Κλεαρίδαν τὴν Ἀμφίπολιν παραδιδόναι τοῖς Ἀθηναίοις, καὶ τοὺς ἄλλους τὰς σπονδάς, ὡς εἴρητο ἑκάστοις, δέχεσθαι. 2. οἱ δ' οὐκ ἤθελον, νομίζοντες οὐκ ἐπιτηδείας εἶναι· οὐδὲ ὁ Κλεαρίδας παρέδωκε τὴν πόλιν, χαριζόμενος τοῖς Χαλκιδεῦσι, λέγων ὡς οὐ δυνατὸς εἴη βίᾳ ἐκείνων παραδιδόναι. 3. ἐλθὼν δὲ αὐτὸς κατὰ τάχος μετὰ πρέσβεων αὐτόθεν, ἀπologησόμενός τε ἐς τὴν Λακεδαίμονα, ἣν κατηγορῶσιν οἱ περὶ τὸν Ἰσχαγόραν ὅτι οὐκ ἐπείθετο, καὶ ἅμα βουλόμενος εἰδέναι εἰ ἔτι μετακινητὴ εἴη ἡ ὁμολογία, ἐπειδὴ εὗρε κατειλημμένας, αὐτὸς

as they stand, and especially to reduce these words to any regular construction. The point is, I think, best handled by Poppo, in the following annotation and rendering: 'Nos *τῶν* post *ὀνομάτων*, ubi interire facile potuit, excidisse, *τῶν ἑκασταχοῦ—τινὸς* ex *ὀνομάτων*, hoc ex *ἀπαρ.*, denique *ἀπαρ.* ex superiore *κατὰ* pendere rati, hoc modo verba exprimimus: spectet autem aliquis secundum tempora, et non [secundum] eorum, qui singulis in civitatibus aut magistratus gerunt aut aliquo honore funguntur, enumerationem nominum, quæ rerum ante gestarum notæ sint, magis (aut potius) fidem habens.' That *τῶν* has been lost after *ὀνομάτων*, there is no doubt. With respect to the expression *σημαινόντων*, of which the sense is by no means clearly developed, in my smaller edition I explained the words *ἢ τῶν ὀνομάτων—σημαινόντων* to signify, 'by, or from, any names which serve as a mark in respect to past events:' a view of the sense which has since been adopted by Dr. Arnold. *Σημαίνειν* in this sense, as used for *σημεῖον εἶναι*, and followed by *ἐς*, also occurs in Appian, ii. 817, *ἔδοξε τοῦτο εἰς τὰ μέλλοντα σημῆναι*, and Dio Cass. lx. 35, *ἐς τοῦτο—ἔδοξε σημῆναι*. See note on ii. 8, 3. The expression *τῶν ἀπὸ τιμῆς τινος σημαιν.* has reference to those offices of honour and revenue which, as well as those of rule and government, served to give name to years. Thus at ii. 22, the priesthood of Chrysis at Argos is mentioned with the ephoralty of Ainesias at Sparta, and the archonship of Pythodorus at Athens, as marking the first year of the Peloponnesian war. Thus the persons in question were said to be *ἐπώνυμοι τοῖς ἔτεσι*, as giving their names to the years.

The datives, a little after, *οἷς ἀρχομένοις*, &c., are, as Poppo observes, datives of *time*, or else those treated of by Matth. Gr. Gr. § 562, 2. Of *καὶ ὅπως ἔτυχέ τῳ* the sense is, 'or as it should chance to any one,' viz. to be at the beginning, middle, or end, or at any intermediate period of their magistracy or office.

3. *ἐξ ἡμισείας ἑκατέρου—ἔχοντος*] The construction is well traced by Dobree as follows: *ἑκατέρου ἔχοντος ἐξ ἡμισείας τὴν δύναμιν τοῦ ἐνιαυτοῦ*. Here, as at ii. 97. vi. 86, *δύναμις* bears the sense *sum*. And so Goeller renders: 'da jede von beiden Jahreszeiten (*ἑκατέρου*) zur Hälfte (*ἐξ ἡμισείας*) das Jahr ausmacht.' The sense may be literally expressed, 'holding the sum of the year in half [measure],' being equivalent to its half.

CH. XXI. 1. *τοὺς ἄλλους*] Meaning, as Duker and Poppo explain, the other Lacedæmonian generals appointed as governors in the various towns which had joined the Lacedæmonian confederacy, and which are adverted to at iv. 132.

3. *μετακινητὴ*] for *δυνατὴ μετακινηθῆναι*, 'admitting of alteration.'

κατειλημμένας] literally, 'made fast and sure,' namely, by the oaths sworn, which held them fast. So iv. 86, 1, *ὅρκοις καταλαβὼν τὰ τέλη*. With this *ὁμο-*

μὲν, πάλιν πεμπόντων τῶν Λακεδαιμονίων, καὶ κελευόντων μάλιστα μὲν καὶ τὸ χωρίον παραδοῦναι, εἰ δὲ μὴ, ὁπόσοι Πελοποννησίων ἔνεισιν ἐξαγαγεῖν, κατὰ τάχος ἐπορεύετο. XXII. Οἱ δὲ ξύμμαχοι ἐν τῇ Λακεδαίμονι αὐτοὶ ἔτυχον ὄντες, καὶ αὐτῶν τοὺς μὴ δεξαμένους τὰς σπονδὰς ἐκέλευον οἱ Λακεδαιμόνιοι ποιεῖσθαι. οἱ δὲ, τῇ αὐτῇ προφάσει ἥπερ καὶ τὸ πρῶτον ἀπεώσαντο, οὐκ ἔφασαν δέξασθαι, ἢν μή τινας δικαιοτέρας τούτων ποιῶνται. 2. ὡς δ' αὐτῶν οὐκ ἐσήκουον, ἐκείνους μὲν ἀπέπεμψαν, αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο, νομίζοντες ἥκιστα ἂν σφίσι τούς τε Ἀργείους,—ἐπειδὴ οὐκ ἤθελον, Ἀμπελίδου καὶ Λίχου ἐλθόντων, ἐπισπένδεσθαι, νομίσαντες αὐτοὺς ἄνευ Ἀθηναίων οὐ δεινοὺς εἶναι,—καὶ τὴν ἄλλην Πελοπόννησον μάλιστ' ἂν ἡσυχάζειν· πρὸς γὰρ ἂν τοὺς Ἀθηναίους, εἰ ἐξῆν, χωρεῖν. παρόντων οὖν πρέσβεων ἀπὸ τῶν Ἀθηναίων, καὶ γενομένων λόγων, ξυνέβησαν· καὶ ἐγένοντο ὅρκοι καὶ ξυμμαχία ἥδε κατὰ τάδε.

XXIII. "Ξύμμαχοι ἔσονται Λακεδαιμόνιοι πεντήκοντα ἔτη. 2. ἢν δέ τινες ἴωσιν ἐς τὴν γῆν πολέμιοι τὴν Λακεδαιμονίων, καὶ κακῶς ποιῶσι Λακεδαιμονίους, ὠφελεῖν Ἀθηναίους Λακεδαιμονίους

λογία κατ. compare the expression in a passage of the Old Testament, 2 Sam. xxiii. 5: 'He hath made with me a covenant ordered (rather *fixed*, custoditam, *made fast*) and sure.'

Ch. XXII. 1. *αὐτοί*] Here there is no necessity, with Krueger, to read *αὐτοῦ*, nor ought the word to be interpreted, as it is by Arnold, 'of their own accord;' for, as Poppo remarks, it appears from v. 17 and 27, that the allies had not come of their own accord, but been convoked. The term here simply signifies, by an emphasis, *themselves*, viz. as well as the Lacedæmonian magistrates. So at iv. 28, we have, *καὶ αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται*, i. e. *themselves* as well as their general Brasidas.

2. *νομίζοντες ἥκιστα ἂν σφίσι — ἡσυχάζειν*] Here, as in certain other passages of our author, the sense, however evident, is embarrassed by *anacoluthon*, increased by a certain confusion of parenthetical matter (*ἐπειδὴ — εἶναι*) with matter *not* parenthetical, and finally the omitting to make the resumptive words correspond with the foregoing. In such a case, to attempt — as the commentators have done —to make out a regular construction is not so much to *explain*, as to *recast* the sentence anew, and, in short, to do what the writer would probably have done, had he lived to bestow the same care on this book which he had on the first three or four, and more or less on the sixth and seventh.

Ch. XXIII. The wording of these articles is, like that of the foregoing treaties, not a little rude and anomalous; this, like former treaties, having been, it appears, drawn up by plain men of business, matter-of-fact persons, with little power of language, and who employed the phrases which had been doubtless in use from the earliest times.

1. After *Λακεδαιμόνιοι* Æm. Port. would insert *καὶ Ἀθηναῖοι*. But this is little necessary; since, if the articles in question were, as they seem to have been, drawn up by the Athenian ambassadors, or prepared at Athens and by them taken over to Sparta, the insertion will by no means be wanted.

2. In *ἤν τινες ἴωσιν ἐς* we have a phrase usual in treaties, and occurring in Æschin. p. 66, 30 & 44. Of the use (somewhat rare) of *ὠφελεῖν*, a little after, as said of the aid afforded by any ally, I have noted examples in Xen. Anab. v. 1, 12, *ὅπως ὠφελοῦντες (οἱ σύμμαχοι) καὶ ὠφελῶνται*, and Plato, Ep. vi. *ἀλλήλους ὠφελεῖν*.

For *Λακεδαιμονίους* two MSS. and T. Mag. have *Λακεδαιμονίοις*. But internal evidence is decidedly against the latter reading, which has every appearance of having merely arisen from a wish on

τρόπῳ ὁποίῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δηώσαντες οἴχωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν Λακεδαιμονίοις καὶ Ἀθηναίοις, καὶ κακῶς πάσχειν ὑπὸ ἀμφοτέρων, καταλύειν δὲ ἅμα ἄμφω τὼ πόλεε. ταῦτα δ' εἶναι δικαίως καὶ προθύμως καὶ ἀδόλως. 3. καὶ ἤν τινες ἐς τὴν Ἀθηναίων γῆν ἴωσι πολέμιοι, καὶ κακῶς ποιῶσιν Ἀθηναίους, ὠφελεῖν Λακεδαιμονίους τρόπῳ ὅτῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δηώσαντες οἴχωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν Λακεδαιμονίοις καὶ Ἀθηναίοις, καὶ κακῶς πάσχειν ὑπ' ἀμφοτέρων, καταλύειν δὲ ἅμα ἄμφω τὼ πόλεε. ταῦτα δ' εἶναι δικαίως καὶ προθύμως καὶ ἀδόλως. 4. ἢν δὲ ἡ δουλεία ἐπανιστῆται, ἐπικουρεῖν Ἀθηναίους Λακεδαιμονίοις παντὶ σθένει κατὰ τὸ δυνατόν. 5. ὀμοῦνται δὲ ταῦτα οἵπερ καὶ τὰς ἄλλας σπονδὰς ὤμνυον ἑκατέρων. ἀνανεοῦσθαι δὲ κατ' ἐνιαυτὸν Λακεδαιμονίους μὲν ἰόντας ἐς Ἀθήνας πρὸς τὰ Διονύσια, Ἀθηναίους δὲ ἰόντας ἐς Λακεδαίμονα πρὸς τὰ Ὑακίνθια. στήλην δὲ ἑκατέρους στῆσαι, τὴν μὲν ἐν Λακεδαίμονι παρ' Ἀπόλλωνι ἐν Ἀμυκλαίῳ, τὴν δὲ ἐν Ἀθήναις ἐν πόλει παρ' Ἀθηνᾷ. 6. ἢν δέ τι δοκῇ Λακε-

the part of certain ancient critics to soften the harshness of two accusatives concurring: and for this very reason, indeed, has Schaefer proposed to cancel the word; though rashly; since such niceties as this, of the concurrence of the same cases, would be little heeded by persons such as those who framed this treaty; not to say that the *accusative* alone was, I suspect, used where the verb bears this sense, answering to that of *juvare aliquem armis*, &c. in Latin. As to the expression *ἂν δύνωνται —κατὰ τὸ δυνατὸν*, this has been referred to the case of *pleonasm* treated of in Matth. Gr. Gr. § 636. But in effect it is no more a pleonasm than our idiomatic expression, 'in whatever manner they *possibly can*.' It is rather a stronger mode of expression, similar to that a little further on, *παντὶ σθένει κατὰ τὸ δυνατόν*.

3. In *ἄμφω τὼ πόλεε* we have an idiom (treated on by Matth. Gr. Gr. § 436, 1.) by which a feminine in the dual is often accompanied by the masculine. With the expression *προθύμως καὶ ἀδόλως*, 'with good will, and without guile,' Wasse compares a similar one in a treaty in Polyb. vii. 9, *μετὰ πάσης προθυμίας—ἄνευ δόλου —ἐσόμεθα πολέμιοι τοῖς πρὸς Καρχηδονίους πολεμοῦσι*.

4. *ἡ δουλεία*] Abstract for concrete, 'the serfs.' Compare Dio Cass. 779, 93, *ἥ τε δουλεία — ἐπετράπη*, 'was put in charge.' Plato, Legg. vi. p. 623, *ἡ Ἡρακλεώτων δουλεία*. Aristot. Pol. ii. 5. Hegesand. ap. Athen. 572, *κατεχομένης τῆς πόλεως δουλείᾳ*. And so the Latin *servitium* for *servi*, as in Cic. Verr. vii. 4, 'cœptum esse in Sicilia moveri *servitium* suspicor.' The *singular* is used by way of denoting the persons as a *class* or *body*. Accordingly T. Mag. in v. explains *δουλεία* by *τὸ ἄθροισμα τῶν δούλων*: and Pollux, iii. 75, by *τὸ πλῆθος τῶν οἰκέτων*. Consequently it is proper to keep distinct the passages where the *plural* is used, as in Eurip. Bacch. 802, *δουλεύοντα δουλείαις ἐμαῖς*. The same applies to the Latin *servitia*; e. g. Cic. pro Cœl. '*servitia* ad cædem —incitavit.' Yet thus the sense intended is only, 'a number of slaves,' and the article, while necessary in the former case, is in the latter inadmissible; so that in the passage of Heges. above adduced, I would, for *δουλείᾳ*, read *τῇ δουλείᾳ*. The same idiom is found in the instance of *Εἰλωτεία* as used for *the Helots* (found in Aristot.); *δούλευμα*, in Eurip. Ion, 748, used for *δοῦλαι*; *ξυγγένεια* often used for *ξυγγενεῖς*; and *ὑπηρεσία* for *ὑπηρέται* in a passage of our author supra i. 143, and in Isocr. Paneg. ch. 39.

5. *τὰ Διονύσια*] See note supra ch. 20. *Τὰ Ὑακίνθια*. See Wachsm. Ant. ii. 2, p. 258.

In *παρ' Ἀπόλλωνι* and *παρ' Ἀθηνᾷ* we may suppose left to be understood, the *statue* of each deity.

δαιμονίοις καὶ Ἀθηναίοις προσθεῖναι καὶ ἀφελεῖν περὶ τῆς ξυμμαχίας, ὅ,τι ἂν δοκῇ, εὔορκον ἀμφοτέροις εἶναι."

XXIV. Τὸν δὲ ὅρκον ὤμνυον Λακεδαιμονίων μὲν οἵδε, Πλειστοάναξ, Ἄγις, Πλειστόλας, Δαμάγητος, Χίονις, Μεταγένης, Ἄκανθος, Δαΐθος, Ἰσχαγόρας, Φιλοχαρίδας, ‡ Ζευξίδας, Ἄντιπος, Ἀλκινάδας, Τέλλις, Ἐμπεδίας, Μηνᾶς, Λάφιλος, Ἀθηναίων δὲ Λάμπων, Ἰσθμιόνικος, Λάχης, Νικίας, Εὐθύδημος, Προκλῆς, Πυθόδωρος, Ἄγνων, Μυρτίλος, Θρασυκλῆς, Θεαγένης, Ἀριστοκράτης, Ἰώλκιος, Τιμοκράτης, Λέων, Λάμαχος, Δημοσθένης.

Αὕτη ἡ ξυμμαχία ἐγένετο μετὰ τὰς σπονδὰς οὐ πολλῷ ὕστερον· καὶ τοὺς ἄνδρας τοὺς ἐκ τῆς νήσου ἀπέδοσαν οἱ Ἀθηναῖοι τοῖς Λακεδαιμονίοις, καὶ τὸ θέρος ἦρχε τοῦ ἐνδεκάτου ἔτους. ταῦτα δὲ τὰ δέκα ἔτη ὁ πρῶτος πόλεμος ξυνεχῶς γενόμενος γέγραπται.

XXV. Μετὰ δὲ τὰς σπονδὰς καὶ τὴν ξυμμαχίαν τῶν Λακεδαιμονίων καὶ τῶν Ἀθηναίων, αἳ ἐγένοντο μετὰ τὸν δεκαετῆ πόλεμον ἐπὶ Πλειστόλα μὲν ἐν Λακεδαίμονι ἐφόρου, Ἀλκαίου δ' ἄρχοντος Ἀθήνῃσι, τοῖς μὲν δεξαμένοις αὐτὰς εἰρήνη ἦν· οἱ δὲ Κορίνθιοι καὶ τῶν ἐν Πελοποννήσῳ πόλεών τινες διεκίνουν τὰ πεπραγμένα, καὶ εὐθὺς ἄλλη ταραχὴ καθίστατο τῶν ξυμμάχων πρὸς τὴν Λακεδαίμονα. 2. καὶ ἅμα καὶ τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι, προϊόντος τοῦ χρόνου, ὕποπτοι ἐγένοντο, ἔστιν ἐν οἷς οὐ ποιοῦντες ἐκ τῶν ξυγκειμένων ἃ εἴρητο. 3. καὶ ἐπὶ ἓξ ἔτη μὲν καὶ δέκα μῆνας ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι, ἔξωθεν δὲ μετ' ἀνακωχῆς οὐ βεβαίου ἔβλαπτον ἀλλήλους τὰ μάλιστα· ἔπειτα μέντοι καὶ ἀναγκασθέντες λῦσαι τὰς μετὰ τὰ δέκα ἔτη σπονδάς, αὖθις ἐς πόλεμον φανερὸν κατέστησαν. XXVI. Γέγραφε δὲ καὶ ταῦτα ὁ αὐτὸς Θουκυδίδης Ἀθηναῖος ἐξῆς ὡς ἕκαστα ἐγένετο κατὰ θέρη καὶ χειμῶνας,

6. *προσθεῖναι καὶ ἀφελεῖν*] See note supra ch. 18, 3.

Ch. XXIV. 1. *Ζευξίδας*] I have, in deference to the united authority of the editors, retained *Ζευξίδας*, which is found in all the MSS. at ch. 19; though I suspect that *Ζευξίλας*, which is here found in almost all the *best* MSS., is the true name. We may easily account for the λας being changed into δας, from the circumstance of the preceding and following names ending in δας: and indeed ΔΑΣ and ΛΑΣ are so much alike in MSS., that external authority has in such a case very little weight, while that of internal evidence is considerable; which latter is all in favour of *Ζευξίλας*, a name, I apprehend, derived from *ζεύγνυμι* and *ἴλας*, *a band*, and possibly of the same nature as *Ζευξίδαμος*, one who, to use the words of the prophet Hosea, (xi. 4.) 'draws the people with the cords of a man,' i. e. with the motives which sway the heart of a man: and thus *Ζευξίλας* will denote, 'one who draws the cords.' Supposing, however, *Ζευξίδας* to be genuine, we must consider it as falling under that class of names which have the *form* of patronymics, without the *force* thereof, as in the instances of *Σιμωνίδης* for *Σίμων*, *Ἀγνωνίδης* for *Ἄγνων*: and so, in like manner, *Ζευξίδας* for *Ζεύξας*.

Ch. XXV. 1. *διεκίνουν τὰ πεπραγμένα*] literally, 'disturbed (threw into confusion) what had been done.' Compare Dio Cass. 608, 9, *διεκίνει ὡς ἕκαστα*. Plutarch, i. 839. ii. 63. 454. 722, *διακινεῖν τι*.

μέχρι οὗ τήν τε ἀρχὴν κατέπαυσαν τῶν Ἀθηναίων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ τὰ μακρὰ τείχη καὶ τὸν Πειραιᾶ κατέλαβον. ἔτη δὲ ἐς τοῦτο τὰ ξύμπαντα ἐγένετο τῷ πολέμῳ ἑπτὰ καὶ εἴκοσι. 2. καὶ τὴν διὰ μέσου ξύμβασιν εἴ τις μὴ ἀξιώσει πόλεμον νομίζειν, οὐκ ὀρθῶς δικαιώσει. τοῖς τε γὰρ ἔργοις ὡς διῄρηται, ἀθρείτω, καὶ εὑρήσει οὐκ εἰκὸς ὂν εἰρήνην αὐτὴν κριθῆναι, ἐν ᾗ οὔτε ἀπέδοσαν πάντα, οὔτ' ἀπεδέξαντο ἃ ξυνέθεντο, ἔξω τε τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἁμαρτήματα ἐγένοντο, καὶ οἱ ἐπὶ Θράκης ξύμμαχοι οὐδὲν ἧσσον πολέμιοι ἦσαν, Βοιωτοί τε ἐκεχειρίαν δεχήμερον ἦγον. 3. ὥστε ξὺν τῷ πρώτῳ πολέμῳ τῷ δεκαετεῖ, καὶ τῇ μετ' αὐτὸν ὑπόπτῳ ἀνακωχῇ, καὶ τῷ ὕστερον ἐξ αὐτῆς πολέμῳ, εὑρήσει τις τοσαῦτα ἔτη, λογιζόμενος κατὰ τοὺς χρόνους, καὶ ἡμέρας οὐ πολλὰς παρενεγκούσας, καὶ τοῖς ἀπὸ χρησμῶν τι ἰσχυρισαμένοις μόνον δὴ τοῦτο ἐχυρῶς ξυμβάν. 4. ἀεὶ γὰρ ἔγωγε

Ch. XXVI. 1. *κατέλαβον*] For this, Duker, Goeller, and Poppo are inclined to read, from one or two MSS., *κατέβαλον*, adducing in support of that reading two passages of Xen. Hist. ii. 2, 20, and Plutarch, Lys. 14. But even from these it certainly appears that the Lacedæmonians and their allies did *not* beat down the long walls,—that being done by the Athenians themselves. Consequently the expression *κατέβαλον* could not be justified; whereas *κατέλαβον* is perfectly suitable, so that it be interpreted to signify, as it may, 'they captured,' i. e. were masters of the long walls: for by being able to dictate to the Athenians their demolition, they had them in their *power*, if not possession. And vain were it to justify *κατέβαλον* on the principle 'quod facit per alium, facit per se,' since that were only suitable to *poetry*, and any thing but allowable in the plain prose of history.

2. *τοῖς ἔργοις—ἀθρείτω*] 'let him consider how it was distinguished by its works,' meaning the facts of the case. Such appears to be the true import of these words, (which have been not a little misunderstood by the commentators,) according to the view of the sense propounded in my smaller edition, which has since been adopted by Dr. Arnold, who adduces, as examples of this signification of *διαιρεῖσθαι*, two passages of Herodot. vii. 47 & 103. But, as Poppo observes, there the sense intended is merely *distinctè explicare, describere;* though he might more aptly have adduced as examples of the use of *διαιρεῖσθαι* for *διορίζεσθαι*, Dio Cass. 230, 30, *διῃρημένων*, 'defined, marked out.' Aristot. Pol. vii. and Plato, p. 950, *εὖ τοῖς λόγοις καὶ ταῖς δόξαις διαιροῦνται τοὺς ἀμείνονας τῶν ἀνθρώπων καὶ τοὺς χείρονας*. Finally, the above interpretation may the more easily be admitted, considering that the ideas of *dividing* and *distinguishing* are nearly allied with those of *defining* and *characterizing*, by which a person or thing is shown to be so or so; for by the expression *to distinguish* is denoted not only the setting apart or describing by peculiar qualities, but the characterizing or expressing the character of any person or thing, by showing the *peculiar qualities* which make it what it is.

The *τε* here has answering to it the *τε* after *ἔξω*, the *τε—τε* being equivalent to *μὲν—δὲ*, as at vi. 34. The general meaning intended is, 'on the one hand the peace was no peace at all,—its stipulations being unfulfilled; and, on the other, the spirit of the treaty was infringed respecting matters uninvolved in the treaty.' The *ἔξω* before *τούτων* stands for *ἄνευ*, 'apart from,' 'besides.' *Ἁμαρτήματα*: meaning infringements of the treaty.

3. *παρενεγκούσας*] See note supra ch. 20. Of the words following, *καὶ τοῖς ἀπὸ — ξυμβὰν*, the sense is, as Poppo expresses it, 'atque iis qui ex oraculis (*ὡρμημένοι ἀπὸ τῶν χρησμῶν*) aliquid affirmarunt exitu comprobatum esse invenierit.' Render, 'who laid any stress on oracles;' literally, 'who affirmed any thing for certain, on the strength of oracles.' In this sense *ἰσχυρίζεσθαι* occurs also at iii. 44. iv. 23 & 68. viii. 49, 4, where see notes. *Ἐχυρῶς ξυμβὰν*, i. e. 'happened with any sure or certain [conformity thereto].'

μέμνημαι, καὶ ἀρχομένου τοῦ πολέμου καὶ μέχρι οὗ ἐτελεύτησε, προφερόμενον ὑπὸ πολλῶν ὅτι τρὶς ἐννέα ἔτη δέοι γενέσθαι αὐτόν. 5. ἐπεβίων δὲ διὰ παντὸς αὐτοῦ, αἰσθανόμενός τε τῇ ἡλικίᾳ, καὶ προσέχων τὴν γνώμην, ὅπως ἀκριβές τι εἴσομαι· καὶ ξυνέβη μοι φεύγειν τὴν ἐμαυτοῦ ἔτη εἴκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν, καὶ, γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι, — καὶ οὐχ ἧσσον τοῖς Πελοποννησίων διὰ τὴν φυγήν, — καθ' ἡσυχίαν τι αὐτῶν μᾶλλον αἰσθέσθαι. 6. τὴν οὖν μετὰ τὰ δέκα ἔτη διαφοράν τε καὶ ξύγχυσιν τῶν σπονδῶν καὶ τὰ ἔπειτα ὡς ἐπολεμήθη ἐξηγήσομαι.

5. Our historian now interposes by-the-by a brief notice respecting the peculiar means of information that he enjoyed, especially at the period of the war which he is now entering upon. In *αἰσθανόμενος τῇ ἡλικίᾳ* we have a form of expression very unusual, and consequently not a little obscure; which is best explained by Haack to mean, 'integris ad cognoscendum sensibus, valens per ætatem,' i. e. in other words, 'at a time of life when one is fully in possession of the knowing and judging faculties.' Compare i. 71, *πρὸς ἀνθρώπων τῶν αἰσθανομένων*.

By the next words it is expressed, that he had not only the *faculties* necessary to attain to a knowledge and judgment, but *used* them with an application of mind to his object. In *προσέχων τὴν γνώμην*, 'attended to the thing,' we have a phrase occurring also at i. 54, 2, and vii. 23: and to this are to be referred the words of the Scholiast, *παρακολουθῶν πᾶσι*, — words suggested by the expression occurring in a passage of the New Testament, St. Luke, i. 3, *παρηκολουθηκότι ἄνωθεν πᾶσιν*.

ὅπως ἀκριβές τι εἴσομαι] 'in order that I might know something certain,' i. e. attain to some certain knowledge. Of the words *γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι*, the sense, which is obscurely developed, has accordingly been not a little disputed. Arnold remarks, that 'if *γενομένῳ* refers, as seems probable, to the period of his exile, the *παρὰ* cannot denote *personal* presence, since Thucydides could not have been *personally* present at Athens, or with the armies.' He would therefore take the preposition in a metaphorical acceptation, and *πράγμασι* in the sense *sides*; by which the expression *παρὰ τοῖς πράγμ. γεν.* will express only a close and accurate knowledge. But, as Poppo remarks, that view of the sense would require *πρὸς* or *ἐν*, instead of *παρά*: and, in effect, would do violence to the words; for where is *πράγματα* ever found to signify *sides* or *parties*? Again, it is at once forbidden by the circumstance, that *αὐτῶν*, just after, can only refer to *πράγμασι*, and that, as understood in the sense *rebus gestis*, *τοῖς πραχθεῖσι*. Finally, why, I would ask, should we confine the expression *γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι* to the period of his *exile*? Certainly we are not compelled so to do. If it be extended to the whole period of the *war*, all difficulty will at once vanish. We may suppose, then, that Thucydides, after having stated that his great object, and that to which he devoted his close attention, was to acquire an accurate knowledge of the events of the war,—then proceeds to intimate that he has had peculiar means of information, since it happened that, by reason of his twenty years' exile, and his having been conversant with the affairs of both [parties], the Peloponnesians not less than the Athenians, on account of his banishment he was enabled *καθ' ἡσυχίαν τι αὐτῶν μᾶλλον αἰσθέσθαι*, 'to attain to the better knowing leisurely any thing of those affairs.' By the term *αἰσθέσθαι* is denoted the result of perception by the internal sense, in the acquirement of knowledge; as in Xen. Cyr. viii. 4, and Hist. v. 2, 2. Eurip. Phœn. 141, *πῶς αἰσθάνει σαφῶς τάδε*; and the phrase *καθ' ἡσυχίαν*, 'at leisure,' which occurs also at vii. 38 and 73, refers chiefly to the period of his exile, when his release from all public business gave him the power to spend his time as he chose. No necessity is there to read, what Poppo has conjectured, *ἀμφοτέρως*, instead of *ἀμφοτέροις*, since, as Krueger has shown, the idiom here is parallel to that at vii. 63, of *ἑτέρας* used for *ἑτέρων*, and at vii. 17, of *σφετέραν* for *σφῶν*. Thus the expression may be regarded as equivalent to *ἀμφοτέρων*, i. e. both the belligerent powers. Now Thucydides might be said to be conversant with the affairs of *both*, though not at the *same time*. His knowledge of the affairs of the Peloponnesians must have been almost entirely acquired during his exile, when resident in countries which formed part of the Lacedæmonian confederation; as also by his long residence, and, doubtless, personal communication with many leading persons of the Lacedæmonian confederation, by which he was placed in a situation similar to that of Alcibiades. See vi. 92, 5.

XXVII. Ἐπειδὴ γὰρ αἱ πεντηκοντούτεις σπονδαὶ ἐγένοντο καὶ ὕστερον αἱ ξυμμαχίαι, καὶ αἱ ἀπὸ τῆς Πελοποννήσου πρεσβεῖαι, αἵπερ παρεκλήθησαν ἐς αὐτά, ἀνεχώρουν ἐκ τῆς Λακεδαίμονος. 2. καὶ οἱ μὲν ἄλλοι ἐπ' οἴκου ἀπῆλθον, Κορίνθιοι δὲ ἐς Ἄργος τραπόμενοι πρῶτον, λόγους ποιοῦνται πρός τινας τῶν ἐν τέλει ὄντων Ἀργείων, ὡς χρὴ, ἐπειδὴ Λακεδαιμόνιοι οὐκ ἐπ' ἀγαθῷ, ἀλλ' ἐπὶ καταδουλώσει τῆς Πελοποννήσου σπονδὰς καὶ ξυμμαχίαν πρὸς Ἀθηναίους τοὺς πρὶν ἐχθίστους πεποίηνται, ὁρᾶν τοὺς Ἀργείους ὅπως σωθήσεται ἡ Πελοπόννησος, καὶ ψηφίσασθαι τὴν βουλομένην πόλιν τῶν Ἑλλήνων, ἥτις αὐτόνομός τέ ἐστι καὶ δίκας ἴσας καὶ ὁμοίας δίδωσι, πρὸς Ἀργείους ξυμμαχίαν ποιεῖσθαι, ὥστε τῇ ἀλλήλων ἐπιμαχεῖν· ἀποδεῖξαι δὲ ἄνδρας ὀλίγους ἀρχὴν αὐτοκράτορας, καὶ μὴ πρὸς τὸν δῆμον τοὺς λόγους εἶναι, τοῦ μὴ καταφανεῖς γίγνεσθαι τοὺς μὴ πείσαντας τὸ πλῆθος. ἔφασαν δὲ πολλοὺς προσχωρήσεσθαι μίσει τῶν Λακεδαιμονίων. 3. καὶ οἱ μὲν Κορίνθιοι διδάξαντες ταῦτα, ἀνεχώρησαν ἐπ' οἴκου. XXVIII. Οἱ δὲ τῶν Ἀργείων ἄνδρες, ἀκούσαντες, ἐπειδὴ ἀνήνεγκαν τοὺς λόγους ἔς τε τὰς ἀρχὰς καὶ τὸν δῆμον, ἐψηφίσαντο Ἀργεῖοι, καὶ ἄνδρας εἵλοντο δώδεκα πρὸς οὓς τὸν βουλόμενον τῶν Ἑλλήνων ξυμμαχίαν ποιεῖσθαι, πλὴν Ἀθηναίων καὶ Λακεδαιμονίων· τούτων δὲ μηδετέροις ἐξεῖναι ἄνευ τοῦ δήμου τοῦ Ἀργείων σπείσασθαι. 2. ἐδέξαντό τε ταῦτα οἱ Ἀργεῖοι μᾶλλον, ὁρῶντες τόν τε τῶν Λακεδαιμονίων σφίσι πόλεμον ἐσόμενον (ἐπ' ἐξόδῳ γὰρ πρὸς αὐτοὺς αἱ σπονδαὶ ἦσαν), καὶ ἅμα ἐλπίσαντες τῆς Πελοποννήσου ἡγήσεσθαι. κατὰ γὰρ τὸν χρόνον τοῦτον ἥ τε Λακε-

6. *ὡς ἐπολεμήθη*] See note on i. 1, 1.

Ch. XXVII. 2. *δίκας ἴσας καὶ ὁμοίας δίδωσι*] This expression, *διδόναι δίκας ἴσας καὶ ὁμοίας*, (with which compare, at ch. 59, 2, *δίκας δοῦναι καὶ δέξασθαι ἴσας καὶ ὁμοίας*, and ch. 79,) is nearly equivalent to *αὐτόδικος εἶναι*. Haack remarks, 'Indicatur his verbis juris vicissitudo et æqualitas, (in other words, as Arnold explains, the being ready and able to give just satisfaction, according to the common law of Greece, for any injuries it may commit) quam potentiores civitates, Athenienses atque Lacedæmonios, præstaturos et accepturos esse non poterat expectari.' On *ξυμμαχίαν—ἐπιμαχεῖν*, see note at i. 44.

τοῦ μὴ καταφανεῖς—πλῆθος] "Ινα μὴ φωραθῶσιν ὑπὸ τῶν Λακεδαιμονίων οἱ συνθέμενοι τοῖς Ἀργείοις. (Schol.) Ita iv. 22, Lacedæmonii illos *ξυνέδρους* ideo voluerunt constitui, *μὴ ἐς τοὺς ξυμμάχους διαβληθῶσι εἰπόντες καὶ οὐ τυχόντες*. (Poppo.)

Ch. XXVIII. 1. *ποιεῖσθαι*] I would here, with Poppo, supply *ἐψηφίσαντο* from the preceding, and that for the reason which he subjoins: 'quod ibi absolute dictum est *populiscitum fecerunt*, unde hic decernendi notio repetenda.' I have followed Bekker and Goeller in editing *τοῦ* before *Ἀργείων*, from some of the best MSS. (confirmed by another passage of our author supra iv. 78.) instead of the common reading *τῶν*, which has been retained by Poppo, though internal evidence is quite against it.

2. *τὸν πόλεμον—ἐσόμενον*] i. e. 'perceiving that the war [which they expected] of the Lacedæmonians with them would take place.'

δαίμων μάλιστα δὴ κακῶς ἤκουσε, καὶ ὑπερώφθη διὰ τὰς ξυμφοράς, οἵ τε Ἀργεῖοι ἄριστα ἔσχον τοῖς πᾶσιν, οὐ ξυναράμενοι τοῦ Ἀττικοῦ πολέμου, ἀμφοτέροις δὲ μᾶλλον ἔνσπονδοι ὄντες, ἐκκαρπωσάμενοι. 3. οἱ μὲν οὖν Ἀργεῖοι οὕτως ἐς τὴν ξυμμαχίαν προσεδέχοντο τοὺς ἐθέλοντας τῶν Ἑλλήνων. XXIX. Μαντινῆς δ' αὐτοῖς καὶ οἱ ξύμμαχοι αὐτῶν πρῶτοι προσεχώρησαν, δεδιότες τοὺς Λακεδαιμονίους. τοῖς γὰρ Μαντινεῦσι μέρος τι τῆς Ἀρκαδίας κατέστραπτο ὑπήκοον, ἔτι τοῦ πρὸς Ἀθηναίους πολέμου ὄντος, καὶ ἐνόμιζον οὐ περιόψεσθαι σφᾶς τοὺς Λακεδαιμονίους ἄρχειν, ἐπειδὴ καὶ σχολὴν ἦγον· ὥστε ἄσμενοι πρὸς τοὺς Ἀργείους ἐτράποντο, πόλιν τε μεγάλην νομίζοντες, καὶ Λακεδαιμονίοις ἀεὶ διάφορον, δημοκρατουμένην τε, ὥσπερ καὶ αὐτοί. 2. ἀποστάντων δὲ τῶν Μαντινέων, καὶ ἡ ἄλλη Πελοπόννησος ἐς θροῦν καθίστατο, ὡς καὶ σφίσι ποιητέον τοῦτο, νομίσαντες πλέον τέ τι εἰδότας μεταστῆναι αὐτούς, καὶ τοὺς Λακεδαιμονίους ἅμα δι' ὀργῆς ἔχοντες, ἐν ἄλλοις τε, καὶ ὅτι ἐν ταῖς

ἀμφοτέροις δὲ μᾶλλον ἔνσπονδοι ὄντες, ἐκκαρπωσάμενοι] Arnold and Goeller render, 'had made their profit from both [parties];' thus supplying the word ἀμφοτέρους from ἀμφοτέροις, and comparing a passage of Demosth. p. 700, τῶν ὑμῶν ἐκκαρπωσαμένων, 'who have made their harvest out of you.' For the above, however, (which does violence to the context,) I prefer to supply αὐτοῦ, scil. τοῦ Ἀττικοῦ πολέμου: a view, I would observe, borne out by the δὲ, and which is besides more agreeable to *facts*; for while the above sense of *making a harvest of*, by plundering, (as found in the above passage of Demosth., and also Philostr. Vit. Sophist. xxv. 9.) were little agreeable thereto; on the other hand, it might truly be said that the Argives had profited or reaped benefit from both, directly and indirectly;—from the *former*, as disposing of what they had to sell to the belligerents at a high price; from the *latter*, inasmuch as by their preserving their territory uninjured, and the population undiminished by war, they continually rose in the scale of comparative strength, as the belligerents fell; who had been wasting it in a ruinous contest. Of ἐκκαρπώσασθαι in the above sense, I have noted an example in Dio Cass. 147, 73, τὴν ἑκατέρου φιλίαν ἐκκαρπώσεσθαι, 'would profit by the friendship of either party.'

CH. XXIX. 1. καὶ οἱ ξύμμαχοι αὐτῶν] Namely, consisting of a few neighbouring cantons, the Parrhasii, forming part of a petty confederation governed by Mantinea.

Μέρος τι τῆς Ἀρκαδίας. Supposed to be the territory of the Parrhasii, which they were subsequently obliged to abandon. See ch. 33. The expression κατέστραπτο ὑπήκοον falls under the rule in Matth. Gr. Gr. § 446, 2, that the adjective often contains, not a definition in itself belonging to the substantive, but an extension of the idea contained in the verb; or it may be considered as the consequence and effect of the verb, as Hom. Il. ii. 416, δαῖξαι—ῥωγαλέον, and Æschyl. Ag. 1258, εὔφημον—κοίμησον στόμα, i. e. κοίμησον στόμα ὥστε εὔφημον εἶναι. All the examples, however, adduced by Matthiæ in exemplification of the above rule are from *poets*; and the idiom itself has a poetic air.

2. ἐς θροῦν καθίστατο] literally, 'was put into muttering,' i. e. the expression of secret discourse. Compare iv. 67, 2, τὸν θροῦν αἰσθόμενοι. Dionys. Hal. vi. 57, θροῦς—ἐνέπεσε τῇ βουλῇ. In this sense the words following usually contain the *substance* of the muttering, as here, ὡς καὶ σφίσι ποιητέον τοῦτο. So, too, γογγυσμὸς in a passage of the New Testament, John vii. 12, where see my note. In πλέον τι εἰδότας we have a brief mode of expression for, 'as knowing something more than they themselves did.' Compare vii. 49, ὑπάνοια μή τι καὶ πλέον εἰδὼς ὁ N. ἰσχυρίζηται, and Appian, Bell. Civ. v. 63, (cited by Poppo,) τί πλέον εἰδέναι.

μεταστῆναι] 'had gone over,' viz. to the Argive alliance. Compare i. 35, 5, τοὺς μεταστάντας.

σπονδαῖς ταῖς Ἀττικαῖς ἐγέγραπτο εὔορκον εἶναι προσθεῖναι καὶ ἀφελεῖν ὅ τι ἂν ἀμφοῖν τοῖν πολέοιν δοκῇ, Λακεδαιμονίοις καὶ Ἀθηναίοις. 3. τοῦτο γὰρ τὸ γράμμα μάλιστα τὴν Πελοπόννησον διεθορύβει, καὶ ἐς ὑποψίαν καθίστη, μὴ μετὰ Ἀθηναίων σφᾶς βούλωνται Λακεδαιμόνιοι δουλώσασθαι· δίκαιον γὰρ εἶναι πᾶσι τοῖς ξυμμάχοις γεγράφθαι τὴν μετάθεσιν. ὥστε φοβούμενοι οἱ πολλοὶ ὥρμηντο πρὸς τοὺς Ἀργείους καὶ αὐτοὶ ἕκαστοι ξυμμαχίαν ποιεῖσθαι. XXX. Λακεδαιμόνιοι δὲ, αἰσθόμενοι τὸν θροῦν τὸν ἐν τῇ Πελοποννήσῳ καθεστῶτα, καὶ τοὺς Κορινθίους διδασκάλους τε γενομένους, καὶ αὐτοὺς μέλλοντας σπείσασθαι πρὸς τὸ Ἄργος, πέμπουσι πρέσβεις ἐς τὴν Κόρινθον, βουλόμενοι προκαταλαβεῖν τὸ μέλλον, καὶ ἠτιῶντο τήν τε ἐσήγησιν τοῦ παντὸς, καὶ εἰ Ἀργείοις σφῶν ἀποστάντες ξύμμαχοι ἔσονται· παραβήσεσθαί τε ἔφασαν αὐτοὺς τοὺς ὅρκους, καὶ ἤδη ἀδικεῖν ὅτι οὐ δέχονται τὰς Ἀθηναίων σπονδάς·

3. γράμμα] 'clause, or head,' of the article. By μετάθεσιν is here meant, *right* of altering the treaty.

CH. XXX. 1. τὸν θροῦν τὸν—καθεστῶτα] The words τὸν θροῦν αἰσθόμενοι have already occurred at iv. 66, where see note. Render, 'perceiving the muttering that prevailed in Greece:' though indeed the term θροῦς may here bear the sense *stir* or *tumult*; literally, seditious uproar. Τὸν καθεστῶτα, 'which was on foot,' 'which had arisen.' Compare ii. 65, ἐπεὶ ὁ πόλεμος κατέστη. By διδασκάλους are denoted figuratively, 'the prime movers of the matter,' the suggesters or instigators: of which metaphorical sense of διδάσκαλος examples are also found in Æschyl. Theb. 570, τὸν πόλεως ταράκτορα Μέγιστον Ἄργει τῶν κακῶν διδάσκαλον, and Eum. 554, γένοιτ' ἂν ὀρθῶς πράγματος διδάσκαλος. Æschin. p. 24, 28, εἰσηγητὴς καὶ διδάσκαλος ἔργων. So also in a passage of Plato, in Axioch., we have διδάσκαλοι τῶν ἔργων. Parallel, too, is the use in Latin of *magister* for *suasor, impulsor, author* and *instigator*, as in Senec. Thyest. 311, 'sæpe in *magistrum* scelera redierunt sua;' where *magister* is used *absolutely*, as διδ. here. Τὸ μέλλον, 'the future event,' meaning the accession of Corinth to the confederacy of Argos.

ᾐτιῶντο τὴν ἐσήγησιν τοῦ παντὸς] 'they charged them with the originating of the whole affair.' Of this use (exceedingly rare) of the accus. of thing instead of accus. of person and thing, in verbs of *criminating*, examples occur elsewhere in Xen. Cyr. viii. 2, 7, οὐκ οἶδ' ὅ τι ἄν τις αἰτιάσαιτο μᾶλλον, ἢ ὅτι ἤθελεν εὐεργετεῖν. Plato, p. 231, οὔτε τὰς πρὸς τοὺς προσήκοντας διαφορὰς αἰτιάσασθαι. Plut. t. ii. 676. 702. 722. 734. 907. In εἰ—ἔσονται we have a refined mode of speaking, by which εἰ is used with the infin., as said of things not merely probable, but of which there is little or no doubt. Or, to use the words of Matthiæ, 'it is a softening form of expression, with only a *show* (not the reality) of uncertainty:' in which case the εἰ is, as often, for ὅτι. Answering to this is in Latin the use of *quod*, or that of the accus. with the inf. See Matth. Gr. Gr. § 617, 2, where several examples are subjoined. Verbs of *wondering* have most frequently the εἰ thus followed by some tense indic. for ὅτι, though the same has place in the case of verbs of *other* kinds, especially such as express the passions of the mind; e. g. verbs of *fearing, thinking hard*, (δεινὸν ποιεῖσθαι, infra vi. 61.) *envying*, and, as here, *accusing* or *blaming*. So Eurip. Orest. 1075, ἐν μὲν πρῶτά σοι μομφὴν ἔχω (for μέμφομαι) Εἰ ζῇν με χρῄζειν, σοῦ θανόντος, ἥλπισας. Finally, it is observable that this idiom is almost invariably found with the *past* tenses, very rarely, as here, with the *fut.*; though an example of that occurs in Æschin. p. 537, οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται. The sense, then, here intended may be expressed thus: 'they censured both their origination of the whole matter, and that they should revolt from them, and become allies to the Argives.'

παραβήσεσθαι—ὅρκους] Of these words the full sense is, 'and that [should they do so] they would transgress the oaths [of

εἰρημένον, 'κύριον εἶναι ὅ τι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται, ἢν μή τι θεῶν ἢ ἡρώων κώλυμα ᾖ.' 2. Κορίνθιοι δὲ, παρόντων σφίσι τῶν ξυμμάχων, ὅσοι οὐδ' αὐτοὶ ἐδέξαντο τὰς σπονδὰς (παρεκάλεσαν δὲ αὐτοὺς αὐτοὶ πρότερον), ἀντέλεγον τοῖς Λακεδαιμονίοις, ἃ μὲν ἠδικοῦντο, οὐ δηλοῦντες ἄντικρυς, ὅτι οὔτε Σόλλιον σφίσιν ἀπέλαβον παρ' Ἀθηναίων οὔτε Ἀνακτόριον, εἴ τέ τι ἄλλο ἐνόμιζον ἐλασσοῦσθαι, πρόσχημα δὲ ποιούμενοι τοὺς ἐπὶ Θρᾴκης μὴ προδώσειν· ὀμόσαι γὰρ αὐτοῖς ὅρκους ἰδίᾳ τε, ὅτε μετὰ Ποτιδαιατῶν τὸ πρῶτον ἀφίσταντο, καὶ ἄλλους ὕστερον. 3. οὔκουν παραβαίνειν τοὺς τῶν ξυμμάχων ὅρκους ἔφασαν, οὐκ ἐσιόντες ἐς τὰς τῶν Ἀθηναίων σπονδάς. θεῶν γὰρ πίστεις ὀμόσαντες ἐκείνοις, οὐκ ἂν εὐορκεῖν προδιδόντες αὐτούς. εἰρῆσθαι δ' ὅτι, 'ἢν μὴ θεῶν ἢ ἡρώων κώλυμα ᾖ·' φαίνεσθαι οὖν σφίσι κώλυμα θεῖον τοῦτο. 4. καὶ περὶ μὲν τῶν παλαιῶν ὅρκων τοσαῦτα εἶπον· περὶ δὲ τῆς ‡ Ἀργείας ξυμμαχίας μετὰ τῶν φίλων βουλευσάμενοι ποιήσειν ὅ τι ἂν δίκαιον ᾖ. 5. καὶ οἱ μὲν Λακεδαιμονίων πρέσβεις ἀνεχώρησαν ἐπ' οἴκου.

alliance which they had taken to *them*].' On the idiom contained in *εἰρημένον*, (which signifies, 'it being provided,') see note at i. 140, 2. With *κύριον εἶναι*, *ratum esse*, 'to be valid, fixed, effective, authorized, to have the force of a law,' compare Xen. Hist. vi. 5, 6, *ὅ τι νικήσῃ, ἐν τῷ κοινῷ, τοῦτο κύριον εἶναι τῶν πόλεων* ('in the cities'). Plato, p. 889, *τότε κύρια ἕκαστα εἶναι*. Demosth. ap. Schol. ad Hermog. p. 106, *πῶς οἷόν τε τὰ αὐτὰ κύρια καὶ μὴ κύρια εἶναι*. Demosth. 700, 8, *νόμος εἰ κύριος γενήσεται*, 'rata habeatur.' Dio Cass. 384, 21, *κύρια ἔξειν*, and 434, 4, et al. *κύρια ταῦτα τηρεῖται*.

2. Σόλλιον] So I read, with Haack, Poppo, and Goeller, for vulg. Σόλειον, because such is required by the consent of all the MSS. at iii. 95, and several at ii. 30; while the rest have Σόλιον, which Bekker adopts, inconsistently, since here he edits Σόλλειον, from several of the best MSS. But MSS., in a case like this, have far less authority than the usage of the best writers, and the double λ is supported by the authority of Steph. Byz. in voc., where the λλ is required by the order of the letters. Since all the MSS. have Σόλλιον at iii. 95, it may seem strange that none should have it here. Probably, on careful collation, some would be found to have it. Thus, on examination, I have found it to have place in the *Cod. Clar.*

Of this obscure town (a colony of Corinth, and doubtless on the sea-coast) the situation is fixed at the small port of *Stavro Limiona* in Acarnania, midway between the bays of Kandili and Tragamisti.

εἴ τε—ἐλασσοῦσθαι] 'and in whatever other matter they thought themselves aggrieved or injured.' Compare i. 77, 3, *ἤν τι—καὶ ὁπωσοῦν ἐλασσωθῶσιν*. With the words following, *πρόσχημα — προδώσειν*, 'making as a pretext [for this], that they would not betray those in Thrace,' or their Thracian allies, compare Herodot. vii. 157, *πρόσχημα ποιεύμενος ὡς ἐπ' Ἀθήνας ἐλαύνει*. Plato, p. 316, *πρόσχημα ποιεῖσθαι—τοὺς μὲν ποιησιν*, &c.

4. The reading here is doubtful. The common lection Ἀργείων, found in above two-thirds of the MSS., has been retained by Bekker; while that of the remaining MSS. (including some of the best and Valla,) Ἀργείας, has been edited by Haack and Poppo, whom I have thought proper to follow in preference, because the latter is the more Attic form of expression, (as might be shown by several examples from the Attic writers, especially the poets,) and was less likely to have undergone alteration than Ἀργείων, which, being a plainer form, and being found in the case of Ἀθηναίων, just before, at ch. 32, 40, and 45, and τὴν Βοιωτῶν ξυμμαχίαν at ch. 46, was, it seems, here introduced; not, however, by careless scribes, but by erring critics. On the other hand, little likely was Ἀργείας to have come from the scribes; which, though rare, is nearly allied to *ταῖς σπονδαῖς ταῖς Ἀττικαῖς* at ch. 29, and *τὰς Ἀττ. σπονδὰς* at ch. 36.

ἔτυχον δὲ παρόντες ἐν Κορίνθῳ καὶ Ἀργείων πρέσβεις, οἳ ἐκέλευον τοὺς Κορινθίους ἰέναι ἐς τὴν ξυμμαχίαν, καὶ μὴ μέλλειν· οἱ δὲ ἐς τὸν ὕστερον ξύλλογον αὐτοῖς τὸν παρὰ σφίσι προεῖπον ἥκειν. XXXI. Ἦλθε δὲ καὶ Ἠλείων πρεσβεία εὐθύς, καὶ ἐποιήσαντο πρὸς Κορινθίους ξυμμαχίαν πρῶτον· ἔπειτα ἐκεῖθεν ἐς Ἄργος ἐλθόντες, καθάπερ προείρητο, Ἀργείων ξύμμαχοι ἐγένοντο· διαφερόμενοι γὰρ ἐτύγχανον τοῖς Λακεδαιμονίοις περὶ Λεπρέου. 2. πολέμου γὰρ γενομένου ποτὲ πρὸς Ἀρκάδων τινὰς Λεπρεάταις, καὶ Ἠλείων παρακληθέντων ὑπὸ Λεπρεατῶν ἐς ξυμμαχίαν ἐπὶ τῇ ἡμισείᾳ τῆς γῆς, καὶ λυσάντων τὸν πόλεμον, Ἠλεῖοι τὴν γῆν νεμομένοις αὐτοῖς τοῖς Λεπρεάταις τάλαντον ἔταξαν τῷ Διὶ τῷ Ὀλυμπίῳ ἀποφέρειν. 3. καὶ μέχρι τοῦ Ἀττικοῦ πολέμου ἀπέφερον· ἔπειτα παυσαμένων διὰ πρόφασιν τοῦ πολέμου, οἱ Ἠλεῖοι ἐπηνάγκαζον· οἱ δ' ἐτράποντο πρὸς τοὺς Λακεδαιμονίους. καὶ δίκης Λακεδαιμονίοις ἐπιτραπείσης, ὑποτοπήσαντες οἱ Ἠλεῖοι μὴ ἴσον ἔξειν, ἀνέντες τὴν ἐπιτροπὴν, Λεπρεατῶν τὴν γῆν ἔτεμον. 4. οἱ δὲ Λακεδαιμόνιοι

5. *τὸν ὕστερον—ἥκειν*] 'to come to them at the latter meeting, to be held with them,' the latter of the *two* meetings which they had fixed for the consideration of so important an affair.

CH. XXXI. 1. *Λεπρέου*] A town of considerable magnitude, of which the site is fixed by Dodwell, Gell, and Leake at some ruins about a mile and a half from Strobitza, and four miles from the sea-coast. The acropolis is still traceable, with square towers,—one almost entire,—and two whole gates yet remaining.

2. *ἐπὶ τῇ ἡμισείᾳ τῆς γῆς*] 'on condition of having the half of the territory,' viz. in property or sovereignty: on which force of *ἐπὶ* with dat. denoting *condition*, see Matth. Gr. Gr. § 585, *β*. Of the words following, *Ἠλεῖοι τὴν γῆν—ἀποφέρειν*, the purpose is to point at the nature of this sovereignty,—implying, as it almost always did, the property itself of the land,—by showing that the Eleans did (what it was perhaps previously understood that they should *not* do) disturb the present possessors of the land, but merely, as the Athenians did in the case of the Lesbians, (iii. 50.) and the Cytherians, (iv. 57.) put upon them a certain tax, to be paid as rent to the treasury of Jupiter at Olympia. In the case, however, of the Lesbians, it was a real rent, however moderate; in that of the Cytherians and the Lepreans, it was rather a quit-rent or acknowledgment as a sign of sovereignty. In *ἀποφέρειν* and *ἀποφορὰ* we have, as Dr. Arnold observes, words used peculiarly to express the payment of rent, whether from a tenant to his landlord, or from a subject to his sovereign, or from a conquered people to their conquerors. (See my note on St. Matth. xxi. 33.) Yet notwithstanding, the right in question might be exercised *harshly*, making the payment a *rack*-rent, or *mildly*, making it merely a *quit*-rent, as it must have been in the present case, inasmuch as the territory of Lepreum was, as we learn from Scylax and Strabo, both extensive and fertile. Of this sense of *τάσσειν*, *to rate* or *tax*, I have before treated more than once; as also on *νέμεσθαι*, as denoting *occupation* and usufruct, not property. This use of *νέμεσθαι* (frequent in Herodotus) has place especially in the phrase *διδόναι νέμεσθαι*, which occurs again in the next chapter.

3. *διὰ πρόφασιν τοῦ πολέμου*] For as the war would bring other burdens with it, they might think it a reason to shield off this. At *ἐπηνάγκαζον* is to be supplied *ἐπὶ τοῦτο*, as in Aristoph. Plut. 523. 533. 799, and in other passages of the best writers. The imperfect tense here (as in the case of *ἐπεβούλευον* at iii. 5, 4.) denotes action begun or contemplated, but not consummated. The sense is literally, 'they were compelling them to it,' 'using means for compulsion;' or, to render freely, with Hobbes, 'would have compelled.' *Δίκης Λακεδαιμονίοις ἐπιτραπείσης*, 'the cause being referred to their decision as umpires,' agreeably to the proviso in the treaty referred to at ch. 79, 3. *Ἀνέντες τὴν ἐπιτροπὴν*, 'having thrown up the

οὐδὲν ἧσσον ἐδίκασαν αὐτονόμους εἶναι Λεπρεάτας, καὶ ἀδικεῖν Ἠλείους· καὶ, ὡς οὐκ ἐμμεινάντων τῇ ἐπιτροπῇ, φρουρὰν ὑπλιτῶν ἐσέπεμψαν ἐς Λέπρεον. 5. οἱ δὲ Ἠλεῖοι, νομίζοντες πόλιν σφῶν ἀφεστηκυῖαν δέξασθαι τοὺς Λακεδαιμονίους, καὶ τὴν ξυνθήκην προφέροντες, ἐν ᾗ εἴρητο, ἃ ἔχοντες ἐς τὸν Ἀττικὸν πόλεμον καθίσταντό τινες, ταῦτα ἔχοντας καὶ ἐξελθεῖν, ὡς οὐκ ἴσον ἔχοντες, ἀφίστανται πρὸς τοὺς Ἀργείους, καὶ τὴν ξυμμαχίαν, ὥσπερ προείρητο, καὶ οὗτοι ἐποιήσαντο. 6. ἐγένοντο δὲ καὶ οἱ Κορίνθιοι εὐθὺς μετ' ἐκείνους, καὶ οἱ ἐπὶ Θράκης Χαλκιδῆς, Ἀργείων ξύμμαχοι. 7. Βοιωτοὶ δὲ καὶ Μεγαρῆς τὸ αὐτὸ λέγοντες ἡσύχαζον, περιορώμενοι ὑπὸ τῶν Λακεδαιμονίων, καὶ νομίζοντες σφίσι τὴν Ἀργείων

reference.' Budæus (Comm. Gr.) quotes as from Demosthenes the cognate phrase *ἀφεῖναι τὴν ἐπιτροπήν*. Of this apparently *forensic* phrase (parallel to that in our language, 'to waive a right or arbitration') I have met with no example elsewhere, though a very similar use of *ἀνιέναι* may be noticed in Plutarch, t. i. 871, *γνώμην ἀν., repudiare*, and a passage of the New Testament, Ephes. vi. 9, *ἀνιέντες τὴν ἀπειλήν*, 'letting go,' repudiating threats (or threatening language). Compare also Cic. de Off. ch. 25, 'Iracundia *repudianda* est.' The corresponding law-term in Latin was *repudiare*, as in the phrase 'repudiare fidei commissum.' Thus here we may Latinize by *compromisso repudiato*.

5. *τὴν ξυνθήκην προφέροντες*, &c.] 'alleging the compact, in which it was declared that whatever places any parties should be in possession of when they engaged in the Attic war, those they should have at the close of it.' The word *προφέρειν* is here used in a forensic sense, as equivalent to *παρέχεσθαι*, and answering to *allegare* or *proferre* in Latin, 'to bring forward, produce, allege in the way of proof or apology:' and so the phrase *προφέρειν τὰ δικαιώματα*, with which compare *proferre testimonia* in C. Nepos, Timoth. 4. The only example adduced in Steph. Thes. (ed. Valp.) of this signification, is a passage of Xen. Œc. xiv. 6, where the term is used of laws alleged to prove persons to be just. Of this idiom, which is indeed rare, I know of no other examples except the passages of Polyb. referred to in Schweigh. Lex. Pol. Compare also Ælian, V. H. viii. 12, *ταὐτὴν ἀπολογίαν προεφέρετο*.

But, to turn from words to *things*, the allegation here made seems, as Bp. Thirlwall says, to refer to the fundamental preliminary agreement, which Thucydides describes, ch. 17, in very different terms—*ξυνεχωρεῖτο ὥστε ἃ ἑκάτεροι πολέμῳ ἔσχον, ἀποδόντας τὴν εἰρήνην ποιεῖσθαι*. Otherwise we must suppose that the Peloponnesian confederates had given each other a guarantee to this effect before the war.

7. *τὸ αὐτὸ λέγοντες*] 'holding the same language [as the other],' 'being of the same mind.' So in the New Testament, 1 Corinth. i. 10, *παρακαλῶ δὲ ὑμᾶς—ἵνα τὸ αὐτὸ λέγητε πάντες*, and Jos. Ant. xviii. 9, 9. Of the words following, *περιορώμενοι ὑπὸ τῶν Λακεδαιμονίων*, the meaning has been mistaken by almost all the translators and expositors. In my smaller edition I explained it to be, 'being watched over by the Lacedæmonians,' 'being carefully observed by them:' a view of the sense which has since been adopted by Dukas, who compares another passage of our author, iv. 124, *τῆς Μένδης περιωρώμενος*, 'watching carefully over [the safety of] Mende.' And this interpretation Dr. Arnold would, he says, be ready to adopt, could he find any instance in Thucydides of *περιορᾶσθαι* being used in a *passive* sense. But to this it is replied by Poppo, that 'since our author has said not only *περιορᾶσθαι* for *περισκοπεῖν*, but at iv. 71, *περιϊδεῖν* in an active sense, no reason is there why he should not have taken *περιορῶμαι* passively for *περιβλέπομαι, color.*' If this should appear unsatisfactory, we may be allowed to conjecture that Thucydides wrote *περιεωραμένοι*. The ε might easily, as in many other instances it has been, be omitted; and then the *a* would as easily pass into *ω*. Still some doubt may, after all, exist as to the exact sense of the word. And though it be true that, as Arnold and Poppo observe, the Bœotians certainly were not despaired of by the Lacedæmonians,—yet difficult would it be to show that they had been, as Poppo explains the words to mean, 'studiosè

δημοκρατίαν, αὐτοῖς ὀλιγαρχουμένοις, ἧσσον ξύμφορον εἶναι τῆς Λακεδαιμονίων πολιτείας.

XXXII. Περὶ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου Σκιωναίους μὲν Ἀθηναῖοι ἐκπολιορκήσαντες, ἀπέκτειναν τοὺς ἡβῶντας, παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν, καὶ τὴν γῆν Πλαταιεῦσιν ἔδοσαν νέμεσθαι· Δηλίους δὲ κατήγαγον πάλιν ἐς Δῆλον, ἐνθυμούμενοι τάς τε ἐν ταῖς μάχαις ξυμφορὰς, καὶ τοῦ ἐν Δελφοῖς θεοῦ χρήσαντος. 2. καὶ Φωκῆς καὶ Λοκροὶ ἤρξαντο πολεμεῖν. 3. καὶ Κορίνθιοι καὶ Ἀργεῖοι, ἤδη ξύμμαχοι ὄντες, ἔρχονται ἐς Τεγέαν, ἀποστήσοντες Λακεδαιμονίων, ὁρῶντες μέγα μέρος ὂν, καὶ, εἰ σφίσι προσγένοιτο, νομίζοντες ἅπασαν ἂν ἔχειν Πελοπόννησον. 4. ὡς δὲ οὐδὲν ἂν ἔφασαν ἐναντιωθῆναι οἱ Τεγεᾶται Λακεδαιμονίοις, οἱ Κορίνθιοι μέχρι τούτου προθύμως πράσσοντες, ἀνεῖσαν τῆς φιλονεικίας, καὶ ὠρρώδησαν μὴ οὐδεὶς σφίσιν ἔτι τῶν ἄλλων προσχωρῇ. 5. ὅμως δὲ ἐλθόντες ἐς τοὺς Βοιωτοὺς, ἐδέοντο σφῶν τε καὶ

observati et culti.' But, as Bp. Thirlwall observes, 'both they and the Megarians might think they had been *slighted* and *neglected*, both in the terms of the peace, and in the preference which had been given to the Athenian alliance.' Hence I would, with him, understand the word in the sense *slighted, neglected*, and *ill-treated*: a signification which the word bears elsewhere in Thucydides (as i. 25.) and in other of the best authors, e. g. Plutarch, t. ii. 61. 148. 989. 947, and Plato, p. 781, (where we have this very passive form used in a passive sense,) *τὸ περὶ τὰς γυναῖκας ἀκοσμήτως περιορώμενον*. So, too, Hesych. explains *περιορᾷν* by *ὑπερορᾷν*.

The next words, *καὶ νομίζοντες—πολιτείας*, advert to the *other* reason for keeping quiet,—namely, that the presiding of a democratical state like Argos would be less suited to their oligarchical constitution than the Lacedæmonian polity.

CH. XXXII. 1. *ἔδοσαν νέμεσθαι*] 'gave it for occupation,'—namely, as distinguished from *property*. See note supra ch. 31, 1. Of the words, a little after, *ἐνθυμούμενοι τάς τε ἐν ταῖς μάχαις ξυμφορὰς*, the full sense is, 'calling to mind, making them a matter of serious consideration;' as infra vii. 18, 2. Xen. Cyr. i. 1, 3. iv. 1, 2. Anab. ii. 5, 2. Hist. iv. 2, 6, and Isocr. p. 15, *ἐνθ. τοὺς κινδύνους*.

3. *μέγα μέρος ὄν*] 'that it forms a considerable portion [of the Peloponnesian confederacy].' See ii. 20, and note.

4. *ἀνεῖσαν τῆς φιλονεικίας*] 'abated of their eagerness or ardour,'—namely, for the new confederacy. The word *φιλονεικία* properly denotes eagerness of *contention*, a striving for the love of strife; though sometimes, as here, the notion of *strife* is lost, and there is merely conveyed that of zeal and earnestness (*studium*) in prosecuting any pursuit; of which latter use (though rare) I have noted, as examples elsewhere, Polyb. iv. 49, 2, *πᾶσαν προσενέγκασθαι φιλονεικίαν, εἰς τὸ διαλῦσαι—τὸν πόλεμον*, 'to employ every exertion,' &c. Plato, p. 860, *φιλονεικίας ἢ φιλοτιμίας ἕνεκα*, where I should be inclined to think the words *ἢ φιλοτιμίας* a gloss, considering that *φιλονεικία* is thus used for *φιλοτιμία, studium*, did I not find the words placed, in the corresponding member of an antithetic clause, in Plutarch, t. i. 381, F. Dio Chrys. p. 499 & 500, and similarly followed by *ζῆλος* in Plutarch, t. ii. 91. Thus the latter term is merely subjoined for explanation-sake. Accordingly in Xen. de Venat. vi. 22, on the subject of dogs following the hare by his footmarks, it is said, *ἵνα μὴ, ὑπὸ φιλονεικίας, ὑπερβάλλωσι τὰ ἴχνη*, ('go beyond or past the footmarks,' as just before, § 22, *ἐὰν μὴ πρὸς αὐτοῖς ὦσι τοῖς ἴχνεσι, ἀλλ' ὑπερβάλλωσι,*) where the recent editors have done wrong in altering the reading of Leuncl. and Wells, *φιλονεικίας*, to *φιλοτιμίας*, which, however it may be supported by superior authority of MSS., is manifestly a mere gloss. Such is the use of *φιλόνεικος* in Xen. Mem. ii. 6, 5, and of *φιλονεικέω* several times in the same writer.

Ἀργείων γίγνεσθαι ξυμμάχους, καὶ τἆλλα κοινῇ πράσσειν· τάς τε δεχημέρους ἐπισπονδάς, αἳ ἦσαν Ἀθηναίοις καὶ Βοιωτοῖς πρὸς ἀλλήλους, οὐ πολλῷ ὕστερον γενόμεναι [τούτων] τῶν πεντηκονταετίδων σπονδῶν, ἐκέλευον οἱ Κορίνθιοι τοὺς Βοιωτοὺς ἀκολουθήσαντας Ἀθήναζε, καὶ σφίσι ποιῆσαι, ὥσπερ Βοιωτοὶ εἶχον, μὴ δεχομένων δὲ Ἀθηναίων ἀπειπεῖν τὴν ἐκεχειρίαν, καὶ τὸ λοιπὸν μὴ σπένδεσθαι ἄνευ αὐτῶν. 6. Βοιωτοὶ δὲ, δεομένων τῶν Κορινθίων, περὶ μὲν τῆς Ἀργείων ξυμμαχίας ἐπισχεῖν αὐτοὺς ἐκέλευον· ἐλθόντες δὲ Ἀθήναζε μετὰ Κορινθίων οὐχ εὕροντο τὰς δεχημέρους σπονδάς, ἀλλ' ἀπεκρίναντο οἱ Ἀθηναῖοι Κορινθίοις εἶναι σπονδάς, εἴπερ Λακεδαιμονίων εἰσὶ ξύμμαχοι. 7. Βοιωτοὶ μὲν οὖν οὐδὲν μᾶλλον ἀπεῖπον τὰς δεχημέρους, ἀξιούντων καὶ αἰτιωμένων Κορινθίων ξυνθέσθαι σφίσι· Κορινθίοις δὲ ἀνακωχὴ ἄσπονδος ἦν πρὸς Ἀθηναίους.

XXXIII. Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ θέρους πανδημεὶ ἐστράτευσαν, Πλειστοάνακτος τοῦ Παυσανίου Λακεδαιμονίων βασιλέως ἡγουμένου, τῆς Ἀρκαδίας ἐς Παῤῥασίους, Μαντινέων ὑπηκόους ὄντας, κατὰ στάσιν ἐπικαλεσαμένων σφᾶς, ἅμα δὲ καὶ τὸ ἐν Κυψέλοις τεῖχος ἀναιρήσοντες, ἢν δύνωνται, ὃ ἐτείχισαν Μαντινῆς καὶ αὐτοὶ ἐφρούρουν, ἐν τῇ Παῤῥασικῇ κείμενον, ἐπὶ τῇ Σκιρίτιδι τῆς

5. *δεχημέρους ἐπισπονδὰς*] See note supra ch. 26. The rare term *ἐπισπονδὴ* (which is from *ἐπισπένδεσθαι*) is here used by way of intimating *succession* one after another, these temporary ten-days' truces needing the ceremony of the *σπονδὴ* to be repeated one time *after* another. In *ἄνευ αὐτῶν* we have a negligent expression, such as has before occurred at iv. 29, and v. 40, borrowed from the inexact language of common life, for which strict propriety would rather require *ἄνευ σφῶν*.

6. *οὐχ εὕροντο*] 'did not obtain (*non impetrabant*) [their request];' a sense of *εὑρίσκεσθαι* found also at i. 58, and in Xenophon and other of the best writers.

7. *ἀξιούντων καὶ αἰτιωμένων*] Of these words the full sense is, as Portus explains, 'although they required them so to do, and with expostulation urged that so they had engaged to do:' and thus they are interpreted by Poppo and Goeller. The irregularity may, however, best be adjusted by regarding *καὶ αἰτιωμένων* as an expression thrown in by way of intimating that the demand was made with expostulation, crimination, and vehement complaint, as to the wrong meditated: and so *expostulo* in Latin signifies properly, '*vehementer postulo aliquid*, querela aut criminatione addita;' but when joined with a verb of *requiring* or *demanding*, (as here, *ἀξιοῦσθαι*,) it has merely the sense of *criminating*, and sometimes *without* any such an adjunct. Accordingly there is here a sort of hendiadys, as in Cic. Tusc. Disp. v. 5, 'expostulare et queri.'

ἀνακωχὴ ἄσπονδος] Meaning, as Dr. Arnold explains, 'a mere agreement in words, not ratified by the solemnities of religion:' nearly equivalent, as Poppo says, to the *tacitæ induciæ* of Livy, ii. 19 and 64. xxiii. 46, implying a sort of tacit agreement to abstain from hostilities. Compare Justin, vi. 7, 'Neutris quidquam hostile facientibus, cum, quasi *tacito consensu*, induciæ essent.'

CH. XXXIII. 1. *τῆς Ἀρκαδίας ἐς Παῤῥασίους*] Render, 'against the Parrhasians of Arcadia,' meaning the city of the Parrhasians in Arcadia. The genitive is used as though the name of a place had followed, and not that of the inhabitants. The name of the city itself was *Parrhasia*, of which mention is made in Hom. Il. ii. 610. Xen. Hist. vii. 1. Steph. Byz. and other writers.

ἐπικαλεσαμένων] scil. *τῶν Παῤῥασίων*: a peculiar use of the genitive absolute, on which see Poppo, Proleg. i. 1, p. 121. On the site of Parrhasia, see my note in Translation, and Colonel Leake's Morea, vol. ii. 321.

Λακωνικῆς. 2. καὶ οἱ μὲν Λακεδαιμόνιοι τὴν γῆν τῶν Παῤῥασίων ἐδῄουν, οἱ δὲ Μαντινῆς τὴν πόλιν Ἀργείοις φύλαξι παραδόντες, αὐτοὶ τὴν ξυμμαχίαν ἐφρούρουν· ἀδύνατοι δ' ὄντες διασῶσαι τό τε ἐν Κυψέλοις τεῖχος καὶ τὰς ἐν Παῤῥασίοις πόλεις, ἀπῆλθον. 3. Λακεδαιμόνιοι δὲ τούς τε Παῤῥασίους αὐτονόμους ποιήσαντες, καὶ τὸ τεῖχος καθελόντες, ἀνεχώρησαν ἐπ' οἴκου.

XXXIV. Καὶ τοῦ αὐτοῦ θέρους, ἤδη ἠκόντων αὐτοῖς τῶν ἀπὸ Θράκης μετὰ Βρασίδου ἐξελθόντων στρατιωτῶν, οὓς ὁ Κλεαρίδας μετὰ τὰς σπονδὰς ἐκόμισεν, οἱ Λακεδαιμόνιοι ἐψηφίσαντο τοὺς μὲν μετὰ Βρασίδου Εἵλωτας μαχεσαμένους ἐλευθέρους εἶναι, καὶ οἰκεῖν ὅπου ἂν βούλωνται· καὶ ὕστερον οὐ πολλῷ αὐτοὺς μετὰ τῶν Νεοδαμωδῶν ἐς Λέπρεον κατέστησαν, κείμενον ἐπὶ τῆς Λακωνικῆς καὶ τῆς Ἠλείας, ὄντες ἤδη διάφοροι Ἠλείοις· 2. τοὺς δ' ἐκ τῆς νήσου ληφθέντας σφῶν, καὶ τὰ ὅπλα παραδόντας, δείσαντες μή τι, διὰ τὴν

Κυψέλοις] This is by Goeller and Leake with reason supposed to designate what is sometimes called *Basilis* on the Alpheus, so named by its founder Cypselus, as being the royal residence and capital of Arcadia, though sometimes called Cypsela from its founder. On the situation of *Σκίριτις* see Col. Leake's Morea, vol. iii. p. 28.

CH. XXXIV. 1. *τῶν ἀπὸ Θράκης—ἐξελθόντων*] An enallage of preposition involving a brief mode of speaking (on which see Matth. Gr. Gr. § 596). In the words *καὶ οἰκεῖν ὅπου ἂν βούλωνται* there is contained, as Goeller points out, what belongs to the idea of complete freedom,—namely, that now they had liberty to inhabit where they pleased, whereas formerly they had been confined to certain spots which they could not leave.

τῶν Νεοδαμωδῶν] literally, 'new-commoners,' meaning the class of persons similar to, but distinct from, that of the Helots, called Neodamodes, on which see Müller's Dor. ii. p. 45, or the extract from thence in the notes of Goeller and Arnold. Those commentators are agreed that the Neodamodes formed a class distinct from the Helots; and that the latter rose to the class of the former in the next generation, so that the son of an enfranchised Helot became a Neodamode, as the son of the Roman *libertus* (a freedman) was a *libertinus*. Perhaps, however, it was only the *grandson* of a freed Helot that became a Neodamode.

ἐπὶ τῆς Λακωνικῆς καὶ τῆς Ἠλείας] literally, 'at the Lacedæmonian and Elean territories,'—namely, at that point where they abut on one another, so that the district of Lepreum had the Lacedæmonian territory lying on the one side, and the Elean on the other. *Ἐπὶ* has here the force of our preposition *at* as used in definitions of place,—a force usually implying *proximity*, (as in Herodot. v. 92, *ἑστεῶτες ἐπὶ τῶν θυρέων*,) and in the present instance that of *abutment upon*. Thus it is not, as Goeller imagines, 'equivalent to saying that Lepreum was on the confines of Laconia and Elis,' (as at ii. 18, we have, *ἡ Οἰνόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας*,) for it might have been so, and yet not occupied the situation which it did,—abutting both on Laconia and Elis, and consequently being a shield to Laconia against the attacks of Elis, as Cynuria was against that of Argolis.

2. There is here narrated another measure of state-policy,—namely, the disfranchisement of the prisoners taken by surrender at Sphacteria, and now returned home. Here, however, no little perplexity has been occasioned by mingling together what ought to have been kept distinct,—namely, the *transaction itself*, and the *reasons* of the transaction. Now the *ἀτιμία*, or disfranchisement, being one of an unusual kind, is described by our historian as being not merely a disqualification for giving suffrage, or holding any office of state, but also from forming any ordinary contracts as to the holding or disposing of property, or the exercise of any right at law connected therewith, at least in their own name: on which and other lesser kinds of *ἀτιμία* at Athens, see Schoemann de Comit. Athen. p. 79. Meier de Bonis Damnatorum, p. 101, seqq. and other works

ξυμφορὰν νομίσαντες ἐλασσωθήσεσθαι, καὶ ὄντες ἐπίτιμοι, νεωτερίσωσιν, ἤδη καὶ ἀρχάς τινας ἔχοντας, ἀτίμους ἐποίησαν, ἀτιμίαν δὲ τοιάνδε ὥστε μήτε ἄρχειν, μήτε πριαμένους τι ἢ πωλοῦντας κυρίους εἶναι. ὕστερον δὲ αὖθις χρόνῳ ἐπίτιμοι ἐγένοντο.

XXXV. Τοῦ δ' αὐτοῦ θέρους καὶ Θύσσον τὴν ἐν τῇ Ἄθῳ † Δικτηδιῆς εἷλον, Ἀθηναίων οὖσαν ξύμμαχον.

referred to by Goeller. The words *δείσαντες μή τι, διὰ τὴν ξυμφορὰν νομίσαντες ἐλασσωθήσεσθαι, νεωτερίσωσιν*, must be kept distinct. Render, 'fearing lest they should break the public tranquillity by attempts at revolution, as thinking they should be on a worse footing by reason of the misfortune which had befallen them:' for, as the surrendering with arms in their hands was regarded as contrary to the spirit of the martial law, they might *expect* to be lowered in the estimation of their countrymen, and consequently would come off with the worst. Bp. Thirlwall thinks 'the precaution taken against this danger strange, since it is not clear *how* this seemingly unjust severity could be expected to prevent them from forming designs against the state.' Certainly not; but it made them almost powerless to disturb the public tranquillity. And the fear lest they should attempt political innovation, though probably confined to the common people, was not, considering what had taken place in the case of Corcyra, wholly chimerical, since the calamities which befel that unfortunate country had been occasioned by the return of the Corcyræan prisoners from Corinth. As to the penalty itself, though seemingly unjust and severe, it might be meant, in such a case, rather as mercy. It was doubtless, as Bp. Thirlwall supposes, 'intended as an expiation of their offences, so that when they recovered their former rank (which in due time they did), they might once more lift up their heads among their equals, without reproach.' Only one difficulty remains to be cleared away—and that is as regards the words *καὶ ὄντες ἐπίτιμοι* and *ἤδη καὶ ἀρχάς τινας ἔχοντας*, which are *not* meant, as Poppo understands them, to assign two causes for exciting the persons in question to sedition,—for they would have the opposite effect,—but to state the *grounds* on which the disfranchisement was decreed; namely, that these persons were eligible to all the honours and offices of the state, and consequently might attain power which they might abuse. Of *ὄντες ἐπίτιμοι* the sense is, 'they being eligible to honours.' Or the *καὶ* before *ὄντες* may be merely meant to introduce the sense, that they were even eligible to honours, just as at vii. 53, *καὶ οἱ Ἀθηναῖοι ἐπιβοηθήσαντες, καὶ δείσαντες περὶ ταῖς ναυσὶν, ἐς μάχην κατέστησαν*, &c., where the *καὶ* might equally seem needless.

CH. XXXV. 1. *Δικτηδιῆς*] For this, Poppo and Goeller edit *Διῆς*, on the conjecture of Gatterer, confirmed, they think, by another passage of our author ch. 82, where *Διῆς* is edited by them for vulg. *Δικτιδιῆς*. Bekker, in each passage, edits *Δικτιδιῆς*, which, however, seems open to this fatal objection,—not that it is, as Bp. Thirlwall says, *unintelligible*, but that such a people as the *Dictidians* are no where else mentioned either in Thucydides or in any other writer. And if we should suppose that the name *Δικτιδιῆς*, or *Δικτυδιῆς*, might be only another name for *Διῆς*, or the inhabitants of Dium, a well-known city of the peninsula of Athos, iv. 109, we have to encounter almost as great a difficulty another way,—namely, how to account for the Dians going to war with and taking a city in the Athenian alliance, from which, if *Διῆς* be the true reading at v. 82, they did not revolt till four years afterwards, and three years before the present period it had resisted all the attacks of Brasidas. Yet if *Δικτιδιῆς* or *Διῆς* be rejected, we are left to *conjecture* the true reading. Poppo proposes to read *Χαλκιδῆς* or *οἱ Χαλκιδῆς*, which Bp. Thirlwall thinks the most probable conjecture. But how then, it may be asked, are we enabled to account for so perpetually occurring a name as *Χαλκιδῆς* being mistaken for one so uncommon as *Δικτιδιῆς*? Accordingly I would prefer to read *Διῆς*, or *Δικτηδιῆς*, and suppose the name *Δικτηδιῆς* only another name for *Διῆς*. The prefix *δικτη*, as we learn from Steph. Byz., Etym. Mag., and Zonaras, denotes both a mountain, as one in Crete, and a mountainous promontory, as one in Libya: and if Dium was, as I believe it to have been, situated where Col. Leake places it, the prefix *δικτη* may have reference to the very striking *promontory* on which Dium (at the present day Port Platy) was situated; with reference to which *Δῖον* was, it seems, sometimes, by way of distinction from six or seven other cities of the same name, called *Δικτη* or *Δικτι Δῖον*, and its inhabitants *Δικτηδιῆς*:—not, however, I suspect, in the age of Thucydides; consequently we may regard the *Δικτη* as having arisen from some Scholiast, and thus may account for the recurrence of the reading *Δικτηδιῆς* at v. 82. Under these circumstances I have, in consideration of the united authority of the MSS., here edited *Δικτηδιῆς*, though at v. 82 I have edited *Διῆς*, as found in the best MSS.; not, however, doubting that Thucydides here wrote *Διῆς*. As to the argument that this would suppose the Dians to have revolted from Athens four years before Thucydides relates them to have done,—that may be rebutted by supposing this attack and capture of Thyssos by the Dians to have proceeded from some private dispute between the two towns, which were only seven or eight miles apart, and not as implying any abandonment of the Athenian alliance. And the Athenians, it seems, thought it best to connive at this unjustifiable violence, rather than run the hazard of throwing so important a city as Dium into the arms of the Chalcidians. The reading which I have adopted, *Δικτηδιῆς*, is found in the best MSS. (as also, I would notice, the Cod. Clarend.) and the reading *Δικτυδιῆς*, found in several others, confirms it, that being merely an error of the scribes for *Δικτηδ*. If any objection should be made to the *junctura* in *Δικτηδιῆς*, it may be removed by supposing vulg. *Δικτιδιῆς* to be the most correct mode of writing, though it be not what Thucydides really wrote.

2. *τὴν οὐκ-ἀπόδοσιν*] 'the non-restoration.' On this idiom see note at i. 137.

3. *τὴν γὰρ Ἀμφίπολιν—οὐκ ἀποδεδώκεσαν*] Render, 'For the Lacedæmonians, to whose turn it fell to be the first to make restitution of Amphipolis and the other places [to be restored], had not given [them] up;' or, 'for the Lacedæmonians, &c. had not given up Amphipolis and the other places [to be restored].' *Παρεῖχον, sistebant, exhibebant; παρέχειν* signifying, 'to hold [out] any thing or person towards any one,' as showing it or him to be this or that. Now the Lacedæmonians had engaged that their allies in Thrace and elsewhere should accept the treaty of peace, and therefore they were bound *παρέχειν αὐτούς*, to produce or bring them forward in that quality, which they had failed to do. *Ἄνευ ξυγγραφῆς*: meaning, '[though] without a written engagement [binding the parties so to do].' The word *ξυγγραφὴ* signifies properly *aliquid compositum*, something reduced to writing, whether a contract, or engagement, or a *bond:* and the term was used both of single persons and, as here, of two parties to a mutual stipulation under bond. In this forensic sense it is frequent in the *Orators*. As to what Dr. Arnold says, that 'in such a written agreement was usually stipulated the *penalty* to be incurred by either party on its violation,'—it would be difficult to *prove* that such was the case. At all events the term *ξυγγραφὴ* cannot of itself mean a bond under penalty; nor was the present a case that well admitted of it. All that we may suppose here intended to be understood is, that the Lacedæmonians evinced their insincerity by failing to pledge themselves further than their *word*, which they never hesitated to break.

At *ἐσιόντας* is to be supplied, from the subject-matter, *ἐς τὰς σπονδάς*.

4. *ὑπετόπευον*] So Bekker and Goeller edit, for vulg. *ὑπώπτευον*, which is evidently a mere gloss. *Ὑποτοπεύω* is, indeed, a rare form, yet not unprecedented elsewhere, since it is found in the best MSS. at viii. 76. And to the evidence of the MSS. adduced as having it, I am enabled

2. Καὶ τὸ θέρος τοῦτο πᾶν ἐπιμιξίαι μὲν ἦσαν τοῖς Ἀθηναίοις καὶ Πελοποννησίοις, ὑπώπτευον δὲ ἀλλήλους εὐθὺς μετὰ τὰς σπονδὰς οἵ τε Ἀθηναῖοι καὶ Λακεδαιμόνιοι κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ-ἀπόδοσιν. 3. τὴν γὰρ Ἀμφίπολιν πρότεροι λαχόντες οἱ Λακεδαιμόνιοι ἀποδιδόναι καὶ τἆλλα οὐκ ἀποδεδώκεσαν· οὐδὲ τοὺς ἐπὶ Θράκης παρεῖχον ξυμμάχους τὰς σπονδὰς δεχομένους, οὐδὲ Βοιωτούς, οὐδὲ Κορινθίους, λέγοντες ἀεὶ ὡς μετ' Ἀθηναίων τούτους, ἢν μὴ θέλωσι, κοινῇ ἀναγκάσουσι· χρόνους τε προὔθεντο ἄνευ ξυγγραφῆς, ἐν οἷς χρὴ τοὺς μὴ ἐσιόντας ἀμφοτέροις πολεμίους εἶναι. 4. τούτων οὖν ὁρῶντες οἱ Ἀθηναῖοι οὐδὲν ἔργῳ γιγνόμενον, ὑπετόπευον τοὺς

restitution of Amphipolis and the other places [to be restored], had not given [them] up;' or, 'for the Lacedæmonians, &c. had not given up Amphipolis and the other places [to be restored].' *Παρεῖχον, sistebant, exhibebant; παρέχειν* signifying, 'to hold [out] any thing or person towards any one,' as showing it or him to be this or that. Now the Lacedæmonians had engaged that their allies in Thrace and elsewhere should accept the treaty of peace, and therefore they were bound *παρέχειν αὐτούς*, to produce or bring them forward in that quality, which they had failed to do. *Ἄνευ ξυγγραφῆς*: meaning, '[though] without a written engagement [binding the parties so to do].' The word *ξυγγραφὴ* signifies properly *aliquid compositum*, something reduced to writing, whether a contract, or engagement, or a *bond:* and the term was used both of single persons and, as here, of two parties to a mutual stipulation under bond. In this forensic sense it is frequent in the *Orators*. As to what Dr. Arnold says, that 'in such a written agreement was usually stipulated the *penalty* to be incurred by either party on its violation,'—it would be difficult to *prove* that such was the case. At all events the term *ξυγγραφὴ* cannot of itself mean a bond under penalty; nor was the present a case that well admitted of it. All that we may suppose here intended to be understood is, that the Lacedæmonians evinced their insincerity by failing to pledge themselves further than their *word*, which they never hesitated to break.

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Λακεδαιμονίους μηδὲν δίκαιον διανοεῖσθαι, ὥστε οὔτε Πύλον ἀπαιτούντων αὐτῶν ἀπεδίδοσαν, ἀλλὰ καὶ τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες, τά τε ἄλλα χωρία εἶχον, μένοντες ἕως σφίσι κἀκεῖνοι ποιήσειαν τὰ εἰρημένα. 5. Λακεδαιμόνιοι δὲ τὰ μὲν δυνατὰ ἔφασαν πεποιηκέναι· τοὺς γὰρ παρὰ σφίσι δεσμώτας ὄντας Ἀθηναίων ἀποδοῦναι, καὶ τοὺς ἐπὶ Θράκης στρατιώτας ἀπαγαγεῖν, καὶ εἴ του ἄλλου ἐγκρατεῖς ἦσαν· Ἀμφιπόλεως δὲ οὐκ ἔφασαν κρατεῖν ὥστε παραδοῦναι, Βοιωτοὺς δὲ πειράσεσθαι καὶ Κορινθίους ἐς τὰς σπονδὰς ἐσαγαγεῖν, καὶ Πάνακτον ἀπολαβεῖν, καὶ Ἀθηναίων ὅσοι ἦσαν ἐν Βοιωτοῖς αἰχμάλωτοι, κομιεῖν. 6. Πύλον μέντοι ἠξίουν σφίσιν ἀποδοῦναι· εἰ δὲ μή, Μεσσηνίους ‡ γε καὶ τοὺς Εἵλωτας ἐξαγαγεῖν, ὥσπερ καὶ αὐτοὶ τοὺς ἀπὸ Θράκης, Ἀθηναίους δὲ φρουρεῖν τὸ χωρίον αὐτούς, εἰ βούλονται. 7. πολλάκις δὲ καὶ πολλῶν λόγων γενομένων ἐν τῷ θέρει τούτῳ, ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους καὶ τοὺς ἄλλους, Εἵλωτάς τε καὶ ὅσοι ἠτομολήκεσαν ἐκ τῆς Λακωνικῆς· καὶ κατῴκισαν αὐτοὺς ἐν Κρανίοις τῆς Κεφαλληνίας. 8. τὸ μὲν οὖν θέρος τοῦτο ἠσυχία ἦν καὶ ἔφοδοι παρ' ἀλλήλους.

XXXVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος (ἔτυχον γὰρ Ἔφοροι ἕτεροι, καὶ οὐκ ἐφ' ὧν αἱ σπονδαὶ ἐγένοντο, ἄρχοντες ἤδη, καί τινες αὐτῶν καὶ ἐναντίοι σπονδαῖς) ἐλθουσῶν πρεσβειῶν ἀπὸ τῆς ξυμμαχίδος, καὶ παρόντων Ἀθηναίων καὶ Βοιωτῶν καὶ Κορινθίων, καὶ πολλὰ ἐν ἀλλήλοις εἰπόντων, καὶ οὐδὲν ξυμβάντων, ὡς ἀπῆσαν ἐπ' οἴκου, τοῖς Βοιωτοῖς καὶ Κορινθίοις Κλεόβουλος καὶ Ξενάρης,—οὗτοι

to add that of the Clarend. and Cantab. On the idiom in *μετεμέλοντο ἀποδεδωκότες*, (Ang. 'they repented having given back,) see Matth. Gr. Gr. p. 1088. By *τὰ ἄλλα χωρία* understand Methone, Pteleum, Atalante, and Cythera.

6. I have followed Bekker and Goeller in editing *γε* instead of vulg. *τε*, on the conjecture of Reiske, approved by Poppo, though not admitted by him into the text, because not found in the MSS. Yet this is one of those cases in which the authority of MSS. is outweighed by the *proprietas linguæ:* for here, while *τε* could scarcely be justified, *γε* is required by the *εἰ δὲ μή*. Dr. Arnold, indeed, pronounces that 'the change is not necessary; although, if the MS. authorities were equal, we might think it the preferable reading.' But this is surely a vain scrupulosity *de lanâ caprinâ*, and scarcely to be expected in one who had declared in his Preface, that 'his increased acquaintance with the MSS. of Thucydides had greatly lessened his respect for their authority,—so that he should not scruple to alter the text, in spite of them, wherever grammatical propriety might require or sanction the correction.'

7. I have (as in Translation) placed a comma after *ἄλλους*, the words *Εἵλωτάς τε καὶ ὅσοι*, &c. being added for the purpose of explaining what was meant by *τοὺς ἄλλους*, namely, persons composed both of the Helots and such as had run away from their masters in Laconia, though not Helots; meaning, as Arnold has well seen, the *domestic* and personal slaves of the Spartans.

8. *ἔφοδοι*] 'communications, intercourse,' as at i. 6.

CH. XXXVI. 1. *πολλὰ ἐν ἀλλήλοις εἰπόντων*] Compare viii. 76, *παραινέσεις ἄλλας ἐποιοῦντο ἐν σφίσιν αὐτοῖς*. For *Ξενάρης*, Bekker edits, from three MSS., *Ξενάρκης*. But I have chosen, with Poppo and Goeller, to retain the common reading, since, in a point so uncertain as this, external authority is all in all, and the number

οἵπερ τῶν Ἐφόρων ἐβούλοντο μάλιστα διαλῦσαι τὰς σπονδάς,—λόγους ποιοῦνται ἰδίους, παραινοῦντες ὅτι μάλιστα ταὐτά † τε γιγνώσκειν, καὶ πειρᾶσθαι Βοιωτοὺς, Ἀργείων γενομένους πρῶτον αὐτοὺς ξυμμάχους, αὖθις μετὰ Βοιωτῶν Ἀργείους Λακεδαιμονίοις ποιῆσαι ξυμμάχους· οὕτω γὰρ † ἥκιστα ἀναγκασθῆναι Βοιωτοὺς ἐς τὰς Ἀττικὰς σπονδὰς ἐσελθεῖν· ἐλέσθαι γὰρ Λακεδαιμονίους πρὸ τῆς Ἀθηναίων ἔχθρας καὶ διαλύσεως τῶν σπονδῶν Ἀργείους σφίσι φίλους καὶ ξυμμάχους γενέσθαι. τὸ γὰρ Ἄργος ἀεὶ ἠπίσταντο ἐπιθυμοῦντας

and weight of MSS. must decide. *Λόγους ποιοῦνται ἰδίους*, 'make private representations,' 'hold private communications.' Three MSS. have, for *ἰδίους*, *ἰδίᾳ*: but this is evidently a mere *correction* of some half-learned critic, who wished to introduce more Attic Greek; though indeed *ἰδίους* is sufficiently good Greek. Comp. Plato, p. 739, *τὸ λεγόμενον ἴδιον*, and 83, *ἔσχε λόγον ἴδιον*, and 289, *οἳ τοῖς ἰδίοις λόγοις οἷς αὐτοὶ ποιοῦσιν οὐκ ἐπίστανται χρῆσθαι*. Eurip. Hec. 978, *ἰδιόν τι πρός σε βούλομαι εἰπεῖν*, and El. 633, *λέξω ἴδιον τοῦτο*. Plut. t. ii. 977, *ἴδιος λόγος ἔσται περὶ τούτου*, and ii. 59, *ἴδιος ἔσται λόγος*: and so *ἴδιος* in Hom. Od. iii. 82, and iv. 914, as opposed to *δημόσιος*. So here the private overtures thus made are tacitly opposed to the *public* conferences before held.

For vulg. *ταῦτα*, I have received the conjecture of Reiske, *ταὐτά*: the former (which has been retained by Bekker) cannot be right, the sense intended being, as Bredow explains, 'Ephori instabant legatis Bœotorum et Corinthiorum *ut idem vellent et idem nollent*,' meaning, 'to act in close concert, pursue the same line of policy;' literally, 'to decide on the same things.' Goeller aptly compares the expression at ch. 31, *τὸ αὐτὸ λέγοντες*, 'holding the same language,' 'being of the same mind.' The *τε*, immediately after, I have obelized, because this particle is here inadmissible. The true reading, I doubt not, is *γε*, which is found in the Cod. A., and, as I ascertained on careful examination, formerly had place in the Cod. Clar. How often that particle occurs in conjunction with *μάλα* and *μάλιστα* in the best Attic writers, is well known, and in all cases it has an intensive force. Rarely is it, as here, separated from *μάλιστα*, though as an instance of this elsewhere, I have noted Plato, Phæd. p. 303, Heind. *πάντων γέ που μάλιστα*.

Again, the *ἥκιστα*, further on, I have obelized, because there can be no doubt that the true reading is, as Poppo has pointed out, *ἥκιστ' ἄν*, and that for the reasons by him assigned, namely, '1. quia in *οὕτως* latet sententia conditionalis; 2. particula hic ideo necessaria ne hujus infinitivi ex supplendo *ἔλεγον* suspensi eandem ac superiorum rationem esse opinemur.' Cf. vi. 72, *οὕτω γὰρ μᾶλλον ἂν στέγεσθαι*. How easily *ἄν* might be lost here and at vi. 24, is obvious.

ἐλέσθαι γὰρ—γενέσθαι] Meaning that the Lacedæmonians esteemed the friendship and alliance of Argos above the enmity of Athens and the dissolution of the treaty. This view of the sense (laid down in my Translation) was, I find, adopted also by Dobree, who explains, 'Pluris enim facturos Lacedæmonios Argivorum societatem quam Atheniensium inimicitiam, i. e. magis illam cupere quam hanc metuere. Similiter ch. 69, prop. init. *ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας*,' &c. So also Poppo states the general meaning to be, 'Lacedæmonios, etiamsi periculum iis sit ne in Atheniensium odium incurrant, his inimicitiis posthabitis Argivorum amicitiam esse expetituros.' Thus it is meant,—as Bp. Maltby expresses the sense,—that 'they would choose that alliance even at the risk [rather, cost] of incurring the enmity of the Athenians.' Goeller thinks that the collocation of the words directs that *καλῶς* should be construed with *φίλιον γενέσθαι*, not, as one of the Scholiasts proposes, with *ἠπίσταντο*. Thus, he adds, at ii. 7, our author uses *βεβαίως* as here *καλῶς*. But Dr. Arnold remarks, 'Does it not rather mean, by fair and honourable means, without making unworthy sacrifices to gain it, such as the surrender of Cynuria to them?' Agreeable to this view is the sense long ago expressed by me in my Translation, where I have rendered, 'on any fair or honourable terms;' a sense which I consider entitled to the preference, especially from its being strongly supported by the passage adduced by Dr. Arnold infra ch. 41, where it is said of the same persons, *ἐπεθύμουν τὸ Ἄργος πάντως φίλιον ἔχειν*, i. e. by any means,

τοὺς Λακεδαιμονίους καλῶς σφίσι φίλιον γενέσθαι, ἡγούμενοι τὸν ἔξω Πελοποννήσου πόλεμον ῥᾴω ἂν εἶναι. 2. τὸ μέντοι Πάνακτον ἐδέοντο Βοιωτοὺς ὅπως παραδῶσι Λακεδαιμονίοις, ἵνα ἀντ' αὐτοῦ Πύλον, ἣν δύνωνται, ἀπολαβόντες, ῥᾷον καθιστῶνται Ἀθηναίοις ἐς πόλεμον. XXXVII. Καὶ οἱ μὲν Βοιωτοὶ καὶ Κορίνθιοι, ταῦτα ἐπεσταλμένοι ἀπό τε τοῦ Ξενάρους καὶ Κλεοβούλου, καὶ ὅσοι φίλοι ἦσαν αὐτοῖς τῶν Λακεδαιμονίων, ὥστε ἀπαγγεῖλαι ἐπὶ τὰ κοινά, ἑκάτεροι ἀνεχώρουν. 2. Ἀργείων δὲ δύο ἄνδρες τῆς ἀρχῆς τῆς μεγίστης ἐπετήρουν ἀπιόντας αὐτοὺς καθ' ὁδόν, καὶ ξυγγενόμενοι, ἐς λόγους ἦλθον, εἴ πως οἱ Βοιωτοὶ σφίσι ξύμμαχοι γένοιντο, ὥσπερ Κορίνθιοι

on any terms: a signification which the word bears not unfrequently, and of which examples occur elsewhere, in Plato, 313, *πάντως συνεστέον* Πρωταγόρᾳ, and 228, *ὅπερ πάντως ποιῆσαι*. Polyb. xxv. 5, 9, *πάντη δὲ πάντως βουλόμενοι λῦσαι τὸν πόλεμον*, and xxx. 17, 3, *πάντη πάντως βουλόμενοι ταπεινοῦν αὐτόν*. So also in the Epistle of Agesilaus ap. Plut. we have, *Νικίαν, εἰ μὲν οὐκ ἀδικεῖ, ἄφες· εἰ δὲ ἀδικεῖ, ἡμῖν ἄφες, πάντως δὲ ἄφες*. (Gall. *quoi qu'il en soit.*) 1 Corinth. ix. 22, *ἵνα πάντως* ('by all means, at whatever cost') *τινὰς σώσω*. Xen. Cyr. ii. 1, 13, *παντὶ τρόπῳ δεῖ τῶν ἀνδρῶν θήγειν πάντως τὸ φρόνημα*.

ἡγούμενοι, &c.] There is here no little anomaly involved in this peculiar use of the nominative; to account for, though not to justify, which, we may either suppose, with Duk. and Goeller, that *ἡγούμενοι* is to be referred, not, as it is commonly done, to *ἐπιθυμοῦντας*, (thus involving an enallage of case,) but to *ἠπίσταντο*,—that being referred to the Lacedæmonian *magistrates* which properly belonged to the *people*. With respect to the scarcely less remarkable anomaly existing in the next words, *ἐδέοντο Βοιωτοὺς ὅπως παραδῶσι Λακ.*, the best mode of treating it is to suppose, with Goeller, that as *δέομαι* has here the sense of *αἰτεῖν*, to *require* or *request*, so it takes the *construction* of that verb, an *accusative*. So rare, indeed, is this peculiar form of expression, (which Goeller pronounces *unheard of*,) that I know only one instance of it elsewhere, in Xen. Anab. vii. 7, 14, *ὅτι δέοιτο ὑμᾶς ἡ στρατιὰ συναναπράξαι*, where, instead of vulg. *ὑμῶν*, *ὑμᾶς* is found in the best MSS., though, from its rarity, unheeded by the editors. It is true that the strangeness in question is here increased by the verb being followed, not by an infinitive, but by *ὅπως* and the subjunctive. But the latter is, in effect, equivalent to the former (similarly as in a passage of the New Testament, St. Luke, xxiii. 23, *αἰτούμενοι αὐτὸν σταυρωθῆναι* is well rendered in the Vulg. 'postulantes, ut crucifigeretur,' and in our English version, 'requiring that he should be crucified,' and also by the Syriac, 'that he would crucify him,' according to the reading *σταυρῶσαι*). This sort of idiom, however rare in Greek, is by no means unfrequent in *English*; thus, for instance, it is said in the Marriage Service of our Church, 'I require you both, that ye *do* now *confess* it.' Yet it may be regarded as a somewhat stronger form of expression, though probably it was confined (like many other similar forms) to the language of common life; and it must be borne in mind, that the phraseology of this whole chapter is very rough and neglected.

CH. XXXVII. 1. *ταῦτα ἐπεσταλμένοι*] 'being charged with these instructions or overtures.' For, as it is pointed out in Matth. Gr. Gr. § 490 & 424, the *object*, which was in the gen. or dat. with the active, may become the *subject* of the passive; as i. 126, *οἱ ἐπιτετραμμένοι τὴν φυλακήν*.

2. *τῆς ἀρχῆς τῆς μεγίστης*] Meaning probably those Ἀρτῦναι (lit. *Arrangers*) spoken of at ch. 47, and similar in office to the Ἁρμοσταὶ at Sparta, whose magistracy must have been of the highest kind, from their being presidents of the council.

εἴ πως—γένοιντο] literally, 'if by any means the Bœotians might become allies to them.' In this use of *εἴ πως* (found also in Hom. Il. xxii. 196. Od. ix. 317, *εἴ πως τισαίμην*. Arrian, E. A. i. 2, 6. ii. 23, 4. Xen. Anab. ii. 5, 1. iv. 1, 6, and also in another passage of our author supra iii. 4, *πέμπουσιν εἴ πως πείσειαν*,) where *εἴ πως* bears the sense *qua ratione*, 'by what means,' there is an ellipsis of *πειρῶμαι*: so that the general sense here intended is, 'they entered into conversation [with them] as to the means by which the Bœotians,' &c.

4. *ἐς τὰ ὁμοῖα σπεύδειν*] literally, 'hastened to the same things,' 'had the same objects in view.' In this very metaphorical sense (answering to that which *festino* bears in Latin) to denote the bent of mind on any object, the word occurs in Xen. Cyr. i. 3, 4, *εἰς τὸ αὐτὸ ἡμῖν σπεύδετε*. Plut. t. ii. p. 881, E. *ἐπὶ τὸ αὐτὸ σπεύδει*, and i. 549, F. *εἰς τὸ αὐτό τινι σπ.* Æschyl. Prom. 192, *εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα Σπεύδων σπεύδοντί ποθ' ἥξει*. Eurip. Ion 509, *σπ. εἰς τὰ πράγματα*. Hesiod, Op. 14, *εἰς ἄφενον σπεύδοντ'*. Compare also an expression of the Old Testament, Prov. xxviii. 22, 'He who hasteth to be rich hath an evil eye,' *σπεύδει πλουτεῖν ἀνὴρ βάσκανος*. Likewise the Horatian phrase, (Epist. i. 16, 68.) *festinare in re augenda*, and Juven. Sat. xiv. 178, 'Quis metus aut pudor est unquam *properantis* avari?'

5. *τὰ εἰρημένα προκαλούμενοι*] 'hortantes ad ea perficienda [de quibus dictum erat].' Compare ii. 72. This ellipsis is one frequent in Thucydides and other Attic writers, (e. g. Aristoph. Eq. 792.) though sometimes the preposition *εἰς* or *ἐπὶ* is expressed, as iv. 19 & 43.

CH. XXXVIII. 1. *τῷ δεομένῳ*] 'the party in need of it.' Τὸ *αὐτὸ ἐποίουν*, 'acted in concert.' Compare supra ch. 36, *ταὐτὰ γιγνώσκειν*.

2. *ταῖς τέσσαρσι βουλαῖς*] On this—which is a matter involved in no little obscurity—see Klutz and Boeckh, cited by Poppo, and Kortuem cited by Goeller.

3. *οὐ προσδέχονται τὸν λόγον*] 'do not accept, embrace, entertain, approve the proposal.' Compare iii. 15, *προσδ. τοὺς λόγους*. Plato, p. 561, *λόγον οὐ πρ.* Pol. i.

καὶ Ἠλεῖοι καὶ Μαντινῆς· νομίζειν γὰρ ἂν, τούτου προχωρήσαντος, ῥᾳδίως ἤδη καὶ πολεμεῖν καὶ σπένδεσθαι καὶ πρὸς Λακεδαιμονίους, εἰ βούλοιντο, κοινῷ λόγῳ χρωμένους, καὶ εἴ τινα πρὸς ἄλλον δέοι. 3. τοῖς δὲ τῶν Βοιωτῶν πρέσβεσιν ἀκούουσιν ἤρεσκε· κατὰ τύχην γὰρ ἐδέοντο τούτων ὧνπερ καὶ οἱ ἐκ τῆς Λακεδαίμονος αὐτοῖς φίλοι ἐπεστάλκεσαν. καὶ οἱ τῶν Ἀργείων ἄνδρες, ὡς ᾔσθοντο αὐτοὺς δεχομένους τὸν λόγον, εἰπόντες ὅτι πρέσβεις πέμψουσιν ἐς Βοιωτούς, ἀπῆλθον. 4. ἀφικόμενοι δὲ οἱ Βοιωτοί, ἀπήγγειλαν τοῖς Βοιωτάρχαις τά τε ἐκ τῆς Λακεδαίμονος καὶ τὰ ἀπὸ τῶν ξυγγενομένων Ἀργείων· καὶ οἱ Βοιωτάρχαι ἠρέσκοντό τε καὶ πολλῷ προθυμότεροι ἦσαν, ὅτι ἀμφοτέρωθεν ξυνεβεβήκει αὐτοῖς, τούς τε φίλους τῶν Λακεδαιμονίων τῶν αὐτῶν δεῖσθαι, καὶ τοὺς Ἀργείους ἐς τὰ ὁμοῖα σπεύδειν. 5. καὶ οὐ πολλῷ ὕστερον πρέσβεις παρῆσαν Ἀργείων τὰ εἰρημένα προκαλούμενοι· καὶ αὐτοὺς ἀπέπεμψαν ἐπαινέσαντες τοὺς λόγους οἱ Βοιωτάρχαι καὶ πρέσβεις ὑποσχόμενοι ἀποστελεῖν περὶ τῆς ξυμμαχίας ἐς Ἄργος. XXXVIII. Ἐν δὲ τούτῳ ἐδόκει πρῶτον τοῖς Βοιωτάρχαις, καὶ Κορινθίοις, καὶ Μεγαρεῦσι, καὶ τοῖς ἀπὸ Θρᾴκης πρέσβεσιν, ὁμόσαι ὅρκους ἀλλήλοις, ἢ μὴν ἔν τε τῷ παρατυχόντι ἀμύνειν τῷ δεομένῳ, καὶ μὴ πολεμήσειν τῳ, μηδὲ ξυμβήσεσθαι ἄνευ κοινῆς γνώμης· καὶ οὕτως ἤδη τοὺς Βοιωτοὺς καὶ Μεγαρέας, τὸ γὰρ αὐτὸ ἐποίουν, πρὸς τοὺς Ἀργείους σπένδεσθαι. 2. πρὶν δὲ τοὺς ὅρκους γενέσθαι, οἱ Βοιωτάρχαι ἐκοίνωσαν ταῖς τέσσαρσι βουλαῖς τῶν Βοιωτῶν ταῦτα, αἵπερ ἅπαν τὸ κῦρος ἔχουσι, καὶ παρῄνουν, γενέσθαι ὅρκους ταῖς πόλεσιν, ὅσαι βούλονται ἐπ' ὠφελείᾳ σφίσι ξυνομνύναι. 3. οἱ δ' ἐν ταῖς βουλαῖς τῶν Βοιωτῶν ὄντες οὐ προσδέχονται τὸν λόγον,

δεδιότες μὴ ἐναντία Λακεδαιμονίοις ποιήσωσι, τοῖς ἐκείνων ἀφεστῶσι Κορινθίοις ξυνομνύντες· οὐ γὰρ εἶπον αὐτοῖς οἱ Βοιωτάρχαι τὰ ἐκ τῆς Λακεδαίμονος, ὅτι τῶν τε Ἐφόρων Κλεόβουλος καὶ Ξενάρης καὶ οἱ φίλοι παραινοῦσιν Ἀργείων πρῶτον καὶ Κορινθίων γενομένους ξυμμάχους, ὕστερον μετὰ τῶν Λακεδαιμονίων γίγνεσθαι, οἰόμενοι τὴν βουλήν, κἂν μὴ εἴπωσιν, οὐκ ἄλλα ψηφιεῖσθαι ἢ ἃ σφίσι προδιαγνόντες παραινοῦσιν. 4. ὡς δὲ ἀντέστη τὸ πρᾶγμα, οἱ μὲν Κορίνθιοι καὶ οἱ ἀπὸ Θρᾴκης πρέσβεις ἄπρακτοι ἀπῆλθον, οἱ δὲ Βοιωτάρχαι, μέλλοντες πρότερον, εἰ ταῦτα ἔπεισαν, καὶ τὴν ξυμμαχίαν πειράσεσθαι πρὸς Ἀργείους ποιεῖν, οὐκέτι ἐσήνεγκαν περὶ Ἀργείων ἐς τὰς βουλάς, οὐδὲ ἐς τὸ Ἄργος τοὺς πρέσβεις οὓς ὑπέσχοντο ἔπεμπον, ἀμέλεια δέ τις ἐνῆν καὶ διατριβὴ τῶν πάντων.

XXXIX. Καὶ ἐν τῷ αὐτῷ χειμῶνι τούτῳ Μηκύβερναν Ὀλύνθιοι, Ἀθηναίων φρουρούντων, ἐπιδραμόντες εἷλον.

Μετὰ δὲ ταῦτα (ἐγίγνοντο γὰρ ἀεὶ λύγοι τοῖς τε Ἀθηναίοις καὶ Λακεδαιμονίοις περὶ ὧν εἶχον ἀλλήλων) ἐλπίζοντες οἱ Λακεδαιμόνιοι, εἰ Πάνακτον Ἀθηναῖοι παρὰ Βοιωτῶν ἀπολάβοιεν, κομίσασθαι ἂν αὐτοὶ Πύλον, ἦλθον ἐς τοὺς Βοιωτοὺς πρεσβευόμενοι, καὶ ἐδέοντο σφίσι Πάνακτόν τε καὶ τοὺς Ἀθηναίων δεσμώτας παραδοῦναι, ἵνα ἀντ' αὐτῶν Πύλον κομίσωνται. 2. οἱ δὲ Βοιωτοὶ οὐκ ἔφασαν ἀποδώσειν, ἢν μὴ σφίσι ξυμμαχίαν ἰδίαν ποιήσωνται, ὥσπερ Ἀθηναίοις. Λακεδαιμόνιοι δὲ, εἰδότες μὲν ὅτι ἀδικήσουσιν Ἀθηναίους, εἰρημένον ἄνευ ἀλλήλων μήτε σπένδεσθαί τῳ μήτε πολεμεῖν, βουλόμενοι δὲ τὸ Πάνακτον παραλαβεῖν, ὡς τὴν Πύλον ἀντ' αὐτοῦ κομιούμενοι,—καὶ ἅμα τῶν ξυγχέαι σπευδόντων τὰς σπονδὰς προθυμουμένων τὰ ἐς Βοιωτούς,—ἐποιήσαντο τὴν ξυμμαχίαν, τοῦ χειμῶνος τελευτῶντος

16, 6. ii. 9, 9, *τοὺς ὑπὲρ εἰρήνης λόγους πρ.* Herodot. i. 48, *τὸ ἐκ Δελφῶν* (*oraculum*) *προσεδέξατο.* Plut. t. ii. p. 145. In the words *οἰόμενοι τὴν βουλὴν—παραινοῦσιν*, there is no doubt that, as Arnold observes, *προδιαγνόντες* refers to the *Bœotians*, and expresses their previous sanction of the measure, without which it could not have been laid before the councils. But 'to this view,' he adds, 'there is a certain difficulty in the circumstance of the dative referring to another subject than what just precedes it.' In effect, however, it refers to the *object* of the verb *ψηφιεῖσθαι*, as though the words *οὐκ ἄλλα ψηφιεῖσθαι* were put into the mouths of the councillors. and were equivalent to *οὐκ ἄλλα φήσειν ψηφιεῖσθαι*. See iv. 14. i. 44. v. 15, and notes.

4. *ἀντέστη τὸ πρᾶγμα*] 'the affair did not succeed.' Compare v. 4, *ἀντιστάντος αὐτῷ τοῦ πράγματος*, and here *αὐτοῖς* is left understood. The *rationale* of the phrase is, (as Steph. in his Thes. points out,) that 'a thing not succeeding is repugnant to our desires'—crosses our purposes, or (as our authors say) crosses *us*. With *ἐνῆν διατριβὴ*, 'a delay was interposed,' compare viii. 9, *διατριβῆς ἐγγιγνομένης*.

CH. XXXIX. 2. *ξυγχέαι σπευδόντων τὰς σπονδὰς*] Compare supra ch. 26, *ξύγχυσις τῶν σπονδῶν*, and the Virgilian '*confundere* (for *violare*) fœdus.' *Προθυμουμένων τὰ ἐς Βοιωτούς*, 'being zealous for,' eagerly desiring, earnestly furthering. By *τὰ ἐς Βοιωτούς* (scil. *πράγματα*) understand the affairs respecting a treaty with the Bœotians. So *τὰ πρὸς Ἀργείους* ch. 46.

ἤδη καὶ πρὸς ἔαρ· καὶ τὸ Πάνακτον εὐθὺς καθῃρεῖτο. καὶ ἐνδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

XL. Ἅμα δὲ τῷ ἦρι εὐθὺς τοῦ ἐπιγιγνομένου θέρους οἱ Ἀργεῖοι, ὡς οἵ τε πρέσβεις τῶν Βοιωτῶν, οὓς ἔφασαν πέμψειν, οὐχ ἵκοντο, τό τε Πάνακτον ᾑσθοντο καθαιρούμενον, καὶ ξυμμαχίαν ἰδίαν γεγενημένην τοῖς Βοιωτοῖς πρὸς τοὺς Λακεδαιμονίους, ἔδεισαν μὴ μονωθῶσι, καὶ ἐς Λακεδαιμονίους πᾶσα ἡ ξυμμαχία χωρήσῃ· 2. τοὺς γὰρ Βοιωτοὺς ᾤοντο πεπεῖσθαι ὑπὸ Λακεδαιμονίων τό τε Πάνακτον καθελεῖν καὶ ἐς τὰς Ἀθηναίων σπονδὰς ἐσιέναι, τούς τε Ἀθηναίους εἰδέναι ταῦτα· ὥστε οὐδὲ πρὸς Ἀθηναίους ἔτι σφίσιν εἶναι ξυμμαχίαν ποιήσασθαι, πρότερον ἐλπίζοντες ἐκ τῶν διαφορῶν,—εἰ μὴ μείνειαν αὐτοῖς αἱ πρὸς Λακεδαιμονίους σπονδαί,—τοῖς γοῦν Ἀθηναίοις ξύμμαχοι ἔσεσθαι. 3. ἀπορούντες οὖν ταῦτα οἱ Ἀργεῖοι, καὶ φοβούμενοι μὴ Λακεδαιμονίοις καὶ Τεγεάταις, Βοιωτοῖς καὶ Ἀθηναίοις ἅμα πολεμῶσι, πρότερον οὐ δεχόμενοι τὰς Λακεδαιμονίων σπονδὰς,—ἀλλ' ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσεσθαι,—ἔπεμπον,

Of *καθῃρεῖτο* the sense is not, as Poppo renders, 'was destroyed,' but, 'was being (i. e. begun to be) demolished,' viz. by the Bœotians. Compare ch. 40, *ᾑσθοντο καθαιρούμενον*, i. e. being in the course of demolition. At any rate the demolition was effected; for, in order to prevent any further annoyance from this border fortress, the Bœotians, instead of surrendering it into the hands of the Lacedæmonians, chose to destroy it.

CH. XL. 1. *ἵκοντο*] Poppo remarks, that 'this form is rare in *Attic prose*, though frequent in Herodot. and Agath.' But, it may be asked, is not the prose of *Plato* (who uses this form several times) Attic? As to Herodotus, it does not occur once in that author, because he uses the compound *ἀπικ.* The form in question was indeed almost confined to the poets, (as Homer and Sophocles, who often use it,) though it was not rejected by those, like Plato and Agathias, who occasionally employ poetical forms, which even Thucydides sometimes does. As to the reading here of several MSS., *ἥκοντο*, it is evidently a mere *alteration* of the critics, like that in the common text in a passage of Xen. Anab. v. 1, *ἥκοιντο*, where Zeune and Schneider should not have edited *ἀφίκοιντο*, that being plainly a mere gloss on, what is doubtless the true reading, *ἵκοιντο*, which is noticed as a var. lect. in Leunclave's Appendix, and is confirmed by the occurrence of *ἵκοιο* in a passage of Plato, p. 44, 6.

2. *ἐκ τῶν διαφορῶν*] Meaning, 'on the score of the differences which subsisted between the Lacedæmonians and Athenians.' This view of the sense, propounded by me in my Translation, has since been adopted by Goeller in his second edition.

3. *ἀπορούντες ταῦτα*] 'at a loss about these matters:' a construction which, though rare and little known to editors, occurs in Herodot. iv. 179, *ἀπ. τὴν ἐξαγωγήν*. iii. 4, *ἀπ. τὴν ἔλασιν*. Eurip. Iph. 537, *ἀπ. τάδε*. Lucian, iii. 505, *ταὐτὸν ἀπ.* Xen. i. 3, 7. Hist. vi. 1, 4.

In the words following, *πρότερον οὐ δεχόμενοι τὰς Λακεδαιμονίων σπονδὰς*, is simply pointed out the *fact*, that they had previously rejected the overtures of treaty made them by the Lacedæmonians; and the subsequent words, *ἀλλ' ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσεσθαι*, contain, I apprehend, an intimation by-the-by of the *spirit* which dictated their refusal,—namely, *pride*, which made them fancy they might give law to Peloponnesus. A certain difficulty, however, involves the expression *ἐν φρονήματι ὄντες τῆς Π. ἡγήσεσθαι*, which is one not easy to be reduced to the usual rules of correct composition. We *may*, with Poppo, Goeller, and Arnold, regard the expression as a condensed one, for *ἐν φρονήματι ὄντες καὶ ἐλπίζοντες τῆς Π. ἡγήσεσθαι*, as at iii. 83, *καταφρονοῦντες* (i. e. *διὰ καταφρόνησιν πεποιθότες*) *κἂν προαισθέσθαι* (in the note on which passage I have adduced other examples of this idiom with *καταφρ.*). And according to this view of the expression, Dr. Arnold renders, 'proudly thinking to become the

ὡς ἐδύναντο τάχιστα, ἐς τὴν Λακεδαίμονα πρέσβεις Εὔστροφον καὶ Αἴσωνα, οἳ ἐδόκουν προσφιλέστατοι αὐτοῖς εἶναι, ἡγούμενοι, ἐκ τῶν παρόντων κράτιστα πρὸς Λακεδαιμονίους σπονδὰς ποιησάμενοι, ὅπη ἂν ξυγχωρῇ, ἡσυχίαν ἔχειν. XLI. Καὶ οἱ πρέσβεις ἀφικόμενοι

leading state in Peloponnesus.' Yet how this sense, however apt, can be elicited from the words, I see not. And it only increases the difficulty to assign to *φρονήματι*, as is done by the Scholiast and the commentators in general, the sense *pride*. Why, I would ask, should we not explain it *temper of mind* or *disposition* (what we should express by *spirit*); a sense which the word not unfrequently bears in the best ancient writers, as Herodot. ix. 7, *ἐξεμάθετε τὸ ἡμέτερον φρόνημα σαφέως, ὅτι οὐδαμὰ προδώσομεν τὴν Ἑλλάδα.* viii. 144, *ἐξεπιστάμενοι τῶν Ἀθηναίων τὸ φρόνημα, ὅτι*, &c. Soph. Ant. 176, *ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν ψυχήν τε καὶ φρόνημα καὶ γνώμην*, besides various passages of Sophocles, Æschylus, Euripides, and Plato, and Æl. V. Hist. xiv. 29, *τὸ Λακωνικὸν φρ.* Assigning, then, this sense in the present passage, we may render, 'yea, being of a spirit or disposition of mind [to think] they should give the law to Peloponnesus:' a sense, I would observe, certainly intended by Valla, when he rendered, 'Sed [rather *imo*] animum Peloponneso imperandi habuissent;' and also by the Scholiasts, who explain *ἐν φρονήματι ὄντες* by *φροντιζοντες*, an expression to denote 'turning in their thoughts,' 'figuring to themselves in mind that they should give laws to Peloponnesus.' Still there remains a certain awkwardness, (and that the principal one,) namely, as resting in the term *ἡγήσεσθαι*, and also in the ellipsis of *αὐτοὺς* and the omission of *ἐλπίζοντες*: in consequence of which, I would venture to conjecture that our author wrote *ἐν φρονήματι ὄντες τοῦ* Πελ. *ἡγήσεσθαι*, 'being of the spirit or disposition so as to give law to Peloponnesus,' *τοῦ* standing, as often, for *ὥστε*.

οἳ ἐδόκουν προσφιλέστατοι αὐτοῖς εἶναι] 'who were thought to be most agreeable or acceptable to them, (i. e. to have most interest with,) [the Lacedæmonians in power,] by their personal interest or political connexions.' Compare i. 92, *προσφ. ὄντες—αὐτοῖς ἐτύγχανον*, and vii. 86, *οἱ Λακεδ. ἦσαν αὐτῷ προσφιλεῖς*. Herodot. i. 163, *προσφιλέες ἐγένοντο τῷ βασιλέϊ*. The word is frequent in Plato, Xenophon, and others of the best Attic writers.

ἡγούμενοι — ἡσυχίαν ἔχειν] Of these words the sense has been variously explained by interpreters, according to the mode of punctuation adopted. To place, as some do, a comma after *κράτιστα*, would require, for the words as they stand, (*ἐκ τῶν παρόντων*,) rather *ὡς ἐκ τῶν παρόντων*, and, besides the violence done to the construction, would produce a sense very feeble. The words *ἐκ τῶν παρόντων* and *κράτιστα* must be construed together; *κράτιστα* being taken adverbially (as is often *κάλλιστα*) to signify, 'in the best manner,' 'on the best terms.' On the idiom contained in *ἐκ τῶν παρόντων*, 'according to existing circumstances,' see note at iv. 7. The main difficulty, however, in this case centers in *ὅπη ἂν ξυγχωρῇ*, which words, Poppo observes, if taken with *σπονδὰς ποιησάμενοι*, will be redundant after *ἐκ τῶν παρόντων*, and if with *ἡσυχίαν ἔχειν*, will be unsuitable; for certainly they cannot mean, as they are understood by Hobbes, Portus, and Bredow, 'howsoever the world went,' or matters fell out; since surely the Argives could not be said to be undisturbed under *any* circumstances that might turn out. The words must be taken with what *precedes*, not with what *follows*; nor will any redundancy thus be involved, especially if, with Bauer, we render, 'quocunque [tandem] modo pacti convenire res potuisset,' or, with Arnold, 'however it might be concluded.' Poppo, indeed, objects that no *proof* is adduced of *ξυγχωρεῖ* thus used impersonally. But this use has place in the lexicons, and must therefore exist in the Greek writers, though I know of no example elsewhere except Xen. de Re Eq. ix. 11, *ἀλλὰ* (*δεῖ*) *εἰς τὸ δυνατὸν, καὶ ἀναπαύειν ἐν τῷ τοιούτῳ* (scil. *τῷ θορυβώδει*) *καὶ ἄριστα καὶ δεῖπνα, εἰ συγχωροίη* (si fieri liceat) *προσφέρειν*, where, indeed, Zeune edited, from the margin of one MS., *ἐγχωροίη*: but most uncritically. It is true that *ἐγχωρεῖ*, *licet*, possibile est, is the usual term; but *συγχ.* is by no means unprecedented, and when so used has the very sense of *ἐγχωρεῖ* for *οἷόν τε* or *δυνατόν ἐστι*. Thus here *ὅπη ἂν ξυγχωρῇ* bears the sense 'quantum *liceat*, quantum fieri possit,' as in Synes. cited by Steph. Thes. *γράφε οὖν ὁσάκις ἂν ἐγχωρῇ*, which proves that *ξυγχωρήσῃ* need not, as Poppo supposes, be here read. And the sense thus yielded will be by no

αὐτῶν λόγους ἐποιοῦντο πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ ἂν σφίσιν αἱ σπονδαὶ γίγνοιντο. 2. *καὶ τὸ μὲν πρῶτον οἱ Ἀργεῖοι ἠξίουν δίκης ἐπιτροπὴν σφίσι γενέσθαι, ἢ ἐς πόλιν τινὰ ἢ ἰδιώτην, περὶ τῆς Κυνουρίας γῆς, ἧς ἀεὶ πέρι διαφέρονται, μεθορίας οὔσης* (ἔχει δὲ ἐν αὐτῇ Θυρέαν καὶ Ἀνθήνην πόλιν, νέμονται δ' αὐτὴν Λακεδαιμόνιοι)· *ἔπειτα δ', οὐκ ἐώντων Λακεδαιμονίων μεμνῆσθαι περὶ αὐτῆς, ἀλλ', εἰ βούλονται σπένδεσθαι ὥσπερ πρότερον, ἑτοῖμοι εἶναι, οἱ Ἀργεῖοι πρέσβεις τάδε ὅμως ἐπηγάγοντο τοὺς Λακεδαιμονίους ξυγχωρῆσαι, ἐν μὲν τῷ παρόντι σπονδὰς ποιήσασθαι ἔτη πεντήκοντα, ἐξεῖναι δ' ὁποτεροισοῦν προκαλεσαμένοις, μήτε νόσου οὔσης μήτε πολέμου Λακεδαίμονι καὶ Ἄργει, διαμάχεσθαι περὶ τῆς γῆς ταύτης, ὥσπερ καὶ πρότερόν ποτε, ὅτε αὐτοὶ ἑκάτεροι ἠξίωσαν νικᾶν, διώκειν δὲ μὴ ἐξεῖναι περαιτέρω τῶν πρὸς Ἄργος καὶ Λακεδαίμονα ὅρων.* 3. *τοῖς δὲ Λακεδαιμονίοις τὸ μὲν πρῶτον ἐδόκει μωρία εἶναι ταῦτα· ἔπειτα,* (*ἐπεθύμουν γὰρ τὸ Ἄργος πάντως φίλιον ἔχειν*) *ξυνεχώρησαν ἐφ'*

means *redundant*, or, as is the sense assigned by Bauer, Matthiæ, and Arnold, *languid*.

Finally, *ἡγούμενοι* is not well rendered by Portus *existimantes*, by Arnold *thinking*, and by Hobbes, 'being in cogitation:' nor is the import of *ἡσυχίαν ἔχειν* well conveyed by 'se quietos futuros;' a sense which would require *ἥξειν* rather than *ἔχειν*, and which *then* would not tally with *existimantes*. Render, 'reckoning to live in peace and quiet,' i. e. 'quietem habere, belli malis et metu vacari,' as in Xen. Cyr. vii. 2, 7, and *ἡσ. ἄγειν* in Herodot. i. 161. According to the idiom of our own language, we should express this sense by, 'reckoning upon living in peace and quiet.' At any rate the fut. tense is unnecessary, since the sense *reckoning* or *calculating upon* an event *implies* that it is *future*.

CH. XLI. 2. *ἠξίουν — γενέσθαι*] 'demanded that they might have a reference for arbitration.' Goeller refers to Pausan. ii. 38. On *νέμονται* see note on iv. 56. For *ἀλλ'—ἑτοῖμοι εἶναι*, Goeller observes, strict propriety would require *ἀλλ' ἑτοίμων εἶναι φασκόντων*, but that the nomin. was employed, as though there had gone before *ἐπειδὴ οὐκ—Λακεδαιμόνιοι, ἀλλ' ἔφασαν* [*ἑτοῖμοι εἶναι*]; of which idiom many examples are adduced by Lobeck on Phryn. p. 755.

ὥσπερ—ὅτε, &c.] Namely, the period (about A. C. 555) when 300 Spartans and Argives contested for the possession of Cynuria with the same condition as that here mentioned; which was, that the victorious party should not pursue the vanquished beyond the borders of the disputed territory. By the words *αὐτοὶ ἑκάτεροι ἠξίωσαν νικᾶν* it is signified that each party claimed the victory; a sense of *ἀξίωσ* found at i. 43, and elsewhere. On the *circumstances* and the *grounds* of the claim, see Herodot. i. 82. Pausan. ii. 38, 5, and Ov. Fast. ii. 665.

3. *ἐδόκει μωρία εἶναι*] Here *μωρία* does not simply stand for adj. *μωρὰ* (according to the idiom, found also in our own language, by which *folly* stands for *foolish*); the full sense intended being, that 'the things proposed to be done were all *a piece of folly*,' a foolish affair. Accordingly this comes under the rule laid down in Matth. Gr. Gr. § 439, of 'demonstrative pronouns being not in the gender of the subst. to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered one really as a *thing* or *matter*.' The idiom, however, as regards *μωρία*, is so rare, that I know of only *one* example elsewhere,—namely, in a passage of the New Testament, 1 Corinth. ii. 14, *οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστι*. Of another kind is the expression in Herodot. i. 146. (and which has place also in Demosth. 128. 10. 397.) that answering to the French *c'est une folie de dire cela*, and our 'it is a folly to do so.'

I have followed Haack, Bekker, Poppo, and Goeller, in reading, instead of *φίλον, φίλιον*, from three of the best MSS.; the latter being found in all the MSS. but four of the worst in the parallel passage at ch. 36; and indeed I scarcely know any example of *φίλον* in the neuter for *φίλιον* in any Attic writer not a poet; for as to

οἷς ἠξίουν, καὶ ξυνεγράψαντο. ἐκέλευον δ' οἱ Λακεδαιμόνιοι πρὶν τέλος τι αὐτῶν ἔχειν ἐς τὸ Ἄργος πρῶτον ἐπαναχωρήσαντας αὐτοὺς δεῖξαι τῷ πλήθει, καὶ ἢν ἀρέσκοντα ᾖ, ἥκειν ἐς τὰ Ὑακίνθια τοὺς ὅρκους ποιησομένους. Καὶ οἱ μὲν ἀνεχώρησαν. XLII. Ἐν δὲ τῷ χρόνῳ τούτῳ, ᾧ οἱ Ἀργεῖοι ταῦτα ἔπρασσον, οἱ πρέσβεις τῶν Λακεδαιμονίων, Ἀνδρομέδης καὶ Φαίδιμος καὶ Ἀντιμενίδας, οὓς ἔδει τὸ Πάνακτον καὶ τοὺς ἄνδρας τοὺς παρὰ Βοιωτῶν παραλαβόντας Ἀθηναίοις ἀποδοῦναι, τὸ μὲν Πάνακτον ὑπὸ τῶν Βοιωτῶν αὐτῶν καθῃρημένον εὗρον, ἐπὶ προφάσει ὡς ἦσάν ποτε Ἀθηναίοις καὶ Βοιωτοῖς ἐκ διαφορᾶς περὶ αὐτοῦ ὅρκοι παλαιοὶ μηδετέρους οἰκεῖν τὸ χωρίον, ἀλλὰ κοινῇ νέμειν· τοὺς δ' ἄνδρας οὓς εἶχον αἰχμαλώτους Βοιωτοὶ Ἀθηναίων, παραλαβόντες οἱ περὶ τὸν Ἀνδρομέδην ἐκόμισαν τοῖς Ἀθηναίοις καὶ ἀπέδοσαν, τοῦ τε Πανάκτου τὴν καθαίρεσιν ἔλεγον αὐτοῖς, νομίζοντες καὶ τοῦτο ἀποδιδόναι· πολέμιον γὰρ οὐκέτι ἐν αὐτῷ Ἀθηναίοις οἰκήσειν οὐδένα. 2. λεγομένων δὲ τούτων, οἱ Ἀθηναῖοι δεινὰ ἐποίουν, νομίζοντες ἀδικεῖσθαι ὑπὸ Λακεδαι-

Xen. Cyr. v. 3, 19, *φίλον τοῦτο τὸ χωρίον τοῖς ἐνθάδε καταλιπεῖν*, I suspect the true reading there to be *φίλιον*, which word occurs at § 23, and indeed so the person who corrected the MS. Guelph. to the manifestly false *φίλων* must have meant.

On the expression *τέλος ἔχειν*, used for *κύριον εἶναι*, see note at iv. 118, 6.

Ch. XLII. 1. *κοινῇ νέμειν*] Meaning, as the Scholiast explains, *κοινὴν νομὴν ἔχειν ἐν αὐτῇ*, 'to be a common pasture for the use of both countries.'

νομίζοντες καὶ τοῦτο ἀποδιδόναι] 'thinking that this too is restoring it.' As illustrative of which force of *καὶ*, Poppo offers the rendering, 'non solum si integrum Panacton redderent, sed etiam si *dirutum nunciarent*.' Yet I see not how, if such be the sense, the *article* could have been dispensed with: and I have little doubt but that it has been lost in the text, being absorbed by the *το* preceding.

2. *δεινὰ ἐποίουν*] Bredow remarks, that 'the active form is rare, the middle one *δεινὰ ποιεῖσθαι* being far more usual.' It is, however, not so rare but that, besides a passage adduced by him from Andocides, it is found in Herodot. ii. 21. iii. 14. v. 41. vii. 1. ix. 33. Aristoph. Ran. 1093. Nub. 388. 583. Plut. t. ii. 1125, *δεινὰ ποιεῖν ὁμολογοῦσι*. Dobree here explains *δεινὰ ἐποίουν* by *ἐχαλέπαινον*, adding that the import of the expression is not *indignabantur*; for that would require rather *ἐποιοῦντο*, which occurs at vi. 60. 'Dicitur (continues he) *δεινὸν* vel *δεινὰ ποιεῖσθαι*, sed ut puto tantum *δεινὰ ποιεῖν* non *δεινά*:' a distinction certainly better founded than the one which he makes in the present passage, and repeats at p. 179, between *ποιεῖν* and *ποιεῖσθαι*, remarking, '*Δεινὸν* vel *δεινὰ ποιεῖσθαι* est *indignari*, *δεινὰ ποιεῖν* est *tumultuari*; illud *ἀγανακτεῖν* vel *ὀργίζεσθαι*, hic *χαλεπαίνειν*,' meaning that the former denotes the *venting* indignation in words; the latter, the *feeling* it in heart: a view confirmed by a passage of Herodot. iii. 14, *κλαιόντων καὶ δεινὰ ποιεόντων*, and, I apprehend, by the *present*, where the word is, as the Schol. explains it, equivalent to *ἐδεινοπάθουν*, 'they complained bitterly [of these things].' Comp. also Herodot. ii. 121, *τὸν δὲ βασιλέα—δεινὰ ποιέειν*, and v. 41; and Lucian, p. 236, *ἐβόα Δημ. καὶ δεινὰ ἐποίει*. Had Musgrave been aware of this, he would not in a passage of Appian, t. i. 765, 90, have proposed to alter *δεινὰ ποιοῦσαι* to *δεινοπαθοῦσαι*; a conjecture forbidden by the *fact* adverted to by Plutarch, Lucull. ch. 19,—whom Appian here follows,—that the persons in question did vent their indignation in loud complaints.

The above distinction, however, though *generally*, does not universally hold good. Thus, for instance, in Lucian de Sacrif. 1, fin. *δεινὰ ποιοῦσαν καὶ σχετλιάζουσαν*, the phrase *δεινὰ ποιοῦσαν* cannot mean 'venting the feeling of indignation in words,' since Diana is there described as *μόνη*. The sense is besides fixed by the adjunct *σχετλιάζουσαν*, which the Schol. well explains by *ἀγανακτοῦσαν*. And in another passage of Aristoph. Nub. 583, *τὰς ὀφρῦς ξυνήγομεν κἀποιοῦμεν δεινά· βροντὴ δ' ἐρράγη δι' ἀστραπῆς*, the phrase can

μονίων τοῦ τε Πανάκτου τῇ καθαιρέσει, ὃ ἔδει ὀρθὸν παραδοῦναι, καὶ πυνθανόμενοι ὅτι καὶ Βοιωτοῖς ἰδίᾳ ξυμμαχίαν πεποίηνται, φάσκοντες πρότερον κοινῇ τοὺς μὴ δεχομένους τὰς σπονδὰς προσαναγκάσειν. τά τε ἄλλα ἐσκόπουν ὅσα ἐξελελοίπεσαν τῆς ξυνθήκης, καὶ ἐνόμιζον ἐξηπατῆσθαι· ὥστε χαλεπῶς πρὸς τοὺς πρέσβεις ἀποκρινάμενοι ἀπέπεμψαν.

XLIII. Κατὰ τοιαύτην δὴ διαφορὰν ὄντων τῶν Λακεδαιμονίων πρὸς τοὺς Ἀθηναίους, οἱ ἐν ταῖς Ἀθήναις αὖ βουλόμενοι λῦσαι τὰς σπονδὰς εὐθὺς ἐνέκειντο. 2. ἦσαν δὲ ἄλλοι τε καὶ Ἀλκιβιάδης ὁ Κλεινίου, ἀνὴρ ἡλικίᾳ μὲν ὢν ἔτι τότε νέος, ὡς ἐν ἄλλῃ πόλει, ἀξιώματι δὲ προγόνων τιμώμενος· ᾧ ἐδόκει μὲν καὶ ἄμεινον εἶναι πρὸς τοὺς Ἀργείους μᾶλλον χωρεῖν, οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλονεικῶν ἠναντιοῦτο, ὅτι Λακεδαιμόνιοι διὰ Νικίου καὶ Λάχητος

only mean *ὠργιζόμεθα*, since the *thunder* (here denoting the indignation vented in words) always comes *after* the flash of lightning, here denoting the flash of indignation which precedes the burst of anger.

ὃ ἔδει ὀρθὸν παραδοῦναι] 'what it was agreed on to deliver up standing:' of which very rare sense of *ὀρθὸς* an example occurs elsewhere in Herodot. ix. 13, *ἐμπρήσας τὰς Ἀθήνας, καὶ εἴ κου τι ὀρθὸν ἦν τῶν τειχέων—καταβαλών*.

Ch. XLIII. 1. *οἱ ἐν ταῖς Ἀθήναις αὖ*, &c.] Here *αὖ*, as Levêque observes, is used, as often in the tragic poets, in the sense 'on *their* part.' The statesmen at Athens are opposed to those at Sparta, similarly as Cleobulus and Xenares. Of the term *ἐνέκειντο* (on which see note at iv. 22.) the sense is, 'were urgent in pressing the matter.' The gloss of the Schol., *πιστοὶ ἦσαν πειθοντες*, contains a palpable corruption in *πιστοὶ*, for which Duk. would read *πολλοὶ*, and Abresch *πυστοί*: conjectures, these, equally removed from probability. I confidently propose to read *ἐπεῖκται, impulsores, incitatores*; a word not unusual in the later writers, and on which see Suidas and Du Cange's Gloss. Græc. The two words might easily be confounded, especially in *contractions*.

2. Ἀλκιβιάδης] An extraordinary person, singularly formed to set the world in a flame, and who, though only now mentioned for the first time by Thucydides, henceforward became the most conspicuous person in the history of his age.

νέος ὡς ἐν ἀλλῃ πόλει] Meaning that he would have been regarded as yet too young for legislation, in any other state; with allusion chiefly to Lacedæmon. He was not too young at *Athens*; for he must have been at this time upwards of 33, and the age then regarded as the lowest for the senatorial office was 30. (See Xen. Mem. i. 2, 35.) On this sense of *ὡς* see note at iv. 84, and Matth. Gr. Gr. § 628. *Οὐ μέντοι ἀλλὰ καί*. The full sense is, 'not, however, on this account only, but also [because he thought it better].' *Φρονήματι φιλονεικῶν ἠναντιοῦτο*, literally, 'acted in opposition, showed this opposition in a spirit of contention arising from pride.' In *φρονήματι φιλονεικῶν* we have indeed a very unusual expression, and one therefore best to be explained by the context. The purpose of the phrase is evidently to advert to the *moving principle* of this opposition to the opinions and wishes of the great body of his countrymen, (including Nicias,) namely, an obstinate, wilful disposition, that seeks to have its own way in every thing. By the term *φρονήματι* is intimated the *origin* thereof,—namely, in *pride*. This sense of *φιλόνεικος*, corresponding to the use of the Latin *pervicax*, is mentioned in Steph. Thes., though unaccompanied by any example; though such are found, and that on the subject of this very individual,—as in Plato, p. 336, Ἀλκιβιάδης δὲ ἀεὶ φιλόνεικός ἐστι πρὸς ὃ ἂν ὁρμήσῃ, 'as to any thing on which he may be bent.' Compare also Plut. p. 694, *ὁρμ. πρός τι*, and a passage of the New Testament, 1 Corinth. xi. 16, *εἰ δέ τις δοκεῖ φιλόν. εἶναι*, literally, 'an oppositionist,' one who delights in opposing and resisting lawful authority.

The next words, *ὅτι Λακεδαιμόνιοι*, &c., point at the *cause* of this opposition to the Lacedæmonian alliance,—namely, that his pride was wounded by the Lacedæmonians having shown neglect of him. Thus it is

ἔπραξαν τὰς σπονδάς, αὐτὸν κατά τε τὴν νεότητα ὑπεριδόντες, καὶ κατὰ τὴν παλαιὰν προξενίαν ποτὲ οὖσαν οὐ τιμήσαντες· ἢν, τοῦ πάππου ἀπειπόντος, αὐτὸς, τοὺς ἐκ τῆς νήσου αὐτῶν αἰχμαλώτους θεραπεύων, διενοεῖτο ἀνανεώσασθαι. 3. πανταχόθεν τε νομίζων ἐλασσοῦσθαι, τό τε πρῶτον ἀντεῖπεν, οὐ βεβαίους φάσκων εἶναι Λακεδαιμονίους, ἀλλ' ἵνα Ἀργείους σφίσι σπεισάμενοι ἐξέλωσι, καὶ αὖθις ἐπ' Ἀθηναίους μόνους ἴωσι, τούτου ἕνεκα σπένδεσθαι αὐτούς· καὶ τότε, ἐπειδὴ ἡ διαφορὰ ἐγεγένητο, πέμπει εὐθὺς ἐς Ἄργος ἰδίᾳ, κελεύων ὡς τάχιστα ἐπὶ τὴν ξυμμαχίαν προκαλουμένους ἥκειν μετὰ Μαντινέων καὶ Ἠλείων, ὡς καιροῦ ὄντος, καὶ αὐτὸς ξυμπράξων τὰ μάλιστα. XLIV. Οἱ δὲ Ἀργεῖοι, ἀκούσαντες τῆς τε ἀγγελίας, καὶ ἐπειδὴ ἔγνωσαν οὐ μετ' Ἀθηναίων πραχθεῖσαν τὴν τῶν Βοιωτῶν ξυμμαχίαν, ἀλλ' ἐς διαφορὰν μεγάλην καθεστῶτας αὐτοὺς πρὸς τοὺς Λακεδαιμονίους, τῶν μὲν ἐν Λακεδαίμονι πρέσβεων, οἳ σφίσι περὶ τῶν σπονδῶν ἔτυχον ἀπόντες, ἠμέλουν, πρὸς δὲ τοὺς Ἀθηναίους μᾶλλον τὴν γνώμην εἶχον, νομίζοντες πόλιν τε σφίσι φιλίαν ἀπὸ παλαιοῦ, καὶ δημοκρατουμένην ὥσπερ καὶ αὐτοί, καὶ δύναμιν μεγάλην ἔχουσαν τὴν κατὰ θάλασσαν ξυμπολεμήσειν σφίσιν, ἢν καθιστῶνται ἐς πόλεμον. 2. ἔπεμπον οὖν εὐθὺς πρέσβεις ὡς τοὺς Ἀθηναίους περὶ τῆς ξυμμαχίας· ξυνεπρεσβεύοντο δὲ καὶ οἱ Ἠλεῖοι καὶ Μαντινῆς. 3. Ἀφίκοντο δὲ καὶ Λακεδαιμονίων πρέσβεις κατὰ τάχος, δοκοῦντες ἐπιτήδειοι εἶναι τοῖς Ἀθηναίοις, Φιλοχαρίδας καὶ Λέων καὶ Ἔνδιος, δείσαντες μὴ τήν τε ξυμμαχίαν ὀργιζόμενοι πρὸς τοὺς Ἀργείους ποιήσωνται, καὶ ἅμα Πύλον ἀπαιτήσοντες ἀντὶ Πανάκτου, καὶ περὶ τῆς Βοιωτῶν ξυμμαχίας ἀπολογησόμενοι, ὡς οὐκ ἐπὶ κακῷ τῶν Ἀθηναίων ἐποιήσαντο. XLV. Καὶ λέγοντες ἐν τῇ βουλῇ περί τε τούτων, καὶ ὡς αὐτοκράτορες ἥκουσι περὶ πάντων ξυμβῆναι τῶν δια-

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κατὰ τὴν παλαιὰν προξενίαν ποτὲ οὖσαν οὐ τιμήσαντες] Render, 'and not showing him the respect due to the ancient tie of *προξενία* which had subsisted between his family and Sparta:' where the *κατά*, as Dr. Arnold points out, signifies literally, 'in proportion to,' 'in a degree answerable to,' as ii. 62, *οὐ κατὰ τὴν τῶν οἰκιῶν χρείαν*. On the subject of *προξενία* see note at ii. 29.

3. *ἐλασσοῦσθαι*] The term here signifies either *to be ill-treated*, aggrieved, to come off with worse than he ought, or *to be slighted, spurned, ἀτιμᾶσθαι*, as the Schol. Lugd. explains; in which sense the word occurs in Xen. Hist. vii. 1, 38, *ἠλαττοῦτο τὸ Ἀρκαδικὸν*, and iii. 4, 10, (edit. Th.) *Σπιθριδάτην ἐλαττούμενόν τι ὑπὸ Φαρναβάζου*. Of the words *ἀλλ' ἵνα Ἀργείους σφίσι σπεισάμενοι ἐξέλωσι*, which are, from extreme brevity, obscure, the full sense is, as Duk. and Abresch well saw, 'nay, that they (the Lacedæmonians) had made the treaty with them only that they might subdue the Argives, and then [be at liberty to] proceed against the Athenians alone.'

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φόρων, τὸν Ἀλκιβιάδην ἐφόβουν, μὴ καὶ ἢν ἐς τὸν δῆμον ταῦτα λέγωσιν, ἐπαγάγωνται τὸ πλῆθος, καὶ ἀπωσθῇ ἡ Ἀργείων ξυμμαχία. 2. μηχανᾶται δὲ πρὸς αὐτοὺς τοιόνδε τι ὁ Ἀλκιβιάδης· τοὺς Λακεδαιμονίους πείθει, πίστιν αὐτοῖς δοὺς, ἢν μὴ ὁμολογήσωσιν ἐν τῷ δήμῳ αὐτοκράτορες ἥκειν, Πύλον τε αὐτοῖς ἀποδώσειν, (πείσειν γὰρ αὐτὸς Ἀθηναίους, ὥσπερ καὶ νῦν ἀντιλέγειν,) καὶ τἄλλα ξυναλλάξειν. 3. βουλόμενος δὲ αὐτοὺς Νικίου τε ἀποστῆσαι, ταῦτα ἔπρασσε, καὶ ὅπως ἐν τῷ δήμῳ διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν, οὐδὲ λέγουσιν οὐδέποτε ταὐτά, τοὺς Ἀργείους καὶ Ἠλείους καὶ Μαντινέας ξυμμάχους ποιήσῃ. καὶ ἐγένετο οὕτως. 4. ἐπειδὴ γὰρ ἐς τὸν δῆμον παρελθόντες, καὶ ἐπερωτώμενοι οὐκ ἔφασαν, ὥσπερ ἐν τῇ βουλῇ, αὐτοκράτορες ἥκειν, οἱ Ἀθηναῖοι οὐκέτι ἠνείχοντο, ἀλλὰ τοῦ Ἀλκιβιάδου πολλῷ μᾶλλον ἢ πρότερον καταβοῶντος τῶν Λακεδαιμονίων, ἐσήκουόν τε, καὶ ἑτοῖμοι ἦσαν εὐθὺς παραγαγόντες τοὺς Ἀργείους καὶ τοὺς μετ' αὐτῶν ξυμμάχους ποιεῖσθαι· σεισμοῦ δὲ γενομένου πρίν τι ἐπικυρωθῆναι, ἡ ἐκκλησία αὕτη ἀνεβλήθη. XLVI. Τῇ δ' ὑστεραίᾳ ἐκκλησίᾳ ὁ Νικίας, καίπερ τῶν Λακεδαιμονίων αὐτῶν ἠπατημένων, καὶ αὐτὸς ἐξηπατημένος περὶ τοῦ μὴ αὐτοκράτορας ὁμολογῆσαι ἥκειν, ὅμως τοῖς Λακεδαιμονίοις ἔφη χρῆναι φίλους μᾶλλον γίγνεσθαι, καὶ ἐπισχόντας τὰ πρὸς Ἀργείους πέμψαι ἔτι ὡς αὐτούς, καὶ εἰδέναι ὅ τι διανοοῦνται, λέγων ἐν μὲν τῷ σφετέρῳ καλῷ ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ τὸν πόλεμον ἀναβάλλεσθαι· σφίσι μὲν γὰρ εὖ ἑστώτων τῶν πραγμάτων, ὡς ἐπὶ πλεῖστον ἄριστον εἶναι διασώσασθαι τὴν εὐπραγίαν, ἐκείνοις δὲ δυστυχοῦσιν ὅτι τάχιστα εὕρημα εἶναι διακινδυνεῦσαι. 2. ἔπεισέ τε πέμψαι πρέσβεις, ὧν καὶ αὐτὸς ἦν, κελεύσοντας Λακεδαιμονίους,

CH. XLV. 2. *ὥσπερ καὶ νῦν ἀντιλέγειν*] 'Tu *sicut* nunc contradicere soleret interpretare, et quemadmodum ante ad *πείσειν* supplendum *ἀποδοῦναι Πάνακτον*, ita hic supple *μὴ ἀποδοῦναι*. De infinitivo vide Matth. Gr. Gr. § 538, et supra ad ch. 44.' (Poppo.)

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σφίσι μὲν γὰρ—διακινδυνεῦσαι] Render, 'for as their own affairs were in a good state, it was best for *them* to preserve their prosperity as long as possible; but for *them* [the Lacedæmonians], who were in a discreditable posture, it would be their interest to put things to the greatest hazard.' By *εὕρημα εἶναι* is meant, that 'it is clear gain.' See note on ii. 44, 4.

εἴ τι δίκαιον διανοοῦνται, Πάνακτόν τε ὀρθὸν ἀποδιδόναι, καὶ Ἀμφίπολιν, καὶ τὴν Βοιωτῶν ξυμμαχίαν ἀνεῖναι, ἢν μὴ ἐς τὰς σπονδὰς ἐσίωσι, καθάπερ εἴρητο ἄνευ ἀλλήλων μηδενὶ ξυμβαίνειν. 3. εἰπεῖν τε ἐκέλευον, ὅτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ἤδη ἂν Ἀργείους ξυμμάχους πεποιῆσθαι, ὡς παρεῖναί γ' αὐτοὺς αὐτοῦ τούτου ἕνεκα. εἴ τέ τι ἄλλο ἐνεκάλουν, πάντα ἐπιστείλαντες, ἀπέπεμψαν τοὺς περὶ τὸν Νικίαν πρέσβεις. 4. καὶ ἀφικομένων αὐτῶν, καὶ ἀπαγγειλάντων τά τε ἄλλα, καὶ τέλος εἰπόντων ὅτι, "εἰ μὴ τὴν ξυμμαχίαν ἀνήσουσι Βοιωτοῖς μὴ ἐσιοῦσιν ἐς τὰς σπονδάς, ποιήσονται καὶ αὐτοὶ Ἀργείους καὶ τοὺς μετ' αὐτῶν ξυμμάχους," τὴν μὲν ξυμμαχίαν οἱ Λακεδαιμόνιοι Βοιωτοῖς οὐκ ἔφασαν ἀνήσειν, ἐπικρατούντων τῶν περὶ τὸν Ξενάρη τὸν Ἔφορον ταῦτα γίγνεσθαι, καὶ ὅσοι ἄλλοι τῆς αὐτῆς γνώμης ἦσαν, τοὺς δὲ ὅρκους, δεομένου Νικίου, ἀνενεώσαντο· ἐφοβεῖτο γὰρ μὴ πάντα ἀτελῆ ἔχων ἀπέλθῃ, καὶ διαβληθῇ,—ὅπερ καὶ ἐγένετο,—αἴτιος δοκῶν εἶναι τῶν πρὸς Λακεδαιμονίους σπονδῶν. 5. ἀναχωρήσαντός τε αὐτοῦ, ὡς ἤκουσαν οἱ Ἀθηναῖοι οὐδὲν ἐκ τῆς Λακεδαίμονος πεπραγμένον, εὐθὺς δι' ὀργῆς εἶχον, καὶ νομίζοντες ἀδικεῖσθαι, (ἔτυχον γὰρ παρόντες οἱ Ἀργεῖοι καὶ οἱ ξύμμαχοι, παραγαγόντος Ἀλκιβιάδου) ἐποιήσαντο σπονδὰς καὶ ξυμμαχίαν πρὸς αὐτοὺς τήνδε.

XLVII. "Σπονδὰς ἐποιήσαντο ἑκατὸν Ἀθηναῖοι ἔτη καὶ Ἀργεῖοι καὶ Μαντινῆς καὶ Ἠλεῖοι, ὑπὲρ σφῶν αὐτῶν καὶ τῶν ξυμμάχων ὧν ἄρχουσιν ἑκάτεροι, ἀδόλους καὶ ἀβλαβεῖς, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν ἐπὶ πημονῇ μήτε Ἀργείους καὶ Ἠλείους καὶ Μαντινέας καὶ τοὺς ξυμμάχους ἐπὶ Ἀθηναίους καὶ τοὺς ξυμμάχους ὧν ἄρχουσιν Ἀθηναῖοι, μήτε Ἀθηναίους καὶ τοὺς ξυμμάχους ἐπὶ Ἀργείους καὶ Ἠλείους καὶ Μαντινέας καὶ τοὺς ξυμμάχους, τέχνῃ μηδὲ μηχανῇ μηδεμιᾷ.

"Κατὰ τάδε ξυμμάχους εἶναι Ἀθηναίους καὶ Ἀργείους καὶ Ἠλείους καὶ Μαντινέας ἑκατὸν ἔτη.

3. ὅτι καὶ σφεῖς — πεποιῆσθαι] 'se quoque societatem jam facturos fuisse.' (Portus.) On this use of ὅτι before infinitive, Poppo refers to Matth. Gr. Gr. § 539, 1.

4. τὴν ξυμμαχίαν — Βοιωτοῖς] The annotation here of Duker is worthy of attention: but I rather agree with Dr. Arnold, that 'Βοιωτοῖς depends on ἀνήσουσι, if they would not give up to the Bœotians their alliance.' Ἐπικρατούντων—γίγνεσθαι, 'quum evicissent, ut hæc fierent.'

Cн. XLVII. 1. ἀδόλους καὶ ἀβλαβεῖς] See note on iv. 118, and v. 18, 3. Ἐπὶ πημονῇ. See note on v. 18, 1.

τέχνῃ μηδὲ μηχανῇ μηδεμιᾷ] 'Pro his etiam μήτε τέχνῃ μήτε μηχανῇ μηδεμιᾷ, ut v. 18, 3, ubi vid. adnot., dici potuit; at solœca, quod in altero nomine oratio non insurgit, essent verba μήτε τέχνῃ μηδὲ μηχανῇ μηδεμιᾷ. Plane legitime dictum μὴ ἐξέστω ἐπιφέρειν τέχνῃ μηδὲ μηχανῇ. Οὔτε et μήτε omnino non conjungunt, sed distinguunt et opponunt; οὐδὲ et μηδὲ sive semel sive bis positæ conjungunt. Vide F. Franke de usu part. οὐδὲ et οὔτε. Rintel. 1833.' (Poppo.)

"Ἤν πολέμιοι ἴωσιν ἐς τὴν γῆν τὴν Ἀθηναίων, βοηθεῖν Ἀργείους καὶ Ἠλείους καὶ Μαντινέας Ἀθήναζε, καθ' ὅτι ἂν ἐπαγγέλλωσιν Ἀθηναῖοι, τρόπῳ ὁποίῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δηώσαντες οἴχωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν Ἀργείοις καὶ Μαντινεῦσι καὶ Ἠλείοις καὶ Ἀθηναίοις, καὶ κακῶς πάσχειν ὑπὸ πασῶν τῶν πόλεων τούτων· καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον πρὸς ταύτην τὴν πόλιν μηδεμιᾷ τῶν πόλεων, ἢν μὴ ἁπάσαις δοκῇ. βοηθεῖν δὲ καὶ Ἀθηναίους ἐς Ἄργος καὶ Μαντίνειαν καὶ Ἦλιν, ἢν πολέμιοι ἴωσιν ἐπὶ τὴν γῆν τὴν Ἠλείων ἢ τὴν Μαντινέων ἢ τὴν Ἀργείων, καθ' ὅτι ἂν ἐπαγγέλλωσιν αἱ πόλεις αὗται, τρόπῳ ὁποίῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δηώσαντες οἴχωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν Ἀθηναίοις καὶ Ἀργείοις καὶ Μαντινεῦσι καὶ Ἠλείοις, καὶ κακῶς πάσχειν ὑπὸ πασῶν τούτων τῶν πόλεων· καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον πρὸς ταύτην τὴν πόλιν, ἢν μὴ ἁπάσαις δοκῇ ταῖς πόλεσιν.

"Ὅπλα δὲ μὴ ἐᾶν ἔχοντας διϊέναι ἐπὶ πολέμῳ διὰ τῆς γῆς τῆς σφετέρας αὐτῶν καὶ τῶν ξυμμάχων ὧν ἂν ἄρχωσιν ἕκαστοι, μηδὲ κατὰ θάλασσαν, ἢν μὴ ψηφισαμένων τῶν πόλεων ἁπασῶν τὴν δίοδον εἶναι, Ἀθηναίων καὶ Ἀργείων καὶ Μαντινέων καὶ Ἠλείων.

"Τοῖς δὲ βοηθοῦσιν ἡ πόλις ἡ πέμπουσα παρεχέτω μέχρι μὲν τριάκοντα ἡμερῶν σῖτον, ἐπὴν ἔλθῃ ἐς τὴν πόλιν τὴν ἐπαγγείλασαν βοηθεῖν, καὶ ἀπιοῦσι κατὰ ταὐτά· ἢν δὲ πλέονα βούλωνται χρόνον τῇ στρατιᾷ χρῆσθαι, ἡ πόλις ἡ μεταπεμψαμένη διδότω σῖτον, τῷ μὲν ὁπλίτῃ καὶ ψιλῷ καὶ τοξότῃ τρεῖς ὀβολοὺς Αἰγιναίους τῆς ἡμέρας ἑκάστης, τῷ δ' ἱππεῖ δραχμὴν Αἰγιναίαν.

"Ἡ δὲ πόλις ἡ μεταπεμψαμένη τὴν ἡγεμονίαν ἐχέτω, ὅταν ἐν τῇ αὐτῆς ὁ πόλεμος ᾖ· ἢν δέ που δόξῃ ταῖς πόλεσι κοινῇ στρατεύεσθαι, τὸ ἴσον τῆς ἡγεμονίας μετεῖναι πάσαις ταῖς πόλεσιν.

"Ὁμόσαι δὲ τὰς σπονδὰς Ἀθηναίους μὲν ὑπέρ τε σφῶν αὐτῶν καὶ τῶν ξυμμάχων, Ἀργεῖοι δὲ καὶ Μαντινῆς καὶ Ἠλεῖοι καὶ οἱ ξύμμαχοι τούτων κατὰ πόλεις ὀμνύντων. ὀμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἕκαστοι τὸν μέγιστον κατὰ ἱερῶν τελείων. ὁ δὲ ὅρκος ἔστω

κατὰ ἱερῶν τελείων] By ἱερῶν τελείων some learned critics have understood victims ὁλοκλήρων κατὰ τὴν ἡλικίαν καὶ μὴ λελωβημένα, such as are called in Hom. Il. i. 315, τεληέσσας ἑκατόμβας. But, as Duk. observes, this was no more than *all* victims in sacrifice were expected to be, according to Aristotle, as cited in Athen. xv. 5, and Lucian de Sacrif. p. 336. And he agrees with Budæus and Hudson, that the expression ἱερὰ τέλεια designated among the Greeks what were called by the Romans 'majores et eximiæ hostiæ,' and which the shorter Schol. on Hom. Il. i. 65, calls τελείας θυσίας. Arnold adduces in illustration a passage of Herodot. i. 183, where τὰ τέλεα τῶν προβάτων are opposed to τὰ γαλαθηνά, as in the Latin writers *hostiæ majores* are distinguished from *hostiæ lactentes*. Compare also Plato, p. 834, πώλοις τε ἀβόλοις (meaning, 'which have not cast their first teeth') καὶ τελείων τε καὶ ἀβόλων τοῖς μέσοις. Ælian, V. Hist. vii. 13, ὡσπεροῦν πῶλοι πρὸς τὸν τέλειον

ὧδε· ‘Ἐμμενῶ τῇ ξυμμαχίᾳ κατὰ τὰ ξυγκείμενα δικαίως καὶ ἀβλαβῶς καὶ ἀδόλως, καὶ οὐ παραβήσομαι τέχνῃ οὐδὲ μηχανῇ οὐδεμιᾷ.’ ὀμνύντων δὲ Ἀθήνῃσι μὲν ἡ βουλὴ καὶ αἱ ἔνδημοι ἀρχαὶ, ἐξορκούντων δὲ οἱ Πρυτάνεις· ἐν Ἄργει δὲ ἡ βουλὴ καὶ οἱ ὀγδοήκοντα καὶ οἱ Ἀρτῦναι, ἐξορκούντων δὲ οἱ ὀγδοήκοντα· ἐν δὲ Μαντινείᾳ οἱ Δημιουργοὶ καὶ ἡ βουλὴ καὶ αἱ ἄλλαι ἀρχαὶ, ἐξορκούντων δὲ οἱ Θεωροὶ καὶ οἱ Πολέμαρχοι· ἐν δὲ Ἤλιδι οἱ Δημιουργοὶ καὶ οἱ τὰ τέλη

(scil. ἵππον). Pausan. t. ii. 33, ἵπποι τέλειοι, i. e. full-grown. And so τέλειος is used to denote maturity or fulness of growth in the expression τέλειος ἀνὴρ (as opposed to *child* or *stripling*) in Pol. v. 29, 2. Appian, i. 630, 87, and 606, 91. Xen. Cyr. i. 2, 4, and 5, 11. Æl. V. Hist. xiii. 1, τελείας γυναῖκας, ‘justæ ætatis ac staturæ.’ See more on the term τέλειος in my note on a passage of the New Testament, Eph. iv. 13. Finally, this very expression κατὰ ἱερῶν τελ. ὀμνύναι occurs in Andoc. p. 48, and Demosth. 1365, 17. And, with allusion to this, Lucian, Tim. 7, and Philop. 21, uses the phrase καθ' ἱερῶν τελείων ἑστιάζειν, which passages show that the article was here rightly cancelled, from many MSS., by Bekker, Poppo, and Goeller. On the force here of the prep. κατὰ, which bears the sense *super*, ‘over,’ see Matth. Gr. Gr. § 581. On ἐμμενῶ see note on ch. 18, 9.

By αἱ ἔνδημοι ἀρχαὶ are meant, as Dukas, Poppo, and Arnold are agreed, the principal *home* magistrates (as the archons, secretaries, and γραμματεῖς), as opposed to the στρατηγοὶ, who held office among the *foreign*-state allies. So Duker compares in Æschin. p. 45, R. ἀρχὴν—μήτ' ἔνδημον, μήτε ὑπερόριον, and Arnold adduces from Arist. Pol. iii. 10, τὰ ἔνδημα καὶ τὰ ὑπερόρια (scil. πράγματα). Also Didot, from Xen. Anab. vii. 1, 34, τὰ οἴκοι τέλη, ‘the home magistrates.’

οἱ ὀγδοήκοντα] Respecting these,—of whom nothing certain is known,—the reader is referred to Wachsm. Ant. Gr. i. 2, p. 88. I have in my Translation expressed it as my opinion that the Council of Eighty was an aristocratical body, holding the same position as the Chamber of Peers in France with respect to the Senate, and that the *Artynæ* just after subjoined were the *Presidents* of that Council: a view, I find, since adopted by Dr. Arnold, and which has something to countenance it in the fact,—mentioned by Goeller,—that, as appears from Plut. Quæst. Græc. 1., in the Dorian constitution of Epidaurus there were certain state-officers called Ἀρτῦναι, chosen out of the whole body of the Senate, doubtless meant to act as presidents, or a sort of committee, probably with a power, among others, similar to that of the *Caput* of the University of Cambridge. Finally, some confirmation to the opinion may be deduced from the *derivation* of the word, which comes from the verb ἀρτύνω, *to arrange, prepare, set in order*, (so Hom. Il. ii. 55, τοὺς ὄγε συγκαλέσας, πυκινὴν ἠρτύνετο βουλήν. See also Pind. Nem. viii. 20.) as the Spartan magistrates called Ἁρμοσταὶ were so denominated from the verb ἁρμόζω.

I have followed Poppo and Goeller in editing οἱ instead of vulg. αἱ, which, though retained by Bekker, is really, as Poppo has shown, indefensible. As to the weakness of the former in external authority, (though I find it to have been the original reading of the Cod. Clarend.) that is fully balanced by its preponderance in *internal* evidence; since easily may we account for the change of οἱ into αἱ by the scribes (namely, from the circumstance of their regarding ἀρτῦναι as a common noun, not as a name of office); but not *vice versâ*.

On the subject of the Δημιουργοὶ, just after spoken of, even less is known than on that of the Ἀρτῦναι. The term was one to denote state-officers in the despatch of public business; though of what kind is far from clear. In Demosth. p. 280, 3, and Pol. xxiv. 5, 16. Livy, xxi. 22, the δημιουργοὶ are mentioned as the chief magistrates in Achaia; and in Plut. t. ii. 807, and i. 1047, as chief magistrates in the Peloponnesian states; and, again, in Pseudo-Phalaris, Ep. ii. as magistrates at Delphi. And, as we learn from what follows, there were some also at *Elis*. But of the δημιουργοὶ at *Mantinea* we have no where else any mention. The Θεωροὶ, like the *Pythii* at Sparta, were, as Goeller shows from Müller and Dissen., ‘a sacred college which had the care of all oracles that concerned the state, and the general superintendence of religious matters throughout the state.’ Of the Πολέμαρχοι mention is made more than once in Polyb. As to the nature of their office, nothing

ἔχοντες καὶ οἱ ἑξακόσιοι, ἐξορκούντων δὲ οἱ Δημιουργοὶ καὶ οἱ Θεσμοφύλακες. ἀνανεοῦσθαι δὲ τοὺς ὅρκους Ἀθηναίους μὲν ἰόντας ἐς Ἦλιν καὶ ἐς Μαντίνειαν καὶ ἐς Ἄργος, τριάκοντα ἡμέραις πρὸ Ὀλυμπίων, Ἀργείους δὲ καὶ Ἠλείους καὶ Μαντινέας ἰόντας Ἀθήναζε, δέκα ἡμέραις πρὸ Παναθηναίων τῶν μεγάλων. τὰς δὲ ξυνθήκας τὰς περὶ τῶν σπονδῶν καὶ τῶν ὅρκων καὶ τῆς ξυμμαχίας ἀναγράψαι ἐν στήλῃ λιθίνῃ, Ἀθηναίους μὲν ἐν πόλει, Ἀργείους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ, Μαντινέας δὲ ἐν τοῦ Διὸς τῷ ἱερῷ, ἐν τῇ ἀγορᾷ. καταθέντων δὲ καὶ Ὀλυμπιάσι στήλην χαλκῆν κοινῇ Ὀλυμπίοις τοῖς νυνί. ἐὰν δέ τι δοκῇ ἄμεινον εἶναι ταῖς πόλεσι ταύταις, προσθεῖναι πρὸς τοῖς ξυγκειμένοις. ὅ τι [δ'] ἂν δόξῃ ταῖς πόλεσιν ἁπάσαις κοινῇ βουλευομέναις, τοῦτο κύριον εἶναι.”

XLVIII. Αἱ μὲν σπονδαὶ καὶ αἱ ξυμμαχίαι οὕτως ἐγένοντο· καὶ αἱ τῶν Λακεδαιμονίων καὶ Ἀθηναίων οὐκ ἀπείρητο τούτου ἕνεκα οὐδ' ὑφ' ἑτέρων. 2. Κορίνθιοι δὲ, Ἀργείων ὄντες ξύμμαχοι, οὐκ ἐσῆλθον ἐς αὐτὰς, ἀλλὰ καὶ γενομένης πρὸ τούτου Ἠλείοις καὶ Ἀργείοις καὶ Μαντινεῦσι ξυμμαχίας, τοῖς αὐτοῖς πολεμεῖν καὶ εἰρήνην ἄγειν, οὐ ξυνώμοσαν, ἀρκεῖν δ' ἔφασαν σφίσι τὴν πρώτην γενομένην ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί. 3. οἱ μὲν Κορίνθιοι οὕτως ἀπέστησαν τῶν ξυμμάχων, καὶ πρὸς τοὺς Λακεδαιμονίους πάλιν τὴν γνώμην εἶχον.

XLIX. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, οἷς Ἀνδροσθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα· καὶ Λακεδαιμόνιοι τοῦ ἱεροῦ ὑπὸ Ἠλείων εἴρχθησαν, ὥστε μὴ θύειν μηδ' ἀγωνίζεσθαι, οὐκ

certain is known. They were probably, as Heilm. supposes, not generals, but general *superintendents*, or directors of military affairs, similarly as at Athens the third Archon was called the *Polemarchos*. With respect to the οἱ τὰ τέλη ἔχοντες, these are by Arnold supposed to designate some particular council who exercised the sovereign authority as a sort of council of administration; while Poppo regards the words as equivalent to οἱ ἅπαν τὸ κῦρος ἔχοντες at ch. 58. Compare with the present the expression τέλος ἔχοντες at iv. 118, 6, where see note.

Finally, the θεσμοφύλακες (answering to the θεσμοθέται and νομοφύλακες) were not *civil* jurists only, but divine also. So in Diod. Sic. v. 67, by θεσμοφύλακες and θεσμοθέται are to be understood, οἱ τὰ πρὸς τοὺς θεοὺς ὅσια καὶ τῶν ἀνθρώπων νόμους διαφυλάττοντες. The ἐν after ἀναγράψαι is used with allusion to the letters being *cut in* or *engraven*. This inscribing of treaties on pillars of stone is facetiously alluded to by Aristoph. Lysist. 511, and Ach. 727. Av. 1050 & 1054. The δ' after ὅ τι I am now induced, with Poppo, Bekker, and Goeller, to regard as an interpolation; the construction, as Dr. Arnold points out, being, ἐὰν δέ τι δοκῇ προσθεῖναι, ὅ τι ἂν δόξῃ—τοῦτο κύριον εἶναι.

CH. XLIX. 1. οἷς Ἀνδροσθένης—ἐνίκα] ‘in which Androsthenes was the victor (carried off the prize) for the first time.’ On this use of the imperfect, where one should have expected the aorist, Poppo in his Prol. i. p. 155, observes, that ‘non sæpius nec diutius *vincebat*, sed semel *vicit*. Refertur tamen hæc sententia ad priorem, ideoque tempori relativo locus, et simul effectus victoriæ (ut honor quo victor fruebatur) ita permanere significatur.’

ἐκτίνοντες τὴν δίκην αὐτοῖς, ἣν ἐν τῷ Ὀλυμπιακῷ νόμῳ Ἠλεῖοι κατεδικάσαντο αὐτῶν, φάσκοντες †σφᾶς ἐπὶ Φύρκον τε τεῖχος ὅπλα ἐπενεγκεῖν, καὶ ἐς Λέπρεον αὐτῶν ὁπλίτας ἐν ταῖς Ὀλυμπιακαῖς σπονδαῖς ἐσπέμψαι. ἡ δὲ καταδίκη δισχίλιαι μναῖ ἦσαν, κατὰ τὸν ὁπλίτην ἕκαστον δύο μναῖ, ὥσπερ ὁ νόμος ἔχει. 2. Λακεδαιμόνιοι δὲ, πρέσβεις πέμψαντες, ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι, λέγοντες μὴ ἐπηγγέλθαι πω ἐς Λακεδαίμονα τὰς σπονδὰς, ὅτ' ἐσέπεμψαν τοὺς ὁπλίτας. 3. Ἠλεῖοι δὲ τὴν παρ' αὐτοῖς ἐκεχειρίαν ἤδη ἔφασαν εἶναι (πρώτοις γὰρ σφίσιν αὐτοῖς ἐπαγγέλλουσι), καὶ ἡσυχαζόντων σφῶν καὶ οὐ προσδεχομένων, ὡς ἐν σπονδαῖς, αὐτοὺς λαθεῖν ἀδικήσαντας. 4. οἱ δὲ Λακεδαιμόνιοι ὑπελάμβανον οὐ χρεὼν εἶναι αὐτοὺς ἐπαγγεῖλαι ἔτι ἐς Λακεδαίμονα, εἰ ἀδικεῖν γε ἤδη ἐνόμιζον αὐτοὺς, ἀλλ' οὐχ ὡς νομίζοντας τοῦτο δρᾶσαι, καὶ ὅπλα οὐδαμόσε ἔτι αὐτοῖς ἐπενεγκεῖν. Ἠλεῖοι δὲ τοῦ αὐτοῦ

ἐν τῷ Ὀλυμπιακῷ νόμῳ] 'by virtue of, or agreeably to, the Olympic law' (meaning the law which regulated all proceedings that regarded the Olympic festival): of which sense, rightly assigned to the ἐν by Poppo, examples are adduced in Matth. Gr. Gr. § 577, from Plato, p. 920, and Thucyd. vii. 67, and i. 77, ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν.

With respect to the word σφᾶς, a little after, I am of opinion that it is, notwithstanding the strenuous endeavours made to defend it by Bauer and Arnold, untenable. Quite inadmissible are the methods propounded by them, as proceeding on the precarious principle of taking for granted either (as is done by Blume) a supposed confounding of the uses of the pronouns σφᾶς and αὐτοὺς, or (as by Arnold) a very harsh anacoluthon, by which our author is supposed to have written σφᾶς before he had fixed on the particular verb on which it was to depend. Surely far better is it to suppose, with Goeller and Poppo, that σφᾶς is a mistake of the scribes for σφῶν; which is, indeed, the more probable from the circumstance that in manuscript character the two words are exceedingly similar.

With respect to the construction, σφῶν ἐπὶ Φύρκον τε τεῖχος is by Goeller compared with σφῶν ἐπὶ τὸν Πειραῖα: and so, just after, Λέπρεον αὐτῶν. The conjecture, indeed, proceeds on the supposition that Phyrcus was a fort belonging to the Eleans. But although nothing certain be known about the matter, it is more probable that it was *not*. As to the place itself, it is no where else mentioned in the classical writers, except that when Hesych. explains φύρκος by τεῖχος, and φύρκορ (Doricè for φύρκος) by ὀχύρωμα, he has preserved the common name, from which the appellation was formed; and probably this φύρκος was only a dialectical variety of the common form πύργος.

With respect to the site of this Fort Phyrcus, it certainly was *not*, as Poppo supposes, at Phryxa, near Olympia; for that would surely be much too far off. It was probably at the present Fort Kleidi, which is laid down in the map of Lapie and Wyld at a commanding position on a projecting promontory of the mountain, about nine miles N.NE. from the site of old Lepreum. That it was not far from Lepreum, is clear from the context. We may suppose it to have been in the territory of Elis, though on the very borders of the district of Lepreum; forming the Derbeni or pass from Triphylia into Lepreatis.

2. σφῶν καταδεδικάσθαι] On the nature of the construction, see Matth. Gr. Gr. § 490. Μὴ ἐπηγγέλθαι τὰς σπονδάς: meaning, that 'the Olympic holy-day or festival had not been proclaimed,' as was regularly done by the Eleian heralds called σπονδοφόροι. The sense of the whole passage, from Λακεδαιμόνιοι to ἐπενεγκεῖν, (which is not a little perplexed and obscure,) is best expressed by Heilm. and Coray as follows: 'Lacedæmonii vero missis legatis contradicebant, negantes se juste condemnatos, ac dicentes Lacedæmoni nondum denunciatas fuisse inducias, quo tempore suos milites armatos (in arces Phyrcum et Lepreum) immiserint. Elei

λόγου εἴχοντο, ὡς μὲν οὐκ ἀδικοῦσι μὴ ἂν πεισθῆναι· εἰ δὲ βούλονται σφίσι Λέπρεον ἀποδοῦναι, τό τε αὐτῶν μέρος ἀφιέναι τοῦ ἀργυρίου, καὶ ὃ τῷ θεῷ γίγνεται αὐτοὶ ὑπὲρ ἐκείνων ἐκτίσειν. L. Ὡς δ' οὐκ ἐσήκουον, αὖθις τάδε ἠξίουν, Λέπρεον μὲν μὴ ἀποδοῦναι, εἰ μὴ βούλονται, †ἀναβάντες δὲ ἐπὶ τὸν βωμὸν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἢ μὴν ἀποδώσειν ὕστερον τὴν καταδίκην. 2. ὡς δὲ οὐδὲ ταῦτα ἤθελον, Λακεδαιμόνιοι μὲν εἴργοντο τοῦ ἱεροῦ, θυσίας καὶ ἀγώνων, καὶ οἴκοι ἔθυον, οἱ δὲ ἄλλοι Ἕλληνες ἐθεώρουν,

vero inducias apud se jam fuisse dicebant, quippe qui sibi primis has inducias indicere solerent (et deinde exteris); ac se quiescentes (securos), neque tale quid exspectantes, utpote induciarum tempore, a Lacedæmoniis clam injuria affectos esse. Lacedæmonii contra respondebant Eleos non amplius oportuisse inducias Lacedæmoniis fieri putabant [si factam esse putarent seu putavissent]; sed inducias denunciasse, quod hoc non factum putarent.' Render, 'The Lacedæmonians, however, sent ambassadors representing in reply, that they were unjustly condemned in that fine, and alleging that the festival truce had not yet been proclaimed [at Lacedæmon] when they sent off the troops [against Fort Phyrcos and Lepreum]. But the Eleans alleged that the truce was already on foot (for they proclaim it first in their own territory); and that it was while they themselves were in quiet security, and not expecting [any such thing] as in a time of truce, that those surprised and did them the injury.' But the Lacedæmonians replied, that 'it was not any longer incumbent on them to proclaim the truce at Lacedæmon, if they then thought that injury had been done them by the Lacedæmonians, but that they *had* so proclaimed the truce because they thought that it had not been done, and that they had borne no arms against them after they had received the message of the truce.'

4. ὑπελάμβανον] This is best explained by the Schol. Lugd. ἐκ διαδοχῆς ἀπεκρίνοντο, 'they rejoined,' literally, alleged in answer; a sense of ὑπολαμβάνω almost confined to the phrase ὑπολαβὼν εἶπε or ἔφη, though found in Plato, p. 338, ταύτῃ ὑπολαμβάνεις, ᾗ ἂν κακουργήσαις μάλιστα τὸν λόγον.

ὡς μὲν—πεισθῆναι] 'that they could not be persuaded that those had not injured them.' I have followed Goeller and Bekker in reading, for vulg. αὐτῶν, what the context rather requires, αὐτῶν. Of ὃ τῷ θεῷ γίγνεται the sense is, 'what falls or is due to the god.'

CH. L. 1. ἀναβάντες] For ἀναβάντες, Bekker has, solely on conjecture, edited ἀναβάντας. And indeed in a matter so minute the authority of MSS. is so slender, that I should have been inclined to follow Bekker in so editing, were it not that internal evidence is in favour of ἀναβάντες; for, had the accus. been the original reading, who, it may be asked, would have altered it to the nominative? Hence I have chosen, with Poppo and Goeller, to retain the common reading; the use of the nomin. being doubtless, as Poppo shows, occasioned by the occurrence of the verbs βούλονται and προθυμοῦνται, just as at ch. 41, ἀλλ' εἰ βούλονται ἑτοῖμοι εἶναι the nom. ἑτοῖμοι took its rise from βούλονται before. The point, however, is one not so certain but that I have thought proper to affix an obelus.

ἀπομόσαι — ἀποδώσειν] The Scholiast and Abresch here explain ἀπομόσαι by δι' ὅρκου κυρῶσαι, 'to make assurance of any thing by oath.' And Dobree regards the term as equivalent to ἐπομόσαι. But why, then, it may be asked, was not ἐπομόσαι here used, considering that it was the term commonly employed in such a case? Not, I think, as Arnold is of opinion,—from the tendency of the oath being exculpatory, (and therefore deprecating the severity of the law,) but because ἀπομόσαι is a stronger term than ἐπομόσαι, (see Hom. Od. ii. 377.) being indeed required by ἢ μήν. And so in Hom. Od. xv. 436, we have, ἀπώμννον (scil. ποιεῖν) ὡς ἐκέλευεν. See also xii. 303. x. 345. xviii. 58, and compare Æschin. p. 20, 27.

2. Here the words θυσίας καὶ ἀγώνων are illustrative of εἴργ. τοῦ ἱεροῦ. Similarly a little before, ch. 49, we had τοῦ ἱεροῦ εἴρχθησαν, ὥστε μὴ θύειν μήδ' ἀγωνίζεσθαι. By ἐθεώρουν it is meant that they partook in the sacred ceremonies, as sacrificants and ἀγωνισταὶ, were not mere

πλὴν Λεπρεατῶν. 3. ὅμως δὲ οἱ Ἠλεῖοι, δεδιότες μὴ βίᾳ θύσωσι, ξὺν ὅπλοις τῶν νεωτέρων φυλακὴν εἶχον· ἦλθον δὲ αὐτοῖς καὶ Ἀργεῖοι καὶ Μαντινῆς, χίλιοι ἑκατέρων, καὶ Ἀθηναίων ἱππῆς, οἳ ἐν Ἄργει ὑπέμενον τὴν ἑορτήν. 4. δέος δ' ἐγένετο τῇ πανηγύρει μέγα μὴ ξὺν ὅπλοις ἔλθωσιν οἱ Λακεδαιμόνιοι, ἄλλως τε καὶ ἐπειδὴ καὶ Λίχας ὁ Ἀρκεσιλάου Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδούχων πληγὰς ἔλαβεν, ὅτι, νικῶντος τοῦ ἑαυτοῦ ζεύγους, καὶ ἀνακηρυχθέντος Βοιωτῶν δημοσίου κατὰ τὴν οὐκ-ἐξουσίαν τῆς ἀγωνίσεως, προελθὼν ἐς τὸν ἀγῶνα, ἀνέδησε τὸν ἡνίοχον, βουλόμενος

spectators, as the Lacedæmonians (such of them as, like Lichas, attended) must have been.

3. *ξὺν ὅπλοις*] literally, 'with arms in their hands,' *armati*, as *σὺν τοῖς ὅπλοις* in Xen. Cyr. vii. 4, 5 and 7. Anab. iii. 2, 4. iv. 3, 6, and *σὺν ὅπλοις ἐλθεῖν* in Xen. Hist. vii. 4, 35. Eurip. Phœn. 514. Ion 1292. Iph. Aul. 754.

4. *καὶ Λίχας*] Render, 'even Lichas.' It is thus implied that he was a person of great consequence: and that he was really such, is shown by Poppo, Prol. i. 2, 116, and Ruhnk. on Xen. Mem. i. 2, 61.

ὑπὸ τῶν ῥαβδούχων πληγὰς ἔλαβεν] It is debated among the critics, whether by *ῥαβδούχων* be denoted the lictors, i. e. beadles, or the *Ἑλληνοδίκαι* or *ἀγωνοθέται*. Bredow and Siebelis adopt the *latter* view, which they support from the Scholiast on Aristoph. Pac. 733, and Paus. vi. 2, 1, *μαστιγοῦσιν αὐτὸν οἱ Ἑλλανοδίκαι*. But, as it is remarked by Valckn. on Herodot. viii. 59, 'what these august judges are said to have done is only to be understood as having been done by their *orders*, through the instrumentality of their lictors.' Moreover, the word *ῥαβδοφόρος* is never, I believe, used in the sense *βραβευτὴς* or *ἀγωνοθέτης*, (that being confined to *ῥαβδοῦχος* or *ῥαβδονόμος*,) but only in the sense *lictor*. So the author of the Etym. Mag. p. 72, 12, (cited by Valckn.) says, *Ἀλυτάρχης, ὁ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι εὐκοσμίας ἄρχων· Ἠλεῖοι γὰρ τοὺς ῥαβδοφόρους ἢ μαστιγοφόρους ἀλύτας καλοῦσιν*. The phrase *ὑπὸ τῶν ῥαβδ. πληγὰς ἔλαβε* may mean either simply, 'he received stripes at the hands of the lictors,' or 'received a whipping from them.' Compare Xen. Laced. vi. 2, *παῖς πληγὰς λαβὼν ὑπ' ἄλλου*, and Cyrop. i. 3, 14, *ἐπὶ μίᾳ δίκῃ πληγὰς ἔλαβον*. But the former is the more probable sense; and we may suppose the meaning to be, that 'the lictors used stripes to drive Lichas from the course,' where, as being a mere spectator, he had no right to be. Thus *πληγὰς ἔλαβε* stands simply for *ἐῤῥαπίζετο*, the term, in a similar case, used in Herodot. viii. 59, *ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ῥαπίζονται*. And at vii. 35, that writer uses together, as synonymous, *ῥαπίζειν* and *ἐπικέσθαι μάστιγι πληγάς*. Mitford, indeed, remarks that 'the manner in which Lysias tells the story, would rather lead us to suppose that Lichas was formally condemned to receive a *public flagellation*, which was inflicted accordingly:' and that the phrase will bear this sense, is certain. But whether Lysias meant that, or not, the *thing itself* is incredible; and the statement of Lysias will only furnish another instance of what Dr. Arnold adverts to at ch. 52, 'the inveterate habits of exaggeration which led the rhetoricians and rhetorical orators to falsify every fact they touched on.' Neither, again, will the words of our author bear such a sense, notwithstanding what Mitford says, who, with little regard to consistency, assigns to the words the sense, 'struck Lichas in the presence of the assembly;' as though the words of Thucydides could bear either of two meanings so opposite to each other. The blows and stripes inflicted on Lichas, to drive him from the course, were, as being an ignominious chastisement, abundantly sufficient for the purpose in view,—namely, to maintain order, by keeping mere spectators from coming on the course. And that, in point of fact, all that the lictors did in the case of Lichas was to drive him off the course with strokes of their rods, is attested by Xen. Hist. iii. 2, 21, who, in narrating the story, says, *μαστιγοῦντες αὐτὸν, ἄνδρα γέροντα, ἐξήλασαν*.

On the idiom in *τὴν οὐκ-ἐξουσίαν τῆς ἀγωνίσεως*, see note at i. 137; and on the rare word *ἀγώνισις*, see my note on Rom. ix. 21. *Τὸν ἀγῶνα*: meaning, according to the use of the term in Hom. Od. viii. 260, et al. *the course*. The reference in

δηλῶσαι ὅτι ἑαυτοῦ ἦν τὸ ἅρμα· ὥστε πολλῷ δὴ μᾶλλον ἐπεφόβηντο πάντες, καὶ ἐδόκει τι νέον ἔσεσθαι. οἱ μέντοι Λακεδαιμόνιοι ἠσύχασάν †τε, καὶ ἡ ἑορτὴ αὐτοῖς οὕτω διῆλθεν. 5. ἐς δὲ Κόρινθον μετὰ τὰ Ὀλύμπια Ἀργεῖοί τε καὶ οἱ ξύμμαχοι ἀφίκοντο, δεησόμενοι αὐτῶν παρὰ σφᾶς ἐλθεῖν. καὶ Λακεδαιμονίων πρέσβεις ἔτυχον παρόντες· καὶ, πολλῶν λόγων γενομένων, τέλος οὐδὲν ἐπράχθη· ἀλλὰ, σεισμοῦ γενομένου, διελύθησαν ἕκαστοι ἐπ' οἶκου. καὶ τὸ θέρος ἐτελεύτα.

LI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἡρακλεώταις τοῖς ἐν Τραχῖνι μάχη ἐγένετο πρὸς Αἰνιᾶνας καὶ Δόλοπας καὶ Μηλιέας, καὶ Θεσσαλῶν τινας. 2. προσοικοῦντα γὰρ τὰ ἔθνη ταῦτα τῇ πόλει πολέμια ἦν· οὐ γὰρ ἐπ' ἄλλῃ τινὶ γῇ ἢ τῇ τούτων τὸ χωρίον ἐτειχίσθη· καὶ εὐθύς τε καθισταμένῃ τῇ πόλει ἠναντιοῦντο, ἐς ὅσον ἐδύναντο φθείροντες, καὶ τότε τῇ μάχῃ ἐνίκησαν τοὺς Ἡρακλεώτας, καὶ Ξενάρης ὁ †Κνίδιος Λακεδαιμόνιος ἄρχων αὐτῶν ἀπέθανε, διεφθά-

αὐτοῖς, further on, is obscure and disputed. Arnold supposes it to belong to *πάντες*. But to this it is objected by Poppo, that the particles *τε*, *καὶ* prove that each member pertains to the Lacedæmonians, and that the sense will thus be, 'so passed off the festival to the Lacedæmonians,' meaning that they *suffered* it to so pass; a sense this so jejune and difficult to be elicited from the words, that I should prefer, with Dr. Arnold, to refer them to *πάντες*; and as to the objection advanced by Poppo, that may very well be removed by altering the *τε*, which can here have no force, into *δέ*, which (I would observe) was formerly the reading of the Cod. Clarend., and which certainly would here yield a sense most suitable,—namely, that the Lacedæmonians, however, kept quiet at least; though they doubtless resented the affront, and, as we find from Pausan. iii. 8, 2, and v. 4, 5, revenged it by annual irruptions into the territory of Elis, until they reduced the Eleans to restore the privileges taken away, to abandon all rule over the neighbouring subject-cantons, and to disembattle their city walls. However, the reference in *αὐτοῖς* cannot be to *πάντες*, which is not sufficiently prominent to be the object of reference; for *πάντες* is not the real nominative to *ἐπεφόβηντο*, that being the pronoun (*αὐτοὶ*) latent in the verb, 'they were all of them afraid:' where the *plural* is used because *τῇ πανηγύρει*, here referred to, is a noun of *multitude*, as in a passage of the New Testament, Hebr. xii. 23, *μυριάσιν ἀγγέλων πανηγύρει*. So *ὁ λαὸς* is used with a verb in the plural in another passage of the New Testament, Acts iii. 10, *πᾶς ὁ λαὸς ἐπλήσθησαν θάμβους*. The sense may be thus expressed: 'so passed off the festival to the assembled multitude.'

5. *σεισμοῦ γενομένου*] See note supra ch. 45.

CH. LI. 1. *Αἰνιᾶνας*] These are by Herodotus called *Ἐνιῆνες*. See l. vii. 132 and 198: though indeed in those passages some good MSS. have *Αἰνιῆνες*. And the *Æ* is, moreover, supported by Pausan. x. 8, 2, and x. 22, 5. Scylax, 14 & 24. Max. Tyr. Diss. 28, 4. 2, 58, and Eurip. Iph. Aul. 267. This tribe inhabited part of the valley of the Sperchius, to the east of Heraclea. They had, we may suppose, a town called *Æ*nia, which is, indeed, laid down by Arrowsmith; though, perhaps, on uncertain data.

2. *ὁ Κνίδιος*] Little probable is it that the Lacedæmonians should have committed the government of so important a city to a foreigner. It is the united opinion of Heilm., Haack, Poppo, Goeller, and Arnold, that *Κνίδιος* is the genitive of the proper name *Κνίδις*, formed, Arnold observes, like *Γόαξις, Γοάξιος*, iv. 107: and he supposes the termination *-ιος* to have been here employed rather than *-ιδος*, for the purpose of avoiding the recurrence of the two deltas. But the principle of *euphony* will surely not apply to *ἴγδις*, which makes *ἴγδιδος*, and *Μηδὶς, Μηδίδος, νίειδις, νίειδίδος*, and *ῥοδὶς, ῥοδίδος*; while *ἄρδις* makes *ἄρδιος*. As to *Γόαξις, Γοάξιος*, adduced by Arnold from iv. 107, all nouns in *ξις* make *ιος* or *εως*, never, I believe,

ρησαν δὲ καὶ ἄλλοι τῶν Ἡρακλεωτῶν. καὶ ὁ χειμὼν ἐτελεύτα καὶ δωδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

LII. Τοῦ δ' ἐπιγιγνομένου θέρους, εὐθὺς ἀρχομένου, τὴν Ἡράκλειαν, ὡς μετὰ τὴν μάχην κακῶς ἐφθείρετο, Βοιωτοὶ παρέλαβον, καὶ Ἡγησιππίδαν τὸν Λακεδαιμόνιον, ὡς οὐ καλῶς ἄρχοντα, ἐξέπεμψαν. δείσαντες δὲ παρέλαβον τὸ χωρίον, μὴ, Λακεδαιμονίων τὰ κατὰ Πελοπόννησον θορυβουμένων, Ἀθηναῖοι λάβωσι. Λακεδαιμόνιοι μέντοι ὠργίζοντο αὐτοῖς.

2. Καὶ τοῦ αὐτοῦ θέρους Ἀλκιβιάδης ὁ Κλεινίου, στρατηγὸς ὢν Ἀθηναίων, Ἀργείων καὶ τῶν ξυμμάχων ξυμπρασσόντων, ἐλθὼν ἐς Πελοπόννησον μετ' ὀλίγων Ἀθηναίων ὁπλιτῶν καὶ τοξοτῶν, καὶ τῶν αὐτόθεν ξυμμάχων παραλαβών, τά τε ἄλλα ξυγκαθίστη περὶ τὴν ξυμμαχίαν, διαπορευόμενος Πελοπόννησον τῇ στρατιᾷ, καὶ Πατρέας τε τεῖχη καθεῖναι ἔπεισεν ἐς θάλασσαν, καὶ αὐτὸς ἕτερον διενοεῖτο

ἰδος. Hence, then, we may suspect some corruption to rest on the word, only to be removed by better MSS.

Ch. LII. 1. *οὐ καλῶς ἄρχοντα*] 'not governing rightly.' Compare iii. 93, *οὐ καλῶς ἐξηγούμενοι*.

2. *στρατηγὸς ὢν Ἀθηναίων*] 'being state-general of the Athenians,' i. e. one of the ten state-generals. *Ξυμπρασσόντων* stands for *βοηθούντων*, 'aiding or co-operating with them.' So Hesych. explains *συμπράξαι* by *βοηθῆσαι*. Compare Xen. Mem. ii. 4, 6, *τὰ μὲν* (partim) *συναναλίσκων, τὰ δὲ συμπράττων*. At *τῶν αὐτόθεν ξυμμάχων παραλαβὼν* there is, as Bauer observes, a Thucydidean brevity of expression for *τῶν αὐτόθεν ξυμμάχων παραλαβὼν* (*τινας*) *αὐτόθεν*.

τὰ ἄλλα ξυγκαθίστη περὶ τὴν ξυμμαχίαν] 'co-operated in the other measures for putting the affairs of the confederacy on a secure footing.' Compare iv. 107, *ξυγκαθίστη ταῦτα*. Of *διαπορευόμενος Πελοπόννησον* the sense is, 'traversing Peloponnesus,' 'going up and down in all directions,' as in Xen. Anab. iii. 3, 3, *διαπ. τὴν χώραν*. With the expression *τεῖχη καθεῖναι ἐς θάλασσαν*, 'to carry down (*dimittere*) walls to the sea-coast,' compare another supra iv. 103, *καθεῖτο τείχη*. The *purpose* of the thing (related also in Plut. Alcib. 15.) was, by connecting the city with its port, as Nisæa was with Megara, to bring the former into connexion with any Athenian force that came by sea. On the antiquity and present state of Patræ, see Colonel Leake's Morea, vol. ii. p. 123—148.

ἕτερον] Here must be supplied, from the context, *τεῖχος*; though in what *sense*, is the question. Smith, Poppo, and Bp. Thirlwall understand by it *munitionem, a fort*; while Portus and Hobbes explain it to mean *wall*: what is doubtless the true sense; for as *τεῖχος* must be supplied from *τείχη* preceding, so also *ἕτερον* cannot but limit *τεῖχος* to the same sense as that which the word had borne before. In justification of my remark in Translation, (impugned, I find, by Poppo,)—namely, that 'hence it is clear that Rhium was not built close to the sea,'—I would observe that there is every probability that the castle of Rhium (then, doubtless, in existence, and not needing to be built by Alcibiades,) was even then at some distance from the sea; for the present inner castle, as appears from the description of Col. Leake, (Morea, vol. ii. 148.) occupied the very site of the ancient castle of Rhium, and is 250 yards from the sea; a broad level being thus interposed between the shore and the outer wall, where boats might land and escalade the fortress. And although the sea may have gradually retreated, yet it is probable that even in the time of Alcibiades there was a sufficiently broad space between the shore and the walls of the fortress to allow of an attack by escalade; to prevent which, and to bring this important stronghold into complete communication with an Athenian naval force, was *one purpose* of Alcibiades's project. The *chief* one was doubtless to command the entrance to the gulf of Corinth, of which the castle of Rhium would form the key, (as the castles of Gibraltar and Ceute to the Mediterranean,) and thus obstruct the commerce of Corinth, Sicyon, &c. Only one wall was proposed to be

τειχίσαι ἐπὶ τῷ Ῥίῳ τῷ Ἀχαϊκῷ. Κορίνθιοι δὲ καὶ Σικυώνιοι, καὶ οἷς ἦν ἐν βλάβῃ τειχισθὲν, βοηθήσαντες διεκώλυσαν.

LIII. Τοῦ δ' αὐτοῦ θέρους Ἐπιδαυρίοις καὶ Ἀργείοις πόλεμος ἐγένετο, προφάσει μὲν περὶ τοῦ θύματος τοῦ Ἀπόλλωνος τοῦ ‡ Πυθαέως· ὃ, δέον ἀπαγαγεῖν, οὐκ ἀπέπεμπον ὑπὲρ † Βοταμίων

built,—not, as in the case of Patræ, *two*; because, from the small size of this circular fort, one wall would be sufficient; though, of course, it would be a *double wall*, like that of circumvallation around Platæa, described at iii. 22, as made continuous, so as to form as it were one thick wall, having battlements both ways. And accordingly it is spoken of *popularly* and familiarly as a *τεῖχος*, in like manner as we occasionally apply the term *a fortification* to a fortified wall with double parapets connecting two fortified points.

οἷς ἦν ἐν βλάβῃ τειχισθὲν] Dobree would read, for *ἦν ἐν, ἦν ἄν*; assigning as a reason for this change, that unless *ἄν* be subjoined, there ought to be written *τειχιζόμενον*, as *κτιζόμενον* at i. 100, *οἷς πολέμιον ἦν τὸ χωρίον—κτιζόμενον*. Considering, however, that the fortification could not have been injurious to them while *building*, but only when *built*, *τειχισθὲν* is surely the proper word, and ought by all means to be retained. And supposing the *ἂν* to have originally had place here, how, it may be asked, came it to be omitted in all the MSS.? The word is, in effect, unnecessary; the sense being, 'and [those] to whom, when built, it had been injurious:' and so the Latin *erat* and our *were*. Comp. Xen. Mem. ii. 7, 10, *εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν*. Examples also of this omission of *ἂν* occur in two passages of our author, i. 37 and 38, though only with *εἰ*. The present, however, falls under the head, touched on in Matth. Gr. Gr. § 508, obs. 1, of *ἦν* found in definite statements, not dependent on any supposition. Compare Eurip. Iph. Aul. 1209, *ἐν ἴσῳ γὰρ ἦν τόδε*, 'that had been on the square (right and just).' Xen. Anab. vii. 7, 40, *αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, τὰ δὲ ἐκείνων περιϊδεῖν ἐμὲ κακῶς ἔχοντα* (where Schneider causelessly conjectures *ἂν ἦν*). Soph. Œd. Tyr. 1368. Xen. Hist. ii. 3, 41. In all those instances, however, there is an *implied* supposition; which *may* also be the case here; though it is very faint, and the imperf. is used without *ἂν* in order to represent the result as certain. So viii. 86, *ὡρμημένων τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτούς, ἐν ᾧ* (scil. *τῷ πλεῖν*) *σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμιοι*, 'had (i. e. would have) got possession of;' where Schneider is for inserting *ἄν*. In *ἐν βλάβῃ* we have a phrase for the adj. *βλαβεροί*, as in the case of *ἐν εὐμαρεῖ ἐστι* used for *εὐμαρές ἐστι*, and other passages which may be seen in Matth. Gr. Gr. § 577. This I should scarcely have thought it necessary to point out, had not Dobree stumbled at the idiom, and, most uncritically, conjectured the true reading to be *οἷς ἦν βλάβῃ*.

Ch. LIII. 1. *προφάσει*] 'by way of excuse.' Comp. supra iii. 86, *ἔπεμψαν τῆς οἰκειότητος προφάσει*, and a passage of the New Testament, St. Matth. xxiii. 13, *καὶ προφάσει μακρὰ προσευχόμενοι*. For this we have the fuller expression *ἐπὶ προφ.* at iv. 80, and iv. 42, and occasionally elsewhere in the other Attic writers, both prose and verse. Hence no need is there to here read, for *προφάσει, πρόφασιν*; though that is found at v. 80, (but only as an apposition: see note there,) and in another passage infra vi. 33, *πρόφασιν μὲν Αἰγεσταίων ξυμμαχίᾳ, τὸ δὲ ἀληθὲς*, &c.

For vulg. *Πυθέως* I have, with Poppo, adopted the conjecture of Wessel. on Diod. Sic. xii. 78, *Πυθαέως* (supported as it is by a passage of Pausan. ii. 35 & 36. iii. 11); since the former, retained by Bekker, is quite indefensible. Goeller edits *Πυθαιέως*, from the conjecture of Valckn. (Epist. ad Roev. p. 74.) but that form and *Πυθαιῶς* proposed by Dobree are, I apprehend, of later Atticism.

δέον ἀπαγαγεῖν] *cum oportuisset*, 'though it behoved them to render or furnish.' Of this absolute use of *δέον*, for *δεῆσαν*, though rare, I have noted the following examples in Plato, p. 25, *ἦν δέον ἡμᾶς ξυναγαγεῖν οὐ ξυνηγάγομεν*, and 241, *τότε δέον ἐκτίνειν—ἄλλος γεγονὼς λέληθε*. Dio Cass. 387. 433. 673. The phrase *ἀπάγειν θῦμα* Abresch seems to have thought equivalent to *ἀπάγειν θυσίαν*, 'to offer sacrifice;' but here the term *ἀπάγειν* merely bears the sense 'to render,' deliver up any thing as due; a sense also found in a passage of the New Testament, Rom. xii. 7: and so *δασμὸν ἀπάγειν* in Xen.

Ἐπιδαύριοι—κυριώτατοι δὲ τοῦ ἱεροῦ ἦσαν Ἀργεῖοι—ἐδόκει δὲ καὶ ἄνευ τῆς αἰτίας τὴν Ἐπίδαυρον τῷ τε Ἀλκιβιάδῃ καὶ τοῖς Ἀργείοις

Cyr. ii. 4, 12. iii. 1, 6, and *φόρον ἀπάγειν* in Aristoph. Ach. 643, and Vesp. 707, as also the phrase *φόρον* or *δασμὸν ἀποδοῦναι*. And the Epidaurians did not *sacrifice*, but only *render up*, the animal to the Argives, for sacrifice to the god. Here the *ἀπο* has reference, not, as Poppo imagines, to the *fulness* of the payment made, but to its being *made out of* something else, as a certain proportion of the whole, by the same allusion as that which subsists in the word *δασμὸς*, which signifies, 'rendered as an acknowledgment of right to the whole.' In *ἀπέπεμπον*, just after, the *ἀπο* simply serves to recognise the payment being made as due *from* the Epidaurians. Finally, so in a passage of the Old Testament, Numb. xviii. 9, we have, 'This shall be thine of the most holy things [reserved] from the fire,' namely, as a *δασμὸς* therefrom, of which part was burned with fire, and the residue from the fire was reserved, and rendered to the Levites. Thus, in the present instance, this *θῦμα* was a sort of *quit-rent* paid from the Epidaurians to the Argives, (who had the management of the temple of Apollo Pythæus at Argos,) on the ground of something held, as it were, from the god. Argos (as observes Müller, Dor. i. 153.) had enjoyed, as the head of a confederacy of the adjoining states, both a political and religious supremacy,—of which the latter (as Dr. Arnold points out) survived the former, and hence the Argives still retained the management of the temple of Apollo Pythæus, to whom offerings were due from the several states of the confederacy, just as they were sent by the several states of Latium to the common temple of Jupiter Latiarius on the Alban mount. It is, however, impossible to speak with any certainty on this subject without knowing the *ground* of the claim, which, though especially adverted to in the next words, *ὑπὲρ Βοταμίων*, must, from our imperfect acquaintance with ancient customs, be necessarily obscure;—an obscurity, it would seem, increased by corruption of the text; for no other than inexplicable is the common reading Βοταμίων, which, while retained by Bekker, Goeller, and Arnold, has been by Haack and Poppo altered to *παραποταμίων*, from the conjecture of Wesseling. In my smaller edition I retained vulg. Βοταμίων, though I held it to be corrupt, and proposed to read, instead of it, Βοτανίων. This, however, is objectionable on the ground of yielding a sense little suitable. Several objections, too, may be urged against *παραποταμίων*, which, though singly, not very weighty, yet together must forbid its reception. Strong is the current of *internal* evidence against it; for how, it may be asked, could *παρα* in this case have been omitted? Moreover, the sense yielded by that reading, even that assigned to it by Poppo, 'river-side districts,' is not sufficiently definite for an appellative. It is true, the Greeks were often engaged in disputes about boundaries, sometimes fixed by rivers or rivulets; and sometimes, when the limit was not quite fixed, a river-side tract became debateable. And a passage is adduced by Poppo from Diod. Sic. xii. 82, where a territory of that kind is called *ἡ παραποταμία*, not *γῆ ἀμφισβητήσιμος*. This debateable strip of land is ingeniously fixed by Poppo as follows: 'Prope Lessam, ubi fines agrorum Epidauriorum et Argivorum fuisse ex Paus. ii. 26, 1, novimus, in Mülleri tabula Peloponnesi duo rivuli conspiciuntur; alter in Argolicum sinum influens, qui agros illos ab hac parte disterminat; alter prope ipsam urbem Epidaurum in Saronicum.' Thus the victim was a sort of *quit-rent* due to the Argives for the occupation of the strip of land in question: and of such a sort of *quit-rent* paid, for a valuable property, we had an example supra ch. 31. It cannot be doubted but that the custom then prevailed for debateable portions of border land to be adjudged to *neither* of the two parties claiming, but permitted to be occupied for pasturage (which would not bring together much population) on agreement of certain rent to be applied to some public benefit common to both, whether civil or religious, though generally the latter. Yet such debateable border lands would seem, in the nature of the thing, to have been scarcely ever on the side of *rivers*, since in such a case that would imply the possession of a strip of land on the *other* side. In some cases, however, the strip in question being considered debateable, it was agreed by both countries to belong to neither, but to be occupied (for pasturage) by *one* of the two, (generally the one on its *own* side of the river,) at a certain rent to be paid for a purpose common to both. Could we, therefore, regard *παραποταμίων*

προσλαβεῖν, ἣν δύνωνται, τῆς τε Κορίνθου ἕνεκα ἡσυχίας, καὶ ἐκ τῆς Αἰγίνης βραχυτέραν ἔσεσθαι τὴν βοήθειαν, ἢ Σκύλλαιον περιπλεῖν, τοῖς Ἀθηναίοις. παρεσκευάζοντο οὖν οἱ Ἀργεῖοι ὡς αὐτοὶ ἐς τὴν Ἐπίδαυρον διὰ τοῦ θύματος τὴν ἔσπραξιν ἐσβαλοῦντες. LIV. Ἐξεστράτευσαν δὲ καὶ οἱ Λακεδαιμόνιοι κατὰ τοὺς αὐτοὺς

as the true reading, it might be explained in this way. But as no authority for it exists, and internal evidence is against it, I have chosen still to retain vulg. Βοταμίων,—not, however, because I think, with Arnold, that 'it may have some meaning peculiar and technical, of which we are wholly ignorant,' (for that is taking too much for granted,) but because it seems better to retain the above, however corrupt, until some MSS. hitherto uncollated present some clue to the true reading. Meanwhile I venture to propose the following conjecture, Βοτανόμων, 'the Beeve-pastures,' a certain district so called. Now the article in this case would not be requisite, because *βουνόμον*, in the neuter, would be a noun, and when used as an appellative, would reject it. The term *βουνόμος*, 'bobus pascendis accommodatus,' occurs in Soph. El. 180, *ὁ τὰν Κρίσαν Βούνομον ἔχων ἀκτάν*. And so Hesych. *βουνομαί· ἑλώδεις λέγονται*: meaning that 'marsh lands are called *βουνομαί*, as fitted to fatten bullocks.' Accordingly *βοτανόμος* is similar to *βουνόμος*, and we may compare Αἰγονόμος, Οἰονόμος, Μηλονόμος, Ἱπποσόμος, &c. Finally, this reading derives strong confirmation from the reading of three MSS., Βοταμένων; for we can scarcely doubt that the scribes had Βοτανόμων in their originals; and probably so had Valla, while rendering *pascuis*, which word gives a tolerable sense, though not the whole sense of Βοτανόμων.

The words following, *κυριώτατοι δὲ τοῦ ἱεροῦ ἦσαν Ἀργεῖοι*, are parenthetical; for the apodosis to *προφάσει μὲν* is at *ἐδόκει δέ*; which, however, is not a regular apodosis, namely, one of statement as well as phrase. That would have required *τῷ δὲ ἀληθεῖ* or *τὸ δὲ ἀληθὲς*, as at vi. 33, *πρόφασιν μὲν—τὸ δὲ ἀληθὲς*, &c. See note on ch. 52 & 80. However, there is, properly speaking, no apodosis. With this expression *κυριώτατοι τοῦ ἱεροῦ*, 'were entirely masters of the temple,' 'had complete power over it,' compare Xen. Laced. x. 2, *θεὶς τοὺς γέροντας κυρίους τοῦ ἀγῶνος*, and Cyr. viii. 5, 11, *τοὺς γεραιτέρους—οἵπερ τῶν μεγίστων κύριοί εἰσι*, and Laced. xiii. 10, *τούτου μὲν κύριος βασιλεύς*.

ἐδόκει δὲ καὶ ἄνευ τῆς αἰτίας, &c.] In the use of *ἐδόκει* there is, as Bauer remarks, a *dilogia*; the term first bearing the sense *placebat*, and then, as taken with *βραχυτέραν ἔσεσθαι*, a little after, *videbatur*. Poppo compares a similar use in Tacit. Hist. ii. 7, init., where from *placuit* is to be fetched *putabant*. In *ἄνευ τῆς αἰτίας* the article has the force of the pronoun demonstrative, as at ii. 7; the sense being, 'independently of this ground of complaint or charge of wrong;' meaning the charge in question. Here the mild term *αἰτία* is used in preference to a stronger. Compare Soph. Trach. 361, *ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας, ἐπιστρατεύει πατρίδα τὴν ταύτης*. Epidaurus had been until of late a branch of the ancient Argolis, and, though now dismembered, might claim to be regarded as friendly. The distinction between *αἰτία* and a stronger term is plain from i. 69, *αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἁμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικησάντων*.

τῆς Κορίνθου ἕνεκα ἡσυχίας] Not meaning, according to the explanation offered by Arnold and approved by Poppo, 'to insure the neutrality of Corinth;' but, 'for the sake of [producing] quietness on the part of Corinth,' that there might be no breach of the peace on that side; since Corinth would, as having her territory open to attack on the side of Epidaurus, be slow to engage in hostilities with Argos and Athens: where *ἡσυχία* is equivalent to *ἡσυχάζειν*, 'to keep quiet,' engage in no hostilities, *ἡσυχίαν ἄγειν*. See note on iii. 71, 1. In *βραχυτέραν ἔσεσθαι τὴν βοήθειαν* we have a brief form of expression, importing that the passage by which assistance would come, would be shorter.

CH. LIV. 1. *ἐξεστράτευσαν*] Render, 'had gone on an expedition;' namely, about the very time when the Argives made, or were just going to make, their irruption into Epidaurus. The object of the expedition was doubtless to make a diversion in favour of Epidaurus; the Lacedæmonians having, it seems, obtained intelligence of the design of the Argives to invade Epidaurus.

χρόνους πανδημεὶ ἐς Λεῦκτρα τῆς ἑαυτῶν μεθορίας πρὸς τὸ Λύκαιον, Ἄγιδος τοῦ Ἀρχιδάμου βασιλέως ἡγουμένου· ἤδει δὲ οὐδεὶς ὅποι στρατεύουσιν, οὐδὲ αἱ πόλεις ἐξ ὧν ἐπέμφθησαν. 2. ὡς δ' αὐτοῖς τὰ διαβατήρια θυομένοις οὐ προὐχώρει, αὐτοί τε ἀπῆλθον ἐπ' οἴκου καὶ τοῖς ξυμμάχοις περιήγγειλαν μετὰ τὸν μέλλοντα, (Καρνεῖος δ' ἦν μὴν, ἱερομήνια Δωριεῦσι,) παρασκευάζεσθαι ὡς στρατευσομένους. 3. Ἀργεῖοι δ', ἀναχωρησάντων αὐτῶν, τοῦ πρὸ τοῦ Καρνείου μηνὸς ἐξελθόντες τετράδι φθίνοντος, καὶ ἄγοντες τὴν ἡμέραν ταύτην,

Λεῦκτρα] On the site of this city the reader is referred to Col. Leake's Morea, vol. ii. p. 322, who thinks 'it should be sought for south of Londára, towards the sources of the Gatheatas, and the passage which leads from the head of its valley across the Taygetic range, into the vale of the Eurotas.' Yet thus the plain would not have been, as Thucydides here describes it, *τῆς ἑαυτῶν μεθορίας*. And we are not permitted here to take the term in a qualified sense, since the *διαβατήρια*, or border-passing sacrifices, just afterwards mentioned, were never offered up except at the very borders. Hence I am still of opinion, as formerly, that the site of Leuctra is at the present Palæo-Chorio, about two miles south-west from Londára.

In *πρὸς τὸ Λυκαῖον* the prep. *πρὸς* bears the sense *towards*, denoting direction to any object as the end of action. They proceeded to Leuctra towards Lycæum as their object, whither they were bound. Lycæum was a steep mountain in the south-west corner of Arcadia, mentioned by Strabo, corresponding to the present Mount Dhioforte, a lofty mountain with a peaked summit, about thirteen miles from Leuctra, and affording a very commanding position to take up, in order, it should seem, to overawe the Arcadian states, and be ready to attack Argolis, if necessary, from which they were only about thirty miles distant.

ἤδει δὲ οὐδεὶς ὅποι στρατεύουσιν] The kings had, among their other prerogatives, (detailed in Herodot. vi. 56—59.) not only the power of carrying war to whatever quarter they chose, and leading the army back when they chose, but also that of keeping to themselves the destination of any expedition they might set on foot.

αἱ πόλεις] Meaning both the allied or subject states, and also, it is probable, those of the Periœci.

2. *ὡς τὰ διαβατήρια θυομένοις οὐ προὐχώρει*] 'since the sacrifices offered before crossing the border did not prove favourable,' *οὐ καλὰ ἐφαίνετο*, as the Scholiast explains. In the words of the next chapter, *οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο*, and at ch. 116, *ὡς αὐτοῖς τὰ διαβατήρια ἱερὰ οὐκ ἐγένετο*, we have the *full* form of expression, for the present incomplete one. Compare Xen. Anab. vi. 4, 21, *ἴσως ἂν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν*. Xenophon also has the expression *σωτήρια θύειν*, and at Anab. vi. 5, 2, *ἐθύετο ἐπεξόδια*, where Schneider, from not bearing in mind the idiom in question, has altered *ἐπεξόδια* into *ἐπ' ἐξόδῳ*, a mere gloss. On the subject of these border-passing sacrifices, see Valckn. on Herodot. vii. 132, and Wachsm. Ant. Gr. vol. ii. 1, p. 398, 126.

Καρνεῖος δ' ἦν μὴν, ἱερομήνια Δωριεῦσι] This Doric month, answering to the Attic *Μεταγειτνίων* (see Plut. Nic. 28.) and our July and August, was so called, as consisting chiefly of the *Καρνεῖα* or holy-days sacred to Apollo: on which subject Gottleb. refers to Meurs. on Callim. Hym. ad Apoll. p. 59. See also Eurip. Alc. 60. Demetr. Saps. ap. Athen. p. 141, E. and F. This was regarded as a sort of holyday month, because almost wholly composed of these and other holydays; the intervals being so few and brief, that the whole was regarded as sacred to Apollo, so that no war could lawfully be commenced during that period; though, if it had been already commenced, it might be carried on, at least on such days as were *not* holy.

3. *καὶ ἄγοντες—καὶ ἐδήουν*] Of this too briefly worded and obscurely expressed sentence, the meaning is best traced by Goeller as follows: 'sed agmen ducentes die quarto a fine Hecatombei, tum hoc die tum per omne tempus usque ad initium Carneorum, i. e. per decem fere dies, Epidauriorum agrum incursione vastabant.' He adds, that throughout the Carneian holydays the Argives abandoned warfare, since those days were sacred to *all* the Dorians.

πάντα τὸν χρόνον ἐσέβαλλον ἐς τὴν Ἐπιδαυρίαν καὶ ἐδήουν. 4. Ἐπιδαύριοι δὲ τοὺς ξυμμάχους ἐπεκαλοῦντο· ὧν τινες οἱ μὲν τὸν μῆνα προὐφασίσαντο, οἱ δὲ καὶ ἐς μεθορίαν τῆς Ἐπιδαυρίας ἐλθόντες, ἡσύχαζον. LV. Καὶ καθ' ὃν χρόνον ἐν τῇ Ἐπιδαύρῳ οἱ Ἀργεῖοι ἦσαν, ἐς Μαντίνειαν πρεσβεῖαι ἀπὸ τῶν πόλεων ξυνῆλθον, Ἀθηναίων παρακαλεσάντων. καὶ, γιγνομένων λόγων, Εὐφαμίδας ὁ Κορίνθιος οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν· σφεῖς μὲν γὰρ περὶ εἰρήνης ξυγκαθῆσθαι, τοὺς δ' Ἐπιδαυρίους καὶ τοὺς ξυμμάχους καὶ τοὺς Ἀρ-

For vulg. *ἐσέβαλον* I have, with Poppo and Goeller, edited, from three MSS., *ἐσέβαλλον*: for the aorist cannot here well be admitted; while the imperf. is highly suitable, as expressing the continuance of the action during that whole period.

4. *ὧν τινες—ἡσύχαζον*] Meaning, 'of whom some, making the sacred month a pretext, remained inactive; while others, having advanced even to the borders of Epidaurus, kept quiet [remaining where they were].' The former, it seems, were allies situated the furthest off, and *they* excused themselves by saying that there would not be time for them to reach the scene of action before the sacred month commenced: the latter were allies nearer at hand, but who, it seems, did not venture to enter Epidauria until the other allies came up. The first-mentioned persons, when called on for aid, kept still and made no movement; the others, after moving, kept still, remained inactive, attempting nothing against the enemy. Of *ἡσυχάζειν* in this latter use, (constituting something of a *diluvia*,) examples occur supra iii. 71, 2, *ἡσυχάζοντες*, and vii. 11, *ἡσυχάζομεν*. Dr. Arnold, indeed, attributes their *ἡσυχία* to a *superstitious* motive,—as if they could not perform the *διαβατήρια* successfully. This view, however, merely proceeds on the *supposition*, ingeniously propounded by him, that the sacredness of the month Carneius extended to the last three days of the *preceding* month; or that some *other* great festival took place on those days. But that is wholly devoid of proof. And moreover, if those three days were likewise sacred, so that a Dorian army could not cross its own frontiers during them, why, it may be asked, would the near-at-hand allies, as the Corinthian and Phliasian ones, have advanced to the borders, when they could not *pass* them? Again, the above view would compel us to regard *τὴν ἡμέραν ταύτην πάντα τὸν χρόνον* as equivalent to *ὅλην τὴν ἡμέραν ταύτην*; which would involve no little harshness; for why, it may be asked, should not our author have *so written*, if such was his meaning? It may be urged, too, that Epidauria is so contiguous to Argolis, as to preclude the idea of a *long* day's march for the Argive forces who made the irruption into Epidaurus.

CH. LV. 1. *οὐκ ἔφη τοὺς—ὁμολογεῖν*] 'denied that their works agreed with their words.' This idiom *οὐ φάναι, negare*, is found in the best Attic writers, especially Xenophon. As respects the *sentiment* here expressed, of '*words* agreeing with works,' it has, says Abresch, 'been imitated by various writers.' Yet in the case of thoughts so little recondite, *imitation* is surely out of the question, and we may rather suppose that this was a mode of speaking adopted from the schools of philosophy, wherein *actions* were held (figuratively) to speak as well as words. Accordingly the sense, literally expressed, will be, that 'their actions did not speak the same language with their words.' This use of *ὁμολογεῖν* to denote the speaking the same words or language as another, though rare, is no other than the primary and original force, and is found in the somewhat further removed one *congruere, consentire*, in Hdot. i. 142, *αὗται δὲ αἱ πόλιες τῇσι πρότερον λεχθείσῃσι ὁμολογέουσι κατὰ γλῶσσαν οὐδέν*, and ii. 18. vi. 54. The Latin writers similarly employ the term *congruere*, and sometimes (which is more to the purpose here) *concinere*, equivalent to *συμφωνεῖν*, as in Cic. de Nat. D. i. 7, *re* concinere cum aliquo, *verbis* discrepare: in which case there is a *musical* metaphor, taken from singing in tune, or rather in *time*, while part-singing. So we say, by a similar metaphor, to *chime in* with, i. e. to answer or correspond to.

In *σφεῖς μὲν—ξυγκαθῆσθαι. τοὺς δ' Ἐπιδαυρίους—ἀντιτετάχθαι* we have a forcible mode of pointing out the inconsistency of conduct in states professing to wish for peace. *Ξυγκαθῆσθαι* is a customary term to denote sitting in common council, for the purpose of deliberating on any matter, as in Xen. Anab. v. 7, 13, and

γείους μεθ' ὅπλων ἀντιτετάχθαι· διαλῦσαι οὖν πρῶτον χρῆναι ‡ ἀφ' ἑκατέρων ἐλθόντας τὰ στρατόπεδα, καὶ οὕτω πάλιν λέγειν περὶ τῆς εἰρήνης. 2. καὶ πεισθέντες ᾤχοντο, καὶ τοὺς Ἀργείους ἀπήγαγον ἐκ τῆς Ἐπιδαυρίας. ὕστερον δὲ ἐς τὸ αὐτὸ ξυνελθόντες, οὐδ' ὡς ἐδυνήθησαν ξυμβῆναι· ἀλλ' οἱ Ἀργεῖοι πάλιν ἐς τὴν Ἐπιδαυρίαν ἐσέβαλλον καὶ ἐδῄουν. 3. ἐξεστράτευσαν δὲ καὶ οἱ Λακεδαιμόνιοι ἐς Καρύας· καὶ ὡς οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο, ἐπανεχώρησαν. 4. Ἀργεῖοι δὲ, τεμόντες τῆς Ἐπιδαυρίας ὡς τὸ τρίτον μέρος, ἀπῆλθον ἐπ' οἶκου. καὶ Ἀθηναίων αὐτοῖς χίλιοι ἐβοήθησαν ὁπλῖται, καὶ Ἀλκιβιάδης στρατηγός· πυθόμενοι [δὲ] τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι· καὶ ὡς οὐδὲν ἔτι αὐτῶν ἔδει, ἀπῆλθον. καὶ τὸ θέρος οὕτω διῆλθεν.

LVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι, λαθόντες Ἀθηναίους, φρουρούς τε τριακοσίους καὶ Ἀγησιππίδαν ἄρχοντα κατὰ θάλασσαν ἐς Ἐπίδαυρον ἐσέπεμψαν. 2. Ἀργεῖοι δ' ἐλθόντες παρ' Ἀθηναίους ἐπεκάλουν ὅτι, γεγραμμένον ἐν ταῖς σπονδαῖς 'διὰ τῆς ἑαυτῶν ἑκάστους μὴ ἐᾷν πολεμίους διϊέναι,' ἐάσειαν κατὰ θάλασσαν

Hist. ii. 4, 14, *ξυγκ. ἐν τῷ ξυνεδρίῳ*, and vii. 3, 5. Such, too, seems to be the import of *consido* in Ov. Met. xiii. 1, '*Consedere* duces et vulgi stante coronâ.' Compare also Xen. Anab. v. 7, 13, *ἡμεῖς οἱ στρατηγοὶ—συγκαθήμενοι*. There may, however, be a tacit opposition between the one party *sitting*, doing nothing but talking; the other *acting*, in deeds of mutual hostility. So in Cic. Ep. ad Attic. ii. 4, we have, 'in *otio consederit*,' and in Eurip. Bacch. 765, *Ἐκφέρετέ μοι δεῦρ' ὅπλα· σὺ δὲ παῦσαι λέγων.*

ἀφ' ἑκατέρων, &c.] For *ἀφ'*, Poppo and Goeller edit, from two MSS., *ἐφ'*; but on grounds so slender, that I have chosen, with Haack, Dobree, and Bekker, to retain the common reading: and I agree with Dobree, that 'the sense intended is, that some from both parties should first go and part the two contending armies,'—namely, the Argives and the Epidaurians, including their allies the Corinthians, &c. Of course *ἄνδρας* is here, as often, to be understood. According to the reading *ἐφ'*, a very harsh construction would arise, and a very forced sense be produced. As to the objection urged by Goeller to *ἀφ'*, as understood in the above sense,—namely, that 'if Thucydides so spoke, he spoke *parum definitè, non more suo*,' it is of no force; for nothing is more common in our author than the use of such a condensed form of expression as the present, by which two phrases are blended into one; and by which, of course, there is occasioned a seeming want of definiteness. Supposing, however, *ἐφ'* to be the true reading, the preposition may be understood to mean, 'of both [parties] appointed on both sides,' as in the phrase *ἀφ' ἑαυτοῦ*, &c.

3. *Καρύας*] A town probably so named from the abundance of *καρύαι* or walnut-trees about it. See Xen. Hist. v. 25, 27. Paus. ii. 38. iii. 10. Polyb. xvi. 37. Livy, xxxiv. 26; from which writers we learn that the place was sacred to Diana (who had there a splendid temple) and the Nymphs. There was also a statue of Diana in an open space, where the Lacedæmonian virgins every year held a dance peculiar to the country, and the dances were called *Caryatides*, whence the use of the term in ancient architecture. The above authorities coincide in placing the town somewhere between Sellasia and the Tegeatic frontier. Probably its situation was, as Col. Leake supposes, nearer to the latter than the former, —perhaps not far from the present khan of Krevata. The town was on the borders, and therefore a fit place to celebrate the border-sacrifices.

At *τὰ διαβατήρια αὐτοῖς ἐγένετο* supply *καλὰ*, and see note supra ch. 53.

4. *ἐξεστρατεῦσθαι*] Abresch, Bredow, Haack, and Arnold take the sense to be, 'had left the field,' ended their expedition, and were returned home.

παραπλεῦσαι· καὶ εἰ μὴ κἀκεῖνοι ἐς Πύλον κομοῦσιν ἐπὶ Λακεδαιμονίους τοὺς Μεσσηνίους καὶ Εἵλωτας, ἀδικήσεσθαι αὐτοί. 3. Ἀθηναῖοι δὲ, Ἀλκιβιάδου πείσαντος, τῇ μὲν Λακωνικῇ στήλῃ ὑπέγραψαν, ὅτι 'οὐκ ἐνέμειναν οἱ Λακεδαιμόνιοι τοῖς ὅρκοις,' ἐς δὲ Πύλον ἐκόμισαν τοὺς ἐκ Κρανίων Εἵλωτας λῃΐζεσθαι· τὰ δ' ἄλλα ἡσύχαζον. 4. τὸν δὲ χειμῶνα τοῦτον πολεμούντων Ἀργείων καὶ Ἐπιδαυρίων, μάχη μὲν οὐδεμία ἐγένετο ἐκ παρασκευῆς, ἐνέδραι δὲ καὶ καταδρομαὶ, ἐν αἷς ὡς τύχοιεν ἑκατέρων τινὲς διεφθείροντο. 5. καὶ τελευτῶντος τοῦ χειμῶνος, πρὸς ἔαρ ἤδη, κλίμακας ἔχοντες οἱ Ἀργεῖοι ἦλθον ἐπὶ τὴν Ἐπίδαυρον, ὡς ἐρήμου οὔσης διὰ τὸν πόλεμον, βίᾳ αἱρήσοντες· καὶ ἄπρακτοι ἀπῆλθον. καὶ ὁ χειμὼν ἐτελεύτα, καὶ τρίτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

LVII. Τοῦ δ' ἐπιγιγνομένου θέρους μεσοῦντος Λακεδαιμόνιοι, ὡς αὐτοῖς οἵ τε Ἐπιδαύριοι, ξύμμαχοι ὄντες, ἐταλαιπώρουν, καὶ τἆλλα ἐν τῇ Πελοποννήσῳ τὰ μὲν ἀφεστήκει, τὰ δ' οὐ καλῶς εἶχε, νομίσαντες, εἰ μὴ προκαταλήψονται ἐν τάχει, ἐπὶ πλέον χωρήσεσθαι αὐτὰ, ἐστράτευον αὐτοὶ καὶ οἱ Εἵλωτες πανδημεὶ ἐπ' Ἄργος, ἡγεῖτο δὲ Ἄγις ὁ Ἀρχιδάμου Λακεδαιμονίων βασιλεύς. 2. ξυνεστράτευον δ' αὐτοῖς Τεγεᾶται καὶ ὅσοι ἄλλοι Ἀρκάδων Λακεδαιμονίοις ξύμμαχοι ἦσαν. οἱ δ' ἐκ τῆς ἄλλης Πελοποννήσου ξύμμαχοι καὶ οἱ ἔξωθεν ἐς Φλιοῦντα ξυνελέγοντο, Βοιωτοὶ μὲν πεντακισχίλιοι ὁπλῖται, καὶ τοσοῦτοι ψιλοὶ, καὶ ἱππῆς πεντακόσιοι, καὶ ἄμιπποι ἴσοι, Κορίνθιοι δὲ δισχίλιοι ὁπλῖται, οἱ δ' ἄλλοι ὡς ἕκαστοι, Φλιάσιοι δὲ πανστρατιᾷ, ὅτι ἐν τῇ ἐκείνων ἦν τὸ στράτευμα.

5. *τελευτῶντος τοῦ χειμῶνος, πρὸς ἔαρ ἤδη*] Compare supra ch. 39, and intra 81. *Ὡς ἐρήμου οὔσης*, scil. *ἀνθρώπων*.

Ch. LVII. 1. *οὐ καλῶς εἶχε*] An elegant *litotes* for *κακῶς εἶχε*, 'were ill-disposed towards them.' *Ἐπὶ πλέον χωρήσεσθαι αὐτὰ*, sc. *τὰ κακὰ*, (to be supplied from the preceding,) 'that the evils would proceed to a greater height.' Compare 2 Tim. ii. 16, *ἐπὶ πλεῖον προκόψουσιν ἀσεβείας*.

2. *Φλιοῦντα*] A city, as we learn from Pausanias, abounding in magnificent temples and other public edifices attesting its wealth, which arose from the exuberant fertility of its territory, a rich valley (probably in former times a lake) of about eight miles square, abounding in corn, wine, and oil, and hence called by Homer *ἐρατεινή*. Indeed its very appellation attests this, the name being rightly derived by Steph. Byz. from *φλίω* or *φλέω*, 'to flow, to be abundant;' whence *φλεών*, 'an abundance of fruits.' So in a passage of the Old Testament, Jerem. xlix. 4, we have, 'Wherefore gloriest thou in thy *flowing* valley?' And similarly Canaan is in Scripture described as a 'land that *floweth* with milk and honey.' Such, too, is the sense borne by *fluo* in Latin; though only as said of the *fruits*, as vines and olives. And similarly in a passage of Columella, iii. 2, we have, 'Græculæ vites minus fluunt,' and, a little before, 'vitis cujus gustus *pretiosus fluit*:' with which compare a parallel expression of Beaumont and Fletcher, False One, act iii. scene 2, 'shall bless the land by my *rich flow*.' In fact, *φλιοὺς* (contr. from *φλιοεῖς*) was doubtless early in use as an *adjective* in the sense *flowing*, equivalent to *φλιάσιος*, found in the name of one of the Lacedæmonian months, so called from the fruits of the earth being then most abundant. The site of Phlius has been fixed by Col. Leake at the present *Polyfengo*, where there are many remains of ancient buildings, the walls of the city proper and of the acropolis being yet in most parts traceable.

LVIII. Ἀργεῖοι δὲ, προαισθόμενοι τό τε πρῶτον τὴν παρασκευὴν τῶν Λακεδαιμονίων, καὶ ἐπειδὴ ἐς τὸν Φλιοῦντα, βουλόμενοι τοῖς ἄλλοις προσμῖξαι, ἐχώρουν, τότε δὴ ἐξεστράτευσαν καὶ αὐτοί. ἐβοήθησαν δ' αὐτοῖς καὶ Μαντινῆς, ἔχοντες τοὺς σφετέρους ξυμμάχους, καὶ Ἠλείων τρισχίλιοι ὁπλῖται. 2. καὶ προϊόντες ἀπαντῶσι τοῖς Λακεδαιμονίοις ἐν Μεθυδρίῳ τῆς Ἀρκαδίας. καὶ καταλαμβάνουσιν ἑκάτεροι λόφον· καὶ οἱ μὲν Ἀργεῖοι ὡς μεμονωμένοις τοῖς Λακεδαιμονίοις παρεσκευάζοντο μάχεσθαι, ὁ δὲ Ἄγις, τῆς νυκτὸς ἀναστήσας τὸν στρατὸν, καὶ λαθὼν, ἐπορεύετο ἐς Φλιοῦντα παρὰ τοὺς ἄλλους ξυμμάχους. 3. καὶ οἱ Ἀργεῖοι, αἰσθόμενοι, ἅμα ἕῳ ἐχώρουν, πρῶτον μὲν ἐς Ἄργος, ἔπειτα, ᾗ προσεδέχοντο μετὰ τῶν ξυμμάχων τοὺς Λακεδαιμονίους καταβήσεσθαι, τὴν κατὰ Νεμέαν ὁδόν. 4. Ἄγις δὲ ταύτην μὲν, ἣν προσεδέχοντο, οὐκ ἐτράπετο· παραγγείλας δὲ τοῖς Λακεδαιμονίοις καὶ Ἀρκάσι καὶ Ἐπιδαυρίοις ἄλλην ἐχώρησε χαλεπὴν, καὶ κατέβη ἐς τὸ Ἀργείων πεδίον· καὶ Κορίνθιοι καὶ Πελληνῆς

Ch. LVIII. 2. Μεθυδρίῳ τῆς Ἀρκαδίας] In my note in Eng. Transl. I have shown from a passage of Pausan. vii. 36, that the site of this important city of Arcadia should be fixed nearly at the confluence of the river Tragus and a rivulet; an allusion to which situation may be found in the *name* itself, which signifies 'between the borders' (like μετὰ χερσὶν, often occurring in Homer); similarly as *Amphipolis* derived its name from its being almost encircled by the river Strymon. Thus it is said by Pausanias, ὠνομάσθη μὲν δὴ Μεθύδριον ὅτι κολωνός ἐστιν ὑψηλὸς Μαλοιτᾶ τε ποταμοῦ καὶ Μυλάοντος. Compare the term Μεθυδριὰς γύμφη in Steph. Thes. This site between the forks of a river was a favourite one in ancient times, and is alluded to in the corresponding Latin, *confluentes*, &c. The angle thus formed was by our British ancestors denominated a *Kirn* or *Horn*, as in the case of the English towns *Cirencester*, *Horncastle*, &c. In this view of the site of the place (which now bears the name *Palatia*), Colonel Leake and Müller, I find, entirely coincide. The latter, however, need not have stumbled at the expression in the above passage, κολωνὸς ὑψηλὸς, and endeavoured to justify it from the site being considerably above the level of the sea. It is sufficient to say that all terms denoting *size* are to be understood *comparatively* and with modification: and here the term κολωνὸς, of course, forbids us to think of a *mountain*, suggesting merely the idea of a little round hill such as our ancestors called a *knoll*. This κολωνὸς was probably at the confluence of the two rivers, and purely the work of art. Thus in Herodot. iv. 92, κολωνὸς denotes *tumulus manu factus*.

2. λαθὼν] 'having concealed [his decampment],' 'having silently decamped.' As the position taken up by the Argives and their allies was meant to prevent the junction of the Lacedæmonians with their northern allies at Phlius; so the movement now made by the Argives and their allies was one from Argos, for the defence of their territory, which they saw would now be invaded by the combined forces of Lacedæmon and her allies. This invasion they expected would take place by the road leading from Nemea into the plain of Argos. They therefore, after having reached the plain of Argos, proceeded to take up a position to block up that road, the only way (as Mitford observes) by which a numerous army could well pass the mountains dividing Argolis from Phliasia and Corinthia.

4. We have now an account given of the able generalship by which Agis rendered the enemy's measures ineffectual. His plan was to distract the enemy's attention by dividing his forces into three divisions, and invading their territory at three separate points. He himself with one division penetrated by a pass over Mount Lyceum into the Argive plain; another took the way by Nemea; and the third went by a steep road and came into the plain from the north. By the way designated as τὴν κατὰ Νεμέαν, Müller

καὶ Φλιάσιοι ὄρθιον ἑτέραν ἐπορεύοντο· τοῖς δὲ Βοιωτοῖς καὶ Μεγαρεῦσι καὶ Σικυωνίοις εἴρητο τὴν ἐπὶ Νεμέας ὁδὸν καταβαίνειν, ᾗ οἱ Ἀργεῖοι καθῆντο, ὅπως, εἰ οἱ Ἀργεῖοι ἐπὶ σφᾶς ἰόντες ἐς τὸ πεδίον βοηθοῖεν, ἐφεπόμενοι τοῖς ἵπποις χρῷντο. 5. καὶ ὁ μὲν, οὕτω διατάξας, καὶ ἐσβαλὼν ἐς τὸ πεδίον, ἐδῄου Σάμινθόν τε καὶ ἄλλα.

LIX. Οἱ δὲ Ἀργεῖοι, γνόντες, ἐβοήθουν ἡμέρας ἤδη ἐκ τῆς Νεμέας, καὶ περιτυχόντες τῷ Φλιασίων καὶ Κορινθίων στρατοπέδῳ, τῶν μὲν Φλιασίων ὀλίγους ἀπέκτειναν, ὑπὸ δὲ τῶν Κορινθίων αὐτοὶ οὐ πολλῷ πλείους διεφθάρησαν. 2. καὶ οἱ Βοιωτοὶ καὶ οἱ Μεγαρῆς καὶ οἱ Σικυώνιοι ἐχώρουν, ὥσπερ εἴρητο αὐτοῖς, ἐπὶ τῆς Νεμέας, καὶ τοὺς Ἀργείους οὐκέτι κατέλαβον· ἀλλὰ καταβάντες, ὡς ἑώρων τὰ ἑαυτῶν δῃούμενα, ἐς μάχην παρετάσσοντο. ἀντιπαρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι. 3. ἐν μέσῳ δὲ ἀπειλημμένοι ἦσαν οἱ Ἀργεῖοι· ἐκ μὲν γὰρ τοῦ πεδίου οἱ Λακεδαιμόνιοι εἶργον τῆς πόλεως καὶ οἱ μετ' αὐτῶν, καθύπερθε δὲ Κορίνθιοι καὶ Φλιάσιοι καὶ Πελληνῆς, τὸ δὲ πρὸς Νεμέας Βοιωτοὶ καὶ Σικυώνιοι καὶ Μεγαρῆς. ἵπποι δὲ αὐτοῖς οὐ παρῆσαν· οὐ γάρ πω οἱ Ἀθηναῖοι, μόνοι τῶν ξυμμάχων, ἦκον. 4. τὸ μὲν οὖν πλῆθος τῶν Ἀργείων καὶ τῶν ξυμμάχων οὐχ οὕτω δεινὸν τὸ παρὸν ἐνόμιζον, ἀλλ' ἐν καλῷ ἐδόκει ἡ μάχη ἔσεσθαι, καὶ τοὺς Λακεδαιμονίους ἀπειληφέναι ἐν τῇ αὐτῶν τε

understands 'viam Contoporiam per Tretum ferentem.' The second, described as χαλεπὴ, is, as Col. Leake shows, by Mount Lyrcus and the neighbouring valleys. See Col. Leake's Morea, vol. ii. p. 415. By ὄρθιον is meant straight and steep, as opposed to winding. Compare Arrian, E. A. i. 1, 11, ὅποτε καταφέροιντο κατὰ τοῦ ὀρθίου, i. e. the steep. Xen. An. i. 2, 21, ὁδὸς ὀρθία. Ælian, V. H. xiii. 32, ὀρθία ἄνοδος. Hesiod, Op. & D. 288, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτήν.

5. Σάμινθον] Supposed by Col. Leake (Morea, vol. ii. p. 215) to have been at Kutzopódhi. He thinks the road pursued by Agis was taken for the purpose of cutting off the Argives who were on the Tretus, or the road from Nemea, from retreating upon their city.

Ch. LIX. 1. οὐ πολλῷ πλείους] 'in not much greater numbers.'

2. ἀλλὰ καταβάντες] 'but they (i. e. the Argives) having descended;' for another subject is taken up at καταβάντες.

4. ἐν καλῷ] 'in a favourable position,' viz. for them. The phrase is one frequent in Xenophon and other of the best writers, both prose and verse, as Aristoph. Thesm. 292, and Conc. 321. Theocr. Id. xv. 72. Eurip. Heracl. 966. On the thing itself, see supra ch. 46, and infra ch. 60.

There is, as Bauer remarks, a variation of construction between ἐδόκει ἡ μάχη ἐν καλῷ εἶναι and τοὺς Λακεδαιμονίους ἀπειληφέναι, where ἐδόκουν (i. e. ἐνόμιζον) is to be supplied from ἐδόκει, on which the accus. τοὺς Λακεδ. cannot depend. Render, 'they thought that they had intercepted, or caught, the Lacedæmonians in their territory and near their city.' Compare Polyb. iii. 92, 4, ἐν καλῷ τοὺς πολεμίους ἀπειληφέναι. Arrian, E. A. i. 5, 20. iv. 27, 5, ἐν δυσχωρίᾳ ἀπολ. Plato, 219, ἐν κακῷ ἀπολ. Bp. Thirlwall understands by this, that they thought the Lacedæmonians were cooped up between the army and their city. But that is a sense at variance with facts, and indeed not to be elicited from the words. The learned prelate seems to have stumbled at ἀπειλ.; though he would not have done so, had he borne in mind that the term does not always signify strictly to *hem in*; sometimes it bears simply the sense *deprendere*, to catch any one at any place, as ch. 39. Dionys. Hal. Ant. 1875, 9, χωρὶς ἑκάστους ἀπολ. Lucian, t. ii. 164, ἀλλήλους ἀπειληφότες. And so in the above passages of Plato and Arrian, and often in Dio Cass.

καὶ πρὸς τῇ πόλει. 5. τῶν δὲ Ἀργείων δύο ἄνδρες, Θράσυλλός τε, τῶν πέντε στρατηγῶν εἷς ὢν, καὶ Ἀλκίφρων, πρόξενος Λακεδαιμονίων, ἤδη τῶν στρατοπέδων ὅσον οὐ ξυνιόντων, προσελθόντε Ἄγιδι διελεγέσθην μὴ ποιεῖν μάχην· ἑτοίμους γὰρ εἶναι Ἀργείους δίκας δοῦναι καὶ δέξασθαι ἴσας καὶ ὁμοίας, εἴ τι ἐπικαλοῦσιν Ἀργείοις Λακεδαιμόνιοι, καὶ τὸ λοιπὸν εἰρήνην ἄγειν σπονδὰς ποιησαμένους. LX. Καὶ οἱ μὲν ταῦτα εἰπόντες τῶν Ἀργείων ἀφ' ἑαυτῶν, καὶ οὐ τοῦ πλήθους κελεύσαντος, εἶπον· καὶ ὁ Ἄγις, δεξάμενος τοὺς λόγους, αὐτὸς,—καὶ οὐ μετὰ τῶν πλειόνων οὐδὲ αὐτὸς βουλευσάμενος, ἀλλὰ ἢ ἐνὶ ἀνδρὶ κοινώσας τῶν ἐν τέλει ξυστρατευομένων,—σπένδεται τέσσαρας μῆνας, ἐν οἷς ἔδει ἐπιτελέσαι αὐτοὺς τὰ ῥηθέντα· καὶ ἀπήγαγε τὸν στρατὸν εὐθύς, οὐδενὶ φράσας τῶν ἄλλων ξυμμάχων. 2. οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι εἵποντο μὲν, ὡς ἠγεῖτο, διὰ τὸν νόμον· ἐν αἰτίᾳ δ' εἶχον κατ' ἀλλήλους πολλῇ τὸν Ἄγιν, νομίζοντες ἐν καλῷ παρατυχὸν σφίσι ξυμβαλεῖν, καὶ πανταχόθεν αὐτῶν ἀποκεκλῃμένων καὶ ὑπὸ ἱππέων καὶ πεζῶν, οὐδὲν δράσαντας ἄξιον τῆς παρασκευῆς ἀπιέναι. 3. στρατόπεδον γὰρ δὴ τοῦτο κάλλιστον Ἑλληνικὸν τῶν μέχρι τοῦδε ξυνῆλθεν· ὤφθη δὲ μάλιστα ἕως ἔτι ἦν ἀθρόον ἐν Νεμέᾳ, ἐν ᾧ Λακεδαιμόνιοί τε πανστρατιᾷ ἦσαν, καὶ

5. *τῶν πέντε στρατηγῶν*] Meaning the Five principal generals: a number probably (as Arnold thinks) originating in the five lochi, or brigades, spoken of at ch. 72. On *πρόξενος* see note at ii. 29. *Ὅσον οὐ ξυνιόντων*, 'all but engaging in battle.' In *Ἄγιδι διελεγέσθην μὴ ποιεῖν μάχην* we have a very recondite construction, though nearly allied to that of *διαλέγομαί σοι ταῦτα* found in Xen. Mem. ii. 10, 1, *οἶδα δὲ καὶ Διοδώρῳ αὐτὸν τοιάδε διαλεχθέντα*, and i. 6, 1, *ἃ πρὸς Ἀντιφῶντα διελέχθη*: also in Hom. Il. xi. 407, *Τίη μοι ταῦτα φίλος διελέξατο θυμός*; Thus it is equivalent to the plainer phrase to *converse on* any thing with another. Hence it is not necessary to supply, as might be imagined, *ὥστε* or *εἰς τὸ* for *τοῦ* or *περὶ τοῦ*.

Of the phrase, just after, *μάχην ποιεῖν*, an example occurs also at iv. 91. Poppo observes, that the *active* voice is confined to the *general*; the *middle* one, *ποιεῖσθαι*, to the *army*: and he adds, 'Duces rectè dicuntur *μάχην ποιεῖν*, et milites *μάχην ποιεῖσθαι*, quum illi auctores, ut pugna fiat:' a distinction, I apprehend, quite just; and so our old English phrase 'to do battle,' for 'to engage in combat;' where the *combatants* are alone adverted to, not the commanders. Whence may be properly understood and explained the expression of Shakspeare, *to do* any one to death; which does not simply mean, as Johnson supposes, to *put* to death, but to *slay* in combat. On *δίκας — ὁμοίας* see note supra ch. 27, 1.

Ch. LX. 1. *αὐτὸς*] This is explained by the commentators as put for *μόνος*, *solus*: a use found in the best writers from Homer downwards. Yet this is one of those cases where the idea of *distinction* rather than that of what is *alone*, is meant to be prominent, as in Hom. Il. xiii. 729, *ἀλλ' οὔπως ἅμα πάντα δυνήσεαι αὐτὸς ἐλέσθαι. Ἄλλῳ μὲν γὰρ*, &c. So here *αὐτὸς*, as distinguished from *οἱ πλείονες*, signifies 'of himself,' 'by his own authority,' at his sole discretion. By *τῶν ἐν τέλει ξυστρατευομένων*, literally, 'comrades in office,' are meant the polemarchs, the two ephori who used to accompany the king on foreign service, and others mentioned by Müller, Dor. vol. ii. p. 240.

2. *διὰ τὸν νόμον*] This, as we learn from ch. 66, directed that every thing in war should be done under his command. See note on ch. 54, and Müller, ii. p. 104, 3. On the expression *παρατυχὸν* see Matth. Gr. Gr. § 564.

3. *ἕως ἔτι ἦν ἀθρόον ἐν Νεμέᾳ*] We have nothing expressly said in Thucydides about this *union* of the three bodies into

Ἀρκάδες, καὶ Βοιωτοὶ, καὶ Κορίνθιοι, καὶ Σικυώνιοι, καὶ Πελληνῆς, καὶ Φλιάσιοι, καὶ Μεγαρῆς,—καὶ οὗτοι πάντες λογάδες ἀφ' ἑκάστων,—ἀξιόμαχοι δοκοῦντες εἶναι οὐ τῇ Ἀργείων μόνον ξυμμαχίᾳ, ἀλλὰ καὶ ἄλλῃ ἔτι προσγενομένῃ. 4. τὸ μὲν οὖν στρατόπεδον οὕτως ἐν αἰτίᾳ ἔχοντες τὸν Ἄγιν, ἀνεχώρουν τε καὶ διελύθησαν ἐπ' οἴκου ἕκαστοι. 5. Ἀργεῖοι δὲ καὶ αὐτοὶ ἔτι ἐν πολλῷ πλείονι αἰτίᾳ εἶχον τοὺς σπεισαμένους ἄνευ τοῦ πλήθους, νομίζοντες κἀκεῖνοι, μὴ ἂν σφίσι ποτὲ κάλλιον παρασχὸν, Λακεδαιμονίους διαπεφευγέναι· πρός τε γὰρ τῇ σφετέρᾳ πόλει, καὶ μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων τὸν ἀγῶνα ἂν γίγνεσθαι. 6. τόν τε Θράσυλλον, ἀναχωρήσαντες, ἐν τῷ Χαράδρῳ,—οὗπερ τὰς ἀπὸ στρατείας δίκας, πρὶν ἐσιέναι,

which the army had been divided; but we may suppose, as the Scholiast suggests, that after the armistice the two other bodies united with that at Nemea, and then evacuated Argolis by the road to Phlius; which was indeed the only really practicable route for a large force. For *καὶ ἄλλῃ* Bekker conjectures the true reading to be *κἂν ἀλ.* But there is, as Poppo remarks, no sufficient reason for the change, since the participle may be resolved into *ἤτις προσγένοιτο*, and thus the particle be needless. I would further observe, that the *καὶ* could not, in this case, well be dispensed with; the full sense of the words being, 'but also a match for yet another [such confederacy] after being added [to the first].'

5. *μὴ ἂν σφίσι—παρασχὸν*] 'though an opportunity more favourable to them [for battle] would never offer itself.' See note at i. 120.

6. *ἐν τῷ Χαράδρῳ*] I would render, not, as does Dr. Arnold, 'in the bed of the Charadrus,' but 'at the place called Charadrus;' so denominated, as being a *κόλπος* formed by the bed of the rivulet Charadrus, nearly at its confluence with the Inachus. The rivulet was so named as being a mere torrent, or watercourse; its bed being chiefly dry in summer. So Hom. Il. iv. 454, *κοίλης ἔντοσθε χαράδρης*, and another passage of our author supra iii. 98, *κατὰ χαράδραν*. In Xen. Hist. iv. 2, 15, it is called *Χαράδρα*, an Attic form, for the Doric *Χάραδρος*. It is (as Colonel Leake attests, Morea, p. 364) called *Rheuma* (*τὸ Ῥεῦμα τοῦ Ἄργους*); and he says, that 'when it contains any water, it flows over a wide gravelly bed.' Yet as the bed of a torrent, even when dry, would be no very fit place to hold an assembly of the people of Argolis, so I am inclined to think that the place where they assembled was called Charadrus as being a part of the *χαράδρα* forming the course of the rivulet, a deep narrow valley, or glen, along which the Charadrus takes nearly the whole of its course. (See the maps of Colonel Leake and Lapie.) Now in some point of this natural *χαράδρα*, or long *κόλπος* (hollow valley), was situated this place called Charadrus, probably forming a sort of natural amphitheatre highly fitted to the purpose of a national assembly: a view confirmed by the circumstance of a similar place being (as Dr. Arnold shows) chosen for a similar purpose by the *Latins*, namely, the *Caput Aquae Ferentinae*; a deep glen used by them as the scene of their national assemblies.

In *τὰς ἀπὸ στρατείας δίκας* we have a condensed form, for *τὰς τῶν ἀπὸ στρατείας γενομένων ἐπελθόντων*, similarly as in a passage of the Greek Testament, St. Mark vii. 4, we have, *ἀπὸ ἀγορᾶς*, scil. *γενόμενοι* or *ἐλθόντες*, where the philological commentators have adduced various examples both of the elliptical and of the complete phrase. The idiom appears to have been common to the best writers from Homer downwards.

For vulg. *στρατιᾶς* I have, with Poppo and Goeller, edited, from two MSS. (to which I am enabled to add the Cod. Clarend. primâ manu) *στρατείας*; for the former, though retained by Bekker, is really quite indefensible. As to the reading of the MSS. Cass. and Aug., *ἀποστρατείας*, *that*, unless it were a mere error of the scribes in putting together two distinct words, evidently proceeded from the conjecture of certain critics who did not perceive the force of the *ἀπὸ*, and accordingly conjectured *ἀποστρατείας*, but wrongly; for that word was, as well as *ἀποστρατεύομαι*, unknown to the earlier and purer writers, and could only bear what were a sense here little apt,—namely, that of *discharge from military service*.

κρίνουσιν,—ἤρξαντο λεύειν. ὁ δὲ καταφυγὼν ἐπὶ τὸν βωμὸν, περιγίγνεται· τὰ μέντοι χρήματα ἐδήμευσαν αὐτοῦ.

LXI. Μετὰ δὲ τοῦτο, Ἀθηναίων βοηθησάντων χιλίων ὁπλιτῶν καὶ τριακοσίων ἱππέων, ὧν ἐστρατήγουν Λάχης καὶ Νικόστρατος, οἱ Ἀργεῖοι (ὅμως γὰρ τὰς σπονδὰς ὤκνουν λῦσαι πρὸς τοὺς Λακεδαιμονίους) ἀπιέναι ἐκέλευον αὐτούς, καὶ πρὸς τὸν δῆμον οὐ προσῆγον, βουλομένους χρηματίσαι, πρὶν ἢ Μαντινῆς καὶ Ἠλεῖοι (ἔτι γὰρ παρῆσαν) κατηνάγκασαν δεόμενοι. 2. καὶ ἔλεγον οἱ Ἀθηναῖοι, Ἀλκιβιάδου πρεσβευτοῦ παρόντος, ἔν τε τοῖς Ἀργείοις καὶ ξυμμάχοις ταῦτα, ὅτι 'οὐκ ὀρθῶς αἱ σπονδαὶ ἄνευ τῶν ἄλλων ξυμμάχων καὶ γένοιντο, καὶ νῦν (ἐν καιρῷ γὰρ παρεῖναι σφεῖς) ἅπτεσθαι χρῆναι τοῦ πολέμου.' 3. καὶ, πείσαντες ἐκ τῶν λόγων τοὺς ξυμμάχους, εὐθὺς ἐχώρουν ἐπὶ Ὀρχομενὸν τὸν Ἀρκαδικὸν πάντες πλὴν Ἀργείων· οὗτοι δὲ, ὅμως καὶ πεισθέντες, ὑπελείποντο πρῶτον, ἔπειτα δ' ὕστερον καὶ οὗτοι ἦλθον. 4. καὶ προσκαθεζόμενοι, τὸν Ὀρχομενὸν πάντες ἐπολιόρκουν, καὶ προσβολὰς ἐποιοῦντο, βουλόμενοι ἄλλως τε προσγενέσθαι σφίσι, καὶ ὅμηροι ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι. 5. οἱ δὲ Ὀρχομένιοι, δείσαντες τήν τε τοῦ τείχους ἀσθένειαν καὶ τοῦ στρατοῦ τὸ πλῆθος, καὶ, ὡς οὐδεὶς αὐτοῖς ἐβοήθει, μὴ προαπόλωνται, ξυνέβησαν ὥστε ξύμμαχοί τε εἶναι, καὶ ὁμήρους σφῶν τε αὐτῶν δοῦναι Μαντινεῦσι, καὶ οὓς κατέθεντο Λακεδαιμόνιοι, παραδοῦναι. LXII. Μετὰ δὲ τοῦτο, ἔχοντες ἤδη τὸν Ὀρχομενὸν, ἐβουλεύοντο οἱ ξύμμαχοι ἐφ' ὅ τι χρὴ πρῶτον ἰέναι τῶν λοιπῶν. καὶ Ἠλεῖοι μὲν ἐπὶ Λέπρεον ἐκέλευον, Μαντινῆς δὲ ἐπὶ Τέγεαν· καὶ προσέθεντο οἱ Ἀργεῖοι καὶ Ἀθηναῖοι τοῖς Μαντινεῦσι. 2. καὶ οἱ μὲν Ἠλεῖοι, ὀργισθέντες ὅτι οὐκ ἐπὶ Λέπρεον ἐψηφίσαντο, ἀνεχώρησαν ἐπ' οἴκου· οἱ δὲ ἄλλοι ξύμμαχοι παρεσκευάζοντο ἐν τῇ Μαντινείᾳ ὡς ἐπὶ Τέγεαν ἰόντες. καί τινες

ἤρξαντο λεύειν] 'We have (as Bp. Blomfield remarks on the words of Æschyl. Ag. 1606, *δημορρίφεῖς λευσίμους ἀράς*) frequent mention in the ancient writers of this punishment of *stoning*, which was one resorted to by the populace when moved by sudden indignation.' (See Hom. Il. iii. 56. Soph. Aj. 254. Eurip. Ion, 1240. Æschyl. Theb. 183. Demosth. de Cor. § 6.) And to this there is allusion in a passage of the Old Testament, Exod. viii. 23, 'Will the people not stone us?' See also Acts xiv. 19. Stoning had been of old a punishment denounced by law, and legally executed on persons guilty of blasphemy, incest, and other atrocious crimes. But as the crimes in question roused *public* indignation and detestation, so the *execution* of it, both among the Jews and Gentiles, was often taken in hand by the *people*, by a sort of irregular proceeding similar to that of the *judicium zeli* (or rebels-beating) among the Jews. That there was a marked distinction between the two kinds of stoning, the *legal* and the *irregular*, has been proved, and the subject illustrated by Wachsm. Ant. Gr. vol. ii. 1, p. 437. As to the present case, Dr. Arnold views the proceedings in the Charadrus as arbitrary and irregular, and thinks that 'for that reason these military courts were held *without* the city, because, within its walls, the ordinary law, with its forms and privileges, would have resumed its authority.' Such a notion, however, involves great improbability. The proceeding itself, as far as regarded the popular trial, was not, it would seem, irregular; and therefore could not need to be held in a by-place, out of the reach of laws. But such a proceeding was likely to issue in some conduct such as the law could not warrant, as in the case of the *judicium zeli* among the Jews. And since stoning, as a legal punishment, was often permitted to be inflicted by the people themselves, so when the people, as we should say, took the law into their own hands, it was a sort of punishment which they would be likely to resort to. The irregularity, in the present case, consisted in this, that the people had the right to hold judgment on the conduct of those who had returned from a campaign; but not to pronounce sentence, much less to execute it. That was doubtless left to the Five *στρατηγοί*, of whom mention is made in the preceding chapter.

τὸν βωμὸν] This is not well rendered 'an altar,' rather 'the altar,' namely, that which had been attached to the army, and been used for the religious ceremonies performed before battle and on other occasions.

Ch. LXI. 1. *ὅμως*] 'nevertheless,' i. e. though they were dissatisfied with the truce: an elliptical use of *ὅμως* not unfrequent, especially where *γὰρ* precedes. See supra iv. 96, and other passages adduced by Poppo, Proleg. i. 290.

πρὸς τὸν δῆμον οὐ προσῆγον] 'did not introduce them (meaning Laches and Nicostratus) to the people,' to have an audience: a sense of *προσάγω* found in Xen. Hist. iv. 5, 6, and iii. 4, 8. Cyr. i. 4, 24. *Χρηματίσαι*, 'to do business with them,' i. e. to address them on matters of common interest to both. See note at i. 87. *Κατηνάγκασαν δεόμενοι*, 'compelled them by entreaty,' viz. by the force of the moral compulsion of earnest entreaty. Such is the use of the *simple* verb in a passage of the New Testament, St. Luke, xiv. 23, *ἀνάγκασον εἰσελθεῖν*, where see my note.

2. *ἔλεγον—παρόντος*] In the words *πρεσβευτοῦ παρόντος* is certainly included also the circumstance that *Alcibiades* spoke (to the following purport) in quality of ambassador. Compare infra viii. 36, *καὶ ἄλλας ἔτι θηραμένους παρόντος* (i. e. present ambassador) *ἐποίουν*. Otherwise, indeed, why was he sent as ambassador, if not to be the *organ* of communicating the wishes of the Athenians to the Argives? Nor will the *plural* in *ἔλεγον οἱ Ἀθηναῖοι* and *πείσαντες* avail to disprove this; for the Athenian generals present with the

ambassador Alcibiades made the latter their spokesman, just as, in another passage supra iii. 52, Astymachus and Lacon are mentioned as *procuratores* or agents to plead for the Platæans, and accordingly there is the use of the plural *ἔλεγον τοιάδε*, though only *one* of them actually spoke.

At *οὐκ ὀρθῶς—καὶ γένοιντο*, Bauer supposes a transposition of *καὶ*, (which should otherwise have come in before *αἱ σπονδαὶ*,) while Dr. Arnold thinks there is a confusion of construction for *ὅτι καὶ αἱ σπονδαὶ οὐκ ὀρθῶς—γένοιντο*. But thus the *καὶ* would have no force; and *why* the transposition should have been made, we should be quite at a loss to imagine. It may rather be supposed, that the *καὶ* is in its right place, as connected with the verb; the sentiment being, that 'the treaty would even have been not rightly made without the concurrence of the other allies.' Alcibiades' argument was, that 'the truce thus formed was invalid, and in reality null and void.' The expression *οὐκ ὀρθῶς* has respect to the clause in the treaty of alliance between Athens, Argolis, Elis, and Mantinea, supra ch. 47, which was, that 'it should not be lawful for *any one* of those states to lay aside war against any state that shall invade the territory of any one of the allies, unless it shall meet the approbation of *all*.'

The commentators remark on the variation of construction in *χρῆναι*, by the transition from the opt. to the infin., comparing a passage supra i. 87, *εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθ., βούλεσθαι δὲ καὶ*, &c., and others elsewhere. But they have failed to bear in mind, that in these two passages the use of the optative could not well have been continued, from the latter clause containing a more positive assertion than the optative *in oratione obliquâ* (see Matth. Gr. Gr. § 529) could have supplied.

The *νῦν*, a little after, corresponds to the *τότε* implied in *γένοιντο* ('were made'): and here *αὐτοὺς* is to be supplied, which is *alluded to* in the tacit opposition in *σφεῖς*; q. d. 'They themselves were at hand to give them timely aid, and they ought to apply themselves vigorously to the war.' With *ἅπτεσθαι τοῦ πολέμου*, 'capessere bellum,' compare viii. 11. Dionys. Hal. Ant. 217, 7. Dio Cass. 548, 84.

5. *καὶ οὓς κατέθεντο*] Didot shows, from ch. 33, that the hostages whom the Spartans had deposited, for security, at Orchomenus, were the Parrhasians of Arcadia.

Ch. LXII. 1. *προσέθεντο τοῖς Μαντ.*] A popular or familiar form of expression for *προστ. τῇ γνώμῃ τῶν* M., as vi. 50, *προσέθετο τῇ Ἀλκιβιάδου γνώμῃ*.

αὐτοῖς καὶ αὐτῶν Τεγεατῶν ἐν τῇ πόλει ἐνεδίδοσαν τὰ πράγματα.

LXIII. Λακεδαιμόνιοι δὲ, ἐπειδὴ ἀνεχώρησαν ἐξ Ἄργους τὰς τετραμήνους σπονδὰς ποιησάμενοι, Ἄγιν ἐν μεγάλῃ αἰτίᾳ εἶχον, οὐ χειρωσάμενον σφίσιν Ἄργος, παρασχὸν καλῶς, ὡς οὔπω πρότερον αὐτοὶ ἐνόμιζον· ἀθρόους γὰρ τοσούτους ξυμμάχους καὶ τοιούτους οὐ ῥᾴδιον εἶναι λαβεῖν. 2. ἐπειδὴ δὲ καὶ περὶ Ὀρχομενοῦ ἠγγέλλετο ἐαλωκέναι, πολλῷ δὴ μᾶλλον ἐχαλέπαινον, καὶ ἐβούλευον εὐθὺς ὑπ' ὀργῆς, παρὰ τὸν τρόπον τὸν ἑαυτῶν, ὡς χρὴ τήν τε οἰκίαν

2. I have followed Poppo, Goeller, and Bekker in cancelling the τῶν before Τεγεατῶν; almost all the best MSS. being without the word. Ἐνεδίδοσαν τὰ πράγματα. Duker supposes ἐνδιδόναι to bear here, as at iv. 76 & 89, and vii. 48, the sense of *betraying;* while Bauer assigns to it simply that of *delivering up*, (what is otherwise expressed by παρεδίδοσαν,) without any idea of betrayal. Dr. Arnold explains the expression to mean, '*giving up* to them the government of Tegea;' comparing another passage of our author, iv. 89, ὡς τῷ Ἱπποκράτει τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο. And he adds, that 'at iv. 103 & 104, the terms ἐνδιδόναι and προδιδόναι are both employed with reference to the same thing, —namely, the surrender of Amphipolis; though the former expresses more the notion of yielding, giving up, whether from treachery or otherwise; the latter, the giving up secretly or treacherously.' It is plain that ἐνδιδόναι is a general term that can never of itself mean more than 'to give up,' surrender. In this sense it frequently occurs in Arrian, Xenophon, and other good writers, and can never signify *to betray* except from the force of the context; of which examples are somewhat rare; though Timæus, Lex., places προδοῦναι as the *first* signification of the word. Certainly it bears this sense in Xen. Hist. vii. 4, 14, ἔλαβον δὲ Μαργανέας, ἐνδόντων τινῶν, where Æm. Portus observes, '*rem turpem velari verbo honesto*, cum propriè dicendum fuerit προδόντων.' Compare also a passage in the Ages. ii. 18, ὡς ἐνδιδομένης τῆς πόλεως, for προδιδομένης. Plut. Alcib. 22. In another passage of our author supra iv. 66, βουλόμενοι ἐνδοῦναι τὴν πόλιν, scil. αὐτοῖς, the signification *to betray* is not necessary to be supposed. The term may there simply be taken to signify to *give up*, surrender the city to them: and such I believe to be the sense infra vii. 48, and perhaps iv. 76. Finally, this principle (adverted to by Æmil. Portus) will apply to two passages of Xen. Hist. vii. 4, 14, and Ages. ii. 18, and in all cases where the persons are speaking of *themselves*. *They* will call the thing 'giving up' or surrendering the city; while the rest of the citizens will call it *betraying* the city; *to betray* being 'to give up a city, or country, or army, to the enemy, by *breach of trust*.' Now here the persons are *not* speaking of themselves; nor can we imagine that the historian meant to veil a base act under a specious name. Yet we may suppose that our author here chose to use the expression which the persons in question employed in speaking of their own conduct. *They* called it merely the giving up of the state-affairs, or the public polity of the state, into the hands of the Argives and Athenians. And so I would understand two passages at iv. 89, and vii. 48, 2, καὶ ἦν γάρ τι καὶ ἐν ταῖς Συρακούσαις βουλόμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι. Now the phrase τὰ πράγματα ἐνδοῦναί τινι was, from its indefiniteness, very convenient for veiling the baseness of the action. And the opinion of the historian on the action is here, and at vii. 48, intimated by the καὶ, *even;* q. d. 'even those within the city, who ought to have been true to their trust.' Moreover, the action is spoken of as done (it being said 'they had given up') because it was concluded on and determined: a point I should scarcely have thought it necessary to notice, but for the mistaken explanation of Dr. Arnold, 'they were *disposed* to give up;' which sense, besides being any thing but suitable, would require rather ἐνεδίδουν.

Ch. LXIII. 1. At οὐ ῥᾴδιον εἶναι is to be repeated ἐνόμιζον from the preceding context. The simple verb λαβεῖν stands here, as often in the New Testament, (see my Lex. N. T. in voc. ii. 1.) for καταλαβεῖν or εὑρεῖν.

2. παρὰ τὸν τρόπον τὸν ἑαυτῶν] So at i. 132, it is said of the Spartans, χρώμενοι τῷ τρόπῳ ᾧπερ εἰώθασιν ἐς σφᾶς αὐτούς.

αὐτοῦ κατασκάψαι, καὶ δέκα μυριάσι δραχμῶν ζημιῶσαι. 3. ὁ δὲ παρητεῖτο μηδὲν τούτων δρᾶν·—ἔργῳ γὰρ ἀγαθῷ ῥύσεσθαι τὰς αἰτίας

μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου—βουλεῦσαί τι ἀνήκεστον. And to this purpose it is said by Dukas, that 'the Spartans never acted or counselled under the influence of anger,' ἀλλὰ βραδέως καὶ μεθ' ἡσυχίας ἐν ἀταραξίᾳ ψυχῆς. In τὴν οἰκίαν αὐτοῦ κατασκάψαι is denoted a punishment of oriental origin, of which frequent mention occurs in the Old Testament, and which was likewise one in use among the Romans.

3. παρητεῖτο (scil. αὐτοὺς) μηδὲν τούτων δρᾶν] 'earnestly entreated them (literally, 'by deprecations urged them') to do nothing of the kind:' of which sense of παραιτεῖσθαι (somewhat rare) I have noted an example elsewhere in Xen. Mem. ii. 2, 14, τοὺς θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι. And Steph. in Thes. adduces examples of the construction παραιτοῦμαί σε τοῦτο ποιεῖν, which is one found also in a passage of Menander, where we have παραιτοῦμαί σε συγγνώμην ἔχειν, and in Plato, 320, Προμηθέα παραιτεῖται —νεῖμαι. Herodot. ap. Steph. Thes. συγγνώμην παραιτέετο τὸν θεὸν αὐτῷ σχεῖν τῶν ῥηθέντων. Polyb. frag. Hist. 52, παρῃτήσατο τοὺς πρ. ἐκπέμψαι πρεσβευτάς. For this we have the more condensed construction παραιτοῦμαί σε τοῦτο in Plato, p. 27, 241. Of the construction παραιτοῦμαί σε μὴ ποιεῖν (which is exceedingly rare) I have noted only, as examples elsewhere, Plato, p. 387, παραιτησόμεθα Ὅμηρον μὴ χαλεπαίνειν, and Demosth. p. 533, παραιτήσομαι δ' ὑμᾶς μὴ ἄχθεσθαι. Of the ellipsis of the pronoun (which is extremely rare) the present is the only example known to me; for in a passage of Herodot. iv. 146, παραιτήσαντο — ἐσελθεῖν ἐς τὴν ἐρκτήν, there is, in effect, no such ellipsis, since the pronoun is there not wanted; the sense being, 'they sought permission to enter.' And, again, in Polyb. iv. 18, παρῃτήσαντο τὴν τῶν Αἰτωλῶν ἀσέβειαν, καὶ τὸ μηδὲν παθεῖν ἀνήκεστον, it is likewise unnecessary: and the difficulty there complained of will disappear if we suppose a *dilogia* in the use of παρ. as applied to the two clausulæ; the sense being in the former, to *avert by supplication;* in the latter, to *obtain by supplication*, as in Herodot. i. 24. iv. 146, et al. On the original sense and *ratio significationis* of this difficult term, see my Lex. N. T. in voc.

ῥύσεσθαι τὰς αἰτίας στρατευσάμενος] For ῥύσεσθαι Dobree would read λύσεσθαι, which he confirms from the expression ἀπολύσεσθαι αἰτίαν at ch. 75 and elsewhere. Yet such will only serve to show that Thucydides *might* have here written λύσεσθαι, not that he did so write. That he did *not*, is plain not only from external testimony, but internal evidence; for if he had written λύσεσθαι, how came so plain a reading to be changed into so difficult a one as ῥύσεσθαι? But, though difficult, it is not inexplicable. The term, however, does not bear, as Poppo supposes, the sense of σώζειν; and vain is it that he appeals to the words of Diodorus, διὰ τῶν καλῶν ἔργων διασώσασθαι τὴν ἁμαρτίαν. Where do we ever meet with the form σώσασθαι? In fact, the word διασώσασθαι is a blunder in Poppo's transcript for διορθώσασθαι, and διορθ. τὴν ἁμαρτίαν (with which compare διορθ. τὰ ἀγνοούμενα in Demosth. 1463, 18) does not ill represent the sense; though it changes the metaphor in ῥύσασθαι τὴν αἰτίαν, which is one taken from purging oneself from a charge by removing it from us, showing that it does not attach to us. Now, in the present instance, this Agis would do by bravery in action. Of the word as used in this very rare sense 'to remove from one,' (so Schol. ἀπολύσειν,) I have noted an example in Eurip. Iph. Aul. 1383, ταῦτα πάντα κατθανοῦσα ('by dying') ῥύσομαι, 'shall remove all these evils by my death.' And so Soph. Œd. Tyr. 313, ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος. Nearly approaching to this use is that in the Latin *redimere*, by which *faults* are said to be *redeemed* or *compensated* by *virtues*, and thus the charges of these faults are *removed* from the persons. So in Seneca, Contr. iv. præf. '*redimebat* vitia virtutibus.'

For στρατευσάμενος several of the best MSS. have στρατευσόμενος. But besides that the form is so rare, that I know of no other example except in Plato, p. 129; nay, I doubt whether this would be good Greek, or good sense: for surely the crimination of cowardice could not be wiped away by being *about to make* a new expedition, but by having *made* it. Hence στρατευσάμενος is decidedly preferable; though the form στρατεύσασθαι is so rare, that I have found it no where else, except in Xen. Ag. ii. 31, and Hist. vii. 1, 8 and 28. Ag. vi. 3. The participle does not signify, as Haack and Goeller explain, 'simul ac profectus fuerit,' but has the

στρατευσάμενος·—ἢ τότε ποιεῖν αὐτοὺς ὅ τι βούλονται. 4. οἱ δὲ τὴν μὲν ζημίαν καὶ τὴν κατασκαφὴν ἐπέσχον, νόμον δὲ ἔθεντο ἐν τῷ παρόντι, ὃς οὔπω πρότερον ἐγένετο αὐτοῖς· δέκα γὰρ ἄνδρας Σπαρτιατῶν προσείλοντο αὐτῷ ξυμβούλους, ἄνευ ὧν μὴ κύριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως. LXIV. Ἐν τούτῳ δ' ἀφικνεῖται αὐτοῖς ἀγγελία παρὰ τῶν ἐπιτηδείων ἐκ Τεγέας ὅτι, εἰ μὴ παρέσονται ἐν τάχει, ἀποστήσεται αὐτῶν Τέγεα πρὸς Ἀργείους καὶ τοὺς ξυμμάχους, καὶ ὅσον οὐκ ἀφέστηκεν. 2. ἐνταῦθα δὴ βοήθεια τῶν Λακεδαιμονίων γίγνεται αὐτῶν τε καὶ τῶν Εἰλώτων πανδημεὶ ὀξεῖα, καὶ οἷα οὔπω πρότερον. 3. ἐχώρουν δὲ ἐς Ὀρέσθειον τῆς Μαινα-

rare use of expressing the *means* of the action denoted by the verb with which it is conjoined, as in Xen. Cyr. iii. 2, 25, λῃζόμενοι ζῶσιν, 'by plundering,' and Mem. iii. 5, 16, προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς, 'by helping each other.' Here, then, we may render, 'by making an expedition.' And in such a case the participle aor. 1 has no note of time. Compare Xen. Ag. ii. 31, στρατευσάμενος τὸν μισέλληνα —χειροῦται.

4. ἐπέσχον] 'deferred,' as at vii. 33, where see note. Ἐν τῷ παρόντι, 'in præsentiâ.' Not meaning, however, that the law was made for this one expedition only; for it extended beyond, though not to the whole of the war. Of προσείλοντο the full sense is, 'chose and appointed [as colleagues] to him;' προσαιρεῖσθαι signifying to choose and appoint any one as colleague, *either to oneself*, as principal, (compare iv. 29, 1. Herodot. ix. 10, πρ. ἑαυτῷ τινα. Xen. Laced. xv. 5, and Cyr. i. 5, 5 & 7. Plut. Cam. ἵππαρχον αὐτῇ προσ. Demosth. 1360, κοινὸν αὐτοῖς προσαιροῦνται,) *or* to *another*, as said of the election and appointment of officers or magistrates by the public voice, as in the present passage and at vii. 16, αὐτῷ τῶν αὐτοῦ ἐκεῖ δύο προσείλοντο. Xen. Hist. vi. 2, 27. ii. 1, 11, and Œcon. ix. 14. Hippag. i. 8, ἡ πόλις—προσαιρεῖται τῷ ἱππάρχῳ συνεργοὺς φυλάρχους. On these ξύμβουλοι see Wachsm. and Müller.

μὴ κύριον εἶναι] On this phrase see note at ii. 24.

Ch. LXIV. 1. παρὰ τῶν ἐπιτηδείων] 'from their partisans,' meaning the party friendly to the Lacedæmonians.

2. βοήθεια] Meaning a force coming in aid to, as in Xen. Anab. ii. 3, 11, βοήθειαν ἔχων ἀφικόμην. Pol. i. 44, 4, and 45, 1, ἀνεβόα τις· Βοήθεια! and xiii. 8, 5. I have followed Haack, Bekker, Poppo, and Goeller in editing, for vulg. οἷα (or ὡς), οἵα, from several MSS. (to which I am enabled to add Cod. Clarend.); for the neuter plural can here have no place, whereas the nomin. sing. fem. is quite suitable, and occurs at v. 14, τῇ ἐν τῇ νήσῳ ξυμφορᾷ. οἵα οὔπω γεγένητο τῇ Σπάρτῃ. As to the reading ὡς, it is evidently a mere gloss.

3. Ὀρέσθειον] So I edit, with Bekker, Poppo, and Goeller, from several of the best MSS., for vulg. Ὀρέστιον, as Ὀρεσθίδος for vulg. Ὀρεστίδος at iv. 134: though that spelling would seem supported by Herodot. ix. 11. Eurip. Orest. 1663, and Elect. 1274. It is observable, however, that Ὀρεσθ. is found in certain MSS. in the above passages. Moreover, the σθ is supported by Steph. Byz. and Pausanias, (whose Ὀρεσθάσιον is the same place as Ὀρεσθ. or Ὀρεστ.) and is more likely to have been the original spelling, afterwards altered to Ὀρεστ. From Pausan. viii. 3, 1, it appears that Ὀρεσθ. was the original name, derived from Ὀρεσθεύς, son of Lycaon, but afterwards altered to Ὀρεστ., from *Orestes*, son of Agamemnon. So difficult, however, is it to alter the name of a place, that we may suppose that in the time of Herodotus and Thucydides Ὀρεσθ. was the prevailing spelling. Dr. Arnold, indeed, speaks as if he suspected that Euripides in the above passages wrote Ὀρέστειον. But that is *impossible*; since the words preceding, σὲ δ' αὖ χρεών, Ὀρέστα—κεκλήσεται δὲ σῆς φυγῆς ἐπώνυμον, compel us to read at Eur. Orest. 1663, Ἄζᾶσιν Ἀρκάσιν τ' Ὀρέστειον καλεῖν. With *respect* to the *site*, it is supposed by Col. Leake (Morea, vol. ii. 319) to have occupied the summit of Mount Tzimbaree, (on which, he says, there are still some remains of an Hellenic fortress,) which lies to the right of the road from Megalopolis to Asea, in the part where it crossed the ridge between Hæmonia and Athenæum

λίας· καὶ τοῖς μὲν Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον ἀθροισθεῖσιν ἰέναι κατὰ πόδας αὐτῶν ἐς Τέγεαν, αὐτοὶ δὲ μέχρι μὲν τοῦ Ὀρεσθείου πάντες ἐλθόντες, ἐκεῖθεν δὲ τὸ ἕκτον μέρος σφῶν αὐτῶν ἀποπέμψαντες ἐπ' οἴκου,—ἐν ᾧ τὸ πρεσβύτερόν τε καὶ τὸ νεώτερον ἦν,—ὥστε τὰ οἴκοι φρουρεῖν, τῷ λοιπῷ στρατεύματι ἀφικνοῦνται ἐς Τέγεαν. καὶ οὐ πολλῷ ὕστερον οἱ ξύμμαχοι ἀπ' Ἀρκάδων παρῆσαν. 4. πέμπουσι δὲ καὶ ἐς τὴν Κόρινθον καὶ Βοιωτοὺς καὶ Φωκέας καὶ Λοκροὺς, βοηθεῖν κελεύοντες κατὰ τάχος ἐς Μαντίνειαν. ἀλλὰ τοῖς μὲν ἐξ ὀλίγου τε ἐγίγνετο, καὶ οὐ ῥᾴδιον ἦν, μὴ ἀθρόοις, καὶ ἀλλήλους περιμείνασι, διελθεῖν τὴν πολεμίαν· (ξυνέκλῃε γὰρ διὰ μέσου·) ὅμως δὲ ἠπείγοντο. Λακεδαιμόνιοι δὲ ἀναλαβόντες τοὺς παρόντας Ἀρκάδων ξυμμάχους, ἐσέβαλον ἐς τὴν Μαντινικήν, καὶ στρατοπεδευσάμενοι πρὸς τῷ Ἡρακλείῳ, ἐδῄουν τὴν γῆν. LXV. Οἱ δὲ Ἀργεῖοι καὶ οἱ ξύμμαχοι ὡς εἶδον αὐτοὺς, καταλαβόντες χωρίον ἐρυμνὸν καὶ δυσπρόσοδον, παρετάξαντο ὡς ἐς μάχην. 2. καὶ οἱ Λακεδαιμόνιοι εὐθὺς αὐτοῖς ἐπῆεσαν· καὶ μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν· ἔπειτα, τῶν πρεσβυτέρων τις Ἄγιδι ἐπεβόησεν, ὁρῶν πρὸς χωρίον καρτερὸν ἰόντας σφᾶς, ὅτι 'διανοεῖται κακὸν κακῷ ἰᾶσθαι,' δηλῶν τῆς ἐξ Ἄργους ἐπαιτίου ἀναχωρήσεως τὴν παροῦσαν ἄκαιρον προθυμίαν ἀνάληψιν βουλομένην εἶναι. 3. ὁ

τὸ νεώτερον] Meaning that portion which was under the age to bear arms,—namely, 20 years old. See Müller's Dor. vol. ii. p. 231, seq.

4. ἐξ ὀλίγου] scil. χρόνου, 'sudden and unexpected.' Μὴ ἀθρόοις, καὶ ἀλλήλους περιμείνασι. Render, 'unless collected in a body, and after having waited for each other.' In ξυνέκλῃε γὰρ διὰ μέσου, a little after, we have a condensed form of expression, of which the full sense is, 'for by lying between them [and their destination] it closed up communication with it.' So Portus renders, 'nam in medio [situs, transitum illis] præcludebat.'

Ch. LXV. 1. χωρίον ἐρυμνὸν] Meaning a situation strong by *nature*, as opposed to one that has been made so by art. Comp. Xen. Anab. v. 5, 2, χωρία ἐρυμνὰ, and v. 7, 18. Dio Cass. 211. 231. 525. ἐπ' ἐρυμνῶν χωρίων. Pol. i. 30, 8, ἐρυμνοὶ τόποι καὶ δύσβατοι, and iii. 83, 1. iv. 57, 2, λόφος ἐρ.: and so τὰ ἐρυμνὰ in Arrian, Ind. xxxvi. 8. Here, then, is denoted a strong position difficult of approach; probably, as Col. Leake supposes, 'the hills immediately above Mantinea to the eastward, the part of which near the southern side of the walls of Mantinea was, as we learn from Pausanias, called Alesium.'

2. τῶν πρεσβυτέρων τις] Not meaning one of the elder *officers* of the army, as Mitford supposes; but one of the elderly *soldiers*. In κακὸν κακῷ ἰᾶσθαι we have a pithy saying, frequent in the best writers from Herodotus downwards, and in such common use as to have almost become proverbial. According to the Scholiast on Thucydides, it was originally applied to *Orestes*, ὅστις τὸν τοῦ πατρὸς θάνατον τῷ τῆς μητρὸς φόνῳ ἐθεράπευσε. As to the Homeric one, κακὸν κακῷ ἐστήρικτο, it is of a different nature; though it may have suggested the present, the *point* being the same. The term ἰᾶσθαι here has reference to ῥύσεσθαι τὰς αἰτίας supra ch. 63.

The word ἐπαίτιος, a little after, has the passive sense *censured*, as in Hom. Il. i. 335, οὔτι μοι ὔμμες ἐπαίτιοι. Ἀνάληψιν is equivalent to θεραπείαν, *reparationem*. See Wakef. on Eurip. Ion, 438. In βουλομένην Duker and Poppo recognise an elegant *prosopopœia*. But they might as well seek a *prosopopœia* in the phrases τί αὐτῷ βούλεται ἡ λύρα; τί βούλονται αὐτῷ αἱ κύλικες; and others in Steph. Thes., as Lucian, t. i. 26, καὶ εἴ γε σοι τοῦτο βούλεται ὁ Προμηθεύς: parallel to which is also the frequent use of the

δὲ, εἴτε καὶ διὰ τὸ ἐπιβόημα, εἴτε καὶ αὐτῷ ἄλλο τι, ἢ κατὰ τὸ αὐτὸ, δόξαν ἐξαίφνης, πάλιν τὸ στράτευμα κατὰ τάχος, πρὶν ξυμμῖξαι, ἀπῆγε. 4. καὶ ἀφικόμενος πρὸς τὴν Τεγεᾶτιν, τὸ ὕδωρ ἐξέτρεπεν ἐς τὴν Μαντινικὴν, περὶ οὗπερ, ὡς τὰ πολλὰ βλάπτοντος ὑποτέρωσε ἂν ἐσπίπτῃ, Μαντινῆς καὶ Τεγεᾶται πολεμοῦσιν. ἐβούλετο δὲ τοὺς ἀπὸ τοῦ λόφου, βοηθοῦντας ἐπὶ τὴν τοῦ ὕδατος ἐκτροπὴν, ἐπειδὰν πύθωνται, καταβιβάσαι τοὺς Ἀργείους καὶ τοὺς ξυμμάχους, καὶ ἐν

Latin *velle* in the sense *to mean* or *signify*. And similarly rendering here, as we very well may, 'meaning or meant to be a retrieval of,' &c., who would ever think of a *prosopopœia*? In fact, these are rather matters of *grammar* than *sentiment*; and accordingly there is no breach of the rule which confines the use of *βούλεσθαι* to rational agents.

3. *ἄλλο τι, ἢ κατὰ τὸ αὐτὸ*] Meaning, as Poppo explains, 'aliud quiddam, quam quod congruens erat [superiori ejus opinioni].' On the phrase *ἄλλο τι δόξαν* see Matth. Gr. Gr. § 564.

4. *τὸ ὕδωρ ἐξέτρεπεν ἐς τὴν Μαντινικὴν*] Owing to the obscurity necessarily resulting from our very imperfect acquaintance with the country, this passage has been very ill understood by commentators on Thucydides. This obscurity I was in my Translation enabled to a certain degree to remove, by a reference to the following minute chorographical sketch in Pausan. viii. 7, 1: *ὑπερβάλλοντα δὲ ἐς τὴν Μαντινικὴν διὰ τοῦ Ἀρτεμισίου, πέδιον ἐκδέξεταί σε Ἀργὸν καλούμενον, καθάπερ γε καὶ ἔστι· τὸ γὰρ ὕδωρ τὸ ἐκ τοῦ θειοῦ κατερχόμενον ἐς αὐτὸ ἐκ τῶν ὀρῶν ἀργὸν εἶναι τὸ πεδίον ποιεῖ, ἐκώλυέ τε οὐδὲν αὐτὸ πεδίον τοῦτο εἶναι λίμνην, εἰ μὴ τὸ ὕδωρ ἠφανίζετο ἐς χάσμα γῆς· ἀφανισθὲν δὲ ἐνταῦθα ἄνεισι κατὰ τὴν Δεινήν*: and viii. 5. viii. 13, 3. xiv. 1 & 3. xxii. 6, and xxiii. 6. And I was enabled to further illustrate the passage by a reference to what Sir W. Gell says, Trav. p. 145, who speaks of a double and forked rivulet between Tripolitza and Piali, and mentions a subterranean *hiatus* hereabouts, into which the rivulets of the plain (of Mantinea) terminate. Also from what Mr. Dodwell says, vol. ii. 423, who affirms that 'the waters of the Ophis and of the Artemisium would together inundate the plain, were they not absorbed by a *chasm* through which they find a natural vent.' Since that time no little further light has been thrown on this still obscure point by Col. Leake, Morea, vol. iii. p. 44, who informs us, that 'the plain of Mantinea is a high table-land, much above the level of the valleys on the sea-coast, though surrounded by high mountains, in respect to which it is itself a low plain; insomuch that the streams which flow into it from the mountains have no outlet but through the mountains themselves; and that the streams which flow into these appear again at a considerable distance in the valleys at a lower level nearer the coast.' And further, that 'these, now called *zerethra* or *katavóthra*, (as they were in the time of Strabo; see viii. 6, 4.) are numerous in Arcadia.' The learned traveller further informs us, that the plain is such a dead level, that there is not in some parts sufficient slope to carry off the waters of the mountain-torrents, and that the land would be flooded, unless trenches were made to draw off the water into one or other of the above katavóthra, or swallows. Thus the waters of the neighbourhood of Mantinea were usually carried off by the katavóthra at the southern extremity of the plain in the territory of Tegea. But Agis, on this occasion, turned them in the *opposite* direction, on which side the katavóthra were smaller, and the drainage consequently less effectual, so as to occasion a partial overflow. Hence no wonder is it that the diversion of the streams should have been, as we find, often the subject of contention between the Tegeans and the Mantineans, both then and afterwards, as denoted by the expression of our author, *πολεμοῦσιν*. When Thucydides says that 'the diversion would do great harm whichever way it was turned,' we may suppose that the operation was, as long as the two cities of Mantinea and Tegea were at peace, *regulated* in some such way as to be best for their mutual advantage; but when at war, it served as a ready means of *offence* and *injury;* which was, there is reason to think, 'so great, that Agis might reasonably expect (as, from what follows, we find he did) that the enemy would even abandon their strong position, and give battle on even ground.' The place to which Agis went to turn off the waters, is justly

τῷ ὁμαλῷ τὴν μάχην ποιεῖσθαι· 5. καὶ ὁ μὲν, τὴν ἡμέραν ταύτην μείνας αὐτοῦ περὶ τὸ ὕδωρ, ἐξέτρεπεν· οἱ δ' Ἀργεῖοι καὶ οἱ ξύμμαχοι, τὸ μὲν πρῶτον καταπλαγέντες τῇ ἐξ ὀλίγου αἰφνιδίῳ αὐτῶν ἀναχωρήσει, οὐχ εἶχον ὅ τι εἰκάσωσιν· εἶτα, ἐπειδὴ ἀναχωροῦντες ἐκεῖνοί τε ἀπέκρυψαν, καὶ σφεῖς ἡσύχαζον καὶ οὐκ ἐπηκολούθουν, ἐνταῦθα τοὺς ἑαυτῶν στρατηγοὺς αὖθις ἐν αἰτίᾳ εἶχον, τό τε πρότερον καλῶς ληφθέντας πρὸς Ἄργει Λακεδαιμονίους ἀφεθῆναι, καὶ νῦν ὅτι ἀποδιδράσκοντας οὐδεὶς ἐπιδιώκει, ἀλλὰ καθ' ἡσυχίαν οἱ μὲν σώζονται, σφεῖς δὲ προδίδονται. 6. οἱ δὲ στρατηγοὶ ἐθορυβήθησαν μὲν τὸ παραυτίκα, ὕστερον δὲ ἀπάγουσιν αὐτοὺς ἀπὸ τοῦ λόφου, καὶ προελθόντες ἐς τὸ ὁμαλὸν, ἐστρατοπεδεύσαντο, ὡς ἰόντες ἐπὶ τοὺς πολεμίους.

LXVI. Τῇ δ' ὑστεραίᾳ οἵ τε Ἀργεῖοι καὶ οἱ ξύμμαχοι ξυνετάξαντο, ὡς ἔμελλον μαχεῖσθαι, ἢν περιτύχωσιν· οἵ τε Λακεδαιμόνιοι

supposed by Col. Leake to be Nestane; and the purpose of the action was doubtless to divert the water from the plain southward of the point of *Nestane* into the plain of Argon, situated north of the same projection.

5. *τῇ ἐξ ὀλίγου αἰφνιδίῳ—ἀναχωρήσει*] Duk., Abresch, Bauer, Haack, Poppo, Goeller, and Dobree are agreed in regarding *αἰφνιδίῳ* as a marginal gloss on *ἐξ ὀλίγου*, from the Scholiast, at ch. 64, explaining *ἐξ ὀλίγου* by *ἐξαίφνης*, and at ch. 66, *δι' ὀλίγου* by the same. And as the Scholiast here understands *ἐξ ὀλίγου* of time (supplying *καιροῦ*), it is thought he could scarcely have had *αἰφνιδίῳ* in his copy. That, however, is far from certain. He may have regarded *ἐξ ὀλίγου αἰφνιδίῳ* as a pleonasm, such as those adduced by Poppo in his Prol. i. 1, p. 191, and in his note on i. 58. And certain it is that *ἐξ ὀλίγου* is almost always in our author used of *time;* though it is used of *place* at ii. 91, *τὴν ἐξ ὀλίγου ἀντεξόρμησιν*, and it *may* be so taken here. Accordingly, Portus observes that *ἐξ ὀλίγου* may be supposed to allude to the words, a little before, *μεχρὶ μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν*, as *αἰφνιδίῳ* answers to *κατὰ τάχος* at § 3. But the expression *ἐξ ὀλίγου* is, I believe, no where else used of place or space, except at ii. 91, and there it means, 'from a situation a little distance off,' which would be unsuitable to an *action* like *ἀναχώρησις*; and to suppose the above allusion, is so harsh, that I prefer to take the phrase of *time*. And in effect, there is, properly speaking, no pleonasm at all, *ἐξ ὀλίγου* literally signifying, 'after a short space of time [during which they had remained drawn up in line of battle].' But what has continued only a short space may be expected to continue *longer;* and consequently its change into any other action is *unexpected* and *sudden*. Hence in all the above passages there is an *implied* notion of suddenness, which is here *expressed:* and accordingly *ἐξ ὀλίγου αἰφνιδίῳ* is not a pleonasm, but a stronger expression. Under these circumstances I have, with Bekker, left *αἰφ.* without the brackets, which had been placed by Haack, Poppo, and Goeller.

ἐκεῖνοί τε ἀπέκρυψαν] scil. *αὐτοὺς*, meaning *τοὺς Ἀργείους*, as Duk. points out, adducing a passage written with a view to the present, in Lucian, Ver. Hist. ii. 38, *ἐφεύγομεν ἀπολιπόντες αὐτοὺς μαχομένους. ἐπεὶ δ' ἀπεκρύψαμεν αὐτοὺς, ᾠόμεθα τοὺς τραυματίας*. In like manner, he adds, 'those at sea and out of sight of land are said *ἀποκρύπτειν τὴν γῆν*; and hence the metaphor seems to be derived.' Bauer aptly compares Virg. Æn. iii. 291, 'Phæacum *abscondimus* arcem.' And so the *opposite* phrase *aperire terram* occurs in Virg. Æn. iii. 205 & 275.

καλῶς ληφθέντας] i. e. as we should say, 'fairly caught.'

6. *ἐθορυβήθησαν*] 'were thrown into consternation.' Of the word in this sense (which is somewhat rare), examples are found supra iii. 22. vii. 3. viii. 50. Plato, p. 640. 275. 518. This use was probably derived from—what Thucydides and Plato much deal in—the language of common life.

CH. LXVI. 1. *ὡς ἔμελλον μαχεῖσθαι*]

ἀπὸ τοῦ ὕδατος πρὸς τὸ Ἡράκλειον πάλιν ἐς τὸ αὐτὸ στρατόπεδον ἰόντες, ὁρῶσι δι' ὀλίγου τοὺς ἐναντίους ἐν τάξει τε ἤδη πάντας, καὶ ἀπὸ τοῦ λόφου προεληλυθότας. 2. μάλιστα * δ' οἱ Λακεδαιμόνιοι, ἐς ὃ ἐμέμνηντο, ἐν τούτῳ τῷ καιρῷ ἐξεπλάγησαν. διὰ βραχείας γὰρ μελλήσεως ἡ παρασκευὴ αὐτοῖς ἐγίγνετο· καὶ εὐθὺς ὑπὸ σπουδῆς καθίσταντο ἐς κόσμον τὸν ἑαυτῶν, Ἄγιδος τοῦ βασιλέως ἕκαστα ἐξηγουμένου κατὰ τὸν νόμον. 3. βασιλέως γὰρ ἄγοντος, ὑπ' ἐκείνου πάντα ἄρχεται, καὶ τοῖς μὲν πολεμάρχοις αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχαγοῖς, ἐκεῖνοι δὲ τοῖς πεντηκοντῆρσιν, αὖθις δ' οὗτοι τοῖς ἐνωμοτάρχαις, καὶ οὗτοι τῇ ἐνωμοτίᾳ. 4. καὶ αἱ παραγγέλσεις, ἤν τι βούλωνται, κατὰ τὰ αὐτὰ χωροῦσι, καὶ ταχεῖαι ἐπέρχονται· σχεδὸν γάρ τι πᾶν, πλὴν ὀλίγου, τὸ στρατόπεδον τῶν Λακεδαιμονίων ἄρχοντες ἀρχόντων εἰσί, καὶ τὸ ἐπιμελὲς τοῦ δρωμένου

'eo modo *quo* pugnaturi erant.' (Poppo.) Ἦν περιτύχωσιν, scil. αὐτοῖς, (namely, the Lacedæmonians,) 'if they should chance to meet with them.' Ἐν τάξει—προεληλυθότας. The Argives were probably drawn up across the plain, in front of the city of Mantinea, and the Lacedæmonians in a parallel line to the southward of them, between the city and the opening between Scope and Nestane, which formed the boundary of the Mantinici.

2. I have ventured to receive δ' οἱ instead of the reading δή, which is objectionable on the ground of its leaving the sentence without a copula; though the asyndeton cannot be thought of. This reading, justly preferred by Poppo, Goeller, and Arnold, as supplying the wanting copula and the article, which could not well be dispensed with, I have not been deterred from receiving by the slenderness of authority from MSS., since the οἱ might, in dictation, easily pass into η by what is called *itacism*.

ὑπὸ σπουδῆς καθίσταντο ἐς κόσμον τὸν ἑαυτῶν] literally, 'put or threw themselves into their ranks under the influence of haste;' the ὑπὸ here denoting, like *præ* in Latin, the actuating principle, in *mental cause* or disposition of mind, which sets the physical powers to work. Of course this use is formed figuratively from that by which ὑπὸ denotes the *physical* cause or occasion of any thing. See on both these uses Matthæi and Kuhner's Gr. in voc., of whose examples those most to the present purpose are Soph. Trach. 519, ἦν ὑπ' ἀγνοίας ὁρᾷς, *præ ignorantiâ*. Poppo is of opinion that ὑπὸ σπουδῆς is equivalent to σπουδῇ, κατὰ σπουδὴν (see iii. 33. viii. 107); but though these phrases are synonymous, they are not quite equivalent, any more than our *from hurry* and *in a hurry*. The term σπουδὴ here denotes *promptitude* and *zeal*, implying *rapidity*.

3. ὑπ' ἐκείνου πάντα ἄρχεται] Meaning that here, in the disposition of the forces for battle, the king exercised absolute authority, uncontrolled by any council. The next words, καὶ τοῖς μὲν πολεμάρχοις, &c., are meant to *exemplify the mode* in which this authority was exercised. Render, 'and accordingly he makes known what must be done to the polemarchs, and they to the lochagi; those to the pentecontors, they again to the enomotarchs, and they to the enomotiæ.' Compare Onosand. p. 89, (a passage evidently written with a view to the present,) δεῖ δὲ τοῖς πρώτοις ἡγεμόσιν εἰπεῖν, ἐκείνους δὲ ἀπαγγεῖλαι τοῖς μετ' αὐτούς, εἶτα τούτους τοῖς κατόπιν, εἶτα ἐξῆς ἄχρι τῶν τελευταίων. On the force of the terms πολεμάρχοις, λοχαγοῖς, πεντηκοντῆρσιν, ἐνωμοτάρχαις, and ἐνωμοτίᾳ, and on the general subject of the military system of the Lacedæmonians, see Müller's Dor. ii. p. 231. Wachsm. Ant. Gr. ii. 1, p. 383. Manso, Spart. i. 2, p. 225, seqq. Hermann's Ant. Gr. § 292, and other authorities referred to in Poppo's notes.

4. κατὰ τὰ αὐτὰ] 'in the same order,' namely, by transmission from the king to the lowest officers. Τὸ ἐπιμελὲς τοῦ δρωμένου, literally, 'the care of what is being done.' Of which very rare use of τὸ ἐπιμελὲς I have met with no other example elsewhere except in Joseph. Ant. xvi. 7, 3.

πολλοῖς προσήκει. LXVII. Τότε δὲ κέρας μὲν εὐώνυμον Σκιρῖται αὐτοῖς καθίσταντο, ἀεὶ ταύτην τὴν τάξιν, μόνοι Λακεδαιμονίων, ἐπὶ σφῶν αὐτῶν ἔχοντες· παρὰ δ' αὐτοῖς οἱ ἐπὶ Θράκης Βρασίδειοι στρατιῶται, καὶ Νεοδαμώδεις μετ' αὐτῶν· ἔπειτ' ἤδη Λακεδαιμόνιοι αὐτοὶ ἐξῆς καθίστασαν τοὺς λόχους, καὶ παρ' αὐτοὺς Ἀρκάδων Ἡραιῆς, μετὰ δὲ τούτους Μαινάλιοι, καὶ ἐπὶ τῷ δεξιῷ κέρᾳ Τεγεᾶται καὶ Λακεδαιμονίων ὀλίγοι, τὸ ἔσχατον ἔχοντες, καὶ οἱ ἱππῆς αὐτῶν ἐφ' ἑκατέρῳ τῷ κέρᾳ. 2. Λακεδαιμόνιοι μὲν οὕτως ἐτάξαντο· οἱ δ' ἐναντίοι αὐτοῖς, δεξιὸν μὲν κέρας Μαντινῆς εἶχον, ὅτι ἐν τῇ ἐκείνων τὸ ἔργον ἐγίγνετο, παρὰ δ' αὐτοὺς οἱ ξύμμαχοι Ἀρκάδων ἦσαν, ἔπειτα Ἀργείων οἱ χίλιοι λογάδες, οἷς ἡ πόλις ἐκ πολλοῦ ἄσκησιν τῶν

Ch. LXVII. 1. Σκιρῖται] These were, as Müller says, the inhabitants of the district *Scirītis*, on the extreme frontier of Laconia, bordering on that of Parrhasia in Arcadia. They had, he adds, rights and duties defined by certain compacts, and their manner of fighting was *Arcadian*. This, indeed, might well be supposed, considering that they were, as Hesych. informs us, of Arcadian extraction. Nay, as we find from Steph. Byz., the Scīritis was formerly part of Arcadia; though on the inhabitants forming a close connexion with Laconia, it came to be considered part of that country; and being a frontier province, and of great natural strength, it was as it were a shield to Laconia on that side; and accordingly the people were encouraged to warlike pursuits by the grant of great immunities and privileges, similarly as the inhabitants of the present *military frontiers* on the border-lands of Austria and Russia.

Notwithstanding what Müller says, I am still, as formerly, of opinion that these were heavy-armed; for otherwise how could they have held a post, and that an important one, in the line of battle? See Xen. Rep. Laced. xii. 3, and Cyr. iv. 2, 1. Wachsm. Ant. Gr. ii. 1, p. 379, and especially Col. Leake's Morea, vol. iii. p. 28, where the situation of Scīritis is accurately described as 'consisting of those rugged and barren hills rising in one part to a considerable height, which occupy the triangular space contained between the upper Eurotas westward and the passes eastward, through which leads the direct road from Tegea to Sparta.' Dr. Arnold is of opinion, that the *name* itself, *Scīritis*, expresses the wild rugged nature of the country; the signification of σκειρὸς or σκίρος, from which it is derived, being *hard and rugged*, as in Tabulæ Heracl. σκίρου καὶ ἀῤῥήκτου γῆς: yet there by σκίρον is rather denoted *white earth*, like our *pipe clay*. That σκίρος or σκίῤῥος signifies *hard*, is true; but it bears that sense only as said of a *tumour*, and not that of rugged, as said of the face of a country: and I suspect the name to have been derived rather from σκεῖρος, which word is explained by Hesych. as equivalent to ἄλσος, ὕρμος. And so he adds, σκείρα or σκεῖρα· χωρία ὕλην ἔχοντα εὐθετοῦσαν εἰς φρύγανα: and this view is confirmed by the spelling of Hesych. Σκειρίτης λόχος. Thus σκεῖρος would mean what in old English is denoted by the *Weald* or *Woodland* district, — not meaning a *forest*, but a country abounding in thickets, growing brush-wood, with occasionally stunted trees, and mostly hilly, very much like what our *Epping Forest* formerly was. It is true that Col. Leake speaks of the country as *rugged* and *hilly*, but says nothing of woodland. And no wonder; since many parts of England called the *wealds*, from their being formerly woodland, are now in most parts quite bare of trees.

αὐτοῖς καθίσταντο] Here αὐτοῖς stands, as Bauer remarks, for αὐτῶν: and καθίσταντο is, as Poppo observes, of the *passive* voice, the sense being, 'die Scīriten stellen sich als ihr linker Flügel auf.' By οἱ ἐπὶ Θράκης Βρασίδειοι are meant, the soldiers who had served under Brasidas in Thrace. On Νεοδαμώδεις see note supra ch. 34. Παρ' αὐτούς, *juxta eos*, 'alongside of those.' See Matth. Gr. Gr. § 588, 4. Ἐφ' ἑκατέρῳ τῷ κέρᾳ. This was the usual place of the cavalry. See Eurip. Suppl. 660. Xen. Hist. iii. 2, 16. See more in note at iv. 93.

2. οἱ χίλιοι λογάδες] These differed little or nothing from the *regular soldiers* of modern times. The expression, just after, ἐκ πολλοῦ, can only refer to the period when, by the reverses of the Lacedæmonians, the Argives began to enter-

ἐς τὸν πόλεμον δημοσίᾳ παρεῖχε, καὶ ἐχόμενοι αὐτῶν οἱ ἄλλοι Ἀργεῖοι, καὶ μετ' αὐτοὺς οἱ ξύμμαχοι αὐτῶν, Κλεωναῖοι καὶ Ὀρνεᾶται, ἔπειτα Ἀθηναῖοι ἔσχατοι τὸ εὐώνυμον κέρας ἔχοντες, καὶ ἱππῆς μετ' αὐτῶν οἱ οἰκεῖοι.

LXVIII. Τάξις μὲν ἥδε καὶ παρασκευὴ ἀμφοτέρων ἦν· τὸ δὲ στρατόπεδον τῶν Λακεδαιμονίων μεῖζον ἐφάνη. 2. ἀριθμὸν δὲ γράψαι, ἢ καθ' ἑκάστους ἑκατέρων ἢ ξύμπαντας, οὐκ ἂν ἐδυνάμην ἀκριβῶς· τὸ μὲν γὰρ Λακεδαιμονίων πλῆθος διὰ τῆς πολιτείας τὸ κρυπτὸν ἠγνοεῖτο, τῶν δ' αὖ διὰ τὸ ἀνθρώπειον κομπῶδες ἐς τὰ

tain hopes of recovering their ancient sway in Peloponnesus. In fact, it is expressly stated in Diod. Sic. xii. 75, that at *that period* they selected the youngest, and strongest, and wealthiest of their citizens, whom they discharged from all other public business, and, supplying with support at the public charge, directed them continually to attend to military exercises. Bp. Thirlwall, indeed, understands our author to mean, that *the Thousand* had been *long instituted*. Yet, since he supposes, agreeably to the view above propounded, that the corps was instituted when the Argives began to cherish hopes of recovering their ancient rank in Peloponnesus, this is surely equivalent to admitting that it was of comparatively *recent* institution; for it was only since the reverses of Lacedæmon during the last four years, that the Argives had entertained such hopes. Accordingly we must understand the expression ἐκ πολλοῦ in a very qualified sense to signify *jamdudum*, 'for some time;' a sense which it is found to bear not unfrequently in the best writers; e. g. Xen. Cyr. i. 6, 19, Thiem. αἱ ἐκ πολλοῦ παρεσκευασμέναι πλεονεξίαι, 'already prepared.' Aristoph. Nub. 914, θρασὺς εἰ πολλοῦ, where, for εἰ πολλοῦ, I would propose to read εἰ 'κ πολλοῦ, according to which the sense will be, 'you are already become bold.' Such is also the use of *jam diu* in Latin: and similarly πάλαι in Greek and *olim* in Latin, though properly signifying 'a long time ago,' are not unfrequently used in the sense *lately*: the reason for which is, that such terms as denote time indefinite, being *comparative* terms, admit of the greatest latitude of sense.

Κλεωναῖοι] The site of Cleonæ is by Col. Leake fixed at a small hamlet eight miles north from Mycenæ, even yet called *Clenes*. The only remains, he adds, of Cleonæ, are some Hellenic foundations around a small height upon which are the supporting walls of several terraces. It is, however, quite evident, that the hamlet is not on the site of Cleonæ, though the Hellenic ruins *may*, and probably *are*, since in Dodwell, Trav. vol. ii. p. 206, mention is made of a circular and insulated hill, (what was, we may suppose, the ancient *citadel*,) which seems to have been completely covered with buildings. 'On the side of the hill,' he adds, 'are six ancient terrace-walls, rising one above another, on which the houses and streets were situated.' That this was the site of Cleonæ, is confirmed by the circumstance of its corresponding so exactly to the graphic description given in a few words by Statius, namely, 'ingenti turritæ mole Cleonæ.' Indeed Dodwell says the place is called *Clugna*.

Ὀρνεᾶται] The exact site of Ὀρνεαὶ has not yet been fixed; but Col. Leake (Morea, vol. iii. p. 350, seq.) has ably shown, from a variety of evidence, that it could not have been more than four or five miles from Phlius, and that it lay on nearly a line from Argos to Phlius.

Ch. LXVIII. 1. It is truly observed by Bp. Thirlwall, that 'our author has described the engagement which ensued with a minuteness such as indicates that he was either himself present, or had access to some peculiarly accurate information. Nay, in the words τὸ στρατόπεδον τῶν Λακεδαιμονίων μεῖζον ἐφάνη, the *eye-witness* seems to speak:' otherwise the sense may be supposed to be, that the superiority of force appeared to the eye to be on the side of the Lacedæmonians.

2. διὰ τῆς πολιτείας τὸ κρυπτὸν] 'because of the secrecy habitually observed by the Lacedæmonians in their polity or management of public affairs:' on which subject see Müller, Dorians, vol. ii. p. 124. In διὰ τὸ ἀνθρώπειον κομπῶδες we have the somewhat unusual addition of another adjective to one put in the neuter for a substantive. Compare i. 37, τὸ εὐπρεπὲς ἄσπονδον, and vi. 34, τὸ ξυνηθὲς ἤσυχον. Of the expression τὸ κομπῶδες (which is

οἰκεῖα πλήθη ἠπιστεῖτο. ἐκ μέντοι τοιοῦδε λογισμοῦ ἔξεστί τῳ σκοπεῖν τὸ Λακεδαιμονίων τότε παραγενόμενον πλῆθος. 3. λόχοι μὲν γὰρ ἐμάχοντο ἑπτὰ ἄνευ Σκιριτῶν, ὄντων ἑξακοσίων, ἐν δὲ ἑκάστῳ λόχῳ πεντηκοστύες ἦσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστύϊ ἐνωμοτίαι τέσσαρες. τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ ζυγῷ τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο μὲν οὐ πάντες ὁμοίως, ἀλλ' ὡς λοχαγὸς ἕκαστος ἐβούλετο, ἐπὶ πᾶν δὲ κατέστησαν ἐπὶ ὀκτώ. παρὰ δὲ ἅπαν, πλὴν Σκιριτῶν, τετρακόσιοι καὶ δυοῖν δέοντες πεντήκοντα ἄνδρες ἡ πρώτη τάξις ἦν.

LXIX. Ἐπεὶ δὲ ξυνιέναι ἔμελλον ἤδη, ἐνταῦθα καὶ παραινέσεις καθ' ἑκάστους ὑπὸ τῶν οἰκείων στρατηγῶν τοιαίδε ἐγίγνοντο· Μαντινεῦσι μέν, ὅτι ὑπέρ τε πατρίδος ἡ μάχη ἔσται, καὶ ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας, τὴν μὲν μὴ, πειρασαμένοις, ἀφαιρεθῆναι, τῆς δὲ μὴ αὖθις πειρᾶσθαι· Ἀργείοις δὲ, ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας, καὶ τῆς ἐν Πελοποννήσῳ ποτὲ ἰσομοιρίας, μὴ διὰ παντὸς στερισκομένους

somewhat rare) examples might be adduced from Dionysius, Polybius, Plutarch, and Pollux.

3. ζυγῷ] 'line.' In this military sense the word occurs in Polyb. xviii. 12, 5, and 13, 2. iii. 81. ii. 69. Polyæn. ii. 10, 1.

Ch. LXIX. 1. ξυνιέναι] 'to meet together [in combat].' Compare Hom. Il. xiv. 393, οἱ δὲ ξύνισαν μεγάλῳ ἀλαλήτῳ. The term, however, is usually followed by some adjunct subjoined for explanation-sake, as Hom. Il. vi. 120, συνίτην μάχεσθαι, and xvi. 476, τὼ δ' αὖτις συνίτην ἐριδος πέρι: and such is the not unfrequent use of ἔριδι συν. in Homer; and so Polyb. x. 7, 6. v. 54, 1, εἰς μάχην συν. Parallel, too, is the use of *congredi* in Latin, both absol., as Quint. Curt. vi. 1, and with the adjunct *prælio*, &c. Finally, with the present compare the expression supra iv. 96, 2, ξυνειστήκει.

τὴν μὲν — πειρᾶσθαι] 'in order that they might not be deprived of the one, after experience of it, nor again experience the other.' At πειρασαμένοις (which is to be referred to Μαντινεῦσι) supply αὐτῆς, scil. ἀρχῆς, meaning the rule over the surrounding cities over which Mantineia was mistress, as Thebes over the other Bœotian cities. See v. 29.

The words ὑπὲρ τῆς παλαιᾶς ἡγεμονίας —ἰσομοιρίας have reference, Haack supposes, to ancient and fabulous times; and he refers to Diod. Sic. xii. 75. In my Translation I have pointed out that the words have reference to *two things* and two *periods*:—1. the dominion exercised by the Argives in Peloponnesus from the heroic ages down to the Trojan war; 2. to that equal share of influence and authority with the Lacedæmonians which they enjoyed in, after, and up to the Persian. *Both* these are referred to in Herodot. vii. 148, seq., and the distinction of the two periods is quite marked in the words of ch. 148, καί τοι κατά γε τὸ δίκαιον γίνεσθαι τὴν ἡγεμονίην ἐωυτῶν, (namely, that which the Argives enjoyed in the age of Agamemnon,) ἀλλ' ὅμως σφι (at the time of the Persian war) ἀποχρᾶν κατὰ τὸ ἥμισυ ἡγεομένοισι.

To the above view Poppo, I find, entirely accedes. By Dr. Arnold the ἡγεμονία in question is referred to the times of the Pelopidæ; and the ἰσομοιρία, to the period spoken of by Herodot. i. 82, when the Argives were masters of the eastern coast of Laconia, and contended on equal terms for the possession of Thyria. Of these two views the former is any thing but well founded; and the latter may be pronounced rather specious than solid: not to say that, as Goeller remarks, the term ἰσομοιρία cannot bear the sense 'contending on equal terms.' Nor can ἰσομοιρία refer, as Dr. Arnold seems to imagine, to the equal share of Peloponnesus possessed by the Argives; for there was never a time when that could be said to have place. It is plain that ἰσομοιρία must, like the conjunct term ἡγεμονία, *supremacy*, be taken *figuratively* to denote an equal share of influence and authority, as in Xen. Cyr. ii. 2, 13, ὁμότιμοι ὤκνουν τὴν τοῦ ὄχλου ἰσομοιρίαν, and Apoll. 21, μὴ μόνον ἰσομοιρίας τυγχάνειν — ἀλλὰ καὶ προτετιμῆσθαι. Dio Cass. 23, 81. 663, 94: and during the period in question, the Argives had, from

ἀνέχεσθαι, καὶ ἄνδρας ἅμα ἐχθροὺς καὶ ἀστυγείτονας ὑπὲρ πολλῶν ἀδικημάτων ἀμύνασθαι· τοῖς δὲ Ἀθηναίοις, καλὸν εἶναι μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων ἀγωνιζομένους μηδενὸς λείπεσθαι, καὶ ὅτι, ἐν Πελοποννήσῳ Λακεδαιμονίους νικήσαντες, τήν τε ἀρχὴν βεβαιοτέραν καὶ μείζω ἕξουσι, καὶ οὐ μή ποτέ τις αὐτοῖς ἄλλος ἐς τὴν γῆν ἔλθῃ. 2. τοῖς μὲν Ἀργείοις καὶ ξυμμάχοις τοιαῦτα παρῃνέθη· Λακεδαιμόνιοι δὲ καθ' ἑκάστους τε, καὶ μετὰ τῶν πολεμικῶν νόμων, ἐν σφίσιν αὐτοῖς ὧν ἠπίσταντο τὴν παρακέλευσιν τῆς μνήμης ἀγαθοῖς οὖσιν ἐποιοῦντο, εἰδότες ἔργων ἐκ πολλοῦ μελέτην

various causes, perhaps equal weight and influence in Peloponnesus with the Lacedæmonians, though not an equal portion of territory; similarly as, in these days, the weight and influence of *Prussia* in Germany is nearly equal to that of Austria, though the territory it holds therein is of much less extent.

μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι] literally, 'not to bear being for ever deprived thereof.' On this use of the partic. for infin. after verbs of *permitting, attending, persevering,* &c., and which take along with them not an object to which they refer, so much as the sphere of their activity,—see Matth. Gr. Gr. § 550, and Kuhn, Gr. § 686 (Jelf): and compare infra vi. 16, and Hom. Il. v. 895, *ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἀλγε' ἔχοντα.*

In the words following, *ἄνδρας ἅμα ἐχθροὺς καὶ ἀστυγείτονας*, there is an allusion to the political maxim then prevalent in Greece, (divided as it was into many petty states,) that the borderers on each state were its natural enemies, and accordingly most to be guarded against. Compare supra iv. 92, *Ἀθηναίους δὲ, καὶ προσέτι ὁμόρους ὄντας, πολλῷ μάλιστα δεῖ. Πρός τε γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται*: and vi. 88, *κατὰ τὸ ὅμορον διάφοροι*, which two passages have allusion to the almost perpetual difference between neighbouring states. Compare also supra i. 15, 3, *κατὰ ἀλλήλους δὲ μᾶλλον οἱ ἀστυγείτονες ἐπολέμουν.*

καὶ οὐ μή ποτε — ἔλθῃ] Cam. marg. Steph. *ἐπέλθῃ*. E. Mosqu. [Ven.] *ἔλθοι*. Optativum post *οὐ μὴ* ob præcedens *ὅτι* fortasse aliquis desideret, sicut Sophocl. scripsit Phil. 611, *ἐθέσπισεν τἀπὶ Τροίας πέργαμα ὡς οὐ μή ποτε πέρσοιεν*. Conf. Matth. p. 990, adn. 3, 'Sed ita futuri optativus requireretur. Vulgarem autem particularum *οὐ μὴ* structuram nonnunquam etiam post *ὅτι* servari docet Plut. De cap. ex inimic. util. p. 352, E, *ἀλλὰ μεῖζον καὶ κιλλιστον, ὅτι, τῷ δικαίῳ χρῆσθαι καὶ πρὸς ἐχθροὺς ἐθισθέντες, οὐδέποτε μὴ προσενεχθῶμεν ἀδίκως καὶ πανούργως τοῖς συνήθεσι καὶ φίλοις.*' (Poppo.) Add, iv. 95, *οὐ μή ποτε — ἐσβάλωσιν*. Dr. Arnold here recognises the frequent mixture of the *oratio recta* and *obliqua*. *Οὐ μὴ ἔλθῃ*, he adds, does not depend upon *ὅτι*, but is in the mood and tense that the speaker himself would have used, namely, 'No other invader will ever attack us.' Here we have the use of the aor. subjunct. for the future, as in Soph. Phil. 103, *οὐ μὴ πίθηται.*

2. *Λακεδαιμόνιοι δὲ καθ' ἑκάστους — ἐποιοῦντο*] The grammatical construction of this perplexed sentence has been variously laid down, but best, I apprehend, by Poppo and Haack as follows: *ἐν σφίσιν αὐτοῖς ἀγαθοῖς οὖσιν, ἐποιοῦντο τὴν παρακέλευσιν τῆς μνήμης* (scil. *τοῦ μεμνῆσθαι*) *ἐκείνων ὧν ἠπίσταντο* (i. e. *τῆς μελέτης αὐτῶν*). Dr. Arnold observes, that *παρακέλευσις τῆς μνήμης* is quite equivalent to *ὑπόμνησις* at iv. 95. The sense of the words is well expressed by Goeller as follows: 'Lacedæmonii vero tum singuli singulos, tum una cantu bellico invicem se monuerunt, ut eorum, quæ didicissent, pro fortitudine sua meminissent.' The full meaning intended is, 'and now the Lacedæmonians, individually, one amongst another, both by words and with the music of their war-tunes, addressed one to another the exhortation of remembrance to such as were brave, respecting that which they were well aware of,—that long-continued practice of *deeds* is more efficacious than any well-conceived admonition of words for the nonce.' On the expression *μελέτη*,—by which is denoted that practical study of a thing which carries with it use and exercise,—compare Xen. Cyr. iii. 3, 55, *θαυμάζοιμ' ἄν, εἴ τι πλέον ἂν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν*. The best commentary on this whole passage is supplied by a very similar one at iv. 126, init.

Of *νόμος* in this sense, to denote *tune*, an

πλείω σώζουσαν ἢ λόγων δι' ὀλίγου καλῶς ῥηθεῖσαν παραίνεσιν. LXX. Καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν· Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν ‡ νόμῳ ἐγκαθεστώτων, οὐ τοῦ θείου χάριν, ἀλλ' ἵνα

example occurs in Xen. Anab. v. 4, where it is said of the Monoscœi rushing to battle, *ἅμα ἐχόρευον νόμῳ τινὶ ᾄδοντες*. Compare also a passage of Lucian, ii. 273, 95, where the Lacedæmonians are represented as going to battle *πρὸς αὐλὸν καὶ ῥυθμὸν, καὶ εὔτακτον ἔμβασιν ποδός*: and Plut. Lycurg. ch. 22, where it is said that 'Lycurgus bid the pipers play the Castorœan tune, and himself set off with the *ἐμβατηρίου παιᾶνος*.' On the subject of these *νόμοι πολεμικοί*, meaning military tunes or airs, both vocal and instrumental, see Plut. de Vit. Pud. § 15. The Scholiast says they were hortatory, (perhaps many of them written by Tyrtæus,) and were called *ἐμβατήρια*: and so Hesych. Thus they were like our *marches*, except that the latter are purely *instrumental*. Even, however, when instrumental, they might be hortatory, and were meant to rouse up the courage, and, as the poet says, 'to be spirit-stirring, and provoke to arms.' With respect to the custom itself, it is plain from Athen. p. 517, that the Lacedæmonians borrowed it from the Cretans. And that it prevailed among the Lydians, we learn from passages of Herodotus, Polybius, and Pausanias, adduced in my Translation with Notes.

CH. LXX. 1. *ξύνοδος ἦν*] I have here chosen to place a *colon*, (in preference to the *period* of Duk. and Bauer, or the *comma* of Bekker, Poppo, and Goeller,) such being fully borne out by several examples of this idiom adduced in Poppo, Prol. i. 1, 109, and Poppo's note on iv. 23, 2, as Herodot. viii. 74, *πολλὰ ἐλέγετο περὶ τῶν αὐτῶν· οἱ μὲν—Ἀθηναῖοι δὲ*, &c. Notwithstanding what Bauer urges, *ξύνοδος* certainly signifies 'the engagement,' or conflict, as in Bacis ap. Herodot. ix. 43. Xen. Anab. i. 10, 3, and elsewhere. Of *ἐντόνως* the sense is, 'intentis viribus,' 'summâ suâ virium contentione, omnibus nervis,' as in Dio Cass. 546, 100. Plut. Syll. 21. Pomp. 46. Arat. 7. Eurip. Cycl. 605, *λήψεται τὸν τράχηλον ἐντόνως*: and such is the use of the adj. *ἔντονος* in Plut. tom. viii. 483, *ἔσχεν ὁ ἀγὼν ἐντονωτάτην ἅμιλλαν*, and Eurip. Belleroph. frag. xxii. 1, *νεών τι δρᾷν ἔντονοι χέρες*. In all these instances there is an allusion to the effect of corporeal exertion, whereby the nerves are required to be *strung* for the effect: and in *marching* (as denoted by *χωροῦντες*) this is especially necessary, since, as the poet says, 'Has not wise nature *strung* the legs and feet with firmest nerves?' Compare also Herodot. vii. 53, *ἀντέχεσθαι τοῦ πολέμου ἐντ.* Moreover, as the term *ἐντόνως* respects the powers of the body, so does *ὀργῇ* the *passions of the mind*, which set the physical powers to work; and it may be rendered *impetu, vehementer*, 'impetuously:' in which sense the word occurs supra i. 140. iii. 42. i. 31, *ὀργῇ φέρειν τὸν πόλεμον*. Appian, ii. 460, 82, *ἐπελθὼν αὐτῷ σὺν ὀργῇ*. Pausan. x. 21, 2, *ὀργῇ καὶ θυμῷ ἐπὶ τοὺς ἐναντίους ἐχώρουν*. Arrian, E. A. i. 8. 14, *ὀργῇ ἐχώρουν*. Hence it is not necessary, with A. Gellius and Heringa, to read, for *ὀργῇ, ὁρμῇ*; though these two words are sometimes confounded; as in a passage of Joseph. Bell. Jud. iv. 3, 12, *ἀνειληφότων ὀργὴν ἰσχυροτέραν τῶν ὅπλων*, where the reading *ὁρμὴν* is evidently a mere *gloss*.

ὑπὸ αὐλητῶν πολλῶν, &c.] Here the *ὑπὸ* has the force treated of in Matth. Gr. Gr. § 592, and Kuhn. Gr. § 639, 4, (Jelf's,) by which it denotes an intermediate cause under the guidance or co-operation of which any thing happens, and is especially said of the accompaniment of musical instruments, by which the action is regulated. So Herodot. i. 17, *ἐστρατεύετο ὑπὸ συρίγγων*. Hom. Il. xviii. 492, *ὑπὸ συρίγγων—ἕστασαν ἰακχάν*, where our *under* or *to* will not ill express the sense.

Here it is not easy to determine which is the true reading,—vulg. *νόμῳ*, or, what is found in most of the best MSS., and has been edited by Haack and Poppo, *νόμου*. According to the *latter*, the sense will be, *ad cantum multorum tibicinum*, 'to the tune of many pipers:' and so in Pausan. iii. 17, 5, cited by Poppo, it is said that the Lacedæmonians sallied forth to battle not with trumpets, but *πρός τε αὐλῶν μέλη καὶ ὑπὸ λύρας καὶ κιθάρας κρούσμασιν*. That writer probably read in the passage of our author, which he there evidently had in view, *νόμου*: and in this sense, to denote *tune*, the word occurs (besides the passages above adduced) in Æschyl. Theb. 954, and Plat. p. 72, 2, *κιθαρῳδικῆς ᾠδῆς — λεγομένων νόμων προοίμια*. Aristoph. Pax, 1160, *νόμον ᾠδὴν ᾄδειν*, and Ran. 1282, *νόμοι κιθαρῳδικοί.*

ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες προέλθοιεν, καὶ μὴ διασπασθείη αὐτοῖς ἡ τάξις, ὅπερ φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις ποιεῖν. LXXI. Ξυνιόντων δ' ἔτι, Ἄγις ὁ βασιλεὺς τοιόνδε ἐβουλεύσατο δρᾶσαι. τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα τοῦτο, ἐπὶ τὰ δεξιὰ κέρατα αὐτῶν ἐν ταῖς ξυνόδοις μᾶλλον ἐξωθεῖται, καὶ περιίσχουσι κατὰ τὸ τῶν ἐναντίων εὐώνυμον ἀμφότεροι τῷ δεξιῷ, διὰ τὸ, φοβου-

Pol. iv. 20, 9, *οἱ φιλόξενοι νόμοι*. Plut. vi. 522, R, *νόμοι αὐλητικοί*. Finally, the same was evidently read by our poet *Milton*, who, by an imitation of the present expression, has in his Parad. Lost, i. 550, 'they move In perfect phalanx to the Dorian *mood* Of flutes and soft recorders:' and so did plainly Aulus Gellius, who says, 'Thucydides Lacedæmonios—tibiarum *modulis* in prœliis usos esse refert.' By *νόμου*, however, they certainly meant, not *tune*, but *modulo*, or *measure*, with reference to the number of notes in a bar, and the *kind* thereof, whether triplets or otherwise, according to which the steps in dancing are regulated. Similarly in a passage of Spenser's Fairie Queen we have, 'And to the *measures* of the melodies Did learn to move their nimble-shifting feet:' and so the Scholiast on Pindar says, *νόμος ὁ κιθαρῳδικός· τρόπος τῆς μελῳδίας ἁρμονίαν ἔχων τακτὴν καὶ ῥυθμὸν ὡρισμένον*: and supposing *νόμου* to be the true reading, such may justly be regarded as the right *sense*; for as to that of *tune*, it is somewhat feeble and jejune. After all, however, *νόμῳ* (which is retained by Bekker and Goeller) is probably the true reading; for the sense *tune*, *strain*, or *measure* is so *implied*, as not to *need* being expressed; while, if *νόμου* be read, *ἐγκαθεστώτων* will require some *adjunct*; for the construction quite forbids it to be taken with *οὐ τοῦ θείου χάριν*. As to Poppo's argument against reading *νόμῳ* and joining it with *ἐγκαθεστώτων*,—namely, that it *needs* no such additament,—that has little force; for *ἐγκαθεστώτων*, in effect, needs some additament; and this want *νόμῳ* is well fitted to supply; for as it is said in Xen. de Laced. Rep. xiii. 8, *νόμος αὐλεῖν πάντας τοὺς παρόντας αὐλητάς*. Suffice it to add, that the word is one highly significant and perfectly suitable; since such matters as that in question were at Sparta strictly regulated by *law*. The pipers were there by law ordered to station themselves in certain places of the front line. Nay, the exercise of the profession itself was *regulated by law*; insomuch that, from a passage of Herodot. vi. 60, referred to by Dr. Arnold, we learn that these pipers were a *distinct caste*, equally with the heralds; no stranger being allowed to exercise their profession.

By the words, just after, *οὐ τοῦ θείου χάριν*, it is meant to be denoted, that this was done, as A. Gellius expresses the sense, 'non ex aliquo ritu religionum (literally, rei divinæ) gratiâ,' i. e. not on account of any religious purpose, as though the flautists played *hymns to the gods*: of which use (not a little rare) of *τὸ θεῖον* I have noted examples elsewhere in Eurip. Sisyph. frag. i. 16, *τὸ θεῖον εἰσηγήσατο*, and Iph. T. 572. Frag. Incert. 120, 20. Hel. 13. Dio Cass. 253, *μήτε τοῦ θείου* (religionis) *ἔτι φροντίσαι*. Jos. Ant. v. 3, 2. xvii. 2, 4. Pausan. ix. 25, 7. In another passage supra iii. 82, 7, our author uses the fuller expression *τῷ θείῳ νόμῳ*.

καὶ μὴ διασπασθείη αὐτοῖς ἡ τάξις] 'and lest the order [of their ranks] should be broken.' Compare Arrian, E. A. ii. 10, 4, *τοῦ μὴ διασπασθῆναί τι τῆς φάλαγγος*. On the studious care of the Lacedæmonians to keep their ranks unbroken, see Pausan. iv. 8, 1. Of *προσόδοις* the sense is 'advances, approaches,' as Hdot. vii. 212, *ταύτῃσι τῇσι προσόδοισι τῆς μάχης*, and ix. 101. Valla and Duk. render *ποιεῖν* by *accidere*, adducing a passage of Aristoph. Plut. 1205, where we have, *καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τἀναντία Αὗται ποιοῦσι*: yet that is, properly speaking, no version; though the idiom of the two languages may forbid a *nearer* approach.

CH. LXXI. 1. *ξυνιόντων δ' ἔτι*] literally, 'as they were now just engaging,' 'closing in combat,' 'about to engage.'

τὰ στρατόπεδα ποιεῖ—εὐσκεπαστότατον εἶναι] This portion is, in some measure, parenthetical; and the words are, as Dukas says, *ἐν ἤθει λεγόμενα*, i. e., as Plutarch de Aud. Poet. expresses it, are introduced agreeably to the situation and circumstances of the person spoken of: for, he adds, the historian, while intending to relate the affair that respected Agis,—then having, as it were, remembered that such would be common to *every* army so circumstanced,—began as it were *ab origine* to speak generally of every armament, and then thought fit to despatch what he had

μένους, προστέλλειν τὰ γυμνὰ ἕκαστον ὡς μάλιστα τῇ τοῦ ἐν δεξιᾷ παρατεταγμένου ἀσπίδι, καὶ νομίζειν τὴν πυκνότητα τῆς ξυγκλήσεως εὐσκεπαστότατον εἶναι· καὶ ἡγεῖται μὲν τῆς αἰτίας ταύτης ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, προθυμούμενος ἐξαλλάσσειν ἀεὶ τῶν ἐναντίων τὴν ἑαυτοῦ γύμνωσιν, ἔπονται δὲ διὰ τὸν αὐτὸν φόβον καὶ οἱ ἄλλοι. 2. καὶ τότε περιέσχον μὲν οἱ Μαντινῆς πολὺ τῷ κέρᾳ τῶν Σκιριτῶν, ἔτι δὲ πλέον οἱ Λακεδαιμόνιοι καὶ Τεγεᾶται τῶν Ἀθηναίων, ὅσῳ μεῖζον τὸ στράτευμα εἶχον. 3. δείσας δὲ Ἄγις μὴ σφῶν κυκλωθῇ τὸ εὐώνυμον, καὶ νομίσας ἄγαν περιέχειν τοὺς Μαντινέας, τοῖς μὲν Σκιρίταις καὶ Βρασιδείοις ἐσήμηνεν † ἐπεξαγαγόντας ἀπὸ σφῶν, ἐξισῶσαι τοῖς Μαντινεῦσιν, ἐς δὲ τὸ διά-

first begun to speak of. Render literally, 'armies even all of them in their advance to battle do this, [fall into this,] they (meaning the lines) are pushed out rather towards the right wing; and each [party] with the right wing stretches around and outflanks over-against the enemy's left, [and that] because each one through fear seeks especially to shelter his unguarded side under the shield of the one stationed on the right of him, and thinks that [in so doing] the closeness of the inlocking (i. e. closing of the ranks) is the fittest expedient for defence.' This use of *ἐξωθεῖσθαι* to signify *pushing* or *extending out*, as said of the lines of an army, is not unfrequent in Dionys. Hal., Arrian, and other of the historians. Of the other military term *περιίσχειν*, *to out-flank*, examples are found in Arrian, Ælian, and other writers; though *ὑπερκερᾷν* and *ὑπερτείνειν* are more frequent.

προστέλλειν τὰ γυμνὰ] literally, 'to move near his unguarded side' (*προσάγειν*, as the Scholiast explains); the term *προστ.* standing, as Poppo remarks, for *προσστ.*, on which use see note at i. 15, and Heindorf on Plat. Gorg. 223. Evidently imitated from the present is a passage of Dio Cass. 239, 93, *ταῖς τῶν παρασταῶν ἀσπίσι τὰς γυμνώσεις σφῶν προστέλλειν*. On the expression *τὰ γυμνὰ* see note at iii. 23. With the expression *ξυγκλήσεως*, meaning the closing of the ranks, compare Dio Cass. 188, 30. Arrian, E. A. i. 4, 3, and v. 22, 12. *Εὐσκεπαστότατον εἶναι*, 'ad tegendum aptissimum esse,' i. e. tutissimum esse. Of this word, which is very rare, I have noted an example elsewhere in Dio Cass. 592, 12, *πρὸς τὸ ἰσχυρὸν καὶ πρὸς τὸ εὐσκέπαστον αὐτῆς εἴληφε*.

ἡγεῖται τῆς αἰτίας ταύτης] 'he originates the cause of the thing,' i. e. is, as Bauer expresses it, the *causa causæ*. *Ὁ πρωτοστάτης*, 'the first man on the right of the line.' See Lex. Xen. and Polyb. *Ἐξαλλάσσειν — γύμνωσιν*, 'to withdraw his unguarded side from the enemy:' where *τὴν γύμνωσιν* stands for *τὰ γυμνὰ μέρη*, by a use not unfrequent in the Old Testament. *Ἐξαλλάσσω* occurs in the same sense in Philostr. ap. Steph. Thes. *ἐξαλλάττω δεῦρο ἀπὸ τῆς νεώς*: and Xen. Cyneg. x. 7, *ἵνα εἰς τὰς ἄρκυς ποιῆται τὸν δρόμον, μὴ ἐξαλλάττων*, where sub. *τοῦ δρόμου*.

3. *ἐπεξαγαγόντας ἀπὸ σφῶν*] 'drawing off from their own men.' Such is clearly the sense; but what force the *ἐπι* can have, it is not easy to see. We may best explain it, with Bauer, to mean *ad hostem*: and so Arnold says, that *ἐπεξαγαγεῖν* signifies a movement in advance or on the offensive; and he observes, that here and at vii. 52, it denotes a *flank* movement; comparing the use of *ἀντεπεξῆγον*, which bears the same sense at viii. 104. Haack, too, compares the expression at viii. 105, *ἐπεξαγωγὴ τοῦ κέρως*. I have noted also the use of *ἐπεξαγαγεῖν* in Plut. Anton. ch. 45. There, however, the term merely denotes a drawing forth in battle-array, as in Dio Cass. 345, 33, *ἐπεξαγαγὼν παρετάξατο πρὸ τῆς ταφρείας*, and 626, 3, and another passage of our author ii. 21, *ἐκάκιζον ὅτι, στρατηγὸς ὤν, οὐκ ἐπεξάγοι*. Supposing, then, the *ἐπ* to be correct, the sense will thus be, 'having broken away from the line, to attack the enemy;' which sense the expression also bears at vii. 53. Considering, however, the harshness incurred in ascribing so much sense to *ἐπ*, I strongly suspect the true reading here to be *ὑπεξαγαγόντας*, and there *ἐξαγαγ.*, for the *ἐπι* has in almost every MS. of credit no place. It is true that at viii. 105, we have, *παυσάμενος τῆς ἐπεξαγωγῆς τοῦ κέρως, καὶ ἐπαναστρέψαντες*. But there, I suspect, should be read, for

κενον τοῦτο παρήγγελλεν ἀπὸ τοῦ δεξιοῦ κέρως δύο λόχους τῶν πολεμάρχων Ἱππονοΐδᾳ καὶ Ἀριστοκλεῖ ἔχουσι παρελθεῖν καὶ ἐσβαλόντας πληρῶσαι, νομίζων τῷ θ' ἑαυτῶν δεξιῷ ἔτι περιουσίαν ἔσεσθαι, καὶ τὸ κατὰ τοὺς Μαντινέας βεβαιότερον τετάξεσθαι. LXXII. Ξυνέβη οὖν αὐτῷ—ἅτε ἐν αὐτῇ τῇ ἐφόδῳ καὶ ἐξ ὀλίγου παραγγείλαντι—τόν τε Ἀριστοκλέα καὶ τὸν Ἱπποκοΐδαν μὴ θελῆσαι παρελθεῖν (ἀλλὰ καὶ διὰ τοῦτο τὸ αἴτίαμα ὕστερον φεύγειν ἐκ Σπάρτης, δόξαντας μαλακισθῆναι), καὶ τοὺς πολεμίους φθάσαι τῇ προσμίξει, καὶ κελεύσαντος αὐτοῦ, ἐπὶ τοὺς Σκιρίτας ὡς οὐ παρῆλθον οἱ λόχοι, πάλιν αὖ σφίσι προσμῖξαι, μὴ δυνηθῆναι ἔτι μηδὲ τούτους ξυγκλῆσαι. 2. ἀλλὰ μάλιστα δὴ κατὰ πάντα τῇ ἐμπειρίᾳ Λακεδαιμόνιοι ἐλασσωθέντες τότε, τῇ ἀνδρίᾳ ἔδειξαν οὐκ ἧσσον περιγενόμενοι. 3. ἐπειδὴ γὰρ ἐν χερσὶν ἐγίγνοντο τοῖς ἐναντίοις, τὸ μὲν τῶν Μαντινέων δεξιὸν τρέπει αὐτῶν τοὺς Σκιρίτας καὶ τοὺς Βρασιδείους, καὶ ἐσπεσόντες οἱ Μαντινῆς καὶ οἱ ξύμμαχοι αὐτῶν, καὶ τῶν Ἀργείων οἱ χίλιοι λογάδες, κατὰ τὸ διάκενον καὶ οὐ ξυγκληισθὲν, τοὺς Λακεδαιμονίους διέφθειρον, καὶ κυκλωσάμενοι ἔτρεψαν, καὶ ἐξέωσαν ἐς τὰς ἁμάξας, καὶ τῶν πρεσβυτέρων τῶν ἐπι-

ἐπεξαγωγῆς, ὑπεξαγωγῆς. Certainly the force of the ἐπι is little suitable to a flank movement; while that of ὑπο is highly so. Thus in Latin we have both *explicare* cornu, classem, or naves, also *equites*, (placed in the wings,) and in the same sense *subducere*, to *draw off*, as in a passage of the Old Testament, Lev. vii. 34, 'spatium ad *subducendum* agmen;' and xxxvi. 18, '*subductis* ordinibus.' Finally, in a passage of Polyæn. vii. 7, 2, for ἐπεξῆγε, ought undoubtedly to be read ὑπεξ., 'drew off.'

ἐξισῶσαι τοῖς Μαντινεῦσιν] 'to make [their line] equal to that of the Mantineans.' Ἐξισ. is here, as at vi. 87, for ἐξισ. ἑαυτούς, which occurs in Soph. El. 1194. Τὸ διάκενον, 'the vacant space,' as iv. 135. Comp. Dio Cass. 596, 20. 1140, 71. Plato, p. 58. 60, 61. The δια here, which is not without force, denotes *separation:* and so in a similar passage of Arrian, E. A. iii. 14, 2, we have, παραῤῥηξάντων τὸ τῆς πρώτης φάλαγγος τῶν βαρβάρων ἐπιστρέψας κατὰ τὸ διέχον ('at the gap') καὶ ὥσπερ ἔμβολον ποιήσας, &c.

CH. LXXII. 1. ἀλλὰ καὶ—φεύγειν] Dr. Arnold is of opinion that this clause depends not on ξυνέβη αὐτῷ, but on ξυνέβη only; and he refers to a similar carelessness at i. 95. Yet the harshness of the construction may best be remedied by regarding the words as *parenthetical*.

καὶ κελεύσαντος αὐτοῦ] I have adopted this, the punctuation laid down by Poppo, as best adapted to clear up the obscurity of the passage, which, he shows, should be rendered, 'et [accidit ut] quum, postquam ad Sciritas lochi illi non accesserunt, eos [Sciritas] rursus cum ipso (σφισι, i. e. Agide καὶ τοῖς περὶ αὐτόν) se conjungere jussisset, jam ne hi (Sciritæ) quidem se adjungere et aciem explere possent.' Agreeably to this view, Arnold renders, 'and when Agis, seeing that the two lochi did not come up to take their intended place, ordered the Sciritæ again to rejoin the Lacedæmonian line, he found that neither were these any longer able to close up the opening.'

2. ἀλλὰ μάλιστα—περιγενόμενοι] Render, 'however, the Lacedæmonians, though on that occasion altogether inferior in military science, yet showed themselves as much superior in personal bravery.' I am still, as formerly, of opinion that we must, with Mitford, understand this as meant to allude to *Agis*, who, in giving this order just at the very onset of the two armies, may be supposed to have acted, as Mitford says, inconsiderately and injudiciously; thereby bringing the line into great danger: for which cause, probably, it was disobeyed; if indeed it was then practicable to do otherwise.

3. ἐξέωσαν] 'drove them off,' namely, from their position: a military term of frequent occurrence in Polybius, Dio Cass., and others of the historians.

τεταγμένων ἀπέκτειναν τινας. 4. καὶ ταύτῃ μὲν ἡσσῶντο οἱ Λακεδαιμόνιοι· τῷ δὲ ἄλλῳ στρατοπέδῳ, καὶ μάλιστα τῷ μέσῳ, ἧπερ ὁ βασιλεὺς Ἄγις ἦν, καὶ περὶ αὐτὸν οἱ τριακόσιοι ἱππῆς καλούμενοι, προσπεσόντες τῶν τε Ἀργείων τοῖς πρεσβυτέροις καὶ Πεντελόχοις ὠνομασμένοις, καὶ Κλεωναίοις καὶ Ὀρνεάταις καὶ Ἀθηναίων τοῖς

4. οἱ τριακόσιοι ἱππῆς καλούμενοι] From Herodot. v. 56, this corps would seem to have consisted of *one* hundred, which was probably the *usual* number for the king's body-guard in battle: but the complete number appears to have been *three* hundred; a number, moreover, confirmed by other passages of Hdot. vii. 205, and viii. 124; for there Larcher and Schweigh. have proved that we are to understand the same corps as in this passage of our author. Those commentators have also shown from a passage of Strabo, x. 420, that, though *called* horse, they were not really such: and this is borne out by the account of Thucydides; for horse were never stationed in the centre, but at the wings; where, in this battle, the cavalry were placed. See ch. 67. And it appears that there is an allusion to this kind of misnomer intended by the term καλούμενοι.

In the above view, propounded in my Translation, Dr. Arnold, I find, coincides; adding, that 'these ἱππῆς were probably, at first, *chiefs* who fought round their king, not on foot, [as in this, the age of Thucydides,] but in their chariots; this being the original sense of ἱππεὺς and ἱππότης.' This view, however, may be pronounced rather ingenious than solid. It may rather be supposed that the ἱππεῖς were originally an order of persons chosen, like the ἱππῆς at Athens, out of the ἔφηβοι at large, from their possessing some considerable stake in the country, by landed property; also, that they originally served on horseback, but that, afterwards, they became merely an order of persons privileged to take their station near the king, and thus formed a sort of *garde d'honneur:* and as the king was always in the *centre*, which was composed entirely of *infantry*, so these so-called *horsemen* at length served on *foot:* and agreeably to their then duty, as that of a guard of honour around the king, they were, in the then constitution of Lacedæmon, chosen not from property only, but, as we learn from Xen. Rep. Lac. iv. 3, from personal qualification, as *picked* men from the general body of the ἔφηβοι, in the very flower of their age, and chosen and probably commanded by three persons appointed by the Ephori, called ἱππαγρέται or horse-musterers, i. e. muster-masters of the ἱππεῖς. Our term *cavalier* supplies a similar instance of a change of meaning; for it originally denoted *a horseman*, though subsequently *a soldier in general*.

With respect to the next words, τοῖς πρεσβ. καὶ Πεντελόχοις, there a yet greater difficulty exists, arising from an almost total want of information on the subject of the corps called *the Five-battalions*. Now Dr. Arnold supposes 'that Argos originally, like Sparta and Messena, contained five districts, each of which sent its own λόχος into the field; so that the whole national army might properly be called the five lochi: and that the name might subsist long after the changes introduced into the Argive constitution, by the admission of so many of the Perioeci to the rights of citizenship, had destroyed the division which had given rise to it.' 'The expression (continues he) of Thucydides, πέντε λόχοις ὠνομασμένοις, like that of ἱππῆς καλούμενοι, just before, may imply perhaps that it was only a name, now no longer significant, for the whole national strength of Argos, when assembled together in one army.' This, too, is nearly the view of the subject adopted by Wachsm. Ant. Gr. i. 2, p. 215. But it is truly remarked by Poppo, that 'unfortunately these notions have but little to support them in the words of our author, since the omission of the *article* before the words πέντε λόχοις evinces that these λόχοι are not distinguished from the πρεσβύτεροι, but that the πρεσβ. themselves are called πέντε λόχοι.' He adds, that 'the πρεσβ. are called such in respect to the χίλιοι λογάδες, for they are the same as those who at ch. 67 are called οἱ ἄλλοι Ἀργεῖοι.' In this latter view I entirely coincide; the words καὶ πέντε λόχοις ὠνομασμένοις being meant to show by what name *this* corps went, as well as the preceding, (the Three-hundred, called Horsemen,) namely, the so-named *Five-battalions*. Agreeably to this view, I have chosen to recal the reading of all the editions up to Duker's, Πεντελόχοις, which is found in several of the best MSS., as the Clar., Cass., Aug., Reg., Gr., Cant., and

παρατεταγμένοις, ἔτρεψαν οὐδὲ ἐς χεῖρας τοὺς πολλοὺς ὑπομείναντας, ἀλλ',—ὡς ἐπῆσαν οἱ Λακεδαιμόνιοι,—εὐθὺς ἐνδόντας, καὶ ἔστιν οὓς καὶ καταπατηθέντας, τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν. LXXIII. Ὡς δὲ ταύτῃ ἐνεδεδώκει τὸ τῶν Ἀργείων καὶ ξυμμάχων στράτευμα, παρερρήγνυντο ἤδη ἅμα καὶ ἐφ' ἑκάτερα, καὶ ἅμα τὸ δεξιὸν τῶν Λακεδαιμονίων καὶ Τεγεατῶν ἐκυκλοῦτο τῷ περιέχοντι σφῶν τοὺς Ἀθηναίους· καὶ ἀμφοτέρωθεν αὐτοὺς κίνδυνος περιειστήκει, τῇ μὲν κυκλουμένους, τῇ δὲ ἤδη ἡσσημένους. καὶ μάλιστ' ἂν τοῦ στρατεύματος ἐταλαιπώρησαν, εἰ μὴ οἱ ἱππῆς παρόντες αὐτοῖς ὠφέλιμοι ἦσαν. 2. καὶ ξυνέβη τὸν Ἄγιν, ὡς ἤσθετο τὸ εὐώνυμον σφῶν πονοῦν τὸ κατὰ τοὺς Μαντινέας καὶ τῶν Ἀργείων τοὺς χιλίους, παραγγεῖλαι παντὶ τῷ στρατεύματι χωρῆσαι ἐπὶ τὸ νικώμενον. 3. καὶ γενομένου τούτου, οἱ μὲν Ἀθηναῖοι ἐν τούτῳ, ὡς

which is indeed required by grammatical propriety; for when expressions of this kind have become appellatives, if they have *not* the article, the words are united, as in the instance of Ἐννεακρούνῳ, *Ninepipes*, at ii. 15: but where the article *has place*, the words are kept distinct, as at i. 100, τὸ χωρίον αἱ Ἐννέα ὁδοί. In *Latin* the words are invariably united, as in the instances of *Duoviri*, *Tresviri*, *Quatuorviri*, *Quinqueviri*, *Sexviri*, *Decemviri*: and whether in Greek or Latin, the name, when it has not the article, and has become a sort of proper name, should commence with a capital letter. The Scholiast, indeed, saw the propriety of uniting the words, since he says, ἅμα ἀναγνωστέον πεντελόχοις; but he does not subjoin the *reason for* this. In two of the best MSS. there is the addition of ὡς ἀρχιλόχοις, by which *nomen ignotum*, as Poppo calls it, is meant to be intimated the circumstance that the corps in question formed the *five first* battalions, i. e. first in rank, as the five first magistrates in a state were called πεντάπρωτοι: and so *Quinqueprimi* and *Decemprimi* in Latin.

ὑπομείναντας] Here I would not, with Bauer, Haack, and Goeller, supply the word ἐλθεῖν, (though such is occasionally subjoined after ὑπομένειν in passages like the present,) but regard this as an example of what is in Poppo's Prol. i. 1, 293, called *notionum arguta brevitas et densitas*; the words here, ἐς χεῖρας, standing for μέχρι τοῦ ἐς χεῖρας ἐλθεῖν. Poppo compares the use of ἐς χεῖρας in Xen. Hist. ii. 4, 34, and another expression frequent in Arrian, ἐς χεῖρας συμμῖξαι: and he adds, 'Paulo post quod non καταπατουμένους legitur, proprie ἔστιν ὧν — καταπατηθέντων exspectes, sed totum ἔτρεψαν (αὐτοὺς) et partes τοὺς πολλοὺς atque ἔστιν οὓς in eodem casu Thuc. posuit.'

τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν] i. e., according to the explanation of Heilm. and Haack, τοῦ μὴ φθῆναι ἐγκαταληψομένους τοὺς πολεμίους, 'obtriti sunt nonnulli, ne invasio hostium anteverteret et occuparet,' or, in other words, 'adeo trepidabant et properè fugiebant.' So Col. Leake expresses the sense of the words, 'and some of them even, through fear of not escaping, allowing themselves to be trodden under foot.' If this view of the sense be thought too harsh, we may, with Bauer and Poppo, suppose that the genit. here denotes, not the *event* or *issue*, but the *efficient cause*; the sense being, 'some were trampled on, because they had not escaped before they were hemmed in or intercepted [by the enemy]:' on which construction Poppo remarks, 'Ut διὰ cum accusativo junctum a causâ ad consilii notionem nonnunquam transferri ad iv. 40, 102, vidimus, vicissim huic genitivo causæ efficientis significatio, quam in substantivis non raro habet, (cf. Matth. Gr. Gr. § 368.) tribuenda, quemadmodum certe tribuitur a Cantac. iii. 51, p. 303. 71, p. 434.'

Ch. LXXIII. 1. παρερρήγνυντο ἤδη ἅμα καὶ ἐφ' ἑκάτερα] Meaning, as Haack, Dobree, and Arnold explain, that the line of the Argive army was broken off either way, 'ad utramque partem disjiciebantur, perrupti ab Agide, ab altera etiam circumcludebantur dextro Lacedæmoniorum cornu:' and so Arnold (or rather Goeller) says, 'by one part of it having advanced beyond it to pursue the enemy, and another part having been beaten back behind it.' See on iv. 96.

παρῆλθε, καὶ ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα, καθ' ἡσυχιαν ἐσώθησαν, καὶ τῶν Ἀργείων μετ' αὐτῶν τὸ ἡσσηθέν· οἱ δὲ Μαντινῆς καὶ οἱ ξύμμαχοι, καὶ τῶν Ἀργείων οἱ λογάδες, οὐκέτι πρὸς τὸ ἐγκεῖσθαι τοῖς ἐναντίοις τὴν γνώμην εἶχον· ἀλλ', ὁρῶντες τούς τε σφετέρους νενικημένους καὶ τοὺς Λακεδαιμονίους ἐπιφερομένους, ἐς φυγὴν ἐτράποντο. 4. καὶ τῶν μὲν Μαντινέων καὶ πλείους διεφθάρησαν, τῶν δὲ Ἀργείων λογάδων τὸ πολὺ ἐσώθη. ἡ μέντοι φυγὴ καὶ ἀποχώρησις οὐ βίαιος οὐδὲ μακρὰ ἦν· οἱ γὰρ Λακεδαιμόνιοι μέχρι μὲν τοῦ τρέψαι, χρονίους τὰς μάχας καὶ βεβαίους τῷ μένειν ποιοῦνται, τρέψαντες δὲ, βραχείας καὶ οὐκ ἐπὶ πολὺ τὰς διώξεις. LXXIV. Καὶ ἡ μὲν μάχη τοιαύτη καὶ ὅτι ἐγγύτατα τούτων ἐγένετο, πλείστου δὲ χρόνου μεγίστη δὴ τῶν Ἑλληνικῶν, καὶ ὑπὸ ἀξιολογωτάτων πόλεων ξυνελθοῦσα. 2. οἱ δὲ Λακεδαιμόνιοι, προ-

3. παρῆλθε καὶ ἐξέκλινεν ἀπὸ σφῶν] 'had passed by and wheeled off [his force] from them.' Καθ' ἡσυχίαν, 'unmolestedly,' as in a passage of Dionys. Hal. Ant.

4. καὶ πλείους] For the καί, three MSS. have οἱ: a reading seemingly approved of by Poppo, who, with Arnold, appears to think that the καὶ has no place here: but why, I would ask, should it not bear the sense 'yea, very many,' as used to convey an intensity of sense, and being thus often employed before comparatives and superlatives? So in a passage of Hom. Il. x. 556, we have, θεὸς καὶ ἀμείνονας ('yea, better') ἵππους δωρήσαιτο: and also at xxiii. 551, καὶ μεῖζον ἄεθλον. So, again, in a passage of our author infra vii. 48, we have, πολλοὺς καὶ τοὺς πλείους, 'yea, even most.' At any rate, οἱ πλείους could not here be tolerated, as being at variance with *facts*; for the Mantineans, having every where been victorious, *could* not have lost the greater part of their numbers: and indeed we find from what follows, that only 200 fell; which, however, might be thought *very many* for a town of no great size. Βίαιος, 'precipitate, or hurried.' See note on ii. 33. Βεβαίους τῷ μένειν, i. e., as we should say, 'safe for continuing,' literally, 'firm in remaining or continuing,' sure to continue; for the dative has here the force of *quod attinet ad*, (on which see Matth. Gr. Gr. § 400, 6.) and τῷ μένειν stands for ὥστε μένειν.

Ch. LXXIV. 1. τοιαύτη καὶ ὅτι ἐγγύτατα τούτων] Dr. Arnold aptly compares the expression at i. 22 and 143, τοιαῦτα καὶ παραπλήσια, remarking, that 'the historian does not intend to throw any uncertainty on his statement here, as at vii. 86, τοιαύτῃ ἢ ὅτι ἐγγύτατα τούτων αἰτίᾳ, the expression τοιαύτη καὶ ὅτι ἐγγύτατα τούτων being an assertion of the accuracy of his description.' Now the particle ἤ would have implied *a doubt*, whereas the καὶ only serves to strengthen the assertion.

δὲ] For this, many MSS. have δὴ, which has been edited by Bekker in his second edition, who places the other δὴ below in brackets; while Poppo defends the occurrence of the two δὴ's in the same clause by a reference to Hermann on Soph. El. 1059, and Bornem. on Xen. Anab. v. 4, 25. Here, however, the repetition incurs the objection of too much overloading the sentiment. Moreover, the δὲ here is the more *proper*, as being required to correspond to the μὲν just before; for while the δὲ at οἱ Λακεδαιμόνιοι cannot possibly have any such force, being merely a particle of *transition* to signify, '*and now* the Lacedæmonians;' *here*, on the contrary, *opposition* is denoted, q. d. 'On the one hand the battle was, as to circumstances and details, such as has been described; and, on the other, it was by far the greatest that for a long time had taken place between Greeks and Greeks, and wherein the greatest states were engaged.' At πλείστου χρόνου supply διὰ, the sense being, 'for a considerable time.' With the expression here, ξυνελθοῦσα, *conflata*, or *commissa*, compare a similar one in Herodot. i. 74, τῆς μάχης συνεστεώσης. It is well explained by Schneid. in his Lex. as standing for ὑπὸ πόλεων ξυνελθουσῶν γενομένα; for, as Duk. observes, ξυνελθοῦσα, while in *word* referring to the battle, yet in *thought* relates to the force which had come together from many, and those most considerable states.

θέμενοι τῶν πολεμίων νεκρῶν τὰ ὅπλα, τροπαῖον εὐθὺς ἵστασαν, καὶ τοὺς νεκροὺς ἐσκύλευον, καὶ τοὺς αὐτῶν ἀνείλοντο καὶ ἀπήγαγον ἐς Τέγεαν, οὓπερ ἐτάφησαν, καὶ τοὺς τῶν πολεμίων ὑποσπόνδους ἀπέδοσαν. 3. ἀπέθανον δὲ Ἀργείων μὲν καὶ Ὀρνεατῶν καὶ Κλεωναίων ἑπτακόσιοι, Μαντινέων δὲ διακόσιοι, καὶ Ἀθηναίων ξὺν Αἰγινήταις διακόσιοι καὶ οἱ στρατηγοὶ ἀμφότεροι. 4. Λακεδαιμονίων δὲ οἱ μὲν ξύμμαχοι οὐκ ἐταλαιπώρησαν, ὥστε καὶ ἀξιόλογόν τι ἀπογενέσθαι· αὐτῶν δὲ χαλεπὸν μὲν ἦν τὴν ἀλήθειαν πυθέσθαι, ἐλέγοντο δὲ περὶ τριακοσίους ἀποθανεῖν.

LXXV. Τῆς δὲ μάχης μελλούσης ἔσεσθαι, καὶ Πλειστοάναξ ὁ ἕτερος βασιλεὺς, ἔχων τούς τε πρεσβυτέρους καὶ νεωτέρους, ἐβοήθησε· καὶ μέχρι μὲν Τεγέας ἀφίκετο, πυθόμενος δὲ τὴν νίκην, ἀπεχώρησε. 2. καὶ τοὺς ἀπὸ Κορίνθου καὶ ἔξω ἰσθμοῦ ξυμμάχους ἀπέστρεψαν πέμψαντες οἱ Λακεδαιμόνιοι· καὶ αὐτοὶ ἀναχωρήσαντες καὶ τοὺς ξυμμάχους ἀφέντες, (Κάρνεια γὰρ αὐτοῖς ἐτύγχανον ὄντα,) τὴν ἑορτὴν ἦγον. 3. καὶ τὴν ὑπὸ τῶν Ἑλλήνων τότε ἐπιφερομένην αἰτίαν ἔς τε μαλακίαν διὰ τὴν ἐν τῇ νήσῳ ξυμφορὰν, καὶ ἐς τὴν ἄλλην ἀβουλίαν τε καὶ βραδυτῆτα, ἐνὶ ἔργῳ τούτῳ ἀπελύσαντο, τύχῃ μὲν, ὡς ἐδόκουν, κακιζόμενοι, γνώμῃ δὲ οἱ αὐτοὶ ἔτι ὄντες.

4. Τῇ δὲ ‡ προτέρᾳ ἡμέρᾳ ξυνέβη τῆς μάχης ταύτης καὶ τοὺς

2. *προθέμενοι—τὰ ὅπλα*] 'having publicly set forth (or exhibited) the arms.'

Ch. LXXV. 3. Thucydides now mentions the *result* of this victory to the Lacedæmonians,—namely, in effacing the impression made by their late disaster, and restoring much of their former high reputation for military prowess.

καὶ τὴν ὑπὸ τῶν Ἑλλήνων, &c.] Render, 'and [thus] the imputation then brought against them by the Greeks, on the score of cowardice, by reason of the calamity in the island [of Sphacteria], and for their sluggishness and want of counsel on other occasions, they by this one deed wiped away.' Ἐς here (as at viii. 88, *λοιδορεῖν τινα ἔς τι*. Eurip. Med. 1152, *ὀνειδίζειν τινὶ ἔς τι*, and other passages adduced by Matth. Gr. Gr. § 578.) stands for *κατὰ*, signifying literally, 'quod attinet ad,' the general notion being preserved.

The next words, *τύχῃ μὲν—ὄντες*, are meant to advert to the *grounds* of this change of opinion,—namely, that they had indeed been made to *seem* cowards by fortune (meaning the chance of war), but that they were still even the same. Such seems to be the true sense of the words, and not that assigned by Poppo, who explains *τύχῃ κακιζόμενοι* by 'propter fortunam [adversam] *reprehensi*.' For this, though supported by the general use of *κακίζω* to signify *objurgo, reprehendo*, is here forbidden by the *antithesis*, and also by the context, which requires *κακιζόμενοι* to be taken for *κακοὶ εἶναι*, as in Hom. Il. xxiv. 214, *ἐπεὶ οὔ ἑ κακιζόμενόν γε κατέκτα*, for *κακὸν ὄντα*. Eurip. Med. 1246, *μὴ κακισθεὶς*, and El. 982, *κακισθείς*: or as *κακιζόμενοι* is at i. 105 used in a passive sense, it may be better to assign to it such a sense here,—namely, 'being made (or represented as) cowardly by fortune.' So *κακίζειν τινὰ* in Herodot. iii. 145, 'to represent any one to be bad.' The phrase *ὡς ἐδόκουν* stands here, as often in the Attic writers, (see Elmsl. on Eurip. Herc. 681.) for *ὡς ἐδόκει*; a use by which the verb is referred to the *subject*, and not made impersonal, as with us. The phrase is here thrown in to qualify the term *κακιζόμενοι*, q. d. 'they were not really such, but only were *thought* to be such.' So supra ch. 28 we have, *ἡ Λακεδαίμων μάλιστα δὴ κακῶς ἤκουσε διὰ τὰς ξυμφοράς*.

4. *προτέρᾳ*] So I read, with Bekker in his second edition, from most of the best MSS., for vulg. *προτεραίᾳ*, which is retained by Poppo and Goeller, and is more agreeable to the *general* usage of the best authors. Yet the latter is occasionally found in good writers from Homer down-

Ἐπιδαυρίους πανδημεὶ ἐσβαλεῖν ἐς τὴν Ἀργείαν, ὡς ἔρημον οὖσαν, καὶ τοὺς ὑπολοίπους φύλακας τῶν Ἀργείων ἐξελθόντων διαφθεῖραι πολλούς. 5. καὶ Ἠλείων τρισχιλίων ὁπλιτῶν βοηθησάντων Μαντινεῦσιν ὕστερον τῆς μάχης, καὶ Ἀθηναίων χιλίων πρὸς τοῖς προτέροις, ἐστράτευσαν ἅπαντες οἱ ξύμμαχοι οὗτοι εὐθὺς ἐπὶ Ἐπίδαυρον ἕως οἱ Λακεδαιμόνιοι Κάρνεια ἦγον, καὶ διελόμενοι τὴν πόλιν περιετείχιζον. 6. καὶ οἱ μὲν ἄλλοι ἐξεπαύσαντο, Ἀθηναῖοι δὲ, ὥσπερ προσετάχθησαν, τὴν ἄκραν τὸ Ἡραῖον εὐθὺς ἐξειργάσαντο. καὶ ἐν

wards, and is, from its comparative unfrequency, at once more likely to have been used by our author, and more likely to have been altered in the ordinary copies by the scribes or critics.

καὶ τοὺς ὑπολοίπους—πολλούς] This sentence has much perplexed expositors and commentators, and so little successful have been the attempts to remove the difficulty which it presents, that various conjectures have been proposed; how far warrantable, and how far necessary, will appear by what follows. Dr. Arnold refers the word *ἐξελθόντων* to *φύλακας*, and supposing *αὐτῶν* here to be understood, (which indeed is found in many MSS.) renders, 'as they had ventured out to fight them.' To this, however,—a sense at once jejune and not to be elicited from the words without considerable violence,—I *prefer*, with Poppo, the rendering of Portus, 'et illorum, qui ad agri custodiam relicti fuerant (ceteris) Argivis ad bellum profectis, multos occiderunt.' But on what grounds this foisting in of the word *ceteris* can be justified, I know not. There would, indeed, appear to be *some* word wanting; and such was evidently the impression of those critics who in the MSS. supplied *αὐτῶν*. The sense, however, yielded by the word in question, is one utterly inadmissible, and that whether according to the view of the sense propounded by Dr. *Arnold*, or according to the explanation of the words proposed by *Poppo*, which, I would observe, proceeding on the supposition that the purpose of the word is to distinguish the *bulk* of the Argives from the guards of the country, involves what is no less than a palpable *absurdity*; for surely the latter was as much the Argives as the former. Upon the whole, we may, I think, best regard the clause as a negligent mode of expression, of which the sense is, 'and slew many of those who had been left behind as guards by the Argives when they went forth [on the expedition];' though for the words as they now stand, strict propriety of expression would have required *τοὺς ὑπολελειμμένους φύλ. ἀπὸ* (or *ὑπὸ*) *τῶν Ἀργ.*: and so in a passage of Dionys. Hal. i. 134, we have, *ὑπολείπεσθαι ἀπό τινος*. As it *is*, then, the sense, literally expressed, is, 'guards of the property of the Argives that went out,' &c. And so, I find, Dukas regards the words as standing for *τοὺς ὑπολελειμμένους φύλακας τῶν ἐκ τῆς πόλεως ἐξελθόντων Ἀργείων*. Poppo, indeed, remarks, 'Hæc explicatio non potest vera esse, quia *τῶν ἐξελθόντων Ἀργείων* requireretur, et *ἐξελθόντων* nimis nude dictum esset.' Yet surely such objections are any thing but valid in a writer like Thucydides, and in a passage like the present, (which is such as to justify a more than usual licence of interpretation,) and indeed proceed upon very confined principles of criticism. That *Dionys. Hal.* understood the word *ἐξελθόντων* as I have above explained it, is certain from a passage, evidently written with a view to the present, of his Ant. p. 1937, 8, *μία μὲν* (scil. *δύναμις*, 'body of forces') *ὑπελείφθη φυλάττειν τὴν πόλιν, αἱ δὲ δύο ἐξῆλθον ἐπὶ Αἰκάνους*.

5. *διελόμενοι*] scil. *τὸ ἔργον*. See note on ii. 78, and iv. 69.

6. *ἐξεπαύσαντο*] 'abstiterunt,' 'finem fecerunt.' No example elsewhere do I know of this use of *ἐκπαύεσθαι*, which seems to be a term of common life, for *ἀπεπαύσαντο*; for such is the use of *ἀποπαύεσθαι* in Hom. Il. xxi. 372, *ἐγὼν ἀποπαύσομαι—παυέσθω δὲ καὶ οὗτος*. Plato, p. 241, *τί ἀποπαύει*; Theogn. Gn. 2, *οὔποτε σεῖο Λήσομαι ἀρχόμενος, οὐδ' ἀποπαυόμενος*: and so in Tacit. Annal. ii. 31, we have, 'cæde visâ, miles *abstitit*.'

τὴν ἄκραν τὸ Ἡραῖον] Meaning that part of the circumvallation consisting of or taking in the promontory on which stood the temple that gave name to the promontory. This promontory Gell thinks was one west of the city; but from Col. Leake's Map it appears to have been *east* of the city; the promontory being a spit of land running out of the middle of a small bay bounded by two rather obtuse

τούτῳ ξυγκαταλιπόντες ἅπαντες τῷ τειχίσματι φρουρὰν, ἀνεχώρησαν κατὰ πόλεις ἕκαστοι. καὶ τὸ θέρος ἐτελεύτα.

LXXVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἀρχομένου εὐθὺς οἱ Λακεδαιμόνιοι, ἐπειδὴ τὰ Κάρνεια ἦγαγον, ἐξεστράτευσαν, καὶ ἀφικόμενοι ἐς Τέγεαν, λόγους προὔπεμπον ἐς τὸ Ἄργος ξυμβατηρίους. 2. ἦσαν δὲ αὐτοῖς πρότερόν τε ἄνδρες ἐπιτήδειοι, καὶ βουλόμενοι τὸν δῆμον τὸν ἐν Ἄργει καταλῦσαι· καὶ ἐπειδὴ ἡ μάχη ἐγεγένητο, πολλῷ μᾶλλον ἐδύναντο πείθειν τοὺς πολλοὺς ἐς τὴν ὁμολογίαν. ἐβούλοντο δὲ πρῶτον σπονδὰς ποιήσαντες πρὸς τοὺς Λακεδαιμονίους, αὖθις ὕστερον καὶ ξυμμαχίαν, καὶ οὕτως ἤδη τῷ δήμῳ ἐπιτίθεσθαι. 3. καὶ ἀφικνεῖται πρόξενος ὢν Ἀργείων Λίχας ὁ Ἀρκεσιλάου, παρὰ τῶν Λακεδαιμονίων δύο λόγω φέρων ἐς τὸ Ἄργος, τὸν μὲν καθ' ὅ τι, εἰ βούλονται πολεμεῖν,—τὸν δ' ὡς, εἰ εἰρήνην ἄγειν. 4. καὶ γενομένης πολλῆς ἀντιλογίας (ἔτυχε γὰρ καὶ ὁ Ἀλκιβιάδης παρὼν), οἱ ἄνδρες οἱ τοῖς Λακεδαιμονίοις πράσσοντες, ἤδη καὶ ἐκ τοῦ φανεροῦ τολμῶντες, ἔπεισαν τοὺς Ἀργείους προσδέξασθαι τὸν ξυμβατήριον λόγον. ἔστι δὲ ὅδε.

*LXXVII. "Καττάδε δοκεῖ τᾷ ἐκκλησίᾳ τῶν Λακεδαιμονίων ξυμβαλέσθαι ποττὼς Ἀργείως, ἀποδιδόντας τὼς παῖδας τοῖς Ὀρχομενίοις καὶ τὼς ἄνδρας τοῖς Μαναλίοις, καὶ τὼς ἄνδρας τὼς ἐν Μαντινείᾳ τοῖς Λακεδαιμονίοις ἀποδιδόντας, καὶ ἐξ Ἐπιδαύρω ἐκβῶντας, καὶ τὸ τεῖχος ἀναιροῦντας. 2. αἱ δέ κα μὴ εἴκωντι

promontories. Epidaurus was, we may suppose, where this *spit* joined the mainland, otherwise it is difficult to imagine how the taking in of this could form part of the circumvallation of the city. If situated as I apprehend it was, it would have as it were two harbours; a great convenience this to coasting-vessels. By τῷ τειχίσματι is to be understood simply the fortified wall across the peninsula, by which, however, the promontory itself might be said to be fortified.

Ch. LXXVI. 1. λόγους ξυμβατηρίους] A form of expression not unfrequent in the historians, especially Dionys. Hal. and Josephus.

3. δύο λόγω] 'two proposals,' or, as we should say, *alternatives*. Compare Livy, xxi. 18, (cited by Wasse,) 'In hoc sinu et bellum et pacem vobis fero.'

τὸν μὲν καθ' ὅ τι—τὸν δ' ὡς] At each of these forms (each equivalent to the Latin *quemadmodum*) Haack and Goeller would supply ἔσται, recognising here the idiom treated of in Rost, Gr. § 100, note 4: while Poppo, thinking the idiom not here sufficiently established, proposes to supply, with others, πολεμήσουσι and εἰρήνην ἄξουσι. But that the ὡς is really equivalent to καθ' ὅ τι, none of these commentators has evinced. Perhaps it rather stands for πῶς, as in a passage of the New Testament, Luke xxiii. 55. xxiv. 35, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. See more in Passow's Lex. B. ii. on the subject of this word as used before dependent clauses serving to express the object of a preceding verb.

4. τολμῶντες] This it is best to suppose here used absolutely, as at vi. 56. Similarly in Latin *audens* is not unfrequently used for the adjective *audax*.

Ch. LXXVII. 1. ἀποδιδόντας] i. e. *procuring* their restoration. By τὸ τεῖχος understand the stronghold of the promontory Heræum, called at ch. 75 & 80 τὸ τείχισμα. In ἐξ Ἐπιδαύρω ἐκβῶντας, 'retiring from, evacuating,' &c., we have a very rare use of the verb, with which compare that in Latin of *excedere* or excedere urbe, finibus, and *excedere ex*. The nearest approach to this that I have noted in a Greek writer is in Pol. iii. 40, 7, ἐκ τοῦ πολέμου ἐκβαίνειν, a phrase parallel to the Latin *excedere pugnâ, prœlio, bello*.

τοὶ Ἀθηναῖοι ἐξ Ἐπιδαύρω, πολεμίους εἶμεν τοῖς Ἀργειοις καὶ τοῖς Λακεδαιμονίοις, καὶ τοῖς τῶν Λακεδαιμονίων ξυμμάχοις καὶ τοῖς τῶν Ἀργείων ξυμμάχοις. 3. καὶ αἴ τινα τοὶ Λακεδαιμόνιοι παῖδα ‡ ἔχοντι, ἀποδόμεν ταῖς πολίεσι πάσαις. 4. περὶ δὲ τῶ σιῶ σύματος εἶμεν † λῆν τοῖς Ἐπιδαυρίοις ὅρκον, δόμεν δὲ αὐτοῖς

2. εἴκωντι ἐξ Ἐπιδαύρω] 'retiring from.' So the Latin *cedere è* or *de*, as in a passage of Cic. Ep. ad Attic. vii. 22, 'cedere de oppidis.' No other example do I know of the use of εἴκειν followed by ἐκ. Even that with the genitive alone is exceedingly rare; though I have noted it in Hom. Od. xviii. 10, εἶκε, γέρον, προθύρου. From this arose the phrases εἴκειν τῆς ὁδοῦ, τῆς ἕδρης, χάρμης, &c. On the true nature of this *separative genitive* see Kuhner's Gr. § 530, Jelf.

3. ἔχοντι] So I have edited, with Haack, Poppo, and Goeller, from almost all the best MSS., for vulg. ἔχωντι, which has been retained by Bekker, but not on good grounds: for this is one of those cases in which the authority of MSS. has considerable force; and moreover *internal*, no less than external, evidence is decidedly in favour of ἔχοντι, which is, besides, more agreeable to the inartificial character of the Doric dialect, wherein, from its being founded on the idiom most anciently in use, it was likely that the *indicative* should have been used where strict propriety, as measured by the rules of after-times, would require the *subjunctive*. Besides, the indic. might be employed in such a case, as intimating the probability that a thing *is* so. See Kuhn's Gr. § 851 & 853, Jelf.

4. περὶ δὲ τῶ σιῶ σύματος εἶμεν λῆν] The variety of readings in this passage strikingly sets forth the imperfect state of the ancient archetypes, and consequently shows how little is to be ascribed to the authority of MSS. So unsatisfactory, indeed, are most of the readings, that not without reason is it that critical conjecture has, in this instance, been resorted to, though with little success,—the conjectures of Valckn., Bekker, and Arnold being alike inadmissible. The difficulty here mainly hinges on the words εἶμεν λῆν: for so I have edited, with Poppo, Bekker, and Goeller, in consequence of the decided preponderance of authority from MSS. for this reading; though that in favour of ἐμὲν λῆν, which is found in Bekker's second edition, is little inferior. But, to advert to the construction and sense, here, I must confess, a real difficulty exists. Now the infinitives would indeed seem necessarily dependent on δοκεῖ, and on this there is no difference of opinion; but how to make any tolerable construction, is the question; for as respects the *sense*, it is evidently, 'That, as to the victim of the god [due to the god], they wish there should be an oath to the Epidaurians and themselves, to give it them to swear.' Poppo inquires whether λῆν after δοκεῖ τᾷ ἐκκλησίᾳ be not added as in the case of a decree in Demosth. de Cor. § 74, where we have γράψαι after Εὔβουλος Μνησιθέου Κύπριος εἶπεν, and where, in like manner, the interpreters propose to expunge the word γράψαι. But such a procedure surely tends not so much to remove the present difficulty, as to show that there exists *another* elsewhere equally formidable; and, adopting such a course, we shall be driven to the precarious expedient of supposing something even less to be tolerated than a *pleonasm*; and consequently the difficulty, if removed, will be removed only at the expense of the author, whose credit will thus be compromised. The question may, I think, most satisfactorily be settled by regarding the present as one of those passages in which, together with a want of something in the latter part corresponding to the construction in the former, there is a certain blending of two forms of expression; 1. δοκεῖ τῇ ἐκκλησίᾳ εἶναι τοῖς Ἐπιδ. ὅρκον: and 2. λῆν [ἡ ἐκκλ.] εἶμεν τοῖς Ἐπιδαυρίοις. Render, 'the assembly doth will that there be an oath,' &c. Λῆν is here used like *volo* in Latin, in a passage of Juven. Sat. vi. 223, 'Hoc *volo*, sic jubeo; sit pro ratione voluntas.'

Finally, for αὐτοὺς,—which, referred, as it must, to the *Argives*, involves some harshness, and supposes what were a circumstance somewhat improbable, that the Argives were judges in their own cause,—I have, with Dr. Arnold, edited, from four MSS., αὐτοῖς, which will have reference to the *Epidaurians*. The persons who drew up and administered the oath were, no doubt, the two parties in this treaty,—namely, the Lacedæmonians and the Argives.

With respect to the *nature* of the oath, it must be presumed to have been such as

ὁμόσαι. 5. τὰς δὲ πόλιας τὰς ἐν Πελοποννάσῳ, καὶ μικρὰς καὶ μεγάλας, αὐτονόμους εἶμεν πάσας καττὰ πάτρια. 6. αἰ δέ κα τῶν ἐκτὸς Πελοποννάσου τις ἐπὶ τὰν Πελοπόννασον γὰν ἴῃ ἐπὶ κακῷ, ἀλεξέμεναι † ἀμοθὶ, βουλευσαμένους ὅπᾳ κα δικαιότατα δοκῇ τοῖς Πελοποννασίοις. 7. ὅσοι δ' ἐκτὸς Πελοποννάσω τῶν Λακεδαι-

would satisfy those who tendered it, and who, as it is implied, drew it up. Perhaps it was, as Dr. Arnold and Bp. Thirlwall suppose, such an oath as should clear them in the matter of the sacrifice; for, as Dr. Arnold observes, where the evidence was not clear, the accused was allowed to clear himself by oath. See Arist. Rhet. i. 16, 6, and Herodot. vi. 86. I would add, that to the present purpose we may compare an expression in the New Testament, Heb. vi. 16, *πάσης ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.*

5. *αὐτονόμους*] Equivalent to *αὐτόνομοι καὶ αὐτοπόλιες* at ch. 79. Comp. ch. 18, where *αὐτόνομοι* is conjoined with *αὐτοτελεῖς* and *αὐτόδικοι*, importing complete freedom, as independent states standing alone, and regulating every thing regarding their internal polity at their own will and pleasure. *Καττὰ πάτρια*, 'according to the institutions or customs of their forefathers;' *ἔθη* being here left to be understood, which is *expressed* in Plato, p. 295 and 336, and Xen. Cyr. viii. 7, 2, *τοῦ χοροῦ ἡγήσατο κατὰ τὰ πάτρια*: and in another passage of our author, supra ii. 2, *κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν.* Müller and Goeller, indeed, assign to *πάτρια* the sense *ancient*; but that is only one *implied* in the above; and that it is not in *all* cases implied, appears from the words of Aristot. de Mundo, *ἀρχαῖος λόγος καὶ πάτριός ἐστι πᾶσιν ἀνθρώποις*: and so in Plato, p. 290, we have, *τὰ σεμνότατα καὶ μάλιστα πάτρια τῶν ἀρχαίων θυσιῶν*, and p. 793, b, *πάτρια καὶ παντάπασιν ἀρχαῖα νόμιμα.*

This proviso may, as Bp. Thirlwall supposes, have been levelled against the pretensions of Elis and Mantinea, to domineer over the neighbouring petty states.

6. *αἰ δέ κα τῶν ἐκτὸς Πελοποννάσου—Πελοποννασίοις*] The clause here, for 'all the states to unite in repelling foreign aggression to Peloponnesus,' was, as Bp. Thirlwall observes, a proviso against Athenian interference. For *ἀμοθὶ* Bekker edits, from several of the best MSS., *ἀμοθεί*, which, however, Bredow and Poppo deny to be good Greek. Poppo and Goeller have retained *ἀμοθὶ*, but are not agreed as to the *sense* to be assigned to it; the former rendering it *quoris modo*, by which it will be equivalent to *ἀμοῦ γέ που* in Lysias de Invalid. § 20; but that is a sense at once forced and jejune, and the evidence adduced for it wholly insufficient. The *common* interpretation *ἀπά* were preferable, but that it is difficult to see how the word could be, what Didot imagines it, equivalent to *ἅμα* or *ἀμύς*, which was conjectured by Buttmann. Upon the whole, I doubt not but that *ἀμόθε*, or *ἀμόθεν*, conjectured by Schneider, is the true reading. The full sense intended seems to be, 'from whatever quarter [the attack came].' Compare Hom. Od. i. 10, *τῶν ἀμόθεν γε θεά, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν*, where the Scholiast and Hesych. explain *ἀμόθεν* by *ἀπό τινος μέρους, ὁπόθεν θέλεις.* The word *ἄμοθεν* is by Goeller rightly derived from the old pronoun *ἀμὸς* used for *τις.* There cannot be a doubt that the archetypes of those many good MSS. which have *ἀμοθεὶ* had *ἄμοθεν.* Thus the sense of *ἀμόθεν*, taken with the preceding *ἀλεξέμεναι*, is, 'to repel [him, meaning his *attack*], from whatever quarter [it comes].' Compare Plato, p. 798, *μηχανὴν—ἐννοεῖν, ἀμόθεν γέ ποθεν, ὁντινα τρόπον τοῦτ' ἔσται τῇ πόλει*, where Timæus explains by *ἀπό τινος μέρους*, and also by *ὁπωσδήποτε, καθ' ὁτιοῦν, ἀμηγέπη.* After all, however, *ἀμόθεν* may, as it is taken by Portus, be equivalent to *ὁμοῦ*: for this sense it has in at least *one* passage, namely, Oppian, Cyneg. i. 400, *τῶν ἀμόθεν μορφαί τε καὶ εἴδεα τοῖα πελέσθω.* According to this, the most simple and natural, interpretation, it may be construed with *βουλευσαμένους*, and thus will answer to the expression *κοινῇ βουλ.* at ch. 47. Compare Hom. Il. ix. 347, *σύν σοι τε καὶ ἄλλοισιν βασιλεῦσι Φραζέσθω νήεσσιν ἀλεξέμεναι πῦρ.* Yet, that it is meant to be taken with *ἀλεξέμεναι*, and *βουλευσαμένους* with *ὅπᾳ κα δικαιότατα*, would appear from the parallel passage in the accompanying treaty, ch. 79, 3, *αἱ δέ ποι στρατιᾶς δέῃ κοινᾶς, βουλεύεσθαι—ὅπᾳ κα δικαιότατα.* Finally, *δικαιότατα* is to be taken *adverbially*, and closely joined with *ὅπᾳ.*

μονίων ξύμμαχοί ἐντι, ἐν τῷ αὐτῷ ἐσσοῦνται ἐν τῷπερ καὶ τοὶ τῶν Λακεδαιμονίων καὶ τοὶ τῶν Ἀργείων ξύμμαχοί ἐντι, τὰν αὐτῶν ἔχοντες. 8. ἐπιδείξαντας δὲ τοῖς ξυμμάχοις ξυμβαλέσθαι, αἴ κα αὐτοῖς δοκῇ. αἱ δέ τι δοκῇ τοῖς ξυμμάχοις, οἴκαδ' ἀπιάλλειν."

LXXVIII. Τοῦτον μὲν τὸν λόγον προσεδέξαντο πρῶτον οἱ Ἀργεῖοι, καὶ τῶν Λακεδαιμονίων τὸ στράτευμα ἀνεχώρησεν ἐκ τῆς Τεγέας ἐπ' οἴκου· μετὰ δὲ τοῦτο, ἐπιμιξίας οὔσης ἤδη παρ' ἀλλήλους, οὐ πολλῷ ὕστερον ἔπραξαν αὖθις οἱ αὐτοὶ ἄνδρες ὥστε τὴν Μαντινέων καὶ Ἠλείων καὶ τὴν Ἀθηναίων ξυμμαχίαν ἀφέντας, Ἀργείους σπονδὰς καὶ ξυμμαχίαν ποιήσασθαι πρὸς Λακεδαιμονίους. καὶ ἐγένοντο αἵδε.

LXXIX. "Καττάδε ἔδοξε τοῖς Λακεδαιμονίοις καὶ Ἀργείοις σπονδὰς καὶ ξυμμαχίαν εἶμεν πεντήκοντα ἔτη, ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις δίκας διδόντας καττὰ πάτρια· ταὶ δὲ ἄλλαι πόλιες ταὶ ἐν Πελοπον-

7. *ἐσσοῦνται*] So I have edited, with Poppo and Goeller, here and at ch. 79, from some of the best MSS., for vulg. *ἐσοῦνται*, which has been retained by Bekker, though not on good grounds; for internal evidence is here strongly in favour of the former, this *rarer* form,—which, it has been proved to be,—was not confined to the *poets*, but one antique and Doric. Of *ἐν τῷ αὐτῷ εἶναι* the sense is, 'to be on the same footing:' and by the words, a little after, *τὰν αὐτῶν ἔχοντες*, is intimated *what* that footing is,—namely, one of independence, 'to hold their own territory,' i. e. to hold it *themselves*, and not as vassals of some greater state: a sense this mainly communicated by the *αὐτῶν*, which reading I have accordingly retained, and have not (with Poppo and Arnold) altered it to *αὐτῶν*, from a few MSS.; though MSS. in such a case have little or no weight.

8. *ἐπιδείξαντας δὲ — δοκῇ*] Meaning, 'that after having shown [this treaty] to the allies, they (viz. the allies) shall then, if it seem good to them, agree thereto:' a proviso designed to intimate that the treaty was not to depend on their sanction: by which means the difficulty that had occasioned the breach of a former treaty between Athens and Lacedæmon, was avoided. With the expression here *ξυμβάλλεσθαι*, — which signifies properly 'to join hands with,' especially in making a contract or agreement,—compare Eurip. Iph. Aul. 58, *ὅρκους συνάψαι, δεξιάς τε συμβαλεῖν* Μνηστῆρας *ἀλλήλοισι.* So also in Dionys. Hal. Ant. 399, 4, and 1106, 4, we have *συμβάλλειν*, 'to contract an agreement.'

Of the next words, *αἱ δέ τι δοκῇ—ἀπιάλλειν*, the sense, from extreme brevity, is any thing but clear. Dr. Arnold is of opinion, that if the words *αἱ δέ τι δοκῇ* be *cancelled*, (and indeed he has himself placed them within brackets,) the passage will thus be freed from all difficulty: but I agree with Bp. Thirlwall, that 'that would leave the words following without coherence and meaning:' and that the word should in *one* MS. have no place, may very well be accounted for from the repetition of the term *δοκῇ*, which doubtless caused the words to be omitted. The sense intended is evidently this: 'But if any thing else shall seem good to the allies (meaning the legates), to send them home,' viz. to learn the wishes of the people. So at ch. 47 the Lacedæmonians and the Argive ambassadors have, with the treaty of peace in writing, to obtain the approbation of the Argive people thereto. In *ἀπιάλλειν*, which signifies 'to send off,' we have an exceedingly rare term, of which no example elsewhere can easily be adduced except that from Hesych. (cited by Goell.) *ἀπιαλεῖς· ἀποπέμψεις*: though in Suidas for *ἀπάλλεις· ἀποπέμπεις*, ought undoubtedly to be read *ἀπιάλλεις· ἀποπ.* As to the passages that have been adduced from Archestr. ap. Athen. 321, *μεγάλου δ' ἀπὸ χεῖρας ἴαλλε*, and Hom. Il. viii. 309, *ὄϊστὸν ἀπὸ νευρῆφιν ἴαλλε*, they are of a different character to the present.

CH. LXXIX. 1. There is plainly here an *anacoluthon*; which, in some MSS., is removed by the reading *διδόναι*, (standing for *ὥστε διδόναι αὐτούς*,) and which Dobree proposes to do away with by the conjecture *διδόντεσι* or *διδόντων* (imperf.):

νάσῳ κοινανεόντων τᾶν σπονδᾶν καὶ τᾶς ξυμμαχίας, αὐτόνομοι καὶ αὐτοπόλιες, τὰν αὐτῶν ἔχοντες, καττὰ πάτρια δίκας διδόντες τὰς ἴσας καὶ ὁμοίας. 2. ὅσοι δὲ ἔξω Πελοποννάσω Λακεδαιμονίοις ξύμμαχοί ἐντι, ἐν τοῖς αὐτοῖς ἐσσοῦνται τοῖσπερ καὶ τοὶ Λακεδαιμόνιοι· καὶ τοὶ τῶν Ἀργείων ξύμμαχοι ἐν τῷ αὐτῷ ἐσσοῦνται τῷπερ καὶ τοὶ Ἀργεῖοι, τὰν αὐτῶν ἔχοντες. 3. αἱ δέ ποι στρατιᾶς δέῃ κοινᾶς, βουλεύεσθαι Λακεδαιμονίως καὶ Ἀργείως, ὅπᾳ κα δικαιότατα κρίναντας τοῖς ξυμμάχοις. 4. αἱ δέ τινι τᾶν πολίων ᾖ ἀμφίλογα, ἢ τᾶν ἐντὸς ἢ τᾶν ἐκτὸς Πελοποννάσου, αἴτε περὶ ὅρων, αἴτε περὶ ἄλλου τινός, διακριθῆμεν. αἱ δέ τις τῶν ξυμμάχων πόλις

but better is it to leave the words as they stand,—recognising here, with Haack, a negligent sort of construction; for, as he observes, 'it appears from the participle, that the person who drew up this treaty had forgotten the construction or form of expression with which he had begun the period, and had in mind another that would require the accusative, as *καττάδε ἔδοξε τοῖς Λακεδ. καὶ Ἀργ. σπονδὰς καὶ ξυμμ. ποιεῖσθαι—δίκας διδόντας*.' We may render freely, 'with the proviso that they shall afford to each other mutually judicial redress on fair and equal terms.' See note on i. 77, on the words *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιῆσαι*, and on i. 27; though, of course, we are much in the dark as to *what rule* of law and under what *sanctions* such litigation between one independent state and another was carried on; for the expression *κατὰ τὰ πάτρια* affords no precise information. See, however, on this subject, Müller's Dorians, i. p. 183.

For vulg. *κοινᾶν ἐόντων*, found in almost every MS., but quite indefensible, I have edited, from the masterly conjecture of Valckn., *κοινανεόντων*. The conjecture of Duker, *κοινὰν ἐχόντων τὰν σπονδὰν—ξυμμαχίαν*, found in several MSS., formerly had place in Cod. Clar.; but it originated, I doubt not, solely in *conjecture*. It is rightly observed by Poppo, that *κοινανέω* is derived from the rare form *κοινᾶν, κοινᾶνος*, which occurs in Pindar.

αὐτοπόλιες] 'states in their own right,' subsisting by their own authority, as distinguished from such as were in vassalage to some greater state. Of this word I know no example elsewhere; but we may compare the similar terms *αὐτοτελεῖς* and *αὐτόδικοι* supra ch. 18; also *αὐτόβουλος, αὐτογνώμων, αὐτοδύναμις, αὐτοκύριος, αὐτοκράτωρ*, &c. On the expression *δίκας δοῦναι τὰς ἴσας καὶ ὁμοίας*, see note supra ch. 27.

3. *ποι*] *aliquo*, 'in any quarter [where the attack may be made].' Comp. ch. 77, 5. Of this form, somewhat rare, examples are found also in Xen. Cyr. v. 1, 6, *μή ποι ἀποδρῶσι*, and Anab. vi. 3, 7. vii. 2, 10. Aristoph. Plut. 446, *εἰ τὸν θεὸν Ἕρμον ἀπολιπόντε ποι φευξούμεθα*. Eurip. Hec. 1275, *οὐχ ὅσον τάχος Νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι*. Plato, p. 52, *νῦν γὰρ σπεύδω ποι*. 420, *ἂν ποι βούλωνται ἄλλοσε*, and 293, *ἐκπέμποντές ποι*. The literal sense is, 'to any place,' i. e. quarter, as in the passages of Xenophon, Aristophanes, and Euripides just cited; though there is sometimes, as in the passage of Plato, an ellipsis of *ἐλθεῖν*, which word is *expressed* in the same writer, p. 335, *ἐλθεῖν γάρ ποί με δεῖ*: and the ellipsis may be supposed in the present case.

For *στρατιᾶς*, Haack and Poppo edit, from the conjecture of Portus, *στρατείας*. I have chosen, with Bekker and Goeller, to retain the common reading, because there is reason to think that the Doric dialect had only *στρατιά*, which denoted indifferently *army* or *armament*. The latter is the sense here intended, namely, an armament to repel foreign invasion. See note on the kindred passage at ch. 77, 5.

ὅπᾳ κα δικαιότατα κρίναντας τοῖς ξυμμάχοις] 'deciding in such a way as (may be) most equitable for the allies,' an ellipsis of *εἴη* or *δοκῇ*. Compare ch. 77, *βουλευσαμένους ὅπᾳ κα δικ. δοκῇ τοῖς Ηελ.* The provision is meant to import, as Mitford expresses it, that 'military command shall rest with the Lacedæmonians and Argives, who shall, by joint councils, direct, equitably and impartially, the military affairs of the whole confederacy,' regulating, doubtless, the quotas of men, or proportions of provisions, stores, &c. to be furnished by each member. Comp. Herodot. viii. 114, *τὴν στρατιὴν διέκρινε*.

4. *διακριθῆμεν*] With respect to the precise sense of this disputed term, Dr. Arnold is of opinion that the meaning

πόλει ἐρίζοι, ἐς πόλιν ἐλθεῖν, ἄν τινα ἴσαν ἀμφοῖν ταῖς πολίεσι † δοκοίη. † τοῖς δὲ † ἕταις καττὰ πάτρια δικάζεσθαι."

intended to be expressed is, that 'in the case of a dispute between a state of the confederacy and a foreign state, the quarrel was to be settled between them as they could; *διακριθῆμεν* meaning that the issue must be tried [*disceptandum esse*], but whether by negociation or by war, the treaty does not specify; each member of the confederacy being in this case at liberty to use his own discretion. But in disputes between each other, the members of the confederacy were not to have recourse to arms, but were to submit the matter to some third state, to arbitrate between them.' Poppo remarks, that he knows of no better explanation than this; though he somewhat stumbles in '*ampla illa* et *infinita* verbi *διακρίνεσθαι* notione.' To me it seems not merely indefinite, but also deficient in proof; and, after all, any thing but *suitable*; for certainly there is something not a little odd in the parties being directed to settle the quarrels between them *as they could*. They surely did not need to be told *that*: and, as to what Dr. Arnold says, that 'the treaty does not specify whether by negociation or by war,'—that, I apprehend, is far from being established. It was so much the interest of the confederacy at large that each of its members should *keep out* war with any members of another confederacy, that the point, we must suppose, *is* specified: and this may well be, if we suppose *δίκῃ* to be understood, which though generally *expressed*, as in a kindred passage of Xen. Hist. v. 2, 28, *εἰ δέ τι ἀμφίλογον πρὸς ἀλλήλους γίγνοιτο, δίκῃ διακριθῆναι* (scil. *ἐψηφίσαντο*), i. e. 'to be settled and determined by legal process.' So Plato, p. 937, *πρὶν τὴν δίκην διακεκρίσθαι*, scil. *τὸ πρᾶγμα*, (where, for *τὴν δίκην*, I conjecture *τῇ δίκῃ*,) yet sometimes it is left understood, as here and in a passage of Arrian, E. A. i. 27, 6, *ἐκέλευσε—ὑπὲρ τῆς χώρας διακριθῆναι, judicio contendant*: and although it be quite true that, as Dr. Arnold points out, the clause relates to quarrels between a state that was a member of the confederacy and one that was not,—that will not prove Hermann to be wrong in making the infin. depend on *ἀμφίλογα*: not but that there would be something exceedingly harsh in supposing the subject of *διακρ.* to be a word so little prominent as *ἀμφίλογα*. And, as in the next clause *πόλιν* must be supplied at *ἐλθεῖν*, so here we may suppose *πόλιν* to be the subject,—meaning 'the state that thinks itself aggrieved.' It was agreed that such party should *περὶ τῶν ἀμφιλόγων διακριθῆναι*, 'should submit to legal arbitration,' *judicio experiri*: and so in a passage of Demosthenes, cited by Gesner on Lucian, vol. iii. p. 567, we have, *εἰ μὲν οὖν ἐν τῷ Ῥοδίων διεκρινόμεθα*. Of this use of *διακρίνεσθαι*, as said not of the *suit*, but of the *person* carrying it on, other examples occur, as in Dio Cass. p. 283, 91, *καὶ ἐπειδή γε μὴ ἠθέλησεν εἰρηνικῶς ὑπὸ τοῦ συνειδότος διακριθῆναι*, 'to have his cause decided.' Plut. p. 7, *περὶ τοῦ βαρυτέρου—διακριθεῖμεν ἄν*, and 956, *ἂν μὴ διακριθῶσιν ἐν τοῖς πρώτοις*, and 767, *διακριθῆναι*. That states did *go to law* with states, is a matter too well known to be disputed. See supra i. 77 & 144.

The next sentence, *αἱ δέ τις τῶν ξυμμάχων—δοκοίη*, respects the *other* case, of disputes between members of the confederacy. It was agreed that such states should seek redress, not by war, but peaceable arbitration,—that they should go to some state which might be *ἴσα ἀμφοῖν*, impartial as to both. The words *ἄν τινα ἴσαν ἀμφοῖν ταῖς πολίεσι δοκοίη* are best rendered by Portus, 'quamcunque utrisque civitatibus æquam judicaverit.'

τοῖς δὲ ἕταις καττὰ πάτρια δικάζεσθαι] Meaning, 'but that [individual] citizens [of each state] shall have justice done them according to the ancient laws and customs [of the state].' This use of *ἕτης* to denote a private citizen, as opposed to persons in office, is noticed in Apollon. Lex. Hom., Hesych., and Etym. Mag., and, though very rare, is, Goeller remarks, found in Æsch. Suppl. 262 (Schutz), and in an Elean inscription in Boeckh, Corp. Inscr. i. p. 31, *αἴ τε ῥέτας, αἴτε τελέστα,* ('one in office,') *εἴτε δᾶμος ἐντί*. On the term itself, see note supra ch. 77. These ancient laws and customs doubtless directed that equal justice should be done to all persons without distinction of rank or party in the state; and also that they should, as the Scholiast says, *δι' ἀλλήλων λύειν τὰ διάφορα*: i. e. that the home tribunals should determine finally and without appeal. Supposing *τοῖς ἕταις* to be the true reading, we must, with Poppo, regard *δικάζεται* as used passively and impersonally to signify *jus mihi dicitur*. Yet such would be the harshness, that I suspect, with Poppo, that our author wrote *τοὺς ἕτας*, which the Scholiast—while explaining by *τοὺς πολιτευομένους*—must have had in his copy.

LXXX. Αἱ μὲν σπονδαὶ καὶ ἡ ξυμμαχία αὕτη ἐγεγένητο· καὶ ὁπόσα ἀλλήλων πολέμῳ, ἢ εἴ τι ἄλλο εἶχον, διελύσαντο. 2. κοινῇ δὲ ἤδη τὰ πράγματα τιθέμενοι, ἐψηφίσαντο κήρυκα καὶ πρεσβείαν παρὰ Ἀθηναίων μὴ προσδέχεσθαι, ἢν μὴ ἐκ Πελοποννήσου ἐξίωσι τὰ τείχη ἐκλιπόντες, καὶ μὴ ξυμβαίνειν τῳ μηδὲ πολεμεῖν, ἀλλ' ἢ ἅμα. 2. καὶ τά τε ἄλλα θυμῷ ἔφερον, καὶ ἐς τὰ ἐπὶ Θράκης χωρία καὶ ὡς Περδίκκαν ἔπεμψαν ἀμφότεροι πρέσβεις, καὶ ἀνέπεισαν Περδίκκαν ξυνομόσαι σφίσιν· (οὐ μέντοι εὐθύς γε ἀπέστη τῶν Ἀθηναίων, ἀλλὰ διενοεῖτο, ὅτι καὶ τοὺς Ἀργείους ἑώρα· ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἄργους·) καὶ τοῖς Χαλκιδεῦσι τούς τε παλαιοὺς ὅρκους ἀνενεώσαντο, καὶ ἄλλους ὤμοσαν. 3. ἔπεμψαν δὲ καὶ παρὰ τοὺς Ἀθηναίους οἱ Ἀργεῖοι πρέσβεις, τὸ ἐξ Ἐπιδαύρου τεῖχος κελεύοντες ἐκλιπεῖν. οἱ δ' ὁρῶντες ὀλίγοι πρὸς πλείους ὄντες τοὺς ξυμφύλακας, ἔπεμψαν Δημοσθένην τοὺς σφετέρους ἐξάξοντα. 4. ὁ δὲ ἀφικόμενος, καὶ ἀγῶνά τινα, πρόφασιν, γυμνικὸν ἔξω τοῦ φρουρίου ποιήσας, ὡς ἐξῆλθε τὸ ἄλλο † φρούριον, ἀπέκλησε τὰς πύλας. καὶ

Ch. LXXX. 1. καὶ ὁπόσα—διελύσαντο] Put, as Goeller says, for καὶ ὁπόσα ἀλλήλων πολέμῳ εἶχον, ἢ εἴ τι ἔγκλημα εἶχον, ταῦτα διελύσαντο, τὰ μὲν ἀποδόντες, περὶ δὲ τῶν καταλλαξάμενοι.

2. κοινῇ ἤδη τὰ πράγματα τιθέμενοι] 'regarding matters of policy as now common to both, each having a common interest.' Ἐψηφίσαντο, &c. The passing of these measures by the Argives shows how entirely the administration of affairs had fallen into the hands of the persons (the aristocratical and Lacedæmonian party) who brought about the late treaty. Accordingly the Argive government went as far as the Lacedæmonians could desire. This is especially observable in the proviso μὴ ξυμβαίνειν—ἅμα, which was intended to restrain any endeavours of the democratical party at Argos to form any treaty with Athens.

2. τά τε ἄλλα θυμῷ ἔφερον, &c.] This is meant to show the bitterness of the feeling which swayed the counsels of Sparta and Argos against Athens. They both, by the above decree, carried other measures dictated by animosity against Athens, and they conjointly sent an embassy to Perdiccas, urging him to join oaths with them (i. e. to swear to the same treaty); they also renewed the old oaths to the Chalcideans (to support them), and swore others. Compare i. 31, 1, ὀργῇ φέροντες τὸν πρὸς τοὺς Κερκ. πόλεμον, where ὀργῇ exactly answers to θυμῷ here; each meaning *impetu*.

The words, a little after, ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἄργους, have reference to the ancient affinity between the family of the Macedonian monarch and the *Temenidæ* of Argos.

4. πρόφασιν] 'by way of pretext,' as at iii. 111. Eurip. Iph. A. 360. Demosth. de Cor. p. 251. Hom. Il. xix. 302. For vulg. φρούριον, Haack, Poppo, and Goeller edit, from three MSS., φρουρικὸν, which was conjectured by Duker, and is confirmed by Dio Cass. 840, 10, καὶ οἱ ἄλλοι καὶ τὸ ὁπλιτικὸν τὸ φρουρικὸν, περιέδραμον, where the writer — evidently having in view this passage of Thucydides — must here have read τὸ φρουρικὸν, meaning οἱ φρουρικοὶ, *præsidiarii*, 'the garrison,' as the Gloss has it. Yet it is difficult to see what could occasion so plain a reading as φρουρικὸν to be altered in all the MSS., except three of the *worst*, into a reading so little obvious as φρούριον. And, considering that both external authority and internal evidence are against φρουρικὸν, I have chosen, with Bekker, to retain φρούριον, not, indeed, as absolutely the true, but as coming very near to the true, reading, which I believe to be φρούρειον. The adj. φρούρειος occurs, as well as φρουρικός. See Schaefer ap. Steph. Thes. Φρούρειος was, I suspect, the earlier, and φρουρικὸς the later form of the word, which was accordingly preferred by Dio Cass.

ἀπέκλησε τὰς πύλας] 'shut the gates against them,' literally, shut them out by closing the gates. See Herodot. v. 3, 26. Xen. An. vii. 1, 7, and 6, 17. Arrian, E. A. i. 27, 8. Appian, i. 432. Jos. 286, 31. 565,

ὕστερον Ἐπιδαυρίοις ἀνανεωσάμενοι τὰς σπονδὰς αὐτοὶ οἱ Ἀθηναῖοι ἀπέδοσαν τὸ τείχισμα. LXXXI. Μετὰ δὲ τὴν τῶν Ἀργείων ἀπόστασιν ἐκ τῆς ξυμμαχίας καὶ οἱ Μαντινῆς, τὸ μὲν πρῶτον ἀντέχοντες, ἔπειτ', οὐ δυνάμενοι ἄνευ τῶν Ἀργείων, ξυνέβησαν καὶ αὐτοὶ τοῖς Λακεδαιμονίοις, καὶ τὴν ἀρχὴν ἀφεῖσαν τῶν πόλεων. 2. καὶ Λακεδαιμόνιοι καὶ Ἀργεῖοι, χίλιοι ἑκάτεροι, ξυστρατεύσαντες, τά τ' ἐν Σικυῶνι ἐς ὀλίγους μᾶλλον κατέστησαν αὐτοὶ οἱ Λακεδαιμόνιοι ἐλθόντες, καὶ μετ' ἐκεῖνα ξυναμφότεροι ἤδη καὶ τὸν ἐν Ἄργει δῆμον κατέλυσαν· καὶ ὀλιγαρχία ἐπιτηδεία τοῖς Λακεδαιμονίοις κατέστη. καὶ πρὸς ἔαρ ἤδη ταῦτα ἦν, τοῦ χειμῶνος λήγοντος· καὶ τέταρτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

LXXXII. Τοῦ δ' ἐπιγιγνομένου θέρους Δικτιδῆς τε οἱ ἐν Ἄθῳ ἀπέστησαν Ἀθηναίων πρὸς Χαλκιδέας, καὶ Λακεδαιμόνιοι τὰ ἐν Ἀχαΐᾳ οὐκ ἐπιτηδείως πρότερον ἔχοντα καθίσταντο. 2. καὶ Ἀργείων ὁ δῆμος, κατ' ὀλίγον ξυνισταμένος τε καὶ ἀναθαρσήσας, ἐπέ-

26. The αὐτοὶ, a little after, is highly significant, as adverting to the *policy* of the Athenians in this matter; which was, by obtaining sole possession of the fortress, to have it in their power to restore it *themselves* (and not the Argives) to the Epidaurians, and so obtain the renewal of the ancient treaty of friendship between Epidaurus and Athens.

Ch. LXXXI. 1. τὴν ἀρχὴν ἀφεῖσαν τῶν πόλεων] Meaning their dominion over the neighbouring districts,—namely, the Parrhasians and other petty cantons, who had been hitherto subject-allies of Mantinea. See supra ch. 33, 58, 60, 67.

2. τὰ ἐν Σικ. ἐς ὀλίγους μᾶλλον κατέστησαν] 'established political affairs, or the constitution, at Sicyon, more into the hands of a few [than they had heretofore been]:' for, as Poppo remarks, the Sicyonians had, it seems, before enjoyed a constitution not purely democratical, but a mixed one between democracy and aristocracy. It is not said whether the Thousand Argives here mentioned were the λογάδες before spoken of: but such is attested by Aristot. Pol. v. 4, from Diod. xii. 80, and Plut. Alcib. 15: and such may be argued from the probability of the thing; for the Thousand being composed of young men of the higher ranks, would naturally have a prepossession in favour of aristocracy, and would accordingly be easily brought over to the views of the oligarchical faction; who, it would seem, took occasion from this joint expedition of Sparta and Argos against Sicyon (for the purpose of strengthening oligarchy there) to bring about such a revolution at Argos, as should completely unite the governments, not only in *general policy*, but in the feelings and interest of one *common polity*.

By ὀλίγους understand 'a few' (*pauci quidam*) as opposed to the *many* of a popular government. Compare ii. 37, ἐς ὀλίγους ἐλθεῖν, and viii. 53, πολιτεύσομεν ἐς ὀλίγους μᾶλλον, and 38. Here, as at iii. 74. v. 84, and vi. 38, the expression οἱ ὀλίγοι serves to denote *the Few*, considered not individually, but as a *class* of persons, in opposition to *the Many*.

Ch. LXXXII. 1. Δικτιδῆς] For this, Poppo and Goeller edit Διῆς: but I have chosen, with Bekker, to retain the common reading; *why*, will appear from note supra ch. 35. Οὐκ ἐπιτηδείως (scil. αὐτοῖς), 'not agreeably to their form of government,' an oligarchy.

2. κατ' ὀλίγον ξυνισταμένος] The full sense seems to be, 'having gradually come together,' formed a combination of forces; as supra iii. 70, ξυνίσταντό τε. Dio Cass. 42, 79, πολλοὶ συνιστάμενοι, and in various passages of Xenophon, Plato, and other writers which I could cite. The idea which Poppo here recognises of *conspiracy*, however frequent, must, in the present case, be only an *implied* one. They had time to get together and form plans for attack, since—as we learn from Diodorus—the government of the oligarchs had continued eight months. The expression κατ' ὀλίγον belongs not only to ξυνισταμένος, but also to ἀναθαρσήσας, which signifies 'having gradually taken courage to act,' after the dismay into which the late events must have thrown them. The

θεντο τοῖς ὀλίγοις, τηρήσαντες αὐτὰς τὰς γυμνοπαιδίας τῶν Λακεδαιμονίων. καὶ, μάχης γενομένης ἐν τῇ πόλει, ἐπεκράτησεν ὁ δῆμος, καὶ τοὺς μὲν ἀπέκτεινε, τοὺς δὲ ἐξήλασεν. 3. οἱ δὲ Λακεδαιμόνιοι, ἕως μὲν αὐτοὺς μετεπέμποντο οἱ φίλοι, οὐκ ἦλθον ἐκ πλείονος· ἀναβαλόμενοι δὲ τὰς γυμνοπαιδίας ἐβοήθουν. καὶ ἐν Τεγέᾳ πυθόμενοι ὅτι νενίκηνται οἱ ὀλίγοι, προελθεῖν μὲν οὐκέτι ἠθέλησαν, δεομένων τῶν διαπεφευγότων, ἀναχωρήσαντες δὲ ἐπ' οἴκου τὰς γυμνοπαιδίας ἦγον. 4. καὶ ὕστερον ἐλθόντων πρέσβεων ἀπό τε τῶν ἐν τῇ πόλει [ἀγγέλων] καὶ τῶν ἔξω Ἀργείων, παρόντων τε τῶν ξυμμάχων, καὶ ῥηθέντων πολλῶν ἀφ' ἑκατέρων, ἔγνωσαν μὲν ἀδικεῖν τοὺς ἐν τῇ πόλει, καὶ ἔδοξεν αὐτοῖς στρατεύειν ἐς Ἄργος· διατριβαὶ δὲ καὶ μελλήσεις ἐγίγνοντο. 5. ὁ δὲ δῆμος τῶν Ἀργείων ἐν τούτῳ, φοβούμενος τοὺς Λακεδαιμονίους, καὶ τὴν τῶν Ἀθηναίων ξυμμαχίαν πάλιν προσαγόμενός τε, καὶ νομίζων μέγιστον ἂν σφᾶς

words following, *τηρήσαντες τὰς γυμνοπαιδίας*, 'watching for the opportunity [afforded by] the Gymnopædia,' are inconsistent with the story told in Pausan. ii. 20, 1. If the enormity he mentions really occurred, it was not the *occasion* of the popular insurrection, though it may have paved the way to it. On this great Spartan festival Gymnopædia, which resembled the *Lupercalia* at Rome, (in which boys and youth danced naked, each ranged in distinct *chori*, and exercising gymnastic and warlike movements,) see Müller's Dorians, Wachsmuth's Antiquities, and Goeller in loc. *Αὐτὰς τὰς γυμνοπαιδίας*: meaning, 'in the very instant of the Gymnopædia taking place.'

3. *ἕως μὲν αὐτοὺς μετεπέμποντο*] 'while [so long as] their friends were sending for them.' *Οὐκ ἦλθον ἐκ πλείονος*, 'did not come before a long time had elapsed.' So the Scholiast explains *ἐκ πλείονος* by *πρὸ πλείονος χρόνου*, scil. *διεληλυθότος*.

ἀναβαλόμενοι δὲ τὰς γυμνοπαιδίας] *dilatis Gymnopædiis*, i. e. 'having deferred the remaining part of the celebration to another time.' The sending for the Lacedæmonians, just spoken of, had occurred some time before the festival, but the Spartans had delayed to send the aid until at length the insurrection broke out.

4. *ἀγγέλων*] I agree with Dobree, that this confessedly corrupt word is rather, as Poppo supposes, a *false reading* for Ἀργείων (the Ἀργείων after ἔξω having come in from the margin) than, what others suppose, a *gloss* on *πρέσβεων*, which could need none. The same objection may be advanced to Dr. Arnold's conjecture, that *πρέσβεων* is an explanation of *ἀγγέλων*. But may not (he asks) the sense be, 'when there came as ambassadors messengers both from the Argives?' Certainly *not*, I would say; for of this view (which is indeed no other than that adopted by Bauer, who explains, '*πρέσβεων* (*ὡς*) *ἀγγέλων* legati [qui essent] nuntii,') it may well be said, 'ut nimiam officiat orationis subtilitatem obscurè et affectatè locutum esse sumit.' If *ἀγγέλων* really came from Thucydides, the best mode of emending the passage would be simply to transpose *ἀγγέλων* and *καὶ*, and supply *ἀπὸ* repeated at *τῶν ἔξω Ἀργ.* (understanding thereby the exiles), thus: *πρέσβεων ἀπὸ τῶν ἐν τῇ πόλει, καὶ ἀγγέλων* [*ἀπὸ*] *τῶν ἔξω Ἀργ.* But it may justly be urged, that these *ἄγγελοι* had nothing to tell, that the Spartans did not already know. Hence it may fairly be presumed that *ἀγγέλων* came from the margin, and proceeded from certain critics who thought (as indeed does Dr. Arnold) that a body of exiles could not send ambassadors, but only messengers, and in this view intended the word *ἀγγέλων* to be inserted. But how utterly groundless is the supposition, will fully appear when it is considered that the term *πρεσβὺς* was one employed with considerable latitude of signification, so as to denote, in a general way, *legatus*, 'any one deputed' by certain persons to support their interests, urge their claims, &c. Compare Plato, p. 356, *πεπόμφασι — ὡς ἡμᾶς πρεσβεῖς*. And so Hesych. explains the term in question, *πρεσβεῖς*, by *πρεσβευταὶ, μεσίται*.

5. *τὴν—ξυμμαχίαν πάλιν προσαγόμενος*] 'again taking to them (calling in to their aid) the Athenian alliance.' Compare ii. 30, *προσηγάγοντο*. Xen. Mem. iii. 4, 9, *συμμάχους—προσάγεσθαι*.

ὠφελήσειν, τειχίζει μακρὰ τείχη ἐς θάλασσαν, ὅπως, ἢν τῆς γῆς εἴργωνται, ἡ κατὰ θάλασσαν σφᾶς μετὰ τῶν Ἀθηναίων ἐπαγωγὴ τῶν ἐπιτηδείων ὠφελῇ. 6. ξυνήδεσαν δὲ † τὸν † τειχισμὸν καὶ τῶν ἐν Πελοποννήσῳ τινὲς πόλεων. καὶ οἱ μὲν Ἀργεῖοι πανδημεί, καὶ αὐτοὶ καὶ γυναῖκες καὶ οἰκέται, ἐτείχιζον· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς ἦλθον τέκτονες καὶ λιθουργοί. καὶ τὸ θέρος ἐτελεύτα.

LXXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι ὡς ἤσθοντο τειχιζόντων, ἐστράτευσαν ἐς τὸ Ἄργος, αὐτοί τε καὶ οἱ ξύμμαχοι, πλὴν Κορινθίων (ὑπῆρχε δέ τι αὐτοῖς καὶ [ἐκ τοῦ Ἄργους] αὐτόθεν πρασσόμενον)· ἦγε δὲ τὴν στρατιὰν Ἄγις ὁ Ἀρχιδάμου Λακεδαιμονίων βασιλεύς. 2. καὶ τὰ μὲν ἐκ τῆς πόλεως δοκοῦντα

6. *ξυνήδεσαν τὸν τειχισμὸν*] 'were privy to the [plan of] building:' a construction of *ξυνειδέναι* so peculiar, that Bauer would read, for *ξυνήδεσαν, ξυνῆσαν*, and Poppo *ξυνίεσαν*. But of these two conjectures the former destroys the sense, and the latter disfigures it. Neither is necessary; for although the construction with an accusative, when unaccompanied by a dative, is very rare, it is by no means unprecedented, being found in Xen. Hist. iii. 3, 6, *τοὺς ξυνειδότας τὴν πρᾶξιν*. So difficult, however, is it to account for the use here of the accusative, (according to which we must suppose the harsh ellipsis of *αὐτοῖς* or *σφίσι*, which is found *expressed* in Polyb. iv. 22, 7, *διὰ τὸ συνειδέναι σφίσι τὰς ἐπιβολάς*,) that I am inclined to suspect our author wrote, for *τὸν τειχισμὸν, τῷ τειχισμῷ*, (the *ν* and *ι* adscript being very frequently confounded,) and Xenophon, in the above passage, for *τὴν πράξιν, τῇ πράξει*: an opinion borne out by the words of Arrian, E. A. vi. 29, 17, (who had probably there in view the above passage of Xenophon,) *οὐδὲ ἄλλῃ πῃ ξυνηλέγχοντο ξυνειδότες τῷ ἔργῳ*, and those of Polyb. i. 62, 7, *διὰ τὸ συνειδέναι* (scil. *αὐτοὺς*) *τοῖς σφετέροις πράγμασι*, &c.

τέκτονες καὶ λιθουργοί] It might seem that *carpenters* could have little to do with building city walls, and that the word *τέκτονες*, like our Engl. *wright*, might denote an *artificer*, whether in wood, stone, or metal. And that smiths would be needed in this case, may be argued from another passage inf. vii. 18, *σιδηρον περιήγγελλον—καὶ τὰ ἄλλα ἐργαλεῖα ἡτοίμαζον ἐς τὸν ἐπιτειχισμὸν*, namely, to form and secure the *iron cramps* with which the huge stones were fastened. But that *carpenters* were employed in building walls of this description, —especially when raised in a hurry and for a temporary purpose,—is certain from vi. 99, 1, where, speaking of the walls of circumvallation around Syracuse, it is said, *οἱ δὲ λίθους καὶ ξύλα ξυμφοροῦντες παρέβαλλον*: meaning huge beams, chiefly used for building the towers around, which were generally of wood. True it is that carpenters and masons might have been found for this effect in Argos; but not in sufficient numbers to accomplish so much in a short time; not to say that the artizans at Athens were the most skilful in all Greece.

CH. LXXXIII. 1. *ὑπῆρχε—πρασσόμενον*] Render, 'now there had been also something of intrigue carrying on with them on the part of Argos from the city itself.' For examples of this kind of *pleonasm*, see Goeller's note. Considering, however, that the passages he adduces are not of the same nature as the present, I cannot help suspecting the words *ἐκ τοῦ Ἄργους* to be from the margin, and merely intended to explain the meaning of the word *αὐτόθεν*. And, in point of fact, the Scholiast explains *αὐτόθεν* here by *ἐκ τοῦ Ἄργους*; whence it is clear that he had not the words in his copy. Similarly, too, in Xen. Cyr. ii. 1, 2, (ed. Thiem.) *οἶδα ἐξελθοῦσαν δύναμιν αὐτόθεν*, some copies, for *αὐτόθεν*, have *ἐξ αὐτῆς*. Thus the sense of *αὐτόθεν* will be 'from thence,' i.e. 'on the part of the inhabitants,' as in Xen. Hist. ii. 1, 14, and iv. 3, 15, *αὐτόθεν προσεγένοντο ὁπλῖται*, i. e. '*ex incolis* illius regionis,' as Sturz there explains, comparing other passages of Xen. Ages. ii. 6, and Hist. iv. 1, 8. However, I have found in Aristoph. Acharn. 116, what amply justifies and illustrates the pleonasm,—the words *κοὐχ ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν*. See note on vi. 38, 1.

2. *τὰ ἐκ τῆς πόλεως—οὐ προυχώρησεν ἔτι*] Render, 'affairs regarding the [surrender of the] city had no longer success.' Compare i. 109, *οὐ προὐχώρει*, scil. *τὸ πρᾶγμα*. See also i. 7, and compare iii. 4,

προϋπάρχειν οὐ προὐχώρησεν ἔτι· τὰ δὲ οἰκοδομούμενα τείχη ἑλόντες καὶ καταβαλόντες, καὶ Ὑσιὰς, χωρίον τῆς Ἀργείας, λαβόντες καὶ τοὺς ἐλευθέρους ἅπαντας οὓς ἔλαβον ἀποκτείναντες, ἀνεχώρησαν, καὶ διελύθησαν κατὰ πόλεις. 3. ἐστράτευσαν δὲ μετὰ τοῦτο καὶ Ἀργεῖοι ἐς τὴν Φλιασίαν, καὶ δῃώσαντες ἀπῆλθον, ὅτι σφῶν τοὺς φυγάδας ὑπεδέχοντο· οἱ γὰρ πολλοὶ αὐτῶν ἐνταῦθα κατῴκηντο. 4. κατέκλῃσαν δὲ τοῦ αὐτοῦ χειμῶνος καὶ * Μακεδονίαν Ἀθηναῖοι, * Περδίκκᾳ ἐπικαλοῦντες τήν τε πρὸς Ἀργείους καὶ Λακεδαιμονίους γενομένην ξυνωμοσίαν, καὶ ὅτι παρασκευασαμένων αὐτῶν στρατιὰν ἄγειν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Ἀμφίπολιν, Νικίου τοῦ Νικηράτου στρατηγοῦντος, ἔψευστο τὴν ξυμμαχίαν, καὶ ἡ στρατιὰ μάλιστα διελύθη ἐκείνου ἀπάραντος· πολέμιος οὖν ἦν. καὶ ὁ χει-

οὐ γὰρ ἐπίστευον τοῖς Ἀθ. προχωρήσειν, where see note.

τὰ οἰκοδομούμενα τείχη] 'the walls that are building;' narrative pres. for imperf.

Ὑσιὰς, χωρίον τῆς Ἀργείας] A petty town, of which little is known beyond a few obscure notices in Strabo, Pliny, and Pausanias. It is supposed to have been situated about thirteen miles south-west of Argos, not far from the junction of two brooks which running from the lower part of Mount Artemisium soon unite and run into the sea at the present *Kiveri*. The site in question is now occupied by the village *Aglado Campo*. We may suppose the town to have received the name *Ὑσιαὶ* (derived, it would seem, from the verb *ὕδω*, of which the primary sense was, *to pour forth*, and which hence came to bear the secondary sense, 'to pour forth *tones*, *to sing*) from the circumstance of the two *brooks* which pour down from the lofty crest of the Artemisium. The Hysiæ in *Bœotia* was, I doubt not, similarly called from its being situated among several brooks, which at length unite to form the river *Asopus*.

3. *ὑπεδέχοντο*] So I have thought proper to edit, with Haack, Bekker, Poppo, and Goeller, from almost all the best MSS., for vulg. *ἀπεδέχοντο*, which yields no sense here suitable; whereas *ὑποδ.* is a term which, though rare and passed over in Steph. Thes., is used by the best writers to denote *harbouring* fugitives or exiles. So Xen. An. i. 6, 3, *ὡς φίλιον* (where, for *φίλιον*, read *φίλον*) *ὑπεδ.* Demosth. p. 1222, *ὑποδέχεσθαι τῶν φεύγοντων οὐδένα.* Plato, p. 129, *ὃς Τίμαρχον ὑπεδέξατο φεύγοντα*, and p. 682: and answering to this is the use in Latin of *suscipere*, 'to take under one's protection;' except that in the above use there is involved a notion of what is done covertly and illegally, as in our verb *to harbour*.

κατῴκηντο] 'had taken up their habitation.' Compare i. 120, *κατῳκημένους*, where I have adduced examples of this use of the passive form.

4. *κατέκλῃσαν δὲ — Μακεδονίαν Ἀθηναῖοι*] For vulg. *Μακεδονίας* (acknowledged to be corrupt) I have ventured to edit, what I formerly conjectured, and which, I find, has place in two MSS., *Μακεδονίαν*. Goeller would read *Μακεδόνης*; Dobree, *ἐκ Μακεδονίας*; Haack, *ἐν Μακεδονίᾳ*; Arnold, *κατὰ Μακεδονίαν*;—conjectures all of them, on various grounds, inadmissible; whereas *Μακεδονίαν* (which has been approved by Poppo and edited by Didot) yields an excellent sense, (namely, 'blockaded Macedonia,' meaning that they blocked up the inhabitants from the sea,) and one not open to any well-founded objection.

Περδίκκᾳ] So I have edited, with Goeller, for vulg. *Περδίκκαν*, because the accus. cannot by any means be defended, and evidently originated in the corrupt reading *Μακεδονίας*.

On the syntax in *ἐπικαλοῦντες*, see note on i. 139, 1.

ἔψευστο τὴν ξυμμαχίαν] Of this use of *ψεύδεσθαι* with an accusative, examples occur in Dionys. Hal. Ant. p. 400, 5, *διέψευστο τὰς ὑποσχέσεις*, and i. 438, 32, *ὡς ἐψευσμένων τὰς συνθήκας*, and 481, 48, *οὐδεμίαν ἐψεύσατο τῶν ὑποσχέσεων.* Pausan. viii. 7, 4, *σπονδὰς ἔ.* See note on the words at iii. 66, 2, *ψευσθεῖσαν τὴν ὑπόσχεσιν.*

ἐκείνου ἀπάραντος] This cannot mean, as it is usually rendered, 'by his departure,' since, as the Athenians were only then preparing their armament, it is little likely that Perdiccas' troops should have already joined the Athenian forces. Nor is there any proof that he was to send troops at all. I would therefore propose to render, 'by his tergiversation,' literally, 'by his (as we should say) *backing out of* his engagement:' of which sense of the term, though rare, an example occurs in Hesych. *ἀπάρας· σκηψάμενος* (for so I there read, with Voss., for *σκεψάμενος*): and to this idiom may be referred the gloss of Zonaras, *ἀπαίροντες· μεθιστάμενοι, οὕτως Ἀριστοφάνης*: and so in another passage of our author, ii. 67, we have, *τῆς ξυμμαχίας μεταστάντα.* Nearly the same view of the sense was evidently adopted by the Scholiast, who explains *ἀπάραντος* by *μεταπεισθέντος* (for so I would read for *ἀναπ.*, which makes no tolerable sense).

πολέμιος ἦν] for *πολ. ἐποιεῖτο.* See iv. 82.

οὗτος] This I have thought proper, with Poppo, to edit, from several MSS. (including Codd. Clar., Venet., and Cantab.) for vulg. *οὕτω*, which is retained by Bekker and Goeller, but not, I think, on good grounds: for it is observable that our author either uses *οὗτος*, (as at ii. 103. iii. 25. viii. 60.) or omits the term altogether, but no where uses *οὕτω*. Finally, in favour of *οὗτος* it may justly be urged, that those four MSS. which have *οὕτως* were doubtless copied from MSS. that had *οὗτος*.

μὼν ἐτελεύτα ‡ οὗτος καὶ πέμπτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

LXXXIV. Τοῦ δ' ἐπιγιγνομένου θέρους Ἀλκιβιάδης τε πλεύσας ἐς Ἄργος ναυσὶν εἴκοσιν, Ἀργείων τοὺς δοκοῦντας ἔτι ὑπόπτους εἶναι καὶ τὰ Λακεδαιμονίων φρονεῖν ἔλαβε, τριακοσίους ἄνδρας, καὶ κατέθεντο αὐτοὺς Ἀθηναῖοι ἐς τὰς ἐγγὺς νήσους, ὧν ἦρχον. 2. καὶ ἐπὶ Μῆλον τὴν νῆσον Ἀθηναῖοι ἐστράτευσαν ναυσὶν ἑαυτῶν μὲν τριάκοντα, Χίαις δὲ ἓξ, ‡ Λεσβίαιν δὲ δυοῖν, καὶ ὁπλίταις ἑαυτῶν μὲν διακοσίοις καὶ χιλίοις καὶ τοξόταις τριακοσίοις καὶ ἱπποτοξόταις εἴκοσι, τῶν δὲ ξυμμάχων καὶ νησιωτῶν ὁπλίταις μάλιστα πεντακοσίοις καὶ χιλίοις. 3. οἱ δὲ Μήλιοι Λακεδαιμονίων μέν εἰσιν ἄποικοι, τῶν δ' Ἀθηναίων οὐκ ἤθελον ὑπακούειν, ὥσπερ οἱ ἄλλοι νησιῶται· ἀλλὰ τὸ μὲν πρῶτον οὐδετέρων ὄντες, ἡσύχαζον· ἔπειτα, ὡς αὐτοὺς ἠνάγκαζον οἱ Ἀθηναῖοι, δῃοῦντες τὴν γῆν, ἐς πόλεμον φανερὸν κατέστησαν. 4. στρατοπεδευσάμενοι οὖν ἐς τὴν γῆν αὐτῶν τῇ παρασκευῇ ταύτῃ οἱ στρατηγοὶ, Κλεομήδης τε ὁ Λυκομήδους καὶ Τισίας ὁ Τισιμάχου, πρὶν ἀδικεῖν τι τῆς γῆς, λόγους πρῶτον ποι-

ceeds to narrate the expedition of the Athenians against the island of Melos, which (as Bp. Thirlwall observes) 'had *long* irritated the pride of Athens, by its having successfully maintained its independence, but at this juncture had chiefly provoked her enmity by its faithful attachment to Sparta.' The value of an island so small (only about sixteen miles long, and six broad, yet fertile and well-peopled) could not have been much to Athens, but the object (as Bp. Thirlwall observes) was one to which they were directed by passion rather than by a calm estimate of its value. Besides healing their wounded pride at their former repulse, they wished (or rather Alcibiades, the originator of the measure) to wound Sparta through the side of her most faithful colony, and either to humble her, by extorting a practical confession of her inability to save it, or provoke her to an open rupture with Athens.

2. For *Λεσβίαιν*, many of the best MSS. have *Λεσβίαις*, which has been edited by Haack and Poppo; while Bekker and Goeller retain the common reading; and justly; for it may well be supposed that after *Χίαις* the scribe inadvertently wrote *Λεσβίαις*. Moreover, this is one of those cases in which propriety of language (and such here requires the dual, because, as says Elmsley, cited in Poppo, '*δυοῖν* ap. Atticos duali jungitur') is sufficient to outweigh the authority of MSS.

CH. LXXXIV. Thucydides now pro-

ησομένους ἔπεμψαν πρέσβεις· οὓς οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον περὶ ὧν ἥκουσιν. οἱ δὲ τῶν Ἀθηναίων πρέσβεις ἔλεγον τοιάδε.

*LXXXV. Ἐπειδὴ οὐ πρὸς τὸ πλῆθος οἱ λόγοι γίγνονται, ὅπως δὴ μὴ ξυνεχεῖ ῥήσει οἱ πολλοί, ἐπαγωγὰ καὶ ἀνέλεγκτα ἐσάπαξ ἀκούσαντες ἡμῶν, ἀπατηθῶσι, (γιγνώσκομεν γὰρ ὅτι τοῦτο φρονεῖ ὑμῶν ἡ ἐς τοὺς ὀλίγους ἀγωγή,) ὑμεῖς οἱ καθήμενοι †ἔτι ἀσφαλέστερον ποιήσατε. καθ' ἕκαστον γὰρ καὶ μηδ' ὑμεῖς ἑνὶ λόγῳ, ἀλλὰ πρὸς τὸ μὴ δοκοῦν ἐπιτηδείως λέγεσθαι εὐθὺς ὑπολαμβάνοντες, κρίνετε. καὶ πρῶτον, εἰ ἀρέσκει ὡς λέγομεν εἴπατε. οἱ δὲ τῶν Μηλίων ξύνεδροι ἀπεκρίναντο. LXXXVI. ΜΗΛ. Ἡ μὲν ἐπιείκεια τοῦ διδάσκειν καθ' ἡσυχίαν ἀλλήλους οὐ ψέγεται· τὰ δὲ τοῦ πολέμου, παρόντα ἤδη καὶ οὐ μέλλοντα, διαφέροντα αὐτοῦ φαίνεται. ὁρῶμεν γὰρ αὐτούς τε κριτὰς ἥκοντας ὑμᾶς τῶν λεχθησομένων, καὶ τὴν τελευτὴν ἐξ αὐτοῦ, κατὰ τὸ εἰκός, περιγενομένοις μὲν τῷ δικαίῳ, καὶ δι' αὐτὸ μὴ ἐνδοῦσι, πόλεμον ἡμῖν φέρουσαν, πεισθεῖσι δὲ, δουλείαν.

LXXXVII. ΑΘ. Εἰ μὲν τοίνυν ὑπονοίας τῶν μελλόντων λογιούμενοι, ἢ ἄλλο τι ξυνήκετε, ἢ ἐκ τῶν παρόντων, καὶ ὧν ὁρᾶτε,

Ch. LXXXV. In this *Conference between the Melian ξύνεδροι* (or commissioners) *and the Athenian envoys* (or deputies), to treat of peace, Duker fully agrees with Dionys. Hal., that there is much of what is perplexed, contort, and forced. But he totally disallows the more serious charge of that writer, that 'the whole of the dialogue was invented by Thucydides, without any certain knowledge of what passed;' which, it is urged, he could not have obtained, as being then an exile in Thrace. To this it has been replied by Acacius, that 'though resident in Thrace, he had the best opportunities of coming at the truth, by communication with persons of both parties.' He was, no doubt, aware that the communication between the Athenians and Melians was here not by *speeches*, but by dialogue or discussion, (as well it might, since the persons on each side were so few; on that of the Athenians, only the two envoys, and on that of the Melians, *the Few*, consisting of the magistrates and the persons of greatest weight,) and we may suppose that *either* being only informed of the *substance* of what was said, he did not aim at repeating exactly what passed, but (to use the words of Mitford) gave a methodized account of the *general arguments* which were employed, clothing the whole in his own phraseology (which, from the sophistical and subtle nature of the argumentation, is more than usually obscure and perplexed); *or*, as Bp. Thirlwall thinks probable, 'he formed a dialogue which, from his knowledge of the views and feelings of the parties, he conceived might have passed on the occasion.' More than this Thucydides might be unable to effect, from an almost total deficiency of correct information, the *Melian* interlocutors being no more, and the *Athenian* ones (probably but two) either deceased, or not disposed to supply much information on a matter which was an everlasting stigma on the Athenian name. Wholly without foundation is Mitford's censure of Thucydides for *making* the Athenian envoys assert the right of the strong to hold absolute rule over the weak, nay, even to profess a confidence in the continuance of that favour of the gods which had enabled the Athenians to subjugate and exercise so many cruelties on the Grecian states,—since no reason is there to think that he *approved* of the one, or *expected* the other; for the language here employed may, as Bp. Thirlwall suggests, 'be considered as nothing more than an expression of the then prevailing maxims of *political* morality in Greece, as to the paramount claims of the *public interest* over every other consideration; the *expediency* to which the Athenian speakers profess to sacrifice the obligations of justice being only the *good of the state*.' The arguments on both sides are subtle and various,—embracing almost every topic of persuasion,—ably put and dexterously shifted as occasion required. As to the deep *obscurity* which prevails throughout, this may chiefly be attributed to the sophistical nature of the argumentation on the side of the Athenians, in which the very attempt to give falsehood the appearance of truth must necessarily detract from perspicuity. So Eurip. Phœn. 480, Ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ, Κοὐ ποικίλων δεῖ τἄνδιχ' ἑρμηνευμάτων — ὁ δ' ἄδικος λόγος, Νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται.

1. ἐπειδὴ οὐ πρὸς — εἴπατε] The full sense may be expressed as follows: 'Since the words [we are using] are not [permitted] to be addressed to the multitude,—in order that the Many may not, on hearing from us, in continuous address, representations seductive and devoid of proof, be deceived,—(for well we wot that *this* is the object of your introducing us to the Few,)—do you who sit there pursue a yet safer course; do you likewise not propound your judgment upon each matter in one continued speech; but, on any thing occurring which seems to be said unfavourably [for you], immediately take it up: and first tell us whether what we are saying meets your approbation.' The δὴ after ὅπως is, as often, equivalent to δῆθεν, *forsooth*. Ἐπαγωγὰ here, as at iv. 88, and Herodot. iii. 53, denotes 'things attractive or seductive,' specious and showy, as opposed to real and substantial. Comp. vi. 8, 2, ἀκούσαντες τῶν—πρεσβέων—ἐπαγωγὰ καὶ οὐκ ἀληθῆ. Of ἀνέλεγκτα the sense is, 'devoid of ἔλεγχος or proof.' By τοὺς ὀλίγους are meant the governing Few, the magistrates. On the use of φρονεῖ for βούλεται, *vult*, Krueg. refers to Valcken. on Hdot. iv. 131. Ἀγωγὴ is for ἐσαγωγὴ, or προσαγωγή. In οἱ καθήμενοι there is an allusion to the *sitting* posture of councillors and magistrates. See Prov. xxxi. 23, and Susan. 50. And such is the use of καθέζεσθαι in Demosth. 1434, 6, and of ξυγκαθῆσθαι at ch. 56, where see note. At ἀσφαλέστερον we may supply τί: but I suspect that Thucydides wrote, not ἔτι, but τἰ, which seems to have had place in the Scholiast's copy, since he explains by ὃ ὑμεῖς οἱ προεστῶτες ἀσφαλέστερον ποιήσατε, where Poppo would cancel the ὅ, which ought rather to be emended by οὔ. Μηδ' ὑμεῖς, 'neither do ye.' Ἑνὶ λόγῳ, equivalent to ξυνεχεῖ ῥήσει, just before, meaning in one continued speech, as opposed to dialogue where the continuity is interrupted. The expression, however, is so rare, that it was mistaken for the common one, ἐν ὀλίγῳ, by the scribes of almost all the MSS.: indeed I suspect *all*, for the few which are thought to have it not, would, I doubt not, be found to have it. Thus I found it in the Clarend.; though, since Hudson and Arnold both passed it over, the MS. might be supposed to have ἑνὶ λόγῳ. I have also found ἐν ὀλίγῳ in the Cantab. and Harl. Ἐπιτηδείως signifies, as supra ch. 82, and elsewhere, 'favourably to you.' Ὑπολαμβάνοντες, 'taking up, objecting to.' Κρίνετε, as Krueger points out, stands for διακρίνετε, *dijudicate, discernite*. Ξύνεδρος denotes 'one who sits with others in council' on any question. See note at iv. 22, 1.

Ch. LXXXVI. 1. ἡ μὲν ἐπιείκεια—οὐ ψέγεται] Render, 'the fairness of thus leisurely making our sentiments known to each other is not found fault with [by us].' So ἐπιεικὴς is used at iii. 4 & 9. Ψέγεται is, by a certain delicacy, frequent in this dialogue and the Orations of the Platæans, lib. iii., and found in Dionys. Hal. p. 439, used instead of ψέγομεν for the sake of avoiding *personality*. In a passage of Plut. de Garrul. 4, (where the same may be recognised,) οὕτως οὐ ψέγεται τῷ πίνειν, εἰ προείη τῷ πίνειν τὸ σιωπᾶν, for τῷ before πίνειν read τό.

τὰ δὲ τοῦ πολέμου — φαίνεται] 'But these hostile measures—already present and not future—seem of a different complexion to that.' At τὰ τοῦ πολέμου supply πράγματα. On this expression see notes at ii. 60. iii. 59, and especially v. 102.

τῷ δικαίῳ] 'the plea or argument of right.' See note on iv. 62, 3, and iv. 61, 4, τὸ δίκαιον τῆς ξυνθήκης.

Ch. LXXXVII. 1. Εἰ μὲν τοίνυν—λέγοιμεν ἂν] Of these words the full sense is, 'If, then, ye are come together with us (i. e. have met us) to reckon up suspicions of things future (i. e. of what *may* happen), or for aught else than, according to the present posture of affairs, and from what you see before your eyes, to consult for the saving of the state,—we would hold our tongues; but if [ye are met] for that purpose, we will say what we have to say.' Τοίνυν, *nunc profecto*, 'now then.' At ἄλλο τι we may, with Goeller, supply ποιήσοντες, as at iv. 14, and on which see Matth. Gr. Gr. § 487, 9. Ξυνήκειν is a term of rare occurrence, signifying, according to the primary and physical acceptation, 'to come together as straight lines forming an angle.' And so in Aristot. cited in Steph. Thes. we have, ἐς ὀξὺ συνήκειν. 2. 'to come together as things that blend into one.' So Xen. de Vectig. iv. 44, συνήκοι τ' ἂν τὰ ἔργα εἰς ἕν: whence may be defended the common reading in a

περὶ σωτηρίας βουλεύσοντες τῇ πόλει, παυοίμεθ' ἄν· εἰ δ' ἐπὶ τοῦτο, λέγοιμεν ἄν.

LXXXVIII. ΜΗΛ. Εἰκὸς μὲν καὶ ξυγγνώμη ἐν τῷ τοιῷδε καθεστῶτας ἐπὶ πολλὰ καὶ λέγοντας καὶ δοκοῦντας τρέπεσθαι· ἡ μέντοι ξύνοδος καὶ περὶ σωτηρίας ἥδε πάρεστι, καὶ ὁ λόγος ᾧ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω.

LXXXIX. ΑΘ. Ἡμεῖς τοίνυν οὔτε αὐτοὶ μετ' ὀνομάτων καλῶν, ὡς ἢ δικαίως, τὸν Μῆδον καταλύσαντες, ἄρχομεν, ἢ ἀδικούμενοι νῦν ἐπεξερχόμεθα, λόγων μῆκος ἄπιστον παρέξομεν, οὔθ' ὑμᾶς

passage of Eurip. Phœn. 472, ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ, Ἐς ἓν ξυνελθών, ὕμματ' ὄμμασιν διδῷ, Ἐφ' οἷς συνήκει, ταῦτα χρὴ μόνον σκοπεῖν, where Porson and Matthiæ edit ἐφ' οἷσιν ἥκει, scil. τις: but not on good grounds; for συνήκει is a much more significant and appropriate term, and the circumstance of its not occurring elsewhere in the Tragedians is no proof that it might not have been employed by them, since it is of Attic usage. On the expression ἐκ τῶν παρόντων, see note on iv. 17. The optatives here occurring are not well rendered by the Latin translators as if *futures;* the optative, and not the future, being here employed because the action spoken of is modestly represented as dependent on some condition which is supposed to be fulfilled. See Jelf's Kühner, § 425, 1, *a*. Of ἐπὶ τοῦτο, to signify 'for this purpose,' another example occurs in Aristoph. Nub. 255, ἐπ' αὐτό γε τοῦτο πάρεσμεν, ὡς ἐπιδείξοντε καὶ διδάξοντε.

Ch. LXXXVIII. It is well remarked by Dionys. de Thucyd. Jud. 38, that our author now turns from the simple narrative to the dramatic.

1. εἰκὸς μὲν—γιγνέσθω] Render, 'It is, indeed, reasonable and excusable for persons placed in such a situation [as this], to turn many ways, both in speaking and in surmising. However, this our meeting is, in fact, even for [our] preservation; and [so] let the discourse be, if it please you, in the manner which you propose.' The expression ἐπὶ πολλὰ ('towards many things') is, as Poppo observes, said with a reference to the exhortation of the Athenians, that they would turn their attention to *one thing* only, the saving of the city. Δοκοῦντας is, as Krueger remarks, a mild term for the somewhat invidious one, by which the Scholiast explains the present, ὑπονοοῦντας. Its exact force is best expressed by our verb *to surmise*.

Ch. LXXXIX. The Athenians now proceed, at the first outset, to lay down the *grounds* on which they propose to argue the matter. They waive all appeals to *justice*, as distinct from political expediency; not because they are conscious of flagrant wrong,—but because they have made up their minds on this head, and wish to prevent a waste of words. (Bp. Thirlwall.) So Eteocles in Eurip. Phœn. 598, οὐ λόγων ἀγὼν ἔστ', ἀλλ' ἀνάλωται χρόνος ὀὺν μέσῳ μάτην.

ἡμεῖς τοίνυν, &c.] Render, 'We will, then, neither ourselves, with specious pretences,—either that, as having put down the Mede, we justly bear rule; or that, as being aggrieved, we are now come to avenge ourselves [thereby],—pour forth a torrent of unconvincing words.' Τοίνυν has here the *inceptive* use, in the commencement of a subject after something prefatory: on which see Hoogev. de Part. Ὀνομάτων καλῶν the Scholiast explains by λέξεων εὐπρεπῶν (meaning what we call *fine words*): but it would rather seem that the expression here, like *tituli speciosi* in Latin, serves to denote what we understand by *specious pretences*, without any reality or truth. Comp. Jos. Ant. xvii. 9, 5, ἀλλὰ καὶ μετὰ νομίμων ὀνομάτων (*titulis*) τῆς βασιλείας ἐφιεμένου τῆς πράξεως. Krueg. aptly compares with the present a similar sentiment at vi. 83, οὐ καλλιεπούμεθα, ὡς τὸν βάρβαρον μόνοι καθελόντες εἰκότως ἄρχομεν: not that the Athenians were ever indisposed to treat on a subject so gratifying to themselves as the one in question. Thus at i. 73, they enter into the argument at large, however invidious to others. But on occasions like the present, when to urge it were a waste of words, they waived it, and avowed the real ground on which they claimed dominion,—the right of the strong to give law to the weak. In λόγων μῆκος ἄπιστον there is not, what Bauer supposes, an *hypallage* for μῆκος λέγων ἄπιστον, the phrase μῆκος λόγων here occupying the place simply of a *substantive*, in the sense 'a long story.' The term ἄπιστον may be taken in a *passive* sense to signify something *disbelieved*, to which no faith is attached. In παρέξομεν we have a metaphorical usage derived from the *natural* one of παρέχειν ἀργύριον, &c., as in the Latin *præbere stipem* to signify *largiri stipem*. Thus παρέχειν here stands for προφέρειν.

ἀξιοῦμεν, ἢ ὅτι, Λακεδαιμονίων ἄποικοι ὄντες οὐ ξυνεστρατεύσατε, ἢ ὡς ἡμᾶς οὐδὲν ἠδικήκατε, λέγοντας, οἴεσθαι πείσειν· τὰ δυνατὰ δ', ἐξ ὧν ἑκάτεροι ἀληθῶς φρονοῦμεν, διαπράσσεσθαι, ἐπισταμένους πρὸς εἰδότας ὅτι δίκαια μὲν ἐν τῷ ἀνθρωπείῳ λόγῳ ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προὔχοντες πράσσουσι, καὶ οἱ ἀσθενεῖς ξυγχωροῦσιν.

οὔθ' ὑμᾶς ἀξιοῦμεν, &c.] The construction is, as laid down by the Scholiast, οὔτε ἀξιοῦμεν οἴεσθαι λέγοντας ὑμᾶς πείσειν ἡμᾶς, 'nor would we have you think you shall sway us either by urging that, though colonists of Lacedæmon, ye did not take part in any of her expeditions.'

τὰ δυνατὰ — διαπράσσεσθαι] Constr. [ἀξιοῦμεν] δὲ [ὑμᾶς] διαπράσσεσθαι τὰ δυνατὰ ἐξ ὧν ἑκάτεροι ἀληθῶς φρονοῦμεν, ἐπισταμένους (scil. ὑμᾶς) [ἐν τῷ λέγειν] πρὸς εἰδότας [ἡμᾶς], &c.: and render, 'But we would have you (aim at) accomplishing what is *possible*,—according to what each of us really accounts such; addressing one another as those who alike know, that what *is just* is, in human estimation, examined only according to equal necessity.'

Of ἐξ ὧν—ἀληθῶς φρονοῦμεν the sense is, literally, 'according to what we really have in mind,' think of doing, mean to do, our real intentions or plans of action. Of this sense of φρονεῖν, 'to have in mind,' examples are frequent in Homer, as Il. iii. 98, φρονέω διακριθῆναι, and ix. 310 & 604, φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ. Od. xvi. 13. xviii. 93. Now the real intentions of each party, as here alluded to, were, those of the *Athenians*, to use their power by subjugating the Melians; those of the *Melians*, to parry the attack as well as they could. Διαπρ. used, as here, in the middle voice, signifies, as supra iii. 82. Herodot. i. 2. Xen. Mem. ii. 9, 7, 'to carry through any course of action to completion.' The words ἐπισταμένους πρὸς εἰδότας are, as the Scholiast points out, equivalent to ἐπισταμένων καὶ ὑμῶν καὶ ἡμῶν. But to advert to the *rationale* of the construction, the present may be regarded as a condensed form of expression intended to save the addition of another clause; the several participles being adapted in case to ὑμᾶς and ἡμᾶς before. Thus the formula serves to introduce a general maxim of policy in ὅτι δίκαια, &c., though one so obscurely expressed, that, as to what the meaning is, we are left much in the dark; we have to *guess* it from the context. We shall, however, obtain some clue to the sense by considering the *scope* of the words, which is to illustrate the previous sentiment,—namely, that 'each party is expected to do *what* it can, *as well* as it can [without reference to right]:' a procedure which is shown to be agreeable to the common course of human action. The main force of the argument lies in the terms δίκαια and δυνατά; of which the former denotes, 'what men have a fair claim to by *justice*;' the latter, 'what they can obtain by *power*.' At ἐν τῷ ἀνθρωπείῳ λόγῳ ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται, ('in human estimation distinguished or approved of [only] on equal necessity,') the ἀπὸ (as Poppo points out) denotes *state* or *condition*, (as elsewhere ἐκ, and the Latin *ex*, in the phrase *ex æquo*,) and thus the sense intended is, 'quum neutra pars potentior viribus perrumpere jura valet, utraque cogi ab utraque potest, ut jure agat, non vi.' Λόγος here, as often, bears the sense *account, reckoning, estimation;* the simple sentiment intended being, that 'justice is in human estimation alone regarded as existing where a state of equal necessity subsists,'—if, at least, by ἀνάγκης we understand, with Arnold, 'the force of external things restraining the human will,' which, in the present instance, consisted in the equally-balanced checks upon either party respectively; as in the case adverted to by the Mitylenæan Orator, bk. iii. 11, τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν.

Of the words following, δυνατὰ δὲ—ξυγχωροῦσιν, (which advert to the state of things as they *are*, not as they should be,) the full sense is, 'but that, as to the possible, those who have the upper hand exercise [their power] as far as they can, and the weak succumb.' Compare i. 76, ἀεὶ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ δυνατωτέρου κατείργεσθαι. And so, just after, χρησάμενοι τῇ ἀνθρωπείᾳ φύσει ὥστε ἑτέρων ἄρχειν, and Eurip. Archil. frag. 16, οἱ γὰρ ἥσσονες τοῖς κρείσσοσιν φιλοῦσι

XC. ΜΗΛ. Ἢι μὲν δὴ νομίζομέν γε χρήσιμον (ἀνάγκη γὰρ, ἐπειδὴ ὑμεῖς οὕτω παρὰ τὸ δίκαιον τὸ ξυμφέρον λέγειν ὑπέθεσθε) μὴ καταλύειν ὑμᾶς τὸ κοινὸν ἀγαθόν· ἀλλὰ τῷ ἀεὶ ἐν κινδύνῳ γιγνομένῳ εἶναι τὰ εἰκότα [καὶ] δίκαια, καί τι καὶ ἐντὸς τοῦ ἀκριβοῦς

δουλείαν βροτῶν. Possibly, however, in this very briefly, not to say enigmatically, expressed passage, the meaning intended is, that 'each party may be expected to consider the possible, and accordingly, as what he *can* do is the only rule of the stronger, so what he *must* do should be that of the weaker, who ought to yield to necessity.'

Ch. XC. Instead of vulg. ἢ μὲν,—which, though retained by Poppo, is not good Greek,—I have edited, from Codd. B. & K. (to which I add Clarend. à primâ manu, and Br. M.) ᾗ μέν: Bekker, Goeller, and Arnold edit, from conjecture, ἡμεῖς; but most uncritically; for had that been the original reading, it could not well have been altered. Hence I have, with Hermann, adopted the reading ᾗ μὲν, which yields an excellent sense, (though, from inattention to the construction, it may easily have been altered,) namely, *quatenus;* as in Xen. Mem. ii. 1, 18, οὐ δοκεῖ σοι διαφέρειν τὰ ἑκούσια τῶν ἀκουσίων; ᾗ ὁ μὲν ἑκὼν πεινῶν, φάγοι ἂν ὁπότε βούλοιτο. Render, 'As far, indeed, as we deem (or judge) it is expedient that you should not destroy the public good.' The γε (*saltem*, 'for our part') has much force when used, as here, by way of modestly restricting what might seem egotistic. At χρήσιμον there is the usual ellipsis of ἐστι, and no personal pronoun need be supplied, the present being, as Poppo points out, a *general sentiment.*

Of the parenthetical words, ἀνάγκη γὰρ —ὑπέθεσθε, the full sense is, 'for it is not necessary, since *you* have thus laid down the principle to speak of advantage to the neglect of justice, [for us so to speak of the advantageous].' The term ὑποθέσθαι sometimes signifies *to lay down*, as said of a *principle* or *law*, and also to lay down or set an example. The use of the word, in the present case, seems to comprise *both* these senses. Compare ch. 98. Ὑμᾶς, for vulg. ἡμᾶς, was rightly edited by Bekker, Poppo, and Goeller, though only from two MSS., to which Arnold adds Clarend.; but that is on *rasure*. I have, however, found it in Cantab. and Br. M. The expression τὸ κοινὸν ἀγαθὸν is well rendered by Poppo, 'id quod omnibus [hominibus] commune bonum est,' meaning, in other words, 'a principle which promotes the common good of men.'

ἀλλὰ τῷ ἀεὶ — ὠφεληθῆναι] Render, 'nay, [we think] it for the benefit of him who is at any time in danger, that what is fair should be regarded as [his] right, and that any one should be benefited by suffering something within the strict demands of justice.' In τῷ γιγνομένῳ we have a *dativus commodi;* and the ἀεὶ bears the sense, not of *semper*, (for thus, with Goeller, understanding *man* as the subject, we have, though an undoubted truth, yet one not to the present purpose,) but '*at any* time,' according to that idiom treated of by Schweigh. Lex. Polyb. in voce, by which the word is used of that which is done (or, as in the present case, happens) 'quavis occasione subindè, ubi res fert vel poscit.' In this sense, too, the word occurs not unfrequently in Xenophon. So Cyrop. viii. 2, 7, τοῖς ἀεὶ παροῦσι, and viii. 4, 15, τῷ ἀεὶ καλὸν ποιοῦντι. vii. 5, 26, τοῖς ἀεὶ ἐγγυτάτω οὖσι. Laced. v. 18, τὸν ἀεὶ πρεσβ. Cyr. iv. 6, 7, ὁ ἀεὶ—δεόμενος. And so elsewhere in our author supra iii. 37, we have, τῶν ἀεὶ λεγομένων ἐς τὸ κοινόν. vii. 57, τοὺς ἀεὶ πολεμίους.

Several of the best MSS. (including, I add, Clar., Cantab., and Br. M.) are without the καὶ between εἰκότα and δίκαια. And that it is merely insititious, may be argued from the circumstance, that while it might easily be *added*, from inattention to the construction, it could not well have been *inadvertently omitted*. Supposing it, then, to be not genuine, the sense will be, as Goell. explains, 'æqua pro justis esse' or haberi; or, regarding δίκαια, with Bauer, as standing in the place of the *predicate*, we may render, 'Ut τὰ εἰκότα commoda, favorabilia, sint [eadem] justa, pro jure cedant, versanti in periculo.' If the καὶ be retained, we cannot do better than explain, with the Scholiast, by τὰ προσήκοντα καὶ τὰ δίκαια νέμεσθαι, 'should have allotted to him.' Angl. 'And that it should [as heretofore] be of advantage to whoever happens to be in danger, if he can make out to his hearers a fair and just defence, and even if he can [*or*, yea, even if he can] state a case somewhat short of a strict and complete vindication.' This interpretation will require us, for vulg. πείσοντα, to read, from two bad MSS., πείσαντα. The reading ἐντὸς, for vulg. ἐκτὸς, is supported alike by external authority

‡ πείσοντά τινα ὠφεληθῆναι. καὶ πρὸς ὑμῶν οὐχ ἧσσον τοῦτο, ὅσῳ καὶ ἐπὶ μεγίστῃ τιμωρίᾳ, σφαλέντες, ἂν τοῖς ἄλλοις παράδειγμα γένοισθε.

XCI. ΑΘ. Ἡμεῖς δὲ τῆς ἡμετέρας ἀρχῆς, ἣν καὶ παυθῇ, οὐκ ἀθυμοῦμεν τὴν τελευτήν· οὐ γὰρ οἱ ἄρχοντες ἄλλων, ὥσπερ καὶ Λακεδαιμόνιοι, οὗτοι δεινοὶ τοῖς νικηθεῖσιν· (ἔστι δὲ οὐ πρὸς Λακεδαιμονίους ἡμῖν ὁ ἀγὼν) ἀλλ', ἢν οἱ ὑπήκοοί που τῶν ἀρξάντων

and internal evidence, the sense being, 'intra (or citra) strictum et severum jus,' 'short of the demands of strict and rigorous justice.' And such is the use of *intra* in Hor. A. P. 266, 'intra spem veniæ.'

καὶ πρὸς ὑμῶν — γένοισθε] Here the reasoning is brought down from generalities, and applied to the particular case in hand, that of the *Athenians* as regarded the Melians. The full sense intended is as follows: 'And this [line of conduct] is not less (i. e. is *rather*) for your advantage [than ours],—inasmuch as, when worsted, you would be an example to others for the severest vengeance [being exercised on you].' On this force of ὅσῳ, see note at vi. 89. The ἐπὶ here denotes *purpose*, or rather *effect*,—namely, 'exemplum [quo moveantur] ut gravissimam pœnam vobis infligant.' Goeller well expresses the sense by 'cum sorte, conditione sævissimæ vindictæ,' i. e. 'ita ut sævissimam pœnam daturi essetis.' The argument here urged is quite parallel to that at iii. 84, 3, ἀξιοῦσί τε τοὺς κοινοὺς περὶ τῶν τοιούτων οἱ ἄνθρωποι νόμους, ἀφ' ὧν ἅπασιν ἐλπὶς ὑπόκειται σφαλεῖσι κἂν αὐτοὺς διασώζεσθαι— ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ ὑπολείπεσθαι, εἴποτε ἄρα τις κινδυνεύσας τινὸς δεήσεται αὐτῶν.

Ch. XCI. 1. Ἡμεῖς δὲ—τελευτὴν] We have here a reply to the argument contained in σφαλέντες (for εἰ σφαλείητε) just before. Render, 'But we are not afraid of (we do not view with terror) the termination of our empire; even should it be [as you hint] put an end to.' The term παύεσθαι, as used of ἀρχὴ, I have no where else noted; but παύειν τινὰ τῆς ἀρχῆς occurs in Xen. Cyr. viii. 6, 2, and Hist. ii. 3, 18; and at vi. 2, 8, we have, π. αὐτὸν τῆς στρατηγίας. And so Synes. παύεσθαι τῆς ἀρχῆς, and παύεσθαι with ἀρχῆς in Dio Cass. 485, 20. Demosth. 1187, στρατηγοῦντα αὐτὸν ἐπαύσατε. In Dio Cass., too, we have not unfrequently παύειν τινὰ simply. Parallel to this is the Latin *abrogare imperium alicui*. The original signification of the term is, 'to put a stop to [any one's course];' whence it came to bear the sense *put down*, as in Hom. Il. xxi. 314, ἵνα παύσομεν ἄγριον ἄνδρα. Hence also it came to mean, 'to depose any one from his office;' and in this use, not only was the person himself, but also, as here, his *office* or rule, said to be put down. With the expression ἀθυμοῦμεν τὴν τελευτὴν, (which is not a little rare,) compare Xen. Mem. iv. 3, 15, ἐκεῖνο δὲ ἀθυμῶ, and Œcon. viii. 31, οὐδὲ τοῦτο δεῖ ἀθυμῆσαι. Eurip. El. 831, τί χρῆμ' ἀθυμεῖς;

οὐ γὰρ οἱ ἄρχοντες — νικηθεῖσιν] The Scholiast ably opens out the scope of the passage thus: Λακεδαιμόνιοι γάρ, καὶ πάντες οἱ ἄρχειν εἰωθότες ἑτέρων, οὐ χαλεπῶς τοῖς νικηθεῖσι προσφέρονται, ὥστε οὐ Λακεδαιμονίους δέδιμεν, ἀλλὰ τοὺς ὑπηκόους· οὗτοι γάρ, ἅτε οὐκ εἰωθότες ἑτέρων ἄρχειν, ἐπειδὰν κρατήσωσι τῶν ἀρχόντων, ὠμότατα αὐτοῖς χρῶνται. ἀλλὰ περὶ μὲν τούτου ἐν ἀδήλῳ κείσθω, ὅπως ποτὲ ἕξει.

The words οὐ γὰρ οἱ ἄρχοντες—νικηθεῖσιν contain a *general sentiment*,—namely, that '*ruling* states are not objects of terror one to the other, as regards the *beaten* party [but usually show mercy to each other];' which was, in fact, the case with the Lacedæmonians: in which view Dionysius thinks this is equivalent to saying, that *ruling* powers are not objects of *hatred* one to another. But it is rather meant, as the Scholiast explains, that they do not *deal harshly with one another* (according to what is said in another passage which Dr. Arnold compares with the present, vi. 11, οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι); a position verified by historical experience in every age.

The words ἔστι δὲ — ἀγὼν contain an interposed remark, serving to *apply* the general truth in question to their own particular case,—i. e. 'Now our great struggle and danger (that of being destroyed after defeat) is not as respects the Lacedæmonians.' The words ἀλλ' ἢν οἱ ὑπήκοοι —κρατήσωσι contain the corresponding member to οὐ γὰρ—νικηθεῖσιν: and the full sense intended is, 'but if those who

αὐτοὶ ἐπιθέμενοι κρατήσωσι. 2. καὶ περὶ μὲν τούτου ἡμῖν ἀφείσθω κινδυνεύεσθαι· ὡς δὲ ἐπ' ὠφελείᾳ τε πάρεσμεν τῆς ἡμετέρας ἀρχῆς καὶ ἐπὶ σωτηρίᾳ νῦν τοὺς λόγους ἐροῦμεν τῆς ὑμετέρας πόλεως, ταῦτα δηλώσομεν, βουλόμενοι ἀπόνως μὲν ὑμῶν ἄρξαι, χρησίμως δ' ὑμᾶς ἀμφοτέροις σωθῆναι.

XCII. ΜΗΛ. Καὶ πῶς χρήσιμον ἂν ξυμβαίη ἡμῖν δουλεῦσαι, ὥσπερ καὶ ὑμῖν ἄρξαι;

are any where in subjection, if *they* should attack and master their rulers, [those *are* objects of apprehension to the defeated party].' This suppression of the words in question may seem harsh; yet it is not more so than many other instances of the same kind that might be adduced, and the want of exact correspondence between the two members of the sentence is quite Thucydidean. If, in order to avoid the harshness of the above repetition, we should, with Bekker and Arnold, adopt the common punctuation, *νικηθεῖσιν. Ἔστι δὲ οὐ*, &c., there will be incurred a strange jumbling of the *general* truth with the *particular* application. Now, our author might have prevented all the confusion and perplexity in question, had he brought in the words *ἔστι δὲ—ἀγών*, and subjoined something to correspond to them,—such as the following: 'Thus, for instance, our great danger of destruction is not from the Lacedæmonians, but from our revolted subjects, should they gain the upper hand over us.'

2. *καὶ περὶ—κινδυνεύεσθαι*] On this passive use of *κινδυνεύεσθαι*, 'to be put to hazard,' see note at i. 73, and ii. 35. Here the infin. stands for the noun substant. *κίνδυνος*, 'the risk,' even though there be no article; which, in certain verbs, may be either used or dispensed with, and in others is generally omitted. See Matth. Gr. Gr. § 542, where of the former kind he instances *ἀναβάλλεσθαι*, of the latter *κατθανεῖν, λαβεῖν*, &c., as found in a passage of Eurip. Alc. 421, *πᾶσιν ἡμῖν καθανεῖν ὀφείλεται*. And he might have adduced another passage of our author supra ii. 40, 2, *οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι*, &c. Perhaps, however, this is one of those cases in which *κινδυνεύεσθαι* has with a passive *form* a neuter *sense*, so as to be equivalent to *κινδυνεύειν*, 'to be in danger,' 'to be exposed to hazard,' as in a passage of Demosth. pro Cor. *ἐν οἷς τῶν ὅλων τι κινδυνεύεται τῇ πόλει*. Elsewhere, too, our author uses the active form, where he says, ii. 45, *κινδυνεύειν περὶ τῶν μεγίστων*, q. d. 'Let it be left to us to be exposed to danger respecting this matter;' in other words, 'Be that *our* concern.'

ὡς δὲ ἐπ' ὠφελείᾳ—σωθῆναι] The construction here,—by transposition disturbed and perplexed,—will best appear from the following version: 'But that we are come hither both for the advantage of our own empire, and that the words we shall now speak are for the safety of your city,—these matters we will make clear; our wish being to obtain rule over you without trouble, and that you may be preserved, to the advantage of both.' So the Schol. well expresses the sense by *βουλόμεθα γὰρ ἄνευ πραγμάτων αὐτοί τε ὑμῶν ἄρξαι, καὶ ὑμᾶς σωθῆναι συμφερόντως καὶ ἡμῖν καὶ ὑμῖν*. The word *ἀπόνως* is to be understood, not, as Portus explains it, of the Melians, but of the Athenians, who wished to capture the city without the toil and expense of a long siege, which would utterly ruin it, to the mutual loss of both parties, as is shown further on. The article at *λόγους* is not without force; the sense being, 'we shall speak the words [we are going to speak].' See note on vi. 49, 1.

Ch. XCII. 1. *καὶ πῶς—ἄρξαι*;] 'And yet how may it chance to be as beneficial to us to serve, as to you to rule?' Of this elegant Atticism in the use of *ξυμβαίνειν*, (by which no little point is communicated to the sentence,) I have noted examples in Xenophon, and also in Plato, where it is generally followed by *εἶναι* or *γίγνεσθαι*, though not unfrequently, as here, it occurs without them; in which case most philologists, like the Scholiast here, regard *ξυμβαίνειν* as standing for *εἶναι*. But that is little better than a mere expedient to evade a difficulty, and usually tends in no small degree to detract from the sense, which here stands as follows: 'How by any possible chance can it be beneficial,' &c. Compare Plato, p. 665, *οἷς δ' ἂν τὰ τῆς φύσεως ὀρθὰ ξυμβαίνῃ*. And the same idiom (though with the *εἶναι* supplied) has place in another passage of our author supra iii. 89, 5, *ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι*,

XCIII. ΑΘ. Ὅτι ὑμῖν μέν, πρὸ τοῦ τὰ δεινότατα παθεῖν, ὑπακοῦσαι ἂν γένοιτο· ἡμεῖς δὲ, μὴ διαφθείραντες ὑμᾶς, κερδαίνοιμεν ἄν.

XCIV. ΜΗΛ. Ὥστε [δὲ] ἡσυχίαν ἄγοντας ἡμᾶς φίλους μὲν εἶναι ἀντὶ πολεμίων, ξυμμάχους δὲ μηδετέρων, οὐκ ἂν δέξαισθε;

XCV. ΑΘ. Οὐ γὰρ τοσοῦτον ἡμᾶς βλάπτει ἡ ἔχθρα ὑμῶν, ὅσον ἡ φιλία, [ἡ] μὲν ἀσθενείας, τὸ δὲ μῖσος δυνάμεως παράδειγμα τοῖς ἀρχομένοις δηλούμενον.

XCVI. ΜΗΛ. Σκοποῦσι δ' ὑμῶν οὕτως οἱ ὑπήκοοι τὸ εἰκὸς,

'could not by any chance take place,' as we should say, 'could not possibly happen.'

Ch. XCIII. *μὴ διαφθείραντες ὑμᾶς, κερδαίνοιμεν ἄν*] 'gain by not having destroyed you.' Compare iii. 46.

Ch. XCIV. *ὥστε δὲ*] I have bracketed the *δὲ* because it is not found in the best MSS. (to which add Cant. and Clar. a pr. manu, and Br. M.) and, according to what seems the opinion of Poppo, can have no place here. It probably arose from the critics mistaking the sense of *ὥστε*, and supposing that some particle of continuation was wanting. *Ὥστε*, according to its original force, signifies 'and so,' answering to the Latin *itaque*, used in the sense of *and so*, or *so then*; on which see Facciol. Lex. Render, 'So then ye would not admit (i. e. permit) us to remain quiet, and be friends instead of enemies, but allies of neither party?' Of this idiom examples are found in Strabo, v. p. 393, and New Testament, Rom. vii. 4, *ὥστε—καὶ ὑμεῖς ἐθανατώθητε*, 'so then ye were,' &c.

I have here followed Dobree and Bekker in adopting the reading *δέξαισθε*, (for the vulg. *δέξοισθε*,) confirmed as it is by the palpably false one *δέξησθε*, found in several MSS. and in Procopius; though it scarcely needs that support, since it has been proved by Hermann de part. *ἀν*, iii. 7, p. 166, that *ἀν* cannot have place as joined with the opt. fut. Again, I have not thought proper to remove here the marks of interrogation, because of the words of the *reply*, *οὐ γὰρ*, which necessarily imply the existence of a previous *question*. As to the positive denial of Poppo, that *ὥστε* in this illative sense is ever used with an interrogation,—that is surely pronouncing too magisterially on a matter, after all, of doubtful dispute. To rendering the words, 'So then would you not,' &c.! equivalent to 'would you not, then?'—I see not what objection can justly be urged.

Ch. XCV. *οὐ γὰρ*] This is one of those many cases in which the particle *γὰρ* serves to give the reason of the affirmation or denial expressed by the context; and accordingly here we may supply *οὐκ ἂν δεξαίμεθα*. See more in Hoogev. de Part. p. 463, who remarks, 'Τὸ *γὰρ* hic et in similibus idem præstat, quod ratio, si expressa fuisset, præstitisset, h. e. negationem ratione firmando rem extra dubitationis aleam ponit: quare potest reddi, *Profecto non, Nequaquam, Neutiquam vero.*' Cf. Lucian, t. ii. p. 638.

The general sentiment here meant to be conveyed (on which compare iii. 37.) is, 'No; for your *enmity* does not so much injure us, as would your *friendship*. *That* would be, to those whom we govern, a manifest argument of our weakness, but your *hatred* of our power.' In adjusting the *phraseology*, which is not a little anomalous, it may be best to recognise here a condensed form of expression: unless, indeed, we suppose, with Krueger, that the article *ἡ* has been lost between *φιλία* and *μέν*: and so easily might it be lost in a position like the present; so likely also is it to have had place in Valla's copy, and, moreover, so necessary is it to the sense,—that I have ventured to admit it into the text, though within brackets. In *δηλούμενον* we have, as Abresch points out, the use of particip. for adject. *δῆλον*.

Ch. XCVI. *σκοποῦσι δ' ὑμῶν—τιθέασιν*;] We have here a reply to the representation of the Athenians, that their subject-allies would ascribe their acquiescence in the independence or in the neutrality of Melos to a mere feeling of inability to conquer the island (which would endanger the stability of her empire); the Melians showing that their subjects would have no reason to attribute their moderation to such a cause, since the Melians are not colonists of Athens, nor her subjects,—so that she should be obliged to hold them in subjection. This, however, is propounded, by a certain refined turn, in the form of *interrogation*, q. d. 'What, then! do your sub-

ὥστε τούς τε μὴ προσήκοντας, καὶ ὅσοι ἄποικοι ὄντες οἱ πολλοὶ καὶ ἀποστάντες τινὲς κεχείρωνται, ἐς τὸ αὐτὸ τιθέασιν;

XCVII. ΑΘ. Δικαιώματι γὰρ οὐδετέρους ἐλλείπειν ἡγοῦνται, κατὰ δύναμιν δὲ τοὺς μὲν περιγίγνεσθαι, ἡμᾶς δὲ φόβῳ οὐκ ἐπιέναι· ὥστε, ἔξω καὶ τοῦ πλεόνων ἄρξαι, καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἂν παράσχοιτε, ἄλλως τε καὶ νησιῶται ναυκρατόρων, καὶ ἀσθενέστεροι ἑτέρων ὄντες, εἰ μὴ περιγένοισθε.

XCVIII. ΜΗΛ. Ἐν δ' ἐκείνῳ οὐ νομίζετε ἀσφάλειαν; (δεῖ γὰρ αὖ καὶ ἐνταῦθα, ὥσπερ ὑμεῖς, τῶν δικαίων λόγων ἡμᾶς ἐκβιβάσαντες, τῷ ὑμετέρῳ ξυμφόρῳ ὑπακούειν πείθετε, καὶ ἡμᾶς τὸ ἡμῖν χρήσιμον διδάσκοντας, εἰ τυγχάνει καὶ ὑμῖν τὸ αὐτὸ ξυμβαῖνον, πειρᾶσθαι πείθειν.) ὅσοι γὰρ νῦν μηδετέροις ξυμμαχοῦσι, πῶς οὐ

jects so regard equity, (literally, 'view it in such a light,') that they place on the same footing both those who are no way related to you (by any political affinity), and such as, being the greater part of them colonists, have been some of them, after revolt, subdued.' Of *σκοπεῖν* in this sense (answering to that of *spectare* and *respicere* in Latin) examples are found in Plato, p. 526, *τὴν ἀλήθειαν σ.* The *οὕτως* is meant to signify, by a modest suppression, 'so [indifferently],' as in Xen. Cyr. iv. 5, 8, ex emend. Abresch, *οὕτως, (sic temerè) ἐπ' εὐτυχίᾳ.* By *τοὺς μὴ προσήκοντας* understand, 'those that have no political connexion by affinity, as colonists, or otherwise.' Comp. Eurip. Suppl. 472, (ed. Beck) [*σε*] *προσήκοντ' οὐδὲν Ἀργείων πόλει.* On the *ὅσοι* it is well remarked by Bauer, "'Οσοι est genus vel totum: *οἱ πολλοί, τινές*, subjecta sunt ut partes: quasi sit, *ὅσων οἱ π. ἄποικοι [ὄντες], τινὲς δὲ [καὶ ἀποστάντες].*" *Ἐς τὸ αὐτὸ τιθέασιν* stands for the more usual expression *ἐν τῷ αὐτῷ τ.*

Ch. XCVII. *δικαιώματι γὰρ*, &c.] Here, as before, *γὰρ* serves to introduce the *reason* for the affirmation or negation contained in the foregoing context: and here the answer must be in the affirmative, *Yes:* the full sense intended being, '(Yes,) for they reckon that neither party is wanting in justificatory pleas; but that those who preserve their freedom preserve it by dint of force [alone, not by right and justice], and that it is only through fear that we do not attack *them:* so that, independently of having more to rule over, ye would, by your subjugation, contribute to our *security;* if, I say, ye who are islanders, and weaker than others, should *not* get the better of those who are masters of the sea.' To proceed to a consideration of the phraseology in detail,—*ἐλλείπειν* is, as Poppo points out, equiv. to *ἐλασσοῦσθαι*, or *ἐλλειπεῖς εἶναι* found at vi. 69. Of the obscure and perplexing words *ἄλλως τε καὶ—περιγένοισθε*, the constr., however harsh, cannot be better traced than as above: and as regards the *sense*, there is really nothing to stumble at, except the sort of *far-fetched quaintness* (such as is not unfrequent in our author) found in the peculiar expression *εἰ μὴ περιγένοισθε*, of which the full sense intended is, as Poppo points out, 'if you should *not* get the better of us [by compelling us to retire *re infectâ*];' or, in other words, 'if you should be subdued.' As to the term *περιγίγνεσθαι* being used a little before in a somewhat different sense to the above, that, as Poppo remarks, may be sufficiently accounted for on the common principle of *dilogia.* He also points out that *ναυκρατόρων*, (rightly edited by Bekker, Poppo, and Goeller for vulg. *ναυτοκρατόρων*,) depending on *περιγίγνεσθαι*, is transposed, from its being here used in opposition to the noun *νησιωτῶν.* See Buttm. Gr. Gr. § 151, iii. 1. By *ἑτέρων* are meant some other islanders, as the Chians and Lesbians.

Ch. XCVIII. *Ἐν δ' ἐκείνῳ οὐ νομίζετε ἀσφάλειαν*;] 'But think ye not that security lies in that course?' meaning either (as some have understood) in not subjugating those who do not belong to you; or rather, as others, (including Didot and Poppo,) in not making those who are now neutrals your enemies; the argument here intended being, as Bp. Thirlwall points out, that 'the interest of Athens herself required that their neutrality should be respected, on the ground that other independent states would be alarmed and provoked by such aggression.' Accordingly the word *ἐκείνῳ* is, as Didot points out, to be referred to what comes in after the parenthesis, (*ὅσοι γὰρ νῦν*, &c.) which

πολεμώσεσθε αὐτούς, ὅταν ἐς τάδε βλέψαντες, ἡγήσωνταί ποτε ὑμᾶς καὶ ἐπὶ σφᾶς ἥξειν; κἀν τούτῳ τί ἄλλο ἢ τοὺς μὲν ὑπάρχοντας πολεμίους μεγαλύνετε, τοὺς δὲ μηδὲ μελλήσοντας γενέσθαι ἄκοντας ἐπάγεσθε;

XCIX. ΑΘ. Οὐ γὰρ νομίζομεν ἡμῖν τούτους δεινοτέρους, ὅσοι, ἠπειρῶταί που ὄντες, τῷ ἐλευθέρῳ πολλὴν τὴν διαμέλλησιν τῆς

Bauer, Poppo, Didot, and Arnold have placed between *ἀσφάλειαν* and *ὅσοι.* As to the circumstance of *γὰρ* coming after *ὅσοι*, that presents no serious objection, since we have only, with Poppo, to recognise here that use (treated on in Matth. Gr. Gr. § 615.) by which this particle—as occasionally *nempe* in Latin—serves for the explanation of a foregoing proposition; and sometimes, as in the present instance, has place when a somewhat long parenthesis has intervened between a present and a preceding proposition: of which use an example occurs in Xen. Anab. iii. 2, 11, *ἔπειτα δὲ (ἀναμνήσω—ἀγαθοί·) ἐλθόντων μὲν γὰρ*, &c.

For *ἐκβιβάσαντες*, 'withdrawing,' 'calling off,' several of the best MSS. have *ἐκβιάσαντες*, which latter was preferred by Duker, but assuredly not on good grounds,—since all that the examples he has adduced in its support can be said to prove is, that the *passive* form may be so used. On the other hand, *ἐκβιβάσαντες* has every thing to recommend it in the circumstance of its being more apt in itself, and more suitable to the term *πείθετε*, just after. The use of the term in this *metaphorical* sense is so rare, that I know of no other example but the present. In the *physical* sense, as used of drawing forth any thing out of any thing, the term occurs in Herodot. vii. 130, *τὸν ποταμὸν ἐκ τοῦ αὐλῶνος ἐκβιβάσαντα.* Not unfrequently, too, it is employed to denote the *disembarking of troops from a vessel;* also the causing of any person or animal to leave a place. So Aristoph. Av. 665, *ἐκβίβασον ἐκ τοῦ βοντόμου* ('the rushy thicket') *τοὐρνίθιον*: and so Suidas explains *ἐκβιβάσας* by *ἐξαγαγών.* Besides the above senses, it also signifies to *draw* or *make any one go* from a road or track, as in Xen. Hippag. 1, 18, *ἐκβιβάζοντες* (scil. *τὸν ἵππον*, 'the horse') *τῶν ὁδῶν*: and hence, it should seem, the origin of the metaphorical sense here,—namely, 'to withdraw or draw off any one from the high road of justice and equity, (meaning, the arguments founded thereon,) into the by-paths of mere expediency and self-interest.' So in Polyb. xxvii. 6, 8, we have, *ἐκβιβ. τινὰ εἰς τὸν πόλεμον*, 'to withdraw any one from the paths of peace into those of war and contention;' and in Dionys. Hal. Scr. Rhet. ii. p. 1125, *ἐπὶ τὸ σεμνότερον—ἐκβιβάζειν τὴν ὀνομασίαν*, 'to draw forth the mode of expression [from the common-place] into the more dignified.' Compare iv. 128, *τῶν ἀναγκαίων ξυμφόρων διαναστάς*, 'receding from, waiving.' See the note there.

By *δικαίων λόγων* is meant, as the Scholiast explains, *τῆς δικαιολογίας.* Of *τῷ ὑμετέρῳ ξυμφόρῳ ὑπακούειν* the sense is, 'to accommodate ourselves to your interest.'

εἰ τυγχάνει—ξυμβαῖνον] 'if it should chance that the same is yours likewise.' *Πολεμώσεσθε αὐτούς*, 'will make them [your] enemies.' See note on i. 36. *Μεγαλύνετε*, 'make great (namely, by the accession of others as allies).' In this sense the word occurs also in a passage of the Septuagint, Is. xxxiii. 18, *τοὺς μεμεγαλυμμένους*, and Xen. Hier. ii. 17, *μεγαλύνεται.*

μελλήσοντας γενέσθαι] On this use of the infin. *aorist*,—reprobated by Phrynichus, but found in the best Attic writers,—see Lobeck on Phryn. p. 715, who has adduced several examples from Thucydides, Plato, Aristophanes, and Xenophon; and refers to Porson on Eurip. Orest. 929. Boeckh on Pind. Ol. viii. 52, and Elmsl. on Eurip. Heracl. 710. I add, that the idiom is as ancient as the time of *Hesiod*, who in his Theog. 475, has *ἤμελλε τεκέσθαι.* With this expression, *τοὺς μηδὲ μελλήσοντας γενέσθαι*, 'who did not even wish (or intend) to be,' compare iii. 55, 2, *οὔτε ἐπάθετε, οὔτε ἐμελλήσατε*, scil. *παθεῖν*, 'nor were you about to suffer,' 'nor would you have suffered.' Yet there is no need to adopt the conjecture of Reiske, *μελλήσαντας*, since, as Poppo observes, 'rectè dixeris *qui—futuri sunt, fieri volunt.*'

Ch. XCIX. *οὐ γὰρ νομίζομεν*, &c.] 'No; for we think that those will be the more formidable,' &c.

τῷ ἐλευθέρῳ—ποιήσονται] 'valde segnes et lenti ad se custodiendos a nobis futuri sunt.' (Steph.) *Τὴν διαμέλλησιν* is, as Poppo observes, equivalent to *μέλλησιν ἀκριβῶς φυλάττεσθαι ἡμᾶς*: and *τῷ ἐλευθέρῳ* is best explained by Portus, Bauer,

πρὸς ἡμᾶς φυλακῆς ποιήσονται, ἀλλὰ τοὺς νησιώτας τέ που ἀνάρκτους, ὥσπερ ὑμᾶς, καὶ τοὺς ἤδη τῆς ἀρχῆς τῷ ἀναγκαίῳ παροξυνομένους. οὗτοι γὰρ πλεῖστ' ἂν τῷ ἀλογίστῳ ἐπιτρέψαντες, σφᾶς τε αὐτοὺς καὶ ἡμᾶς ἐς προὔπτον κίνδυνον καταστήσειαν.

C. ΜΗΛ. Ἦ που ἄρα, εἰ τοσαύτην γε ὑμεῖς τε, μὴ παυθῆναι ἀρχῆς, καὶ οἱ δουλεύοντες ἤδη, ἀπαλλαγῆναι, τὴν παρακινδύνευσιν ποιοῦνται, ἡμῖν γε τοῖς ἔτι ἐλευθέροις πολλὴ κακότης καὶ δειλία μὴ πᾶν πρὸ τοῦ δουλεῦσαι ἐπεξελθεῖν.

CI. ΑΘ. Οὔκ· ἤν γε σωφρόνως βουλεύησθε· οὐ γὰρ περὶ ἀνδραγαθίας ὁ ἀγὼν ἀπὸ τοῦ ἴσου ὑμῖν, μὴ αἰσχύνην ὄφλειν, περὶ δὲ σωτηρίας μᾶλλον ἡ βουλή, πρὸς τοὺς κρείσσονας πολλῷ μὴ ἀνθίστασθαι.

CII. ΜΗΛ. Ἀλλ' ἐπιστάμεθα τὰ τῶν πολέμων ἔστιν ὅτε

and Poppo as equivalent to *διὰ τὴν ἐλευθερίαν [αὐτῶν]*. The dative here is, as Haack observes, one of *cause* (answering to *τῷ ἀναγκαίῳ* following); the sense being, 'by, or on account of, the liberty they enjoy.' With the *general sentiment* Arnold compares i. 120, 3.

ἀνάρκτους] for *ἀνυποτάκτους*, 'not under a ruler (i. e. independent);' as in Æschyl. Eum. 500, *μήτ' ἄναρκτον βίον μήτε δεσποτούμενον αἰνέσῃς*. Soph. ap. Hesych. *ἄναρκτον· ἀνυπότακτον*. Dio Cass. p. 251, 1068, 1319. With *τῷ ἀναγκαίῳ*, 'by the compulsion,' comp. Æschyl. Ag. 875, *τερπνὸν δὲ τἀναγκαῖον ἐκφυγεῖν ἅπαν*. By *τῷ ἀλογίστῳ* (an expression which I have found elsewhere only in Plato, p. 604, and Plut. de Superst. 3.) is denoted that *recklessness*, or thoughtlessness of consequences, which is closely connected with foolhardy daring. And so Shakspeare unites the terms, '*careless, reckless*, and *fearless*, of what's past, present, and to come.' Hence, too, the epithet *ἀλόγιστος* is not unfrequently joined with *τόλμα*, &c. With the expression *ἐς προὔπτον κίνδυνον καταστήσειαν*, 'would thrust us into manifest danger,' compare Arr. Ind. *ἐς προὔπτον κίνδυνον ἐκπέμπεσθαι*. Procop. p. 54, 18, *ἐς κίνδυνον πρ. ἴέναι*. By *προὔπτον* is meant, literally, such as *stares one in the face*, i. e. is *imminent* and impending.

Ch. C. *ἦ που ἄρα—ἐπεξελθεῖν*] Render, 'Then of course if ye make so perilous a venture, not to be deprived of your empire; and those who are now under rule, run such hazards to be rid of it,—it were to us, who are yet free, a great baseness and cowardice not to pursue all means rather than fall into slavery.' On this sense of *ἦ που ἄρα* see Hoogev. de Part. p. 265; and compare Plato, p. 469, *ἦπου ὅγε ἀποθνήσκων ἀδίκως, ἐλεινός τε καὶ ἄθλιος ἔστιν*;

Ch. CI. *οὔκ· ἤν*, &c.] 'Not so, if at least ye consult wisely:' on which use of *οὔκ* see note at iii. 66. With the expression *ὁ ἀγὼν ἀπὸ τοῦ ἴσου ὑμῖν*, compare Aristoph. Ran. 867, *οὐκ ἐξ ἴσου γάρ ἐστιν ὠγὼν νῷν*.

οὐ γὰρ περὶ—ἀνθίστασθαι] Render, 'for you have not a contest of valour upon equal terms, that so ye should not incur disgrace; but ye have rather to consult for your safety, so as not to oppose yourselves to those who are far your overmatch.' This use of *ὄφλειν* (which is properly a forensic term) is frequent in the Attic writers. So Dionys. Hal. Ant. p. 207, *πολλὴν ὀφείλοντες αἰσχύνην*.

Ch. CII. *Ἀλλ' ἐπιστάμεθα—πλῆθος*] 'Ay, but we wot that the affairs of war sometimes take issues of fortune more impartial than according to the difference in number of either party.' Compare a similar passage of Isocr. Archid. p. 185, *ὁρῶ καὶ—εἰληφότας*. I have followed Haack, Bekker, Poppo, and Goeller in editing—though from one MS. only and Valla—*πολέμων*, instead of vulg. *πολεμίων*, which is indefensible, as being susceptible of no suitable sense. Of course *πράγματα* is in this case understood, and *τὰ τῶν πολέμων* stands for the adj. *πολέμια*. The same ellipsis of *πράγματα* with *τὰ πολέμια* is not unfrequently found in Herodotus. Bp. Middleton, indeed, has laid it down as a Canon, (Gr. Art. p. 52.) that 'genitives used in an adjectival sense, and placed before the governing noun, omit the article;' of which he adduces an example from Socr. Eccl. Hist. p. 118. But it is sufficient to say, that the Greek of an *ecclesiastical* writer is no rule for classical and Attic Greek: and it would not be easy to adduce a good writer who omits the article in such a case. Thus it occurs in Xen. Mem. iv. 4, 14, *τοὺς ἐν τοῖς πολέμοις βοηθ.*, and Cyrop. vii. 5, 17, *τὰ τοῦ πολέμου—ὄντα*. Œcon. xi. 12, *ἀσκεῖν τὰ τοῦ πολέμου*. Demosth. Phil. iv. *τὰ τοῦ πολέμου πράττειν*. Finally, our author not unfrequently uses the expression *τὰ τοῦ πολέμου*, (in which *τοῦ πολέμου* stands for *πολεμικά*,) as v. 86. vi. 6 & 15. viii. 77 & 82, and *τὰ τῶν πολέμων*, iii. 82; but no where *τὰ πολέμου* or *πολέμων*. The same, too, holds good in the case of *other* nouns, as *τὰ τῆς παρασκευῆς*, vi. 29, and *τὰ τῆς ἐμπειρίας*, vii. 49. In short, the canon of the learned prelate is, I apprehend, wholly baseless,—since 'the practice of the purest Greek writers,' so far from having any thing 'extraneous or interfering with the ordinary practice,' is quite in accordance with the rule of Apollonius, adverted to by the bishop himself, that 'nouns in regimen must have the article prefixed to *both* of them, or to *neither*.' And in the case of *πόλεμος* the article could least be dispensed with, i. e. where the noun denotes, as here, *war* in its most general sense, including every action of which (according to the definition of the term by Sir W. Raleigh, as cited in Johnson's Dictionary) 'the exercise of force and violence can be predicated;' for *πόλεμος*, as here used, falls under the class of nouns employed in their most abstract sense, which thus *require* the article, as *ἡ ἀδικία, ἡ ἀκολασία, ἡ δίκη, ἡ δικαιοσύνη, ἡ ἐπιστήμη*, and others. See Middleton, Gr. Art. ch. v. § 1. So in a passage of our author supra iv. 98, 6, we have, *πᾶν δ' εἰκὸς εἶναι τῷ πολέμῳ καὶ δεινῷ τινι κατ.* Finally, as *πόλεμος* in a manner requires the article in this most abstract use, so does *εἰρήνη*, and accordingly it is employed by the best Attic prose writers, as Xenophon, Plato, Demosthenes, and Æschines. The most apposite example known to me (as illustrative of the difference between the use of the term in this most abstract acceptation and otherwise) is in Demosth. p. 164, 4, *τὴν μὲν εἰρήνην πόλεμον αὐτοῖς εἶναι, τὸν δὲ πόλεμον εἰρήνην*. Only one example elsewhere have I noted of the *plural* *οἱ πόλεμοι* in this most abstract sense, and that is in Diod. Sic. t. ii. p. 122, where *εἰς τοὺς πολέμους* occurs followed in antithesis by *ἐν ταῖς εἰρήναις*. No where else have I noted this use of *εἰρήνη* in the *plural*.

With respect to the reading *καινοτέρας*, which Levêque and Duker have preferred to vulg. *κοινοτέρας*, though specious, it may justly be pronounced false; and in favour of the latter Dobree well urges—besides the occurrence, a little further on, of *ἑκατέρων* and *διαφέρον*,—what exactly answers to the *κοινο* in *κοινοτέρας*, the expression *ἀπὸ τοῦ ἴσου* at ch. 101. I cannot, however, agree with the learned critic in recognising here an evident imitation of a passage of Hom. Il. xviii. 309, *ξυνὸς Ἐνυάλιος, καί τε κτανέοντα κατέκτα*, 'communis est belli fortuna.' Surely the idea of imitation is wholly out of the question in the case of a sentiment so common as the present, which has its parallel in the *Mars communis est* of the Latin writers: and, in fact, this is adduced by Aristot. in his Rhet. ii. 21, as an instance to prove that even the most common and hackneyed sentiments, (what are called *γνῶμαι αἱ τεθρυλλημέναι*,) if properly introduced, may have great force.

The *εὐθὺς* is not well referred, as it has generally been, to *εἶξαι*, by which there arises a sense bordering on absurdity, 'quasi,' as observes Poppo, 'Melios juvaret postea, seu post aliquod tempus cedere!' By referring it, as I think we ought, to *ἀνέλπιστον*, there will arise a sense, I conceive, quite unexceptionable,—namely, 'to yield excludes at once all hope,'—if at least we take *ἀνέλπιστον* in an *active* sense, (such as it bears elsewhere, iii. 30. vi. 17.) so as to correspond to our *hopeless*: though it is perhaps best taken in a *passive* sense, as answering to our use of *hopeless* as applied to things *despaired of*, or such as leave no room for hope. Comp. vii. 4, *ὁρῶν τὰ ἐκ τῆς γῆς σφίσιν ἀνελπιστότερα ὄντα*.

μετὰ δὲ τοῦ δρωμένου—ὀρθῶς] Literally, 'but with active exertion there is a hope even yet of keeping on foot,' literally, 'upright.' In this use of the participle *δρωμένου*, for the infin. *δρᾶσθαι* or *δρᾷν τι*, (which Arnold regards as altogether extraordinary,) there is, as Poppo remarks, nothing anomalous; the partic. *τὸ δρώμενον*, as used for the noun *ἡ ἐνέργεια*, being like *τὸ τιμώμενον* for *ἡ τιμὴ* at ii. 63; *τὸ μέλλον* for *ἡ μέλλησις*, i. 84; *τὸ δεδιὸς* for *τὸ δέος*, i. 36; *τὸ θαρσοῦν* for

κοινοτέρας τὰς τύχας λαμβάνοντα ἢ κατὰ τὸ διαφέρον ἑκατέρων πλῆθος. καὶ ἡμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στῆναι ἐλπὶς ὀρθῶς.

CIII. ΑΘ. Ἐλπὶς δὲ, κινδύνῳ παραμυθιον οὖσα, τοὺς μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ, κἂν βλάψῃ, οὐ καθεῖλε᾽ τοῖς δὲ

τὸ θάρσος, i. 43; *τὸ ἀξιοῦν* for *τὸ ἀξίωμα*, i. 142; *τὸ βουλόμενον* for *ἡ βούλησις*, Eurip. Iph. A. 1280; *τὸ μεταμελησόμενον* for *ἡ μεταμέλεια*, Xen. Mem. ii. 6, 23; and finally, what is most to the present purpose, Soph. Œd. Col. 1604, *τὸ δρῶν* for *ἡ δρᾶσις*, *activity*, *energy*, what is elsewhere in Thucydides expressed by *τὸ δραστήριον*. Of the expression *τὸ δρώμενον*, which is exceedingly rare, I know only one example elsewhere, Arrian, E. A. v. 7, 11, *ἐν τῷ δρωμένῳ*.

In explaining the phrase *στῆναι—ὀρθῶς*, there is nothing to support the opinion of the Schol., who regards it as equivalent to *καταπρᾶξαι* (or *καταπράξασθαι*) *ὀρθῶς*: for though that view of the sense is somewhat countenanced by a passage of Xen. An. i. 2, 2, (Theim.) *εἰ καλῶς καταπράξειεν ἐφ᾽ ἃ ἐστρατεύετο*, and another of Hist. vi. 4, 22, yet it is at once negatived by the circumstance that the word *στῆναι* is by no means susceptible of such a sense. As little reason is there to approve of the sense *vincere*, assigned by Bauer (who, strangely enough, proposes to refer the *ὀρθῶς* to *ἐλπὶς*, the word being, he thinks, unnecessary to *στῆναι*); for though this derives some countenance from a passage of the New Testament, Eph. vi. 13, *καὶ ἅπαντα κατεργασάμενοι* (for *καταπράττοντες*) *στῆναι*, yet, what is very allowable in a passage containing a succession of agonistic metaphors, is by no means so in one like the present. And, so far from *ὀρθῶς* being useless to *στῆναι*, it is, I apprehend, *indispensable* to fix the metaphor; which has the appearance of a *military* one, the allusion being to soldiers who stand to their arms, or maintain their standing in the line of battle. Comp. Is. xx. 8, 'They are brought down and fallen, but we are risen and *stand upright*,' *ὀρθοὶ ἱστάμεθα*. The metaphor, however, *may* be one taken from a person who is erect in health and strength, (as opposed to one brought down to his couch by sickness,) and who is thus preserved safe from the attacks of disease; in which case the allusion will be such as we recognise in Pind. Isth. vii. 18, *ἢ Δωρίδ᾽ ἀποικίαν ἄνικ᾽ ὀρθῷ ἵστασας ἐπὶ σφυρῷ*. Soph. Œd. R. 50, *ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα, Στάντες τ᾽ ἐς ὀρθὸν, καὶ πεσόντες ὕστερον*. Callim. Hymn. in Dic. 128. See also Soph. Antig. 163. Eurip. Hel. 1464, *ὀρθῷ δὲ βῆναι ποδί*. Æschin. p. 50, *εἰ δὲ ὀρθῆς ἡμῖν τῆς πατρίδος οὔσης*. Dionys. Hal. Ant. 591, *τὰ τούτων σφάλματα ἐπανορθοῦσα, καὶ ἐν ὀρθῇ παρέχουσα ὑμῖν τῇ πόλει*, where, for *καὶ ἐν ὀρθῇ—πόλει*, read *καὶ ὀρθὴν—τὴν πόλιν*, or *καὶ ἐς ὀρθόν*. Compare also Plut. Alex. 30, *διδοίητε τὴν Περσῶν τύχην ἐς ὀρθὸν αὖθις σταθεῖσαν*: and,—what is more particularly calculated to illustrate the nature of the metaphor, and show it to have been originally a *medical* one,—a passage of Pind. Pyth. iii. 95, where, after representing Æsculapius as, in various other ways, healing the disorders alluded to, he subjoins, *τοὺς δὲ τομαῖς ἔστασεν ὀρθοὺς*, 'some, too, by surgical cuttings, he (to use a familiar expression) set upon their legs.'

Ch. CIII. 1. *Ἐλπὶς δὲ, κινδύνῳ παραμύθιον οὖσα*] In this sense to signify *solamen*, 'encouragement,' viz. to bear, *παραμένειν*, occurs in Soph. El. 130, *ἐμῶν καμάτων παραμ.*, and Eurip. frag. 47, 2, *ταῖς ἐλπίσιν τἀλγεινὰ παραμυθούμενος*. For *κινδύνῳ*, Stobæus indeed reads *κινδύνου*: but the dative is, from the very circumstance of being the more unusual, the more likely to be genuine. Neither is the dat. so rare in this case, but that examples of it are found elsewhere, as in Plato, p. 329. Xen. Ag. v. 3. And so in a Latin writer (Sabin. Eleg. i. 4) we have, 'solamen *longis* illa fuere *malis*.' With the general sentiment compare Soph. Antig. 615, *Ἁ γὰρ δὴ πολύπλαγκτος ἐλπὶς Πολλοῖς μὲν ὄνασις ἀνδρῶν, Πολλοῖς δ᾽ ἀπάτα Κουφονόων ἐρώτων· Εἰδότι δ᾽ οὐδὲν, ἕρπει, Πρὶν πυρὶ θερμῷ πόδα τις προσάρῃ*. Pind. Olymp. 12, 6, *αἵ γε μὲν ἀνδρῶν Πόλλ᾽ ἄνω, ταὶ δ᾽ αὖ κάτω Ψεύδη μεταμώνια τέμνοι-Σαι, κυλίνδοντ᾽ ἐλπίδες*. Tibull. El. ii. 6, 19, 'credula *vitam* Spes *fovet*, et fore cras semper ait melius.'

ἀπὸ περιουσίας] *ex abundantia*, 'out of a superabundance to depend on.' Comp. Diod. Sic. ix. 14, 3, *ἐκ περιουσίας ἐχρῶντο*. Dio Cass. 181, 11, *ἐκ περιουσίας πολέμῳ χρώμενοι*. Porphyr. de Abstin. iii. 18, *ἐκ περ. ἀπολαύει*. Philostr. Vit. Soph. i. 21, 6, *ἐκ τῆς περ. ἑτοιμάζειν*. Max. Tyr. Diss. 6, p. 381, *ἐκ περ. λαμβάνειν*. Adopting the above, Goeller cites the admirable explanation of it given by Reiske: 'Ἀπὸ περιουσίας ἐλπίδι χρῆσθαι est uti quidem spe, verum tamen non ut præsidio palmario, sed ex supervacaneo, *ex abundanti*, velut adminiculo secundario.' Arnold compares a similar force of *ἀπὸ* in other passages of our author, supra ch. 89, *ἀπὸ τῆς ἴσης ἀνάγκης*, and ii. 62, *ἀπὸ τῆς ὁμοίας τύχης*.

οὐ καθεῖλε] 'does not bring down,' i. e.

ἐς ἅπαν τὸ ὑπάρχον ἀναῤῥιπτοῦσι (δάπανος γὰρ φύσει) ἅμα τε γιγνώσκεται σφαλέντων, καὶ ἐν ὕτῳ ἔτι φυλάξεταί τις αὐτὴν γνωρισθεῖσαν, † οὐκ ἐλλείπει †. 2. ὃ ὑμεῖς, ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς

utterly ruin. Compare Plato, p. 344, *τίνα ἀμήχανος συμφορὰ καθαρεῖ*. Soph. Ant. 383, *σ᾽ ἐν ἀφροσύνῃ καθ*. Eurip. Herc. Fur. 1396, *τοὺς σθένοντας καθαιροῦσιν τύχαι*. The nature of the figure is well illustrated by a passage of Plut. t. vi. p. 329, R. *μί᾽ ἡμέρα τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ᾽ ὦρ᾽ ἄνω*, where we recognise the same use of the *aorist* as serving to denote *custom*; on which see Matth. Gr. Gr. § 502, and Kuhn. 402, 1. At *ἀναῤῥιπτοῦσι*, a little after, the commentators supply *κίνδυνον* or *ἐλπίδα*: though, as Poppo observes, no one of them has attempted to explain on what principle the prep. *ἐς* could properly be joined with the phrase *κίνδυνον ἀναῤῥιπτεῖν*, which, however, he adds, may easily be done, 'if, with Bloomfield, we suppose *κύβον* to have been in the mind of the writer.' Accordingly the sense will be, 'to those who cast the die on their whole property,' 'who set their all at a cast.' *Libanius*, I would observe, here evidently supposed the above word to be understood, as appears from the following passage, closely imitated from this of our author, in Orat. 31, p. 714, *ἡμῖν δὲ ὑπὲρ ἁπάντων εἰς ἀνεῤῥιπτεῖτο κύβος, καὶ οὐκ ἦν ἅπαξ ἀποτυχόντας, φυλάξασθαι τοῦ λοίπου μὴ τοιαῦτα παθεῖν. φύσει γὰρ ἀεὶ τοιούτων ὁ πόλεμος· τοὺς μὲν ἐκ περιουσίας αὐτῷ κεχρημένους, κἂν διαμαρτῶσιν, οὐ καθεῖλε τελέως· ὅσοις δὲ τὰ προσόντα πάντα σαλεύει, καὶ μιᾶς ἠρτηται μόνης ἐλπίδος, εἶναί τε καὶ διεφθάρθαι, τούτοις ἄρδην ἠτυχηκόσιν, ἅμα τε καὶ βλάβης μεστὸς ὑπάρχων ἐλέγχεται· καὶ ὅπως αὐτὸν ἐσαῦθις φυλάξωνται, χώραν οὐ δίδωσιν, ἅπαντα διαφθείρας ἀθρόως*. Evidently, too, written with a view to the present passage, is the following of Procop. p. 216, 28, *ὑμεῖς μὲν οὖν πεττεύειν οἰόμενοι τὸν ἕνα βούλεσθε ὑπὲρ ἁπάντων ἀναῤῥιπτεῖν κύβον*: and hence in a passage of Agath. p. 87, 26, for *κύβος ἐνέῤῥιπτο* should undoubtedly be read *κύβος ἀνέῤῥιπτο*. The metaphor in question is one derived from *playing at dice* (or casting the die) generally, without reference, as Reiske imagines, to any particular kind thereof.

δάπανος γὰρ φύσει] 'for it (meaning hope) is by nature prodigal,' or expensive, occasioning expense; *δάπανος* here, as T. Mag. and Steph. have pointed out, standing for *δαπανηρὰ*, of which use I have noted an example elsewhere in Pind. Isthm. v. 73, *ὅποσαι ἐλπίδων δαπάναι*. The full meaning intended is, as the Schol. expresses it, *ὅτι οἱ ἐλπίζοντές τινος τεύξεσθαι, πολλὰ προσδαπανῶσι καὶ προσαναλίσκουσι*, where it is strange the editors should not have seen ought certainly to be written, for *προσδαπανῶσι* and *προσαναλίσκουσι*, *προδαπ.* and *προαναλ.*, the import of the gloss being, that they spend *beforehand*, i. e. before the hoped-for gain comes into possession: to which purpose are the words of Plutarch, Mar., who says of foolish persons, that 'they never become wise, even by experience,' but *ἀεὶ κενοὶ μὲν ἀγαθῶν, πλῆρεῖς δὲ ἐλπίδων πρὸς τὸ μέλλον ἀποβλέπουσι, τὸ παρὸν προϊέμενοι. Καίτοι τὸ μὲν ἂν ἡ τύχη κωλῦσαι δύναιτο, τὸ δὲ ἀναφαίρετόν ἐστιν. Ἀλλ᾽ ὅμως τοῦτο τῆς τύχης ὡς ἀλλότριον, ἐκβάλλοντες, ἐκεῖνο τὸ ἄδηλον ὀνειρώττουσιν*.

At *σφαλέντων* must be supplied *αὐτῶν*, (genitives absolute,) the sense being, that this '*credula spes* ('kind cheat, fair fallacy,') becomes known to men only when they are already deceived by it to their ruin.'

καὶ ἐν ὕτῳ ἔτι φυλάξεται — οὐκ ἐλλείπει] No easy matter is it to determine the precise sense here intended, and that chiefly from the perplexing expression *ἐλλείπει*, insomuch that Bekker proposes for *οὐκ ἐλλείπει*, to read *οὐκέτι λείπει*. But, supposing the common reading to be (according to the unanimous consent of the MSS.) genuine, we may understand the sense intended to be either that which I laid down (chiefly from Steph. and Goeller) in my smaller edition, 'And when any one would even yet beware of it, as already known, (i. e. its fallacy known,) still it does not quite desert him, but cleaves to him longer in his heart;' in which view we may compare the words of Pind. Nem. xi. 59, *δέδεται γὰρ ἀναιδεῖ ἐλπίδι γνῖα*, 'clings to him in spite of perpetual disappointment:' or we may understand the sense to be that assigned by Prof. Scholefield, cited in Dobree: 'neque destituit, quamdiu ab ea cognita cavere poterit aliquis: sed tum demum, quum periculo nullum jam relinquitur remedium.'

2. *ὃ ὑμεῖς, ἀσθ.—λυμαίνεται*] 'Which (*for* And this) do not *ye*, who are weak and

μιᾶς ὄντες, μὴ βούλεσθε παθεῖν, μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, οἷς, παρὸν ἀνθρωπείως ἔτι σώζεσθαι, ἐπειδὰν πιεζομένους αὐτοὺς ἐπιλίπωσιν αἱ φανεραὶ ἐλπίδες, ἐπὶ τὰς ἀφανεῖς καθίστανται, μαντικήν τε καὶ χρησμούς, καὶ ὅσα τοιαῦτα μετ' ἐλπίδων λυμαίνεται.

at a single turn of the scale, choose to be your case; nor be assimilated to the multitude, — who, while they still have it in their power to attain safety by human means, yet, when hard-pressed, and all visible hopes fail them, resort to such as are invisible; — divination, oracles, and the like—whose hopes lead but to destruction.'

In ἐπὶ ῥοπῆς μιᾶς ὄντες, 'who are at a single turn of the scale,' (in other words, 'whose fate trembles on a single inclination of the wavering balance,') we have a figure derived from the Homeric representation of Jupiter weighing the fates of the Greeks and Trojans in equal scales. By the Scholiast, indeed, and most commentators, our author is supposed to have had in mind a passage of Hom. Il. x. 173, ἐπὶ ξυροῦ ἵσταται ἀκμῆς· where Pope's version, 'stands on the *sharpest edge of death* or life,' is objectionable on the score of its confounding the metaphorical and the material senses, and by the epithet *sharpest* introducing what is, I apprehend, an idea not intended in the original. It is true, that standing on the edge of a sharp knife, is a lively representation of that perilous uncertainty by which any one may easily fall one way or the other; but the idea of sharpness is there any thing but the prominent and primary one. The exact force of the image there intended is, I would observe, happily conveyed and accurately represented by our poet Milton, in a passage of his Paradise Lost, book i. 276: '—— their liveliest pledge Of hope in fears and dangers, heard so oft In worst extremes, and on the *per'lous edge* Of battel when it raged,' &c.: where the expression 'the per'lous edge' (with which compare that of Horace, 'per *acuta* belli') seizes, I apprehend, on the very idea *meant*, though obscurely developed, by Homer in the above passage. But it is observable, that the term ῥοπῆς in the passage of our author differs widely from ξυροῦ ἀκμῆς in that of Homer; and while the latter contains an image of *peril*, the former contains one simply of *uncertainty* and *precariousness;* though in that is involved an idea of peril: and accordingly the term ῥοπὴ is applied to convey the idea of *peril* in Diod. Sic. t. ix. 82, ὁρῶν τὴν σωτηρίαν ἐπὶ ῥοπῆς κειμένην, and that of uncertainty in Procop. p. 367, 40, οἷς γὰρ ἡ ἐπὶ τριχὸς ἐλπὶς—ἔστηκεν, οὐδὲ χρόνου τινὰ βραχυτάτην ῥοπὴν ἀναπεπτωκέναι ξυνοίσει, where with the expression ἐπὶ τριχὸς ἐλπίς [ἐστι] compare a similar one in Shakspeare, Merchant of Venice, 'If the scale turn but in the estimation of *a hair*, thou diest.' On the other hand, in Hdot. vi. 11, (and indeed various writers after his time,) we find the expression ἐπὶ ξυροῦ ἀκμῆς ἔχεται used of uncertainty.

In the expression μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, 'nor to be assimilated unto the multitude,' we have a use of ὁμοιοῦσθαι also found in Eurip. Med. 886, οὔκουν χρῆν σ' ὁμοιοῦσθαι κακοῖς. Plato, p. 728, ὁμοιούμενον τοῖς κακοῖς ἀνδράσι, and 176, τῷ μὲν ὁμοιούμενοι, and 510, ἀντὶ κυνῶν λυκοῖς ὁμοιωθῆναι, 'to be like unto.' The same use, too, has place in the New Testament writers, as Matth. vi. 8, μὴ οὖν ὁμοιωθῆτε αὐτοῖς.

παρὸν ἀνθρωπείως ἔτι σώζεσθαι] 'whilst it is yet in their power to be saved by human means, arts, or counsels,' such as are placed within the power of man. Compare Demosth. 638, 24, ὑποθέντες πρὸς τοῦτο ἀνθρωπίνως τὰς ἐλπίδας, i. e. 'quod ex humano more cogitandi et loquendi contingere possit.' Arrian, E. A. iv. 11, 5, ἀ. τιμᾶσθαι. Pol. iii. 5, 8, ἀ. βουλεύεσθαι περὶ τῶν ἐνεστώτων. In παρὸν we have an accus. absol., equivalent to 'quum liceat,' as in Herodot. i. 129, εἰ, παρεὸν αὐτῷ βασιλέα γενέσθαι—ἄλλῳ περιέθηκε τὸ κράτος, and vi. 72. Such, too, is the use of παρέχον, ὑπάρχον, ἐξόν, δέον, and other accusatives of participles, on which see Jelf's Kuhn. Gr. § 700, 2. By φανεραὶ ἐλπίδες are meant, 'hopes reposed on the visible means' of preservation, as forces, arms, and wealth; such being the sinews of war. With the sentiment in ἐπὶ τὰς ἀφανεῖς καθίστανται, compare Plut. Mar. 36, ἀλλ' οἷα συμβαίνει ταῖς μεγάλαις ἀπορίαις, ἀεὶ φεύγειν ἐκ τοῦ παρόντος, ὡς χαλεπώτατον, καὶ τὰς ἐλπίδας ἔχειν ἐν ἀδήλοις. With the expression μαντικὴν καὶ χρησμούς, compare viii. 1, χρησμολόγους καὶ μάντεις, 'hariolos et vates.' See also note on ii. 8. In ὅσα μετ' ἐλπίδων λυμαίνεται we have a concise expression for what, more fully developed, would stand thus: 'such as, while they inspire hopes, do but ruin [men].'

CIV. ΜΗΛ. Χαλεπὸν μὲν καὶ ἡμεῖς, εὖ ἴστε, νομίζομεν πρὸς δύναμίν τε τὴν ὑμετέραν καὶ τὴν τύχην, εἰ μὴ ἀπὸ τοῦ ἴσου ἔσται, ἀγωνίζεσθαι· ὅμως δὲ πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θείου μὴ ἐλασσώσεσθαι, ὅτι ὅσιοι πρὸς οὐ δικαίους ἱστάμεθα· τῆς δὲ δυνάμεως τῷ ἐλλείποντι τὴν Λακεδαιμονίων ἡμῖν ξυμμαχίαν προσέσεσθαι, ἀνάγκην ἔχουσαν, καὶ εἰ μή του ἄλλου, τῆς γε ξυγγενείας ἕνεκα καὶ αἰσχύνῃ βοηθεῖν. καὶ οὐ παντάπασιν οὕτως ἀλόγως θρασυνόμεθα.

CV. ΑΘ. Τῆς μὲν τοίνυν πρὸς τὸ θεῖον εὐμενείας οὐδ' ἡμεῖς οἰόμεθα λελείψεσθαι. οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως, τῶν δ' ἐς σφᾶς αὐτοὺς βουλήσεως, δικαιοῦμεν ἢ

Ch. CIV. 1. εὖ ἴστε] 'well ye wot.' Of the words, a little after, εἰ μὴ ἀπὸ τοῦ ἴσου ἔσται, the sense is, 'unless it shall be on terms of equality;' which the speaker hints is *not* the case. Ὑμετέραν should be referred to τὴν τύχην as well as to τὴν δύναμιν, the sentiment here meant to be conveyed proceeding on the ancient superstition, that both eminent persons as well as considerable states had their τύχη or presiding destiny. Agreeably to this view, the connexion of the subsequent words may be thus traced: 'And this we think we shall do; for against your *fortune* we set the favour of the gods, against your *power* the aid of the Lacedæmonians.' As to the sense of ὅμως —ἱστάμεθα, it is, 'Nevertheless, we trust, under Divine Providence, that we shall not be found inferior in *fortune*, seeing that we are ranged, the pious and blameless against the impious and unjust.' In which last words we recognise a sentiment common at once to natural and to revealed religion, which has a happy expression in the words of the great ancient epic poet, Il. i. 218, ὅς κε θεοῖς ἐπιπειθηται, μάλα τ' ἔκλυον αὐτοῦ: and which, though more simply, is not less forcibly conveyed in a passage of the New Testament, John ix. 31, οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ', ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. Of the peculiar expression here, ἡ τύχη ἐκ τοῦ θείου, another example occurs at ch. 112, τῇ σωζούσῃ τύχῃ ἐκ τοῦ θείου αὐτήν.

In the words, a little after, τῆς δὲ δυνάμεως — προσέσεσθαι, the ἡμῖν may be referred (as it is by Haack and Goeller) to ξυμμαχίαν, by which the sense will be, 'our alliance with the Lacedæmonians.' So ch. 46, τὴν ξυμμαχίαν Βοιωτοῖς. The expression τῷ ἐλλείποντι is dependent on προσέσεσθαι a little before; the sense being, 'our deficiency in power will be compensated by our alliance with the Lacedæmonians.'

ἀνάγκην ἔχουσαν — βοηθεῖν] Render, 'who will be obliged, even if on other account, at least on that of kindred, and from a sense of shame, to give us aid.' Αἰσχύνῃ (scil. ἐπὶ) stands for δι' αἰσχύνην: and θρασυνόμεθα signifies 'are boldly confident.'

Ch. CV. 1. τῆς μὲν — λελείψεσθαι] Render, 'But now, neither do *we* think we shall be wanting in good-will and countenance as regards Divine Providence.' In τῆς πρὸς τὸ θεῖον εὐμ. we have, as Krueger and Arnold point out, a brief form of expression for τὰ μὲν πρὸς τὸ θεῖον ('ad deos quod attinet') τῆς ἐξ αὐτοῦ εὐμενείας, &c. Dr. Arnold compares a similar one at iv. 51, ποιησάμενοι μέντοι πρὸς τους Ἀθ. πίστεις, &c.; and Goeller, vi. 80, καὶ τὴν πρὸς ἡμᾶς ἔχθραν διαφυγεῖν, i. e. τὰ πρὸς ἡμᾶς, τὴν πρὸς ἡμῶν ἔχθρ. διαφ.

οὐδὲν γὰρ—πράσσομεν] Render, 'For we are neither requiring nor doing aught at variance either with religion, with the opinion men entertain of the gods, or the sentiments on which they act with regard to each other.' With this use of ἔξω compare Isocr. Nicocl. p. 28, οὐδὲν ἔξω τῶν νομιζομένων. Liban. Or. 236, A. οὐκ ἔξω τῆς ἀνθρωπείας φύσεως. Soph. Phil. 904, οὐδὲν γὰρ ἔξω τοῦ φυτεύσαντος—ὁρᾷς.

The words, a little after, τῶν ἐς τὸ θεῖον, are by Goeller explained to signify, 'eorum quæ ad deos pertinent:' but Dr. Arnold more accurately defines the sense of τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως to be, 'what men, as far as the gods are concerned, *think*, and, as far as themselves are concerned, *well know* to be so.' And he adds, that our author himself explains the meaning of the words by subjoining ἡγούμεθα δόξῃ. Accordingly the full sense is, he shows, as follows:

πράσσομεν. 2. ἡγούμεθα γὰρ τό τε θεῖον δόξῃ, τὸ ἀνθρώπειόν τε σαφῶς, διὰ παντὸς ὑπὸ φύσεως ἀναγκαίας, οὗ ἂν κρατῇ, ἄρχειν. καὶ ἡμεῖς οὔτε θέντες τὸν νόμον, οὔτε κειμένῳ πρῶτοι χρησάμενοι, ὄντα δὲ παραλαβόντες, καὶ ἐσόμενον ἐς ἀεὶ καταλείψοντες, χρώμεθα αὐτῷ. εἰδότες καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό. 3. καὶ πρὸς μὲν τὸ θεῖον οὕτως, ἐκ τοῦ εἰκότος, οὐ φοβούμεθα ἐλασσώσεσθαι· τῆς δὲ ἐς Λακεδαιμονίους

'Men's common belief with regard to the gods, and their common practice amongst themselves, alike justify our conduct: belief with regard to the gods; for of them we can only believe, not know it; practice amongst men; for we do not only believe, but know, that their practice is such.' Νόμισις stands for ὅπερ νομίζομεν, and βούλησις for ὅπερ βουλόμεθα.

2. ἡγούμεθα γὰρ—ἄρχειν] Of this obscure passage the construction and sense are best laid down by Bauer as follows: ἡγούμεθα τὸ θεῖον ἄρχειν δόξῃ, (οὗ ἂν κρατῇ,) τό τε ἀνθρώπειον, i. e. τοὺς ἀνθρώπους,—σαφῶς, non δόξῃ, ut deos, quos nemo videat, οὗ ἂν κρατῇ, 'Putamus deos exercere vim suam et imperium in omnes ipsis subjectos, ex opinione hominum, quam de diis conceptam teneant, ut credant eos imperare omnibus, quia possint; ita et homines (quasi deorum exemplo, recte ergo et juste, quippe diis idem facientibus, ut vi sua utantur ad imperium usurpandum,) manifesto, i. e. liquido, (ut apparet ex eo, quod fieri videamus, non tantum, ut de vi numinis, opinemur,) occupare et exercere imperium, in quos possint.' With the latter part of the sentiment compare a passage (evidently founded on the present) of Plutarch, Camill. ch. 17, οὐδὲν οὐδὲ ὑμεῖς γε δεινὸν, οὐδ' ἄδικον ποιοῦντες, ἀλλὰ τῷ πρεσβυτάτῳ τῶν νόμων ἀκολουθοῦντες, ὃς τῷ κρείττονι τὰ τῶν ἡττόνων δίδωσιν, ἀρχόμενος ἀπὸ τοῦ θεοῦ, καὶ τελευτῶν εἰς τὰ θηρία. Καὶ γὰρ τούτοις ἐκ φύσεως ἔνεστι, τὸ ζητεῖν πλέον ἔχειν τὰ κρείττονα τῶν ὑποδεεστέρων· where, for θεοῦ, read θείου: and considering that διὰ is in some copies found after ἔνεστι, we may with Reiske suspect that Plutarch wrote διὰ παντός. Comp. Jos. Ant. 1290, 29, νόμον γε μὴν ὡρίσθαι, καὶ παρὰ θηρσὶν ἰσχυρότατον, καὶ παρὰ ἀνθρώποις, εἶκειν τοῖς δυνατωτέροις, καὶ τὸ κρατεῖν, παρ' οἷς ἀρχὴ τῶν ὅπλων, εἶναι.

With the sentiment in καὶ ἡμεῖς οὔτε—χρώμεθα αὐτῷ, Wasse aptly compares Herodot. vii. 8, οὔτ' αὐτὸς κατηγήσομαι νόμον τόνδε ἐν ὑμῖν τιθεὶς, παραδεξάμενος τε αὐτῷ χρήσομαι: which passage may, indeed, be classed with others of that writer (as ii. 71. 76. 84. vi. 10.) which seem to have been borne in mind by our author while considering the same subject.

ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους] 'when in [possession of] the same power with us.' With which form of expression compare similar ones in Herodot. ii. 82, οἱ ἐν ποιήσει γενόμενοι. Soph. Œd. T. 570, ἢν ἐν τῇ τέχνῃ, 'in the exercise of his craft.' Also supra iii. 28, οἱ ἐν πράγμασι, scil. γενόμενοι. The αὐτὸ, just after, stands for τὸ αὐτὸ, 'the same.'

3. καὶ πρὸς μὲν—ἐλασσώσεσθαι] 'And accordingly, as regards, on the one hand, the Deity, we do not fear that as far as probability goes, we shall come off with a less share of his favour and protection:' a sense of πρὸς founded on the general idea contained in σκοπεῖν πρός τι. In ἐλασσοῦσθαι we have a term of extensive signification, which has here been variously explained. The sense assigned by Portus and Hobbes, 'to be inferior to,' is one scarcely definite enough, and not sufficiently significant. The one which I have assigned as above, is at once supported by the authority of the Scholiast, and borne out by the context; as also by a parallel form of expression at § 1, τῆς πρὸς τὸ θεῖον εὐμενείας οὐδ' ἡμεῖς οἰόμεθα λελείψεσθαι. It is indeed founded on that almost leading sense of ἐλασσοῦσθαι by which it signifies 'to have allotted to one a smaller share of any thing [than another]' (as in Plato, p. 549, ἐθέλοντος ἐλαττοῦσθαι ὥστε πράγματα μὴ ἔχειν); also, metaphorically, 'to come off with the worst,' 'to have less of the favour of any one;' as here and in Xen. Hist. vii. 1, 26, ἠλαττοῦτο τὸ Ἀρκαδικὸν, 'had less of the favour of the king' than the Eleans had. At the infin. ἐλασσ. is to be supplied ἡμᾶς. The pronoun, here left to be understood, is *expressed* in Eurip. Ion, 1564, θανεῖν σε δείσας μητρὸς ἐκ βουλευμάτων, and Hec. 768, πατὴρ νιν ἐξέπεμψεν, ὀρρωδῶν (scil. νιν) θανεῖν.

Of the antithetical sentence, τῆς δὲ ἐς Λακεδαιμονίους—τὸ ἄφρον, the sense may be expressed as follows: 'and as to your opinion respecting the Lacedæmonians,

δόξης,—† ἣν διὰ τὸ αἰσχρὸν δὴ βοηθήσειν ὑμῖν πιστεύετε αὐτοὺς,—μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον, οὐ ζηλοῦμεν τὸ ἄφρον. 4. Λακεδαιμόνιοι γὰρ πρὸς σφᾶς μὲν αὐτοὺς καὶ τὰ ἐπιχώρια νόμιμα, πλεῖστα ἀρετῇ χρῶνται· πρὸς δὲ τοὺς ἄλλους, πολλὰ ἄν τις ἔχων εἰπεῖν ὡς προσφέρονται, ξυνελὼν μάλιστ' ἂν δηλώσειεν, ὅτι ἐπιφανέστατα ὧν ἴσμεν τὰ μὲν ἡδέα καλὰ νομίζουσι, τὰ δὲ ξυμφέροντα δίκαια. καίτοι οὐ πρὸς τῆς ὑμετέρας νῦν ἀλόγου σωτηρίας ἡ τοιαύτη διάνοια.

CVI. ΜΗΛ. Ἡμεῖς δὲ κατ' αὐτὸ τοῦτο ἤδη καὶ μάλιστα πιστεύ-

wherein ye trust that forsooth through shame they will succour you,—we bless your innocent simplicity, but commend not your folly.' With respect to the *construction*, the genitive τῆς δόξης depends, as Bauer observes, on τὸ ἄφρον, equivalent to τὴν ἀφροσύνην. The ἣν I have obelized, because it is wholly indefensible; and as to the ἣν of a few MSS., that can by no means be defended, the Melians professing to have no doubt as to the matter. The true reading is, I am persuaded, that proposed by Reiske and Goeller, ᾗ; according to which the sense will be, 'whereby, or wherewith.' Of διὰ τὸ αἰσχρὸν the full sense is, 'by reason of the disgrace attached to the not doing it.' By τὸ ἀπειρόκακον is meant, that *simplicity* which arises from inexperience of evil; for which the more usual expression is τὸ ἄκακον (equivalent to ἡ ἀκακία). So in a passage of Philostr. we have, τὸ ἀκέραιον καὶ ἄκακον. Compare also a passage of the New Testament, Rom. xvi. 19. Of this word I have noted only one example elsewhere, in Eurip. Alc. 937. In οὐ ζηλοῦμεν (where we have a meiosis, with which compare a similar one in a passage of the New Testament, 1 Cor. xi. 17, ἐν τούτῳ οὐκ ἐπαινῶ) the force of the term ζηλοῦμεν answers to that of the preceding μακαρίσαντες. So in Soph. Aj. 1503, ζήλου is explained by the Scholiast as equivalent to μακαρισμοῦ: and in Æschyl. Prom. 338, the expression ζηλῶ σε is explained by Hesych. as equivalent to μακαρίζω σε. Both forms of expression are, observes Bp. Blomfield, significant of admiration and gratulation, as in Soph. El. 1027, ζηλῶ σε τοῦ νοῦ, and Aristoph. Eq. 837, ζηλῶ σε τῆς εὐγλωττίας.

4. The Athenians now show *why*, and on *what grounds*, the Lacedæmonians are wholly unworthy of this simply-confiding spirit. Τὰ ἐπιχώρια νόμιμα, 'the institutions of their country,' 'their common polity.' The word πλεῖστα, just after, does not (as the Scholiast makes it) stand for τὰ πλεῖστα, but is neut. plur. put adverbially to signify *plerumque*. Ἀρετῇ does not signify, as Hobbes interprets it, *generosity*; (for when, it may be asked, was generosity ever found in the counsels of Sparta?) nor, as Smith translates, *honour*, but simply, in the most extensive sense of the term, *virtue* or moral goodness, as opposed to *vice*. The term χρῶνται serves to express the idea of *customary practice*, and hence is more significant than would have been that by which the Scholiast explains it, πράττουσι.

πολλὰ ἄν τις ἔχων—νομίζουσι] Render, 'though any one might have much to say as to how they behave themselves, he would best compress all into a short compass, by saying that of all the people we know, they most openly account the pleasurable as the honourable, and the profitable as the just.' The present passage was in the mind of Liban. Epist. 730, καὶ ποιεῖν ἀντὶ τῶν καλῶν τὰ ἡδέα, and Aristid. ii. 147, D.

καίτοι οὐ πρὸς—διάνοια] Render, 'And yet such a sentiment is not in favour of your present unreasonable expectations of safety.' Such seems to be the true sense of the words; and, agreeably to this view, (which is that adopted in my Translation,) Bauer and Dobree, I find, explain πρὸς to signify *favens*, 'in favour of;' and Duker regards the words as equiv. to οὐ συμβάλλεται πρὸς ἣν ἀλόγως παρ' αὐτῶν ἐλπίζετε σωτηρίαν. If, however, the above mode of explanation be thought to involve too much of harshness, it may be allowable, with Poppo, to retain the ordinary acceptation of the term σωτηρία, and explain ἄλογος as standing for ἣ λόγον οὐκ ἔχει, 'rationi non consentanea, rationi convenienter non expectanda.' Yet for an irregularity of expression, thus removed, we incur a harshness of sense scarcely less objectionable.

Ch. CVI. 1. ἡμεῖς δὲ — ὠφελίμους] Render, 'But we, for that very reason, now feel the utmost confidence, that they,

ομεν τῷ ξυμφέροντι αὐτῶν Μηλίους, ἀποίκους ὄντας, μὴ βουλήσεσθαι προδόντας, τοῖς μὲν εὔνοις τῶν Ἑλλήνων ἀπίστους καταστῆναι, τοῖς δὲ πολεμίοις ὠφελίμους.

CVII. ΑΘ. Οὔκουν οἴεσθε τὸ ξυμφέρον μὲν μετὰ ἀσφαλείας εἶναι, τὸ δὲ δίκαιον καὶ καλὸν μετὰ κινδύνου δρᾶσθαι· ὃ Λακεδαιμόνιοι ἥκιστα ὡς ἐπὶ τὸ πολὺ τολμῶσιν.

CVIII. ΜΗΛ. Ἀλλὰ καὶ τοὺς κινδύνους τε ἡμῶν ἕνεκα μᾶλλον ἡγούμεθ' ἂν ἐγχειρίσασθαι αὐτούς, καὶ βεβαιοτέρους ἢ ἐς ἄλλους νομιεῖν, ὅσῳ πρὸς μὲν τὰ ἔργα τῆς Πελοποννήσου ἐγγὺς κείμεθα, † τῆς δὲ † γνώμης, τῷ ξυγγενεῖ πιστότεροι ἑτέρων ἐσμέν.

CIX. ΑΘ. Τὸ δ' ἐχυρόν γε τοῖς ξυναγωνιουμένοις οὐ τὸ εὔνουν

out of regard to their own *interest*, will not choose, by betraying the Melians, their colonists, to become distrusted by those of the Greeks who are well affected to them, and [thus] beneficial to their enemies.'

With the expression here, *τοῖς μὲν εὔνοις τῶν Ἑλλήνων ἀπίστους*, compare Hdot. viii. 22, *ἵνα ἀπίστους ποιήσῃ τοὺς Ἴωνας*, scil. *τῷ Ξέρξει*, and ix. 98, *ἔμελλε ποιήσειν (τοὺς βαρβάρους) ἀπίστους τοῖσι Ἕλλησι*. Xen. Ages. i. 12, *ἄπιστον πᾶσιν ἐποίησε*.

CH. CVII. 1. *οὔκουν οἴεσθε—τολμῶσιν*] Render, 'So then you are *not* of opinion that the profitable is indeed connected with security, but that the just and honourable is accomplished with danger; which the Lacedæmonians, upon the whole, least venture upon.' I have followed Bekker, Poppo, and Goeller, in editing *οὔκουν* instead of vulg. *οὐκοῦν*, which, though retained by Dr. Arnold, is quite at variance with the scope of the context, as is well shown by Poppo, who justly observes, that the reading *οὔκουν οἴεσθε* (according to which the sense is, 'non igitur putatis') is *required* by the sentiment here evidently intended, which is, in other words, 'It appears, then, from what you before said, that you do not, as you ought to do, think *that* only to be useful which is safe.' To take the passage (as does Dr. Arnold) *interrogatively*—'Do you not think, then?'—would quite pervert the sense; for, in point of fact, they *did* so think. Finally, that the Scholiast saw the matter in the same light, is plain from his paraphrase, *ἀλλ' οὖν, ὥσπερ ἴστε, συμφέρει μέν*, &c. By ὃ understand *τὸ μετὰ κινδύνου δρᾶν τὸ δίκαιον*.

CH. CVIII. 1. *ἀλλὰ καὶ τοὺς—ἑτέρων ἐσμέν*] Render, 'Aye, but the dangers they will, we think, for our sake, rather [than others] be ready to undertake; and will regard us as more trustworthy [towards them] than towards others, inasmuch as, with respect to the affairs of Peloponnesus, we are near at hand, and, by our affinity of sentiment and feeling, are more to be relied on than others.' Supposing this (which I adopted in my Translation) to be the true sense, it will be necessary to supply the word *ἡμᾶς*: but I am now rather inclined to think, with Didot and Prof. Scholefield, that *βεβαιοτέρους* is to be referred to *κινδύνους*, by which the sense will be, 'ea pericula quæ nostrâ causâ suscipiuntur, tutiora (i. e. minus periculosa) quam quæ propter alios.' Compare supra iii. 39, 8, *κινδυνον ἡγησάμενοι βεβαιότερον*. Again, though the genit. *γνώμης* may more naturally be referred to *τῷ ξυγγενεῖ*, yet I am now inclined to think that it ought to be taken (as it is by Hobbes and Arnold) *by itself*, in the sense 'quod ad animorum sententias attinet,' the word *γνώμη* here being (as in another passage supra ii. 43) opposed to *ἔργον*: the latter relating to *outward transactions*, the former to *inward feelings* or affections. Thus the meaning will be, 'and as to inward affections, we are by reason of relationship (*διὰ συγγένειαν*) more trustworthy than others.' Haack and Poppo, indeed, are of opinion (as was myself formerly) that *τῆς γνώμης* cannot be dissevered from *τῷ ξυγγενεῖ*. And that it does involve no little harshness, cannot be denied: but that may be avoided by supposing that our author wrote *τὴν γνώμην*: an alteration so slight as scarcely to need the authority of MSS. That the Scholiast did not join *τῆς γνώμης* with *τῷ ξυγγενεῖ*, is plain; since otherwise he must, in his paraphrase, have *noticed* the words; which he has not done.

CH. CIX. 1. *τὸ δ' ἐχυρὸν—σκοποῦσι*] Render, 'Aye—but the sure pledge (of fidelity) in those who are united in contest, is clearly not the good-will of those

τῶν ἐπικαλεσαμένων φαίνεται, ἀλλ' ἢν τῶν ἔργων τις δυνάμει πολὺ προὔχῃ· ὃ Λακεδαιμόνιοι καὶ πλεῖόν τι τῶν ἄλλων σκοποῦσι. τῆς γοῦν οἰκείας παρασκευῆς ἀπιστίᾳ καὶ μετὰ ξυμμάχων πολλῶν τοῖς πέλας ἐπέρχονται· ὥστε οὐκ εἰκὸς ἐς νῆσόν γε αὐτούς, ἡμῶν ναυκρατόρων ὄντων, περαιωθῆναι.

CX. ΜΗΛ. Οἱ δὲ καὶ ἄλλους ἂν ἔχοιεν πέμψαι· πολὺ δὲ τὸ Κρητικὸν πέλαγος,—δι' οὗ τῶν κρατούντων ἀπορώτερος ἡ λῆψις, ἢ τῶν λαθεῖν βουλομένων ἡ σωτηρία. 2. καὶ εἰ τοῦδε σφάλλοιντο, τράποιντ' ἂν καὶ ἐς τὴν γῆν ὑμῶν, καὶ ἐπὶ τοὺς λοιποὺς τῶν ξυμμάχων, ὅσους μὴ Βρασίδας ἐπῆλθε· καὶ οὐ περὶ τῆς μὴ προσηκούσης, μᾶλλον ἢ τῆς οἰκειοτέρας ξυμμαχίδος τε [καὶ γῆς] ὁ πόνος ὑμῖν ἔσται.

who have called the others to their aid, but the being far superior in power of action; which the Lacedæmonians consider even more than others.' By *τὸ ἐχυρὸν* is meant the dependence which either party might have on the other; and the *τις* has reference to *either party*. Thus it is insinuated, that as the Melians have no power to *compel* the furnishing of assistance, they will receive none.

CH. CX. 1. *οἱ δὲ καὶ ἄλλους—σωτηρία*] 'But they would have it in their power to send others too;—and wide is the Cretic sea, over which the capture on the part of the powerful is more difficult, than the means of attaining preservation by those who wish to escape observation.'

2. *ἐπῆλθε*] I agree with Dr. Arnold, that this term bears rather the sense of *ἐφίκετο* than that of *ἐπεστράτευσε*. And agreeable to this view of its import is the rendering presented in my Translation, 'such as Brasidas did not reach.'

καὶ οὐ περὶ τῆς μὴ προσηκούσης—ἔσται] 'And [thus] the toil of contest will be to you, (or, you will have to toil,) not for a territory not belonging to you, but for what is entirely your own, and that of your allies.' *Ξυμμαχίδος* is here taken substantively, as at v. 36: though, indeed, there is some reason to suspect (with Poppo and Arnold) that the words *ξυμμαχίδος τε καὶ γῆς* have been *inserted*,—namely, as an explanation of *οἰκειοτέρας*: an opinion supported by the circumstance that the Scholiast does not recognise the word *οἰκειοτέρας*, but in place thereof exhibits merely its *interpretation*, *τῆς τῶν ξυμμάχων καὶ τῆς ὑμετέρας*. I have, with Haack, chosen to place the words *καὶ γῆς* between brackets, because the *καὶ* (as Duk. saw) can have no place here, and *γῆς* has every appearance of being what Goeller supposes it, a mere *interpretamentum*. As to Poppo's objection, that 'thus the comparison would be wrong, since *οἰκείας*, and not *οἰκειοτέρας*, should have been written;' to this the true answer is, not what Goeller urges, that 'the comparative is referred to *τὴν ξυμμαχ.*, *not* to *τὴν μὴ προσήκ.*;' but that this is one of those many cases (treated on in Kuhner's Gr. § 784, Jelf) in which the *comparative* is used in Greek without any object of comparison; similar to which are certain cases in our own language where we should use the *positive* and some *adverb*, as *rather*, *very*, or *very much*. Thus the sense intended is what the Scholiast well expresses thus: *ὥστε ὑμῖν οὐ περὶ τῆς μὴ προσηκούσης, τῆς ὑμετέρας, ὁ ἀγὼν ἔσται, ἀλλὰ περὶ τῆς τῶν ξυμμάχων καὶ τῆς ὑμετέρας*. Render, 'And thus the toil or contest will be to you, (you will have to combat,) not for a territory not belonging to you, but for what is rather your own, and that of your allies.' It is to be observed, that as *μᾶλλον ἢ* after *οὐ* is equivalent to *ἀλλὰ*, so the *sign* of comparison *rather* does not overload the proposition. As to the words *καὶ γῆς*, they were, I suspect, originally written *καὶ τῆς*, and were placed in the margin, to explain *ξυμμαχίδος τε*, and were then brought into the text, but at a wrong place; and that from this false position the *τῆς* was mistaken for *Γῆς*. As to the reading proposed by Goeller, *ἡ τῆς οἰκειοτέρας τε καὶ ξυμμαχίδος*, it is objectionable on the ground that one does not see *how* the corruption could have arisen. Again, futile is the conjecture of Poppo and Arnold, that the words *ξυμμαχίδος τε καὶ γῆς* are a mere *insertion*, arising from an explanation of *οἰκειοτέρας*,—since it contains, in effect, no explanation at all. As to what Poppo urges as a circumstance tending to confirm this conjecture, that 'the Scholiast does not recognise *οἰκειο-*

CXI. ΑΘ. Τούτων μὲν καὶ πεπειραμένοις ἄν τι γένοιτο καὶ ὑμῖν, καὶ οὐκ ἀνεπιστήμοσιν, ὅτι οὐδ' ἀπὸ μιᾶς πώποτε πολιορκίας Ἀθηναῖοι δι' ἄλλων φόβον ἀπεχώρησαν. 2. ἐνθυμούμεθα δὲ ὅτι, φήσαντες περὶ σωτηρίας βουλεύσειν, οὐδὲν ἐν τοσούτῳ λόγῳ εἰρήκατε, ᾧ ἄνθρωποι ἂν πιστεύσαντες νομίσαιεν σωθήσεσθαι· ἀλλ' ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπιζόμενα μέλλεται, τὰ δ' ὑπάρχοντα βραχέα πρὸς τὰ ἤδη ἀντιτεταγμένα περιγίγνεσθαι. 3. πολλήν τε ἀλογίαν τῆς διανοίας παρέχετε, εἰ μὴ μεταστησάμενοι ἔτι ἡμᾶς, ἄλλο τι τῶνδε σωφρονέστερον γνώσεσθε. 4. οὐ γὰρ δὴ ἐπί γε τὴν ἐν τοῖς

τέρας,' — it is quite baseless, since the Scholiast *does* virtually recognise *οἰκειοτέρας* when he explains by *τῆς ὑμετέρας*.

CH. CXI. 1. *τούτων μὲν καὶ πεπειραμένοις*] The part. here is used as in the expression *βουλομένῳ μοι τοῦτο γίγνεται*, and the Latin *mihi volenti est;* on which idiom see note at ii. 3 & 60, and Matth. Gr. Gr. § 388, *e*. Thus *τούτων πεπειραμένοις ἄν τι γένοιτο* is, as Dr. Arnold explains it, equivalent to 'You may appreciate, by experience, some of these things happening, and may not be left in ignorance of the fact,'—namely, that 'never yet rose Athenians from any one siege from fear of others.' *Καὶ ὑμῖν* Dr. Arnold explains to mean, 'you too [as others have done before you].'

2. *ἐνθυμούμεθα δὲ ὅτι—περιγίγνεσθαι*] Render, 'But we conceive that, whereas you said you would consult about [your] safety and preservation, you have never, in this whole parley, spoken aught, whereon persons relying would think they should be saved thereby: nay, your strongest grounds [for expecting safety] rest on future and tardy *hopes;* while your present *means* and resources are short (i. e. too slender) for your preservation, as compared with them who now sit in array against you.' Such is the general sense intended. To advert to the phraseology in detail—the term *βουλεύειν* bears here the same sense as at ch. 87, where we have, *περὶ σωτηρίας βουλεύσοντες τῇ πόλει*. Dr. Arnold remarks, that '*βουλεύειν* so far differs from *βουλεύεσθαι*, that the former is said of *governors* consulting for the safety of their subjects; the latter, of *private citizens*, viz. in the exercise of deliberation as to the means of carrying into effect the plans formed by governors.' Of *νομίσαιεν σωθήσεσθαι* the sense is, 'would think that they should be saved.' With respect to the somewhat obscure expression *ἐλπιζόμενα μέλλεται*, it is by Portus rendered *sperantur fore;* by Steph. in his Thes. 'futura sperantur.' There is, however, I apprehend, involved an adjunct notion of *delay*. And it is observed by Hudson, that *μέλλεσθαι* not unfrequently in our author bears the sense *differri, tardè procedere:* a remark, however, rather applicable to the *active μέλλω, cunctor;* for as to the *passive μέλλεσθαι*, it occurs, I believe, nowhere else in Thucydides; nor do I recollect an example in any other writer, except Xen. Anab. iii. 1, 47, *ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δέοντα*. For, as to the passage of Demosth. Phil. i. 11, here referred to by Poppo, there the reading is, as he acknowledges, uncertain. In the present case, the notion of *delay* is one every way suitable; and in this view we may compare a passage of the Septuagint, Prov. xiii. 12, where it is said that 'hope *deferred* maketh the heart sick;' and another of Eurip. Phœn. 407, that 'Hopes *καλοῖς βλέπουσί γ' ὄμμασι*, (namely, as investing the object with the gay colours of fancy,) *μέλλουσι δὲ*, but tardy,—slow,' namely, in seeing imagination converted into reality. So also Soph. Trach. 953, *τάδε μὲν ἔχομεν ὁρᾷν δόμοις, Τάδε δὲ μέλλομεν ἐπ' ἐλπίσι*, 'we survey with the tardy eyes of future hope.' Also Philostr. Vit. Mos. ch. 1, *δελεασθεὶς—ταῖς μελλούσαις ἐλπίσι* ('future and tardy hopes'). Finally, by a similar form of expression it is said in a passage of our great dramatic poet, (Merry Wives of Windsor,) 'Let us give him a show of comfort in his suit, and lead him on with a *sure-baited delay*.'

3. *μεταστησάμενοι—ἡμᾶς*] *nobis summotis*, 'after having removed us [in order to consult alone].' So i. 79, *μεταστησάμενοι πάντας*. Herodot. i. 89. viii. 161, *μεταστησάμενος τοὺς ἄλλους*. Lucian, t. ii. 259, *μεταστησάμενος ἅπαντας*, and ii. 110. And so Livy, vii. 30, '*submotis* legatis,' i. e. secedere jussis.

4. *οὐ γὰρ δὴ—τρέψεσθε*] Render, 'For ye will not [surely] fall into that which so utterly ruins men who are involved in dangers manifest (literally, *staring them in the face*) and disgraceful,—even

*αἰσχροῖς καὶ προὔπτοις κινδύνοις πλεῖστα διαφθείρουσαν ἀνθρώπους, αἰσχύνην, τρέψεσθε. πολλοῖς γὰρ, προορωμένοις ἔτι ἐς οἷα φέρονται, τὸ αἰσχρὸν καλούμενον ὀνόματος ἐπαγωγοῦ δυνάμει ἐπεσπάσατο, ἠσσηθεῖσι τοῦ ῥήματος, ἔργῳ ξυμφοραῖς ἀνηκέστοις ἑκόντας περιπεσεῖν, καὶ αἰσχύνην αἰσχίω μετὰ ἀνοίας ἢ τύχης προσλαβεῖν. 5. ὃ ὑμεῖς, ἢν εὖ βουλεύησθε, φυλάξεσθε· καὶ οὐκ ἀπρεπὲς νομιεῖτε πόλεώς τε τῆς μεγίστης ἠσσᾶσθαι μέτρια προκαλουμένης, ξυμμάχους γενέσθαι, ἔχοντας τὴν ὑμετέραν αὐτῶν, ὑποτελεῖς, καὶ, δοθείσης αἱρέσεως πολέμου πέρι καὶ ἀσφαλείας, μὴ τὰ χείρω φιλονεικῆσαι· ὡς, οἵτινες τοῖς μὲν ἴσοις μὴ εἴκουσι, τοῖς δὲ κρείσσοσι καλῶς προσφέρονται, πρὸς δὲ τοὺς ἥσσους μέτριοί εἰσι, πλεῖστ' ἂν ὀρθοῖντο. 6. σκοπεῖτε οὖν, καὶ μεταστάντων ἡμῶν, καὶ ἐνθυμεῖσθε πολλάκις ὅτι περὶ πατρίδος βουλεύεσθε *καὶ μιᾶς πέρι, καὶ ἐς μίαν βουλὴν, τυχοῦσάν τε καὶ μὴ κατορθώσασαν, ἴστε.*

shame!' meaning that *false* shame which makes men indisposed to own a fault, or to seem to submit, though their cause be bad. The term *αἰσχροῖς*, as applied to *κινδύνοις*, may be supposed used either with reference to their being causelessly encountered, and therefore involving the disgrace of the sufferer, as a *fool*,—or because they lead to a disgraceful and ignominious end.

πολλοῖς γὰρ, προορωμένοις—τύχης προσλαβεῖν] These words are illustrative of the foregoing, as regards the *nature* of the *turpia pericula* just mentioned. And the sense may be thus expressed: 'For many, with their eyes quite open to the destruction into which they are being hurried,—yet have been, by the force of a seductive *name*, so led away, that, overcome by the sound of what is called *dishonour*, they have voluntarily rushed upon calamities irretrievable,—and have incurred a *disgrace* (even that of folly and madness) worse than ever fortune could have brought upon them.' The difficulty of construction here is occasioned by *ἠσσηθεῖσι* being put, by attraction, for *ἠσσηθέντας*, since it is necessary to take it with *περιπεσεῖν*, at which supp. *ὥστε*. With the phrase *αἰσχύνην αἰσχίω*, I would compare one in Dio Cass. 346, 87, *ὥστε καὶ κατηγορηθῆναι (καὶ) αἰσχύνην αἰσχίστην ὀφλῆναι*.

5. *ὑποτελεῖς*] *stipendiarii*, 'paying tribute,' as distinguished from *vectigales*, *ἔχοντες τὴν γῆν ὑποτελῆ*, paying tribute from their land, and thus holding it as mere tenants at will, which was the case with the Mitylenæans, iii. 50.

μὴ τὰ χείρω φιλονεικῆσαι] 'not, through dogged perversity, to choose the worse.' Similarly Dio Cass. 619, 2, *τὰ χείρονα ἀντὶ ἀμεινόνων ἐλέσθαι*, and Dionys. Hal. 465, 45, *παρακαλῶν μὴ τὰ χείρω αἱρεῖσθαι πρὸ τῶν κρειττόνων*. See Soph. Phil. 1100, and note on iv. 64, 1.

6. *καὶ ἐνθυμεῖσθε—ἴστε*] This is by the unanimous consent of the critics admitted to be the most difficult passage in Thucydides, and one, as says Bauer, 'vix interpretis, sed critica manu sanandus.' Hence many have been the conjectures hazarded by critics; but to so little purpose, that Poppo and Arnold have included the passage between *obeli*, as undoubtedly corrupt; though not to be emended except by the aid of better MSS. than those hitherto collated. For my own part, I regard the passage as decidedly corrupt, and the construction at present existing as inexplicable; not that I think the case *altogether desperate*. The corruption is, unless I am much mistaken, not very deeply seated, nor requiring the hand of a slashing critic. It rests, I suspect, on the *ἦν* or *ἢν*, (which occurs in almost all the copies after *βουλεύεσθε*,) for which I, with some confidence, propose to read *καί*, by which, I apprehend, we shall be furnished with the *construction required*. If it be asked how *καί* could be changed into *ἦν*?—I answer, from the great similarity of the two words in manuscript abbreviations; the only difference between them being this, that the *ἦν* has *one* curve (ι) more than the *καί*. Now the unusually frequent repetition of *καί* in this sentence occasioned the scribes to take *this καί* for *ἦν*: and owing to the involved nature of the construction, the necessity for a *καί* would not be perceived; nay, *ἦν* would seem very suitable, as referred to *πατρίδα*;

CXII. Καὶ οἱ μὲν Ἀθηναῖοι μετεχώρησαν ἐκ τῶν λόγων· οἱ δὲ Μήλιοι, κατὰ σφᾶς αὐτοὺς γενόμενοι, ὡς ἔδοξεν αὐτοῖς παραπλήσια καὶ ἀντέλεγον, ἀπεκρίναντο τάδε. 2. "Οὔτε ἄλλα δοκεῖ

though, as Poppo has shown, no satisfactory construction is thus obtained. If it be asked, what authority exists for the *καί*?—I answer, no *direct* authority, but strong *indirect*,—as found in the circumstance, that of the two best MSS. existing, the Mus. Br. and the Clarend., the *former* has not the words *ἦν μιᾶς πέρι*, an omission, I doubt not, occasioned by the *καί* repeated. Now *that* MS. is written with such almost matchless accuracy, that *omissions* are exceedingly rare, and never occur but from *some cause*; and certain it is that no cause of omission is so frequent as the recurrence of the same word, especially *καί*. As to the *Clarendon* MS., it has, indeed, *ἦν*, but *on rasure*; the whole of the word originally written being scratched out. Hence I doubt not that *καί* was the original reading; certainly not *ἦν*; for the alterer would, as he has usually done in such a case, have merely altered the accent. Very probable is it that if the other MSS. were carefully collated, the same omission would be found; or even more direct evidence of the *καί* be discovered. Now, as desperate disorders require desperate remedies, I have ventured to admit it into the text. I have also followed Goeller in editing, for the vulg. *ἔσται*, (which comes into no construction,) *ἴστε*, on the authority of three MSS., much countenanced by another and Valla. Internal evidence, too, is strongly in its favour. Certain it is that the *construction* requires *ἴστε*, which is also preferable on the ground of its being so spirited, and, as Goeller observes, 'suitable to the *procacitas* of the Athenians in this whole conference.' The word must not, however, be taken in the *indicative*, but (as Bauer and Bredow direct) in the *imper.* to mean *scitote*, as in Xen. Cyr. iv. 4, 12, *ταῦτ' οὖν, ἔφη, αὐτοί τε ἴστε, καὶ τοῖς ἄλλοις διαγγέλλετε*. The words *καὶ μιᾶς πέρι* are best rendered, 'even concerning one [only];' for that, as Bauer points out, is the true sense of the *μιᾶς*, which answers to *unicæ* in Latin. And so Dr. Arnold remarks, *μιᾶς πέρι* is said, 'because Melos was their *all*, and they had not, like the Athenians, another country to retire to, if that was lost.' Finally, in the words *καὶ ἐς μίαν βουλὴν, τυχοῦσάν τε καὶ μὴ κατορθώσασαν, ἴστε*, no serious difficulty presents itself; the sense being, 'And [that you are consulting] know ye, at once for (so as to form) one counsel, which may succeed [in effecting your preservation] or may fail.' The phrase *ἐς μιαν βουλεύειν* occurs, though in a different sense, in a passage of Hom. Il. ii. 379: and of the words *τυχοῦσάν τε καὶ μὴ κατορθώσασαν*, the force is best seen by reference to the same peculiar and highly idiomatical use of *τε—καὶ* also occurring in a clause of parallel construction at ii. 35, *ἐν ἑνὶ ἀνδρὶ, εὖ τε καὶ χεῖρον εἰπόντι, κινδυνεύεσθαι*, where there is a similar use of *τε καί*, though one would rather have expected *ἢ—ἤ*: not that one can properly stand for the other, but only (as Poppo there remarks) that '*sane perinde* est, utrum scribas, *aut* benè *aut* benè—an, *et* benè *et* male, an, *tum* benè *tum* male.' Thus in the present passage the sense intended is, 'whether it shall succeed or shall fail' (meaning that it may be as well one as the other). In *either* passage the aorists have a sense rather partaking of the *future* than the *present*, as meant to intimate that the event must inevitably take place: and accordingly the full sense here intended is, that the counsel not only may, but must, either succeed or fail, and consequently, that the preservation they are seeking to bring about will either be obtained, or their destruction brought about. See Kuhn. Gr. 403, 2, and a passage by him cited from Plato, p. 462, where by *ᾤσθετό τε καὶ ξυνήλγησε* is meant, 'is sure to feel and grieve with it.' Finally, it is to be borne in mind, that here not the direct negative *οὐ*, but the hypothetic *μὴ* is employed. And as to the construction, that is not at all incommoded by the *ἴστε* (*scitote*), since it might and ought properly to have been introduced parenthetically, as *εὖ ἴστε, benè scitote*, is in Herodian, ii. 10, 17, and often in Xen.; but is placed last in the sentence, as there having most force; this being, as Goeller remarks, 'vox quasi denunciantis,' q. d. *Mind that.* The only real difficulty remaining is, that the *inference*, 'and as that shall succeed, or fail, so must ye,' is left to be *supplied.*

Ch. CXII. 1. *μετεχώρησαν ἐκ τῶν λόγων*] 'retired from the conference:' a use of *μεταχ.* by no means usual, and parallel to that of *μεταστῆναι* at ch. 111. In the words, a little after, *παραπλήσια καὶ ἀντέλεγον*, the *καί* ought to be closely connected with the foregoing *παραπλήσια*: and *ἀντέλεγον* is to be taken in an imperfect sense, 'consimilia ac antea contradixerunt.'

2. *ἀλλὰ τῇ τε μέχρι τοῦδε—σώζεσθαι*] Render, 'but relying on the fortune which has hitherto, under Divine Providence, saved us, and on the help of men,—especially of the Lacedæmonians,—we will endeavour to preserve ourselves.' Such is the sense of the *καί*, which has the force of the Latin *præsertim*. With the sentiment compare that at ch. 104.

Ch. CXIII. 1. *διαλυόμενοι ἐκ τῶν λόγων*] 'on parting from the conference.' Compare ch. 112, *μετεχώρησαν ἐκ τῶν λόγων*. At *ἀλλ' οὖν* following there is, as Poppo remarks, 'particula objiciendi aliquid cum asseveratione,' of which the sense is *at profecto*. See note on iii. 38, and Poppo on Xen. Cyr. i. 4, 19. In the words, a little further, *τὰ μὲν μέλλοντα τῶν ὁρωμένων σαφέστερα κρινετε*, there is a certain condensed form of expression, of which the import, more fully developed, is, 'you judge the future [and unseen] clearer than the [present and] seen;' the terms *ἀφανῆ* and *παρόντων* being here *implied*: the former is *expressed* in the next words, *τὰ ἀφανῆ —θεᾶσθε*, of which the full sense is, 'but the future and indistinct you, by your wish, already see actually taking place.' By the *things future* seems meant, the hoped-for preservation from conquest by the Athenians, through the expected succour from the Lacedæmonians; though there may also be intended a reference to a sort of *gnome*, by which the present and future are regarded as placed in contrast, as to distinct apparency; and which, while really intended, is rather intimated than fully expressed, as in a passage of the New Testament, 2 Cor. iv. 18, *μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα*. *Τῷ βούλεσθαι* means, 'by the wish,' namely, that things should take the course contemplated. See note on iii. 3, 1. iii. 38, 4, and iv. 108, 4.

καὶ Λακεδαιμονίοις καὶ τύχῃ—πιστεύσαντες] In the term *παραβεβλημένοι* there is (as the Scholiast Cass., Bauer, Haack, and Goeller are agreed) a notion of *danger* meant to be conveyed, such as we recognise in the Latin phrase '*conjicere* (or *committere*) in periculum,' and our expression 'to throw oneself upon danger.' Accordingly, the full sense here intended is, 'to throw oneself on future and mere hopes,' to commit oneself to the die of chance; what in Latin is expressed by 'committere se in periculo fortunæ,' &c.: a metaphor, this, probably taken from *dice-playing*, as in the well-known Horatian '*periculosæ* plenum opus *aleæ*.'

Ch. CXIV. 1. *ἐτρέποντο*] I have thought proper, with Dr. Arnold, to here restore the old reading, which had been by Haack, Bekker, Poppo, and Goeller, altered to *ἐτράποντο*, merely on the authority of three second-rate MSS.,—and with the less reason, since, as Dr. Arnold shows, 'propriety of language requires here the imperfect rather than the aorist.' For the confusion in the MSS. of the two

ἡμῖν ἢ, ἅπερ καὶ τὸ πρῶτον, ὦ Ἀθηναῖοι· οὔτ' ἐν ὀλίγῳ χρόνῳ πόλεως ἑπτακόσια ἔτη ἤδη οἰκουμένης τὴν ἐλευθερίαν ἀφαιρησόμεθα· ἀλλὰ τῇ τε μέχρι τοῦδε σωζούσῃ τύχῃ ἐκ τοῦ θείου αὐτὴν, καὶ τῇ ἀπὸ τῶν ἀνθρώπων καὶ Λακεδαιμονίων τιμωρίᾳ πιστεύοντες, πειρασόμεθα σώζεσθαι. 3. προκαλούμεθα δὲ ὑμᾶς φίλοι μὲν εἶναι, πολέμιοι δὲ μηδετέροις, καὶ ἐκ τῆς γῆς ἡμῶν ἀναχωρῆσαι, σπονδὰς ποιησαμένους αἵτινες δοκοῦσιν ἐπιτήδειοι εἶναι ἀμφοτέροις."

CXIII. *Οἱ μὲν δὴ Μήλιοι τοσαῦτα ὑπεκρίναντο· οἱ δὲ Ἀθηναῖοι, διαλυόμενοι ἤδη ἐκ τῶν λόγων, ἔφασαν· "Ἀλλ' οὖν μόνοι γε, ἀπὸ τούτων τῶν βουλευμάτων, ὡς ἡμῖν δοκεῖτε, τὰ μὲν μέλλοντα τῶν ὁρωμένων σαφέστερα κρίνετε, τὰ δὲ ἀφανῆ τῷ βούλεσθαι ὡς γιγνόμενα ἤδη θεᾶσθε· καὶ Λακεδαιμονίοις καὶ τύχῃ καὶ ἐλπίσι πλεῖστον δὴ παραβεβλημένοι καὶ πιστεύσαντες, πλεῖστον καὶ σφαλήσεσθε."*

CXIV. *Καὶ οἱ μὲν Ἀθηναίων πρέσβεις ἀνεχώρησαν ἐς τὸ στράτευμα· οἱ δὲ στρατηγοὶ αὐτῶν, ὡς οὐδὲν ὑπήκουον οἱ Μήλιοι, πρὸς πόλεμον εὐθὺς ἐτρέποντο, καὶ διελόμενοι κατὰ πόλεις, περιετείχισαν*

κύκλῳ τοὺς Μηλίους. 2. καὶ ὕστερον φυλακὴν σφῶν τε αὐτῶν καὶ τῶν ξυμμάχων καταλιπόντες οἱ Ἀθηναῖοι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, ἀνεχώρησαν τῷ πλείονι τοῦ στρατοῦ· οἱ δὲ λειπόμενοι παραμένοντες ἐπολιόρκουν τὸ χωρίον.

CXV. Καὶ Ἀργεῖοι, κατὰ τὸν χρόνον τὸν αὐτὸν ἐσβαλόντες ἐς τὴν Φλιασίαν, καὶ λοχισθέντες ὑπό τε Φλιασίων καὶ τῶν σφετέρων φυγάδων, διεφθάρησαν ὡς ὀγδοήκοντα. 2. καὶ οἱ ἐκ τῆς Πύλου Ἀθηναῖοι Λακεδαιμονίων πολλὴν λείαν ἔλαβον· καὶ Λακεδαιμόνιοι διὰ αὐτὸ τὰς μὲν σπονδὰς οὐδ' ὡς ἀφέντες, ἐπολέμουν αὐτοῖς, ἐκήρυξαν δὲ, 'εἴ τις βούλεται παρὰ σφῶν Ἀθηναίους λῃΐζεσθαι.' 3. καὶ Κορίνθιοι ἐπολέμησαν ἰδίων τινῶν διαφορῶν ἕνεκα τοῖς Ἀθηναίοις· οἱ δ' ἄλλοι Πελοποννήσιοι ἡσύχαζον. 4. εἶλον δὲ καὶ οἱ Μήλιοι τῶν Ἀθηναίων τοῦ περιτειχίσματος τὸ κατὰ τὴν ἀγοράν, προσβαλόντες νυκτὸς, καὶ ἄνδρας τε ἀπέκτειναν, καὶ ἐσενεγκάμενοι σῖτόν τε καὶ ὅσα πλεῖστα ἐδύναντο χρήσιμα, ἀναχωρήσαντες ἡσύχαζον· καὶ οἱ Ἀθηναῖοι ἄμεινον τὴν φυλακὴν τὸ ἔπειτα παρεσκευάζοντο. καὶ τὸ θέρος ἐτελεύτα.

CXVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι, μελλήσαντες ἐς τὴν Ἀργείαν στρατεύειν, ὡς αὐτοῖς τὰ διαβατήρια ἱερὰ ἐν τοῖς ὁρίοις οὐκ ἐγίγνετο, ἀνεχώρησαν. καὶ Ἀργεῖοι, διὰ τὴν ἐκείνων μέλλησιν, τῶν ἐν τῇ πόλει τινὰς ὑποτοπήσαντες, τοὺς μὲν ξυνέλαβον, οἱ δ' αὐτοὺς καὶ διέφυγον. 2. καὶ οἱ Μήλιοι περὶ τοὺς αὐτοὺς χρόνους αὖθις καθ' ἕτερόν τι τοῦ περιτειχίσματος εἷλον τῶν Ἀθηναίων, παρόντων οὐ πολλῶν τῶν φυλάκων. 3. καὶ ἐλθούσης στρατιᾶς ὕστερον ἐκ τῶν Ἀθηνῶν ἄλλης, ὡς ταῦτα ἐγίγνετο, ἧς ἦρχε Φιλοκράτης ὁ Δημέου, καὶ κατὰ κράτος ἤδη πολιορκούμενοι,—γενομένης καὶ προδοσίας τινὸς ἀφ' ἑαυτῶν,—ξυνεχώρησαν τοῖς Ἀθηναίοις, ὥστ' ἐκείνους περὶ αὐτῶν βουλεῦσαι. 4. οἱ δὲ ἀπέκτειναν Μηλίων ὅσους ἡβῶντας ἔλαβον, παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν. τὸ δὲ χωρίον αὐτοὶ ᾤκησαν, ἀποίκους ὕστερον πεντακοσίους πέμψαντες.

words we may satisfactorily account from the circumstance that the aorist form is far more frequent in the Attic writers; though in various instances it has been inadvertently altered to the imperfect, which is much more usual in the common Greek dialect.

Ch. CXV. 2. *παρὰ σφῶν*] This is well explained by Dr. Arnold, 'ab ipsis profectos;' while Poppo compares the use of *παρ' ἡμῶν* at ii. 41. With the expression here, *ἐκήρυξαν — λῃΐζεσθαι*, Dr. Arnold aptly compares another in Demosth. p. 931, *ἐδεδομένων σύλων κατ' Ἀθηναίων*.

4. *χρήσιμα*] This I have thought proper to edit, with Haack, Poppo, Goeller, and Arnold, from two tolerably good MSS. and Valla, instead of vulg. *χρήμασι*, which cannot possibly be right, and may be supposed to have arisen from inadvertence on the part of the copyists.

Ch. CXVI. 1. *μελλήσαντες*] 'moliti.' On the subject of the *τὰ διαβατήρια ἱερὰ*, ('the border-sacrifices,') see note at ch. 54. On the words which follow, *ἐν τοῖς ὁρίοις*, see note at ch. 55.

2. *καθ' ἕτερόν τι τοῦ περιτειχίσματος εἷλον*] I now incline to the opinion of Poppo, that 'since *καθ' ἕτερον* cannot be separated from *τι*, the words *τοῦ περιτειχίσματος* are to be referred both to *τι* and also (as a *genitivus partitivus*) to *εἷλον*.'

κύκλῳ τοὺς Μηλίους. 2. καὶ ὕστερον φυλακὴν σφῶν τε αὐτῶν καὶ τῶν ξυμμάχων καταλιπόντες οἱ Ἀθηναῖοι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, ἀνεχώρησαν τῷ πλείονι τοῦ στρατοῦ· οἱ δὲ λειπόμενοι παραμένοντες ἐπολιόρκουν τὸ χωρίον.

CXV. Καὶ Ἀργεῖοι, κατὰ τὸν χρόνον τὸν αὐτὸν ἐσβαλόντες ἐς τὴν Φλιασίαν, καὶ λοχισθέντες ὑπό τε Φλιασίων καὶ τῶν σφετέρων φυγάδων, διεφθάρησαν ὡς ὀγδοήκοντα. 2. καὶ οἱ ἐκ τῆς Πύλου Ἀθηναῖοι Λακεδαιμονίων πολλὴν λείαν ἔλαβον· καὶ Λακεδαιμόνιοι δι' αὐτὸ τὰς μὲν σπονδὰς οὐδ' ὡς ἀφέντες, ἐπολέμουν αὐτοῖς, ἐκήρυξαν δὲ, 'εἴ τις βούλεται παρὰ σφῶν Ἀθηναίους ληΐζεσθαι.' 3. καὶ Κορίνθιοι ἐπολέμησαν ἰδίων τινῶν διαφορῶν ἕνεκα τοῖς Ἀθηναίοις· οἱ δ' ἄλλοι Πελοποννήσιοι ἡσύχαζον. 4. εἶλον δὲ καὶ οἱ Μήλιοι τῶν Ἀθηναίων τοῦ περιτειχίσματος τὸ κατὰ τὴν ἀγοράν, προσβαλόντες νυκτὸς, καὶ ἄνδρας τε ἀπέκτειναν, καὶ ἐσενεγκάμενοι σῖτόν τε καὶ ὅσα πλεῖστα ἐδύναντο χρήσιμα, ἀναχωρήσαντες ἡσύχαζον· καὶ οἱ Ἀθηναῖοι ἄμεινον τὴν φυλακὴν τὸ ἔπειτα παρεσκευάζοντο. καὶ τὸ θέρος ἐτελεύτα.

CXVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι, μελλήσαντες ἐς τὴν Ἀργείαν στρατεύειν, ὡς αὐτοῖς τὰ διαβατήρια ἱερὰ ἐν τοῖς ὁρίοις οὐκ ἐγίγνετο, ἀνεχώρησαν. καὶ Ἀργεῖοι, διὰ τὴν ἐκείνων μέλλησιν, τῶν ἐν τῇ πόλει τινὰς ὑποτοπήσαντες, τοὺς μὲν ξυνέλαβον, οἱ δ' αὐτοὺς καὶ διέφυγον. 2. καὶ οἱ Μήλιοι περὶ τοὺς αὐτοὺς χρόνους αὖθις καθ' ἕτερόν τι τοῦ περιτειχίσματος εἶλον τῶν Ἀθηναίων, παρόντων οὐ πολλῶν τῶν φυλάκων. 3. καὶ ἐλθούσης στρατιᾶς ὕστερον ἐκ τῶν Ἀθηνῶν ἄλλης, ὡς ταῦτα ἐγίγνετο, ἧς ἦρχε Φιλοκράτης ὁ Δημέου, καὶ κατὰ κράτος ἤδη πολιορκούμενοι,—γενομένης καὶ προδοσίας τινὸς ἀφ' ἑαυτῶν,—ξυνεχώρησαν τοῖς Ἀθηναίοις, ὥστ' ἐκείνους περὶ αὐτῶν βουλεῦσαι. 4. οἱ δὲ ἀπέκτειναν Μηλίων ὅσους ἡβῶντας ἔλαβον, παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν. τὸ δὲ χωρίον αὐτοὶ ᾤκησαν, ἀποίκους ὕστερον πεντακοσίους πέμψαντες.

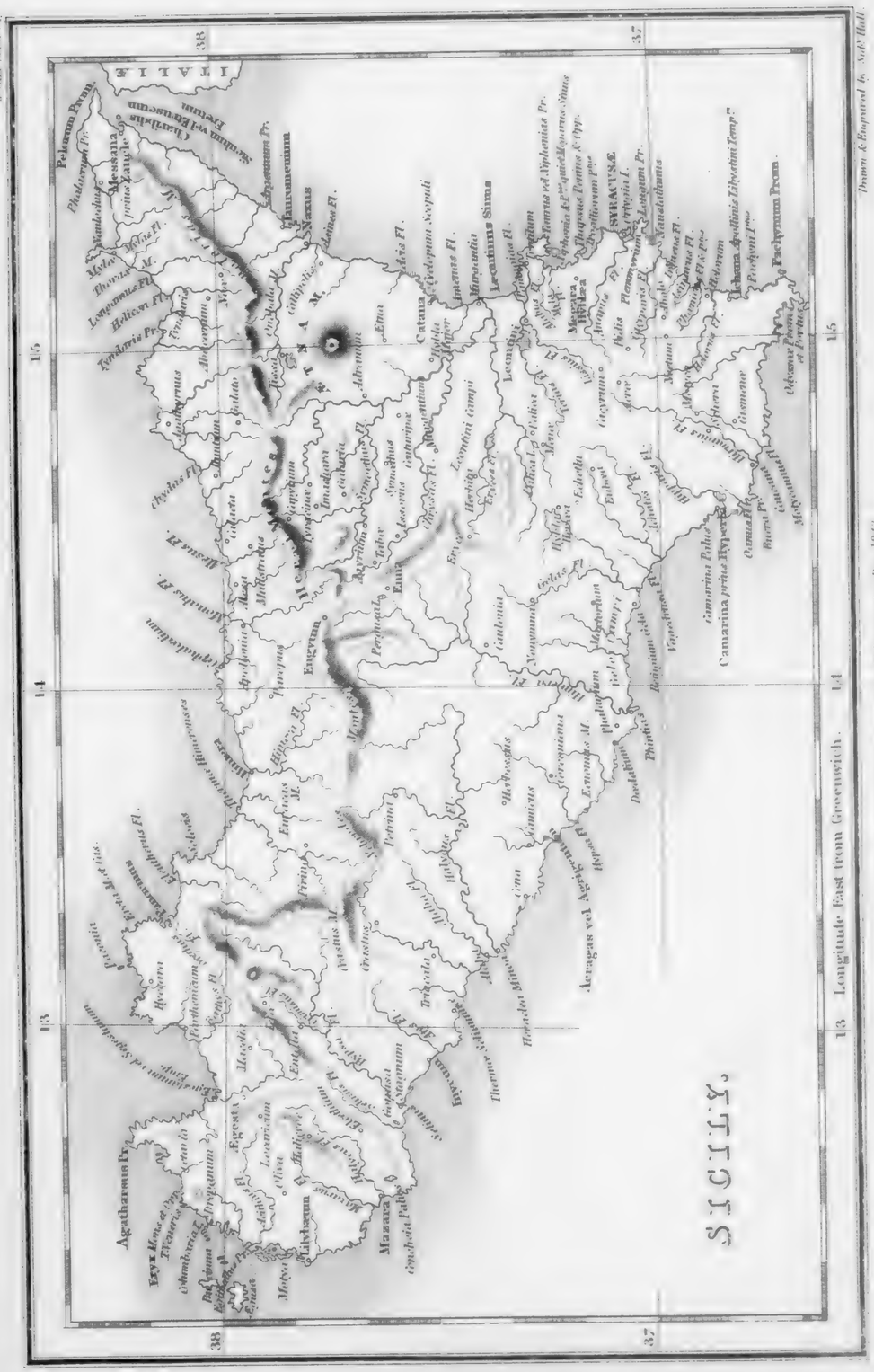
words we may satisfactorily account from the circumstance that the aorist form is far more frequent in the Attic writers; though in various instances it has been inadvertently altered to the imperfect, which is much more usual in the common Greek dialect.

Ch. CXV. 2. *παρὰ σφῶν*] This is well explained by Dr. Arnold, 'ab ipsis profectos;' while Poppo compares the use of *παρ' ἡμῶν* at ii. 41. With the expression here, *ἐκήρυξαν — ληΐζεσθαι*, Dr. Arnold aptly compares another in Demosth. p. 931, *ἐδεδομένων σύλων κατ' Ἀθηναίων*.

4. *χρήσιμα*] This I have thought proper to edit, with Haack, Poppo, Goeller, and Arnold, from two tolerably good MSS. and Valla, instead of vulg. *χρήμασι*, which cannot possibly be right, and may be supposed to have arisen from inadvertence on the part of the copyists.

Ch. CXVI. 1. *μελλήσαντες*] 'moliti.' On the subject of the *τὰ διαβατήρια ἱερὰ*, ('the border-sacrifices,') see note at ch. 54. On the words which follow, *ἐν τοῖς ὁρίοις*, see note at ch. 55.

2. *καθ' ἕτερόν τι τοῦ περιτειχίσματος εἶλον*] I now incline to the opinion of Poppo, that 'since *καθ' ἕτερον* cannot be separated from *τι*, the words *τοῦ περιτειχίσματος* are to be referred both to *τι* and also (as a *genitivus partitivus*) to *εἶλον*.'



ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Ζ.

I. ΤΟΥ δ' αὐτοῦ χειμῶνος Ἀθηναῖοι ἐβούλοντο αὖθις μείζονι παρασκευῇ τῆς μετὰ Λάχητος καὶ Εὐρυμέδοντος ἐπὶ Σικελίαν πλεύσαντες καταστρέψασθαι, εἰ δύναιντο, ἄπειροι οἱ πολλοὶ ὄντες τοῦ μεγέθους τῆς νήσου καὶ τῶν ἐνοικούντων τοῦ πλήθους καὶ Ἑλλήνων καὶ βαρβάρων, καὶ ὅτι οὐ πολλῷ τινι ὑποδεέστερον πόλεμον ἀνῃροῦντο ἢ τὸν πρὸς Πελοποννησίους. 2. Σικελίας γὰρ περίπλους μέν ἐστιν ὀλκάδι οὐ πολλῷ τινι ἔλασσον ἢ ὀκτὼ ἡμερῶν, καὶ τοσαύτη

Ch. I. 1. ἐβούλοντο] The word is here (as in Xen. Hist. iii. 4, 2, and elsewhere) used not so much of *will* as of *intention*, (denoting what we understand by *having a thing in mind*, planning to carry it into execution,) in the sense of being *propense* or inclined so to do. With the expression, a little after, οὐ πολλῷ τινι ὑποδεέστερον, (on which see Matth. Gr. Gr. § 487, 4.) compare in Herodot. i. 181, οὐ πολλῷ τέῳ ἀσθενέστερον. It serves, by its indefinite force, to somewhat qualify a too sweeping assertion; and, accordingly, as in the phrase οὕτω δή τι, bears the import of *ferè* in Latin.

2. Now follows a sort of *digression*,—naturally suggested by the foregoing words,—as to the size, population, &c. of the island; and which Goeller thinks was derived from Antiochus, the author of a work on the history of Syracuse now lost.

Σικελίας γὰρ περίπλους, &c.] On this rough mode of calculating distances, whether by land or by water, as employed among the ancients, see note at ii. 97, 1. Our author, it is observable, uses here the word ὀλκάδι rather than, as in the above passage, νηὶ στρογγύλῃ, because ships of burden were, for several reasons, (some of which are pointed out by Dr. Arnold,) better fitted to compute distance than triremes. The distance here mentioned may seem somewhat over-estimated, considering that eight days sail (reckoning the day's sail, agreeably to what we read in Herodot. iv. 86, at 700 stadia,) will make 5600 stadia, or 700 miles; whereas *Strabo* reckons it at only 587 miles, and Cluver at 600 miles. But the estimate of our author is sufficiently vindicated by the circumstance of Ephorus (as cited in Strabo, vi. 2.) reckoning the distance as five days *and nights* sail, which will be found to somewhat exceed 6000 stadia. It is proper, moreover, to take into the account and allow something for the expression here, οὐ πολλῷ τινι, 'not very much.' As to the words of Plutarch, de Exsil. § 10, τεσσάρων ἡμερῶν, ὥσπερ ἡ Σικελία, περίπλουν ἔχουσαν, there is an evident error in the word τεσσάρων, and I doubt not that, for this, Plutarch wrote ἑπτά: and how easily the two words might be confounded, will appear from the near

οὖσα ἐν εἴκοσι σταδίων μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μὴ ἤπειρος οὖσα. II. Ὠκίσθη δὲ ‡ ὧδε τὸ ἀρχαῖον, καὶ τοσάδε ἔθνη ἔσχε τὰ ξύμπαντα. παλαιότατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες καὶ Λαιστρυγόνες οἰκῆσαι· ὧν ἐγὼ οὔτε γένος ἔχω εἰπεῖν, οὔτε ὁπόθεν ἐσῆλθον, ἢ ὅποι ἀπεχώρησαν· ἀρκείτω δὲ ὡς ποιηταῖς τε εἴρηται καὶ ὡς ἕκαστός πη γιγνώσκει περὶ αὐτῶν.

resemblance of the two capital figures IIII and IIII. Hence the computation of our author, as compared with the above, will present but a trifling difference, especially when we take into account the very probable circumstance, that the day's voyage was in the time of Plutarch (when navigation had been much improved since the age of Herodotus) reckoned at somewhat more than 700 stadia. As to what Dr. Arnold remarks on the *vagueness* in the computation of distances on water, (of which he adduces certain examples,) that has nothing to do here, since those distances are measured by the *eye*, and not, as here, by some rate of motion estimated on the average distance gone over by a vessel with fair wind; a rough estimate, indeed, but one not far from the truth. Thus, for instance, the shortest distance across the strait of Messina has been ascertained by Capt. Smyth to be 3971 yards; and 20 stadia (as stated by Thucydides) will make 3833 yards.

τοσαύτη οὖσα] 'quum (or quamvis) tanta sit.' The course of argument (which Bauer with no sufficient reason pronounces *lame*) is, as Haack states it, this,—that 'Sicily is not only an island of great size, but one which wants little of being part of the continent, being separated from it by only an interval of 20 stadia.' And so Dr. Arnold remarks, that the notion (much in the manner of Herodotus) is, that 'so large an island ought to have been in the midst of a wide sea, proportioned to its own magnitude, and not to have lain so close to the coast as to seem a sort of appendage to the mainland.' Bauer and Poppo, indeed, seek to obviate the difficulty involved in *τοσαύτη οὖσα*, by supposing it merely 'Herodoti more repetentis dicta per participia fere, priusque ad alia pergat') put for *τοσαύτη ἐστὶ, καὶ — διείργεται*. But that seems taking too much for granted, and is like *cutting* the knot rather than untying it. As respects the *construction*, *οὖσα* stands for the more usual *εἶναι*: and Dr. Arnold compares with the present another similar form of expression supra iii. 1, *ἔργον τὸ μὴ προεξιόντας — κακουργεῖν*, where, as here, we have a certain confusion between the infinitive and the participle. Somewhat removed from common use is the sense which *ἐν* bears in the present passage (the phrase here *ἐν μέτρῳ* signifying, as Bauer explains it, '*per* mensuram, intervallum, duplici sensu et *modum* dirimendi et *tenorem* significante'); though something similar occurs at iv. 113, *ἀπειλημμένον ἐν στενῷ ἰσθμῷ*. Wasse and Poppo have noted imitations of this passage of our author in Demetr. Phal. § 72. Aristid. p. 238, and Polyæn. ii. 2, 4; and they might have added others in Procop. p. 33, 2. 166, 4. de Ædif. 43, 26, and Pausan. x. 17, 6, in all of which *εἶναι* is used, and not *οὖσα*. Yet that will not prove that the writers above mentioned read *εἶναι* in this passage of our author, much less that, as Poppo in his Appendix imagines, it is here to be read.

With the use here of *διείργεσθαι*, we may compare the parallel one in Latin of *dissociari*. Thus in a passage of Sil. Ital. xiv. it is said on the subject of the very strait in question, 'Sed spatium quod dissociat consortia terræ:' and so Stat. Silv. i. 3, 32, most elegantly, '*dissociata* profundo Bruttia Sicanium circumspicit ora Pelorum.'

Ch. II. Thucydides now glances at the *colonization* of Sicily; 1. by barbarians, and 2. by Greeks.

1. *ᾠκίσθη*] 'was settled' or colonized. Ὧδε. For this many MSS. have *ἧδε*, which was edited by Poppo. I have chosen, with Haack, Bekker, and Goeller, to retain the *ὧδε*, since while the other reading yields a sense languid and frigid, this has the recommendation of being highly suitable to the context, and is confirmed by the recapitulatory words at the close of the chapter, *βάρβαροι μὲν οὖν τοσοίδε Σικελίαν καὶ οὕτως ᾤκησαν*. The two words might easily be confounded, from the similarity in some MSS. of *ω* and *η*. The *ἧδε* of several MSS. confirms *ὧδε*.

ἀρκείτω δὲ ὡς—περὶ αὐτῶν] 'Suffice it to advert to what has been said of them by the poets, or what each one may know or think of them;' meaning that in so speaking, the common notion respecting them, whether as founded on the poets, or derived from any other sources of knowledge or opinion, is neither affirmed nor denied. The *ὡς* here stands for *ὃ* or *ἃ*, by an idiom chiefly occurring after verbs of *speaking*. So Æschyl. Ag. 310, *ὡς* (for *οὓς*, scil. *λόγους*) *λέγεις*, and Plutarch de Is. et Os. § 17, *οἱ δέ φασιν οὐχ οὕτως, ἀλλ' ὡς εἴρηται τρόπον ἐκπεσεῖν εἰς τὴν θάλατταν* (where *ὡς* stands for—what learned editors there, most uncritically, propose to *read*, from conjecture—*ὅν*). Also Soph. Œd. Col. 1124, *καὶ σοὶ θεοὶ πόροιεν, ὡς ἐγὼ θέλω*, where Schaefer remarks, 'sæpius utuntur Græci scriptores, inprimis poetæ, particula *ὡς*, ubi *ὅσα, ἃ*, aut simile quid expectas: quod non attendentes viri docti passim indulserunt vanis conjecturis.' *Πῃ*, 'any where,' viz. as to any particular event. Comp. Procop. Hist. procem. *Προκόπιος τοὺς πολέμους ξυνέγραψε—ὡς πη αὐτῶν ἑκάστῳ ξυνενέχθη γενέσθαι*.

2. *ἐνοικισάμενοι*] For this, Poppo and Goeller have edited, from almost all the best MSS., *ἐνοικησάμενοι*. I have chosen, with Haack and Bekker, to retain the common reading, since the authority of MSS., in so minute a variation, is inconsiderable, and far overbalanced by propriety of language, which here seems to require *ἐνοικισάμενοι*: for of the use of *ἐνοικήσασθαι*, middle depon. for act. *ἐνοικεῖν*, an *example*, as Poppo remarks, should be produced; and though I could adduce such from Procop. 135, 32, *χῶρον ἱκανὸν ἐνοικήσασθαι*, yet even there the true reading may be *ἐνοικίσασθαι*. Moreover, the context (as, for instance, the words preceding, § 1, *ᾠκίσθη δὲ ὧδε*) requires the sense 'settled,' 'made a settlement,' rather than that of 'inhabited.' And although no instance of *ἐνοικιζεσθαι* used in this sense has occurred to me, yet of the passive form in a reciprocal sense, (answering to the Hebrew conjugation *Hiphil*,) I have noted examples in Hdot. and in Arrian, E. A. vii. 20, 5, *παρασχεῖν πόλεις ἐνοικισθῆναι*: and of the simple *οἰκιζεσθαι* in Plato, p. 114, *ἐπὶ τῆς γῆς οἰκιζόμενοι*: and 904, *ποίαν ἕδραν ἕξει μετελάμβανον οἰκίζεσθαι*, and Plut. t. viii. 201, 2.

αὐτόχθονες] Meaning indigenous or aboriginal inhabitants, what Justin, ii. 16, elegantly expresses by 'Non advenæ, sed eodem innati solo quod incolunt, et quæ illis sedes eadem origo est.'

ὡς δὲ ἡ ἀλήθεια εὑρίσκεται] 'as is ascertained to be *the* truth;' not as Niebuhr, cited by Arnold, renders, 'a truth;' for that sense would materially weaken the strength of the assertion; which, we may observe, is one expressed with far more *positiveness* than our author allows himself to use in matters of mere opinion;—a positiveness, however, perfectly warrantable in this case, being confirmed by the authority of *Philistus*, a writer who lived soon after the time of Thucydides, and formed a history of Sicily; and *Ephorus*, a general historian contemporaneous with him: considering, too, that the thing involves no improbability in itself, and that the testimony of a nation like the Iberians, who kept *written* records of events, is surely unobjectionable, no reason is there to suppose the assertion any other than well founded.

Σικανοῦ ποταμοῦ] Meaning most probably the *Sicoris* (now the *Segre*); a river of Catalonia, and the principal feeder of the Iberus. It may be supposed that the Sicanians occupied that part of Catalonia bounded by the Sicoris and the Iberus on the west, and the river Rubricatus on the east; in short, the tract of country afterwards inhabited by the *Cosetani*. It would seem, too, that the Ligyes, having made an irruption over the Pyrenæan mountains into Catalonia, and obtaining temporary possession of it, drove out the Sicanians, who accordingly migrated to Sicily.

ἀπ' αὐτῶν—καλουμένη] So we read in Herodot. vii. 170, *Σικανίην, τὴν νῦν Σικελίην καλευμένην*. For *Τρινακρία* some MSS. have *Τρινακία*. According to either reading, the ratio *significationis* of the word remains essentially the same. *Trinacria* (for which we have *Trinacris*, only another form of the same name, in Ptolemy, Oppian, Halieut. 624, and Ov. Fast. iv.) is the more usual name, and denotes the *three-caped* island; while *Trinacia* (which is, I conceive, the earlier name, as found in Homer, and occurring in several later writers) signifies the *triangular*, or *three-cornered*, island: and so the Romans called it *Tri-*

2. Σικανοὶ δὲ μετ' αὐτοὺς πρῶτοι φαίνονται ‡ ἐνοικισάμενοι, ὡς μὲν αὐτοί φασι, καὶ πρότεροι, διὰ τὸ αὐτόχθονες εἶναι, ὡς δὲ ἡ ἀλήθεια εὑρίσκεται, Ἴβηρες ὄντες, καὶ ἀπὸ τοῦ Σικανοῦ ποταμοῦ τοῦ ἐν Ἰβηρίᾳ ὑπὸ Λιγύων ἀναστάντες. καὶ ἀπ' αὐτῶν Σικανία τότε ἡ νῆσος ἐκαλεῖτο, πρότερον Τρινακρία καλουμένη· οἰκοῦσι δὲ ἔτι καὶ νῦν τὰ

πρὸς ἑσπέραν τὴν Σικελίαν. 3. Ἰλίου δὲ ἁλισκομένου, τῶν Τρώων τινὲς, διαφυγόντες Ἀχαιοὺς, πλοίοις ἀφικνοῦνται πρὸς τὴν Σικελίαν, καὶ ὅμοροι τοῖς Σικανοῖς οἰκήσαντες, ξύμπαντες μὲν Ἔλυμοι ἐκλήθησαν, πόλεις δ' αὐτῶν Ἔρυξ τε καὶ Ἔγεστα. προσξυνῴκησαν δὲ αὐτοῖς καὶ Φωκέων τινὲς τῶν ἀπὸ Τροίας τότε χειμῶνι ἐς Λιβύην πρῶτον, ἔπειτα ἐς Σικελίαν ἀπ' αὐτῆς κατενεχθέντες. 4. Σικελοὶ δ' ἐξ Ἰταλίας (ἐνταῦθα γὰρ ᾤκουν) διέβησαν ἐς Σικελίαν, φεύγοντες Ὄπικας, ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδιῶν, τηρήσαντες τὸν πορθμὸν, κατιόντος τοῦ ἀνέμου, τάχα ἂν δὲ καὶ ἄλλως πως

quetra. Such being the case, I wonder that in a passage of Strabo, p. 382, the editors should not have seen that the true reading is Τρινακία, and not vulg. Τρινακρία. In the form Θρινακία, also found, we have only a rougher, and perhaps more ancient, pronunciation of the word: alluding to which last-mentioned form, (namely, Θρινακία,) Eustath. on Dionys. Perieg. 467, says, the island was so called διὰ τὸ ἐοικέναι θρίδακι, where it is strange the editors should not have seen that the true reading is, not θρίδακι, but ΘΡΙΝΑΚΙ, the letters Δ and Ν being, in MS. characters, often confounded. The above emendation is placed beyond doubt by Steph. Byz., who says, ἐκλήθη δ' οὕτως ὅτι θρίνακί ἐστιν ὁμοία. And no wonder that the island should have obtained that name, (with which compare the appellation given to it in Orpheus, Argon. 1235, Τριγλώχινα νῆσον,) considering that the name θρίναξ signified *a three-tined fork*, and also, in a general way, any triangular figure; as is plain from its being a name given to the πτύον, or winnowing-fan, which was of the form of the letter Δ.

τὰ πρὸς ἑσπέραν] 'on the parts to the westward.' The preposition κατὰ is, as often, left understood. See the note of Poppo on iii. 6, 1, τὸ πρὸς νότον. As the Sicanians doubtless first colonized the western parts of Sicily, so it is likely that they would, as Thucydides says, yet remain in possession of those parts.

3. Φωκέων τινὲς] Bochart thinks our author wrong; and Dobree suspects Φωκ. to be corrupt. The correctness, however, of the word is sufficiently vindicated by a passage of Pausan. v. 25, 3, (adduced by Poppo,) where, after mentioning the Sicanians, Sicilians, Phœnicians, and Libyans as colonizers of Sicily, that writer adds, Ἑλλήνων δὲ Δωριεῖς τε ἔχουσιν αὐτὴν καὶ Ἴωνες, καὶ τοῦ Φωκικοῦ καὶ τοῦ Ἀττικοῦ γένους ἑκατέρου μοῖρα οὐ πολλή. That the Phocians did join with the other Greeks in the expedition against Troy, is certain from Homer's Iliad, ii. 517, where it is said that they occupied forty ships.

4. ἐπὶ σχεδιῶν] By σχεδίαι are denoted rude *barks*, similar to the Indian *canoes*, or even the *log-rafts* used by South-American navigators. So Hesych. explains the term by ξύλα ἃ συνδέουσι καὶ οὕτω πλέουσι. At τηρήσαντες τὸν πορθμὸν, a little after, by τὸν πορθμὸν is meant τὸν καιρὸν τοῦ πορθμοῦ, 'the fit season for crossing.' Compare Polyb. v. 94, 5, τηρεῖν τὴν σύνοδον.

κατιόντος τοῦ ἀνέμου] Ἄνεμος κατιὼν est ventus spirans et crebrescens, ut loquitur Virg. Æn. iii. 530, et quidem a tergo euntes prosequens. Thuc. ii. 25. 84, ὡς δὲ τὸ πνεῦμα κατῆλθε, i. e. ἐκ τοῦ κόλπου ἐξέπνευσε, ut paulo ante dixerat. Lucian, V. H. ii. 37, ἔνθεν δ' ἀνηγόμεθα σφοδρότερον κατιόντος τοῦ πνεύματος. Et Pollux, i. 105, inter ea, quæ de secunda navigatione dicuntur, habet κατιόντος τοῦ ἀνέμου. (Duker.) Κατιέναι est *descendere*, et de vento *oriri*, *consurgere*; et vere descendit tunc ventus, quum a montibus omnino [aut cœlo], tum a litore, post terga navium trajicere volentium in diversam oram, unde et καταιγὶς et κατάϊξ poetis dicitur. (Bauer.) This exactly represents the nature of the somewhat rare phrase under consideration; which is used of a wind that sets steadily, and blows stiffly from some given quarter; and hence proves favourable to those who are going thither, and the contrary to those going in the opposite direction. In Plutarch ἀνέμου κατιόντος ἐν πελάγει is used simply of a brisk wind: and in Joseph. Ant. ii. 16, 5, we have, ἐπιχεῖται πάλιν ἡ θάλασσα, καὶ περικαταλαμβάνει ῥοώδης ὑπὸ πνευμάτων κατιοῦσα τοὺς Αἰγυπτίους: where I should suspect that Josephus wrote, for κατιοῦσα, κατιόντων, were it not for a passage of Quint. Curt. ix. 9, 'mare intumescit, et in campos *descendit*.' Accordingly κατιοῦσα

ἐσπλεύσαντες. 5. εἰσὶ δὲ καὶ νῦν ἔτι ἐν τῇ Ἰταλίᾳ Σικελοί· καὶ ἡ χώρα ἀπὸ Ἰταλοῦ, βασιλέως τινὸς Σικελῶν, τοὔνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. 6. ἐλθόντες δὲ ἐς τὴν Σικελίαν στρατὸς πολὺς, τούς τε Σικανοὺς κρατοῦντες μάχῃ, ‡ ἀνέστειλαν πρὸς τὰ μεσημβρινὰ καὶ ἑσπέρια αὐτῆς, καὶ ἀντὶ Σικανίας Σικελίαν τὴν νῆσον ἐποίησαν καλεῖσθαι, καὶ τὰ κράτιστα τῆς γῆς ᾤκησαν ἔχοντες, ἐπεὶ διέβησαν, ἔτη ἐγγὺς τριακόσια πρὶν Ἕλληνας ἐς Σικελίαν ἐλθεῖν· ἔτι δὲ καὶ νῦν τὰ μέσα καὶ τὰ πρὸς βορρᾶν τῆς νήσου ἔχουσιν. 7. ᾤκουν δὲ καὶ Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν, ἄκρας τε ἐπὶ τῇ θαλάσσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια ἐμπορίας ἕνεκεν τῆς πρὸς τοὺς Σικελούς· ἐπειδὴ δὲ οἱ Ἕλληνες πολλοὶ κατὰ θάλασσαν ἐπεσέπλεον, ἐκλιπόντες τὰ πλείω, Μοτύην καὶ Σολόεντα καὶ Πάνορμον ἐγγὺς τῶν Ἐλύμων ξυνοικίσαντες ἐνέμοντο, ξυμμαχίᾳ τε πίσυνοι τῇ τῶν Ἐλύμων, καὶ ὅτι ἐντεῦθεν ἐλάχιστον πλοῦν Καρχηδὼν Σικελίας ἀπέχει. βάρβαροι μὲν οὖν τοσοίδε Σικελίαν καὶ οὕτως ᾤκησαν.

III. Ἑλλήνων δὲ ‡ πρῶτοι Χαλκιδῆς, ἐξ Εὐβοίας πλεύσαντες μετὰ

in the above passage may mean 'coming down upon,' and, by implication, *inundating*: and so in a passage of Hom. Il. xi. 492, probably suggesting the expression, we have, Ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι Χειμάῤῥους κατ' ὄρεσφιν, where Dammius renders, (after Eustathius,) 'in campum descendit eumque inundat.' In those passages the sea is regarded as higher than the flat shore on its margin. See also Hom. Od. xvi. 472. Finally, the sense in the above passage of Josephus will be sufficiently clear by simply pointing as follows: περικαταλαμβάνει, ῥοώδης (scil. οὖσα) ὑπὸ πνευμάτων, κατιοῦσα τοὺς Αἰγ. Similarly in a passage of our author supra iv. 24, 5, (probably present to the mind of Josephus in writing the foregoing,) we have, ἐσπίπτουσα ἡ θάλασσα ἐς αὐτὸ, καὶ ῥοώδης οὖσα, &c.

6. ἀνέστειλαν πρὸς τὰ μεσημβρινὰ] So I have edited, with Bekker, Goeller, and Arnold, for vulg. ἀπέστειλαν, which, though found in all the MSS., and retained by Poppo, cannot be correct, since it presents a totally wrong idea. In confirmation of Bekker's conjecture I am enabled to adduce (in addition to two passages noticed by Dr. Arnold, Isocr. Panath. p. 241, D, τοὺς βαρβάρους ἀνέστειλαν ἀπὸ τῆς θαλάσσης, and Strabo, iv. 1, 5, ἐκ τῆς παραλίας ἀνέστειλε τοὺς βαρβάρους) the parallel expression of Dionys. Hal. Ant. v. 38, τοὺς Σ. ἀνέστελλον ἀπὸ τοῦ νάματος. In the present instance, however, considering that the verb is followed by a phrase denoting the *end* of action, it is proper to render, not by *repellere*, (as is done by Poppo,) but by *summovere*, which is the term, in such a case, used by the Latin writers; e. g. Sallust, in his Epistle of Pompey to the Senate, 'hostes ab Alpibus in Hispaniam summ.;' and Livy, iv. 17, 'summ. hostes ex agro Rom. trans ('to the other side of') Anienem.' Hence the idea here intended is what we should express by 'to *pack off*, compel to remove back to any place;' where we have an union of the two notions of *driving off* and *confining to*.

7. τὰ ἐπικείμενα νησίδια] Meaning, I apprehend, the Ægades and others lying off the promontory Lilybæum. Ἐπεσέπλεον. Poppo well renders the ἐπ' in this word by *insuper*, 'in addition to the old colonists.' Of this verb, which is rare, I have noted examples elsewhere in Xen. Hist. i. 1. Dio Cass. p. 313 & 329. In ἐπὶ τῇ θαλάσσῃ ἀπολαβόντες we have a pleonastic form of expression, with which Poppo compares the phrase ὀφθαλμοῖσιν ἰδεῖν. Yet there we have nothing of pleonasm, but rather what is a *stronger* expression than ἰδεῖν by itself.

Ch. III. 1. πρῶτοι] For this many of the MSS. have πρῶτον, which is received into the text by Poppo and Goeller; while Bekker retains the common reading [found in Mus. Br.]; which is, I conceive, the course most advisable to pursue in a matter of such uncertain determination. As to what Goeller urges in favour of

Θουκλέους οἰκιστοῦ, Νάξον ᾤκισαν, καὶ Ἀπόλλωνος Ἀρχηγέτου βωμὸν, ὅστις νῦν ἔξω τῆς πόλεώς ἐστιν, ἱδρύσαντο, ἐφ' ᾧ, ὅταν ἐκ Σικελίας θεωροὶ πλέωσι, πρῶτον θύουσι. 2. Συρακούσας δὲ τοῦ ἐχομένου ἔτους Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου ᾤκισε, Σικελοὺς ἐξελάσας πρῶτον ἐκ τῆς νήσου, ἐν ᾗ, νῦν οὐκέτι *περικλυζομένῃ, ἡ πόλις ἡ ἐντός ἐστιν· ὕστερον δὲ χρόνῳ καὶ ἡ ἔξω προστειχισθεῖσα πολυάνθρωπος ἐγένετο. 3. Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς, ἐκ Νάξου ὁρμηθέντες, ἔτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους τε, πολέμῳ τοὺς Σικελοὺς ἐξελάσαντες, οἰκίζουσι, καὶ μετ' αὐτοὺς Κατάνην· οἰκιστὴν δὲ αὐτοὶ Καταναῖοι ἐποιήσαντο Εὔαρχον. IV. Κατὰ δὲ τὸν αὐτὸν χρόνον καὶ Λάμις, ἐκ Μεγάρων ἀποικίαν ἄγων, ἐς Σικελίαν ἀφίκετο, καὶ ὑπὲρ Παντακύου τε ποταμοῦ Τρώτιλόν τι ὄνομα χωρίον οἰκίσας, καὶ ὕστερον αὐτόθεν τοῖς

πρῶτον, that though the *Latin* writers employ, in this sort of construction, *primi*, yet such is not the *sole* usage of the Greeks in the case of πρῶτοι and πρῶτον (as also μόνοι and μόνον)—that, I apprehend, is a matter not to be brought to any certain determination: and though the authority of MSS., in so minute a point as this, is inconsiderable, yet that is here decidedly in favour of πρῶτοι, which also must have had place in the text in the age of Dionys. Hal., as appears from the following passage of that writer, (evidently imitated from this of Thucydides,) Antiq. i. 11, p. 30, (ed. Reiske) πρῶτοι γὰρ Ἑλλήνων οὗτοι, περαιωθέντες τὸν Ἰόνιον κόλπον ᾤκησαν Ἰταλίαν.

2. νήσου] Goeller writes the word with a capital, because it so appears in Diod. Sic. iii. 9; and in like manner, in Livy, xxv. 24, we have, 'insulam quam ipsi Nason vocant;' and in Plut. Timol. 9, εἰς τὴν ἀκρόπολιν καὶ τὴν καλουμένην Νῆσον. But of these passages the one last mentioned, and the one from Livy, may be pronounced insufficient for proof,—and that from the addition, in the one, of καλουμένην, and in the other, similarly, of *vocant*. Nor can the passage of Diodorus be considered decisive, since, at any rate, it merely proves that νῆσος was, in that writer's time, the name given to the *old* part of the city. But there is no reason to suppose that this was the case in the time of *Thucydides;* and the use here of the *article*, which surely would not be wanted when the word became a proper name, seems to exclude the idea.

For vulg. περικλυζομένη, I have, with Arnold, received the conjecture of Bekker, περικλυζομένῃ, the latter being almost demanded by the construction. Nay, I know of no instance of περικλυζομένη or περικλύστη as applied to πόλις, though several as applied to νῆσος, e. g. Æschyl. Pers. 588, Αἴαντος περικλύστα νᾶσος, and 856, νᾶσοι περίκλυστοι. Dionys. Hal. Ant. 875, 12, περίκλυστος νῆσος ἐκ τοῦ ποταμοῦ. Hom. Hym. in Ap. 181, Δήλοιο περικλύστης. Epiphr. ap. Athen. p. 346, τῆς περικλύστου—Κρήτης. And similarly in the Latin writers we have *circumflua insula* and *tellus;* never, I believe, circumflua *urbs*. It is true that, could the *construction* admit the common reading, we might adduce in its support a passage of Eurip. Herc. Fur. 1053, Ταφίων περίκλυστον ἄστυ πέρσας. and frag. incert. 94, 1, ὕδατι—περικλυζόμενον Ἀκροκόρινθον.

προστειχισθεῖσα] 'being walled in,' i. e. added by an additional wall; for προστειχίζειν (a term which I have noted no where else except in Dionys. Hal. Ant. p. 137, 19.) signifies 'to add a piece of ground by a wall to another already walled.' This outer city, after being walled in, it is said, πολυάνθ. ἐγένετο, 'became populous,' namely, from the security thus afforded encouraging persons to inhabit it. Καὶ, 'too,' viz. as well as in the inner city.

Ch. IV. 1. Τρώτιλον] For this Æm. Port. conjectures the true reading to be Τρώγιλον, which has been adopted by Pinedo and Duker, but not on good grounds; for the Trogilus near Syracuse cannot here be meant; and that another place of the same name should have existed within so inconsiderable a distance, is highly improbable. And *supposing* Trotilus to *be*, as Duker says it is, no where else mentioned, that were no reason why it might not be here the true reading, since from the manner in which it is spoken of we may conclude it to have been a very

Χαλκιδεῦσιν ἐς Λεοντίνους ὀλίγον χρόνον ξυμπολιτεύσας, καὶ ὑπὸ αὐτῶν ἐκπεσών, καὶ Θάψον οἰκίσας, αὐτὸς μὲν ἀποθνήσκει· οἱ δὲ ἄλλοι ἐκ τῆς Θάψου ἀναστάντες, Ὕβλωνος βασιλέως Σικελοῦ προδόντος τὴν χώραν, καὶ καθηγησαμένου, Μεγαρέας ᾤκισαν τοὺς Ὑβλαίους κληθέντας. 2. καὶ ἔτη οἰκήσαντες πέντε καὶ τεσσαράκοντα καὶ διακόσια, ὑπὸ Γέλωνος τυράννου Συρακοσίων ἀνέστησαν ἐκ τῆς πόλεως καὶ χώρας. πρὶν δὲ ἀναστῆναι, ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι, ‡Πάμμιλον πέμψαντες, Σελινοῦντα κτίζουσι· καὶ ἐκ Μεγάρων, τῆς μητροπόλεως οὔσης αὐτοῖς, ἐπελθὼν ξυγκατῴκισε. 3. Γέλαν δὲ Ἀντίφημος ἐκ Ῥόδου καὶ Ἔντιμος ἐκ Κρήτης ἐποίκους ἀγαγόντες κοινῇ ἔκτισαν ἔτει πέμπτῳ καὶ τεσσαρακοστῷ μετὰ Συρακουσῶν οἴκισιν. καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα ποταμοῦ τοὔνομα ἐγένετο, τὸ δὲ χωρίον, οὗ νῦν ἡ πόλις ἐστὶ, καὶ ὃ πρῶτον ἐτειχίσθη, Λίνδιοι καλεῖται· νόμιμα δὲ Δωρικὰ ἐτέθη αὐτοῖς. 4. ἔτεσι δὲ ἐγγύτατα ὀκτὼ καὶ ἑκατὸν μετὰ τὴν σφετέραν οἴκισιν Γελῷοι Ἀκράγαντα ᾤκισαν, τὴν μὲν πόλιν ἀπὸ τοῦ Ἀκράγαντος ποταμοῦ ὀνομάσαντες, οἰκιστὰς δὲ ποιήσαντες Ἀριστόνουν καὶ Πυστίλον, νόμιμα δὲ τὰ Γελῴων δόντες. 5. Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπικίᾳ Χαλκιδικῆς πόλεως λῃστῶν ἀφικόμενων ᾠκίσθη, ὕστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης Εὐβοίας πλῆθος ἐλθὸν ξυγκατενείμαντο τὴν γῆν· καὶ οἰκισταὶ Περιήρης καὶ Κραταιμένης ἐγένοντο αὐτῆς, ὁ μὲν ἀπὸ Κύμης, ὁ δὲ ἀπὸ Χαλκίδος. ὄνομα δὲ τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστὶ, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν· ὕστερον δὲ αὐτοὶ μὲν ὑπὸ Σαμίων καὶ ἄλλων Ἰώνων ἐκπίπτουσιν, οἳ Μήδους φεύγοντες πρωτέβαλον Σικελίᾳ· 6. τοὺς δὲ Σαμίους Ἀναξίλας Ῥηγίνων τύραννος, οὐ πολλῷ ὕστερον ἐκβαλὼν, καὶ τὴν

obscure place. But, in point of fact, the name Trotilus *does* occur elsewhere, namely, in Polyæn. v. 5, 2, where we have, Μεγαρεῖς, τῶν Λεοντίνων, ἐκπεσόντες, Τρώϊλον κατῴκησαν, where Maas. well conjectures the true reading to be Τρώτιλον.

προδόντος τὴν χώραν] Render, 'having given up, conceded, or granted the place to them;' for such is the sense here intended, and which the word also bears in Polyb. xxx. 1, 1. xxxii. 13, 3. Καθηγησαμένου, scil. αὐτοῦ, '*quum ipse* eos illuc deduxisset.'

2. For αὐτοὺς, Poppo says, one should have expected αὐτοί: and such, I would observe, was probably the reading formerly existing in the Cod. Clarend., of which the present reading αὐτοὺς is on rasure. The same is also found written above in the Cod. Cassel. For vulg. Πάμμιλον, Poppo edits, from several MSS., Πάμιλλον: while Bekker and Goeller retain the former; and very properly; for, in a point so uncertain, the number of MSS. should decide.

4. Ἀκράγαντα ᾤκισαν] This was at one time (after Syracuse) the largest and wealthiest city of Sicily, and, perhaps, of greater magnificence than Syracuse, if at least we may judge by the *ruins*, which are the noblest and most perfect of any on the whole island. Its ancient state is well described by Polyb. ix. 27, and Diodor. 13, 81, seqq.; its modern, by Swinburne, Bartels, Munter, Hoare, Duppa, and Kephalides. The *situation* of this city was well selected, for strength as well as commerce; the place having an abrupt rock like a wall nearly 1300 feet above the level of the sea, out of which, indeed, most part of the walls were cut.

πόλιν * αὐτὸς ξυμμίκτων ἀνθρώπων οἰκίσας, Μεσσήνην ἀπὸ τῆς ἑαυτοῦ τὸ ἀρχαῖον πατρίδος ἀντωνόμασε. V. Καὶ Ἰμέρα ἀπὸ Ζάγκλης ᾠκίσθη ὑπὸ Εὐκλείδου καὶ Σίμου καὶ Σάκωνος· καὶ Χαλκιδῆς μὲν οἱ πλεῖστοι ἦλθον ἐς τὴν ἀποικίαν, ξυνῴκισαν δὲ αὐτοῖς καὶ ἐκ Συρακουσῶν φυγάδες, στάσει νικηθέντες, οἱ Μυλητίδαι καλούμενοι· καὶ φωνὴ μὲν μεταξὺ τῆς τε Χαλκιδέων καὶ Δωρίδος ἐκράθη, νόμιμα δὲ τὰ Χαλκιδικὰ ἐκράτησεν. 2. Ἄκραι δὲ καὶ Κασμέναι ὑπὸ Συρακοσίων ᾠκίσθησαν, Ἄκραι μὲν ἑβδομήκοντα ἔτεσι μετὰ Συρακούσας, Κασμέναι δὲ ἐγγὺς εἴκοσι μετὰ Ἄκρας. 3. καὶ Καμάρινα τὸ πρῶτον ὑπὸ Συρακοσίων ᾠκίσθη, ἔτεσιν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ Συρακουσῶν κτίσιν· οἰκισταὶ δὲ ἐγένοντο αὐτῆς Δάσκων καὶ Μενέκωλος. 4. ἀναστάτων δὲ Καμαριναίων γενομένων πολέμῳ ὑπὸ Συρακοσίων δι' ἀπόστασιν, χρόνῳ Ἱπποκράτης ὕστερον Γέλας τύραννος, λύτρα ἀνδρῶν Συρακοσίων αἰχμαλώτων λαβὼν τὴν γῆν τὴν Καμαριναίων, αὐτὸς οἰκιστὴς γενόμενος, κατῴκισε Καμάριναν. 5. καὶ αὖθις ὑπὸ Γέλωνος ἀνάστατος γενομένη, τὸ τρίτον κατῳκίσθη ὑπὸ * Γελῴων.

6. *αὐτός*] This I have, with Bekker, received, from the conjecture of Dobree, for vulg. *αὐτοῖς*, which, turn it whatever way one may, yields no tolerable sense; while *αὐτὸς* offers one as good as can be desired, namely, 'he himself colonized it,' meaning in *person*, and not by deputy. So further on, ch. 5, 4, we have, *αὐτὸς οἰκιστὴς γενόμενος, κατῴκισε Καμάριναν*. Of *αὐτὸς ξυμμίκτων ἀνθρώπων οἰκίσας* the sense is, 'having himself colonized the city out of a mixed race of persons.' Ἀντωνόμασε. Render, 'mutato nomine nominavit;' the prep. *ἀντι* in composition often denoting *exchange*, and sometimes, as here, simply *change*. Of the word *ἀντονομάζω*, which is exceedingly rare, I have noted no example elsewhere except in Dio Cass. 293, 95, *Δυρράχιον ἀντωνομάσθη*. See Strabo, vi. 1, 6, cited by Poppo.

Ch. V. 1. *στάσει νικηθέντες*] 'being overpowered by a faction,' meaning the contrary faction. Οἱ Μυλητίδαι. See Aristot. Pol. v. 3, 4, cited by Goeller, and a passage to which he refers of Plut. Præc. Pol. prop. fin. In the words, a little after, *μεταξὺ τῆς τε—ἐκράθη*, we have a blending of two different modes of expression, *ἐγενήθη μεταξὺ* and *ἐκράθη ἐκ*, of which the latter is found in a similar passage of Xen. Athen. ii. 8, *φωνῇ καὶ διαίτῃ χρῶνται κεκραμένῃ ἐξ ἁπάντων τῶν Ἑλλήνων καὶ βαρβάρων*, and not unfrequently in Plato, and has its parallel in the Latin *mistus ex*.

2. Ἄκραι] A place situated about 24 miles west from Syracuse, and a mile from Pelazzolo, and, as its name indicates, on a high ridge: a circumstance elegantly alluded to by Sil. Ital. in the words, 'e tumulis glacialibus Acræ.' Κασμέναι. This is by recent travellers ascertained to have been about 9 miles from the sea, and 25 miles west of Pachynum. *Camarina* was situated at the present village Camerana, near the town of Piscari.

4. *λύτρα ἀνδρῶν*] 'as a ransom for men.' This is by Goeller rightly referred to the rule in Matth. Gr. Gr. § 428, 1, of 'two substantives found together in one case, of which *the one* contains an explanation of the other, as if it were a predicate to it:' an idiom, this, not unknown in the *Latin*. So Ovid, Metam. ii. 695, 'nitidam cape prœmia vaccam;' where we recognise in *prœmia* an imitation of this Attic idiom in *λύτρα*, by which the plural is put for the singular. Much to the purpose is a passage of Lucian, t. i. p. 210, *ὑπισχνοῦμαί σοι κριὸν τεθύσεσθαι λύτρα ὑπὲρ ἐμοῦ*. The term *λυτρὸν* (which is of the same form as *φίλτρον, λέκτρον, κέντρον, φέρετρον*, &c.) signifies simply 'something paid,' or what pays a demand; and hence denoted, by use, the price of redemption.

αὐτὸς οἰκιστὴς γενόμενος] 'being himself the colonizer,' i. e. not colonizing it by another person sent as the leader or conductor of the colony.

5. Γελῴων] For vulg. Γέλωνος (which, as Arnold shows, cannot be right) I have ventured, with Goeller, to receive into the

VI. *Τοσαῦτα ἔθνη Ἑλλήνων καὶ βαρβάρων Σικελίαν ᾠκει, καὶ ἐπὶ τοσήνδε οὖσαν αὐτὴν οἱ Ἀθηναῖοι στρατεύειν ὥρμηντο, ἐφιέμενοι μὲν, τῇ ἀληθεστάτῃ προφάσει, τῆς πάσης ἄρξειν, βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν ξυγγενέσι καὶ τοῖς προσγεγενημένοις ξυμμάχοις. 2. μάλιστα δ' αὐτοὺς ἐξώρμησαν Ἐγεσταίων τε πρέσβεις παρόντες καὶ προθυμότερον ἐπικαλούμενοι. ὅμοροι γὰρ ὄντες τοῖς Σελινουντίοις, ἐς πόλεμον καθέστασαν περί τε γαμικῶν τινων καὶ περὶ γῆς ἀμφισβητήτου· καὶ οἱ Σελινούντιοι, Συρακοσίους ἐπαγόμενοι ξυμμάχους, κατεῖργον αὐτοὺς τῷ πολέμῳ*

text this masterly correction of Dodwell, approved by Poppo.

Ch. VI. 1. *εὐπρεπῶς*] 'under a fair show,' namely, as opposed to *τῇ ἀληθεστάτῃ προφάσει*, the real and true cause of their giving, namely, their own aggrandisement. Compare supra iv. 61.

2. *περὶ γαμικῶν τινων*] On these words Poppo remarks thus: 'Γαμικὰ sunt res ad connubium spectantes, ideoque connubium ipsum.' But the sense thus assigned, 'certain marriages,' is surely most jejune, and any thing but significant. It should rather seem that the obscurity here existing has been occasioned by a not unfrequent cause of obscurity in our author,—namely, from the sense being imperfectly developed. I doubt not that there is here an *ellipsis*, and that of the word *πραγμάτων*, understood in the law sense *controversiæ*. Accordingly by *γαμικῶν πραγμάτων* will be denoted, 'controversiæ de connubiis agendis.' The Scholiast, in supplying the *ellipsis* by *συναλλαγμάτων*, shoots wide of the mark; though he successfully traces the *reference*, which is doubtless to the contracts and covenants which regulated the contraction of intermarriages between persons of two neighbouring states. Had, however, our author but subjoined the word *συναλλαγμάτων*, all would have been plain, since the term *συναλλάγματα* is sometimes used of contracts and covenants respecting *marriages*; (insomuch that Hesych. explains the word *συνάλλαγμα* by *γαμικὸν συμβόλαιον*. Comp. also Dionys. Hal. 152, 6. 1089, 13, *συναλλαγαὶ γάμου*, and Eurip. Andr. 1221, Ἑλένῳ ξυναλλαχθεῖσαν—γάμοις·) nay, it might also denote 'lites et controversiæ ex contractibus natæ,' as in Polyb. xxiii. 2, 11 & 17, *διήκουε τῶν κατὰ τὴν ἀγορὰν γενομένων συναλλαγμάτων*. We may suppose, then, that the two states Egesta and Selinus had disagreed as to the terms on which marriages might be entered into by persons of one state with those of the other; and that the Selinuntians wished to force the Egesteans to consent that, when intermarrying with Selinuntian women, and settling at Selinus, they should be put on a footing of less than equality as to civil rights; as, for instance, concerning the holding of property, political suffrage, &c. Thus in the words of a passage of the Old Testament, Gen. xxxiv. 10, *κατοικεῖτε καὶ ἐμπορεύεσθε ἐπ' αὐτῆς καὶ ἐγκτᾶσθε ἐν αὐτῇ*, is contained an implied permission to exercise any trade or occupation, and to hold any landed property on a footing of equality with the natives.

γῆς ἀμφισβητήτου] Meaning 'debateable border-land;' as in Dionys. Hal. Ant. p. 729. Pausan. iii. 9, 4. vii. 12, 2. In Diodorus it is added, *ποταμοῦ τὴν χώραν τῶν διαφερομένων πόλεων ὁριζοντος*, where the river alluded to is probably the *Halycus*. It might be supposed, indeed, that the circumstance of the two states being mutually bounded by a river, would have effectually prevented all disputes as to limits. Sometimes, however, it would happen, that the more powerful state demanded of the weaker the possession of the strip of land on the *other side* of the river; which was probably the case in the present instance. With reason, then, was this demand resisted by the Egestæans; since such a concession would be inconsistent with their independence, and such demands of a *part*, if not resisted, must gradually lead to the loss of the *whole*, when (to use the words supra iv. 92.) *εἰς ὅρος οὐκ ἀντίλεκτος παγήσεται*.

κατεῖργον αὐτούς] *in angustias coqebant, premebant*, 'drove them to great straits.' So Herodot. vi. 102, *κατείργοντες πολλὸν τοὺς Ἀθηναίους*. And we may compare the use in Latin of *premere*; e. g. Corn. Nep. Annib. 11, 'Pergamenæ naves cum adversarios *premerent acrius*.'

καὶ κατὰ γῆν καὶ κατὰ θάλασσαν· ὥστε, τὴν γενομένην ἐπὶ Λάχητος καὶ τοῦ πρότερου πολέμου Λεοντίνων οἱ Ἐγεσταῖοι ξυμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους, ἐδέοντο σφίσι ναῦς πέμψαντας ἐπαμῦναι, λέγοντες ἄλλα τε πολλὰ, καὶ κεφάλαιον, ‘εἰ Συρακόσιοι Λεοντίνους τε ἀναστήσαντες ἀτιμώρητοι γενήσονται, καὶ τοὺς λοιποὺς ἔτι ξυμμάχους αὐτῶν διαφθείροντες, αὐτοὶ τὴν ἅπασαν δύναμιν τῆς Σικελίας σχήσουσι, κίνδυνον εἶναι μήποτε μεγάλῃ παρασκευῇ ψασι Πελοποννησίοις βοηθήσαντες, καὶ τὴν ἐκείνων δύναμιν ξυγκαθέλωσι· σῶφρον δ’ εἶναι μετὰ τῶν ὑπολοίπων ἔτι ξυμμάχων ἀντέχειν τοῖς Συρακοσίοις, ἄλλως τε καὶ χρήματα σφῶν παρεξόντων ἐς τὸν πόλεμον ἱκανά.’ 3. ὧν ἀκούοντες οἱ Ἀθηναῖοι, ἐν ταῖς ἐκκλησίαις τῶν τε Ἐγεσταίων πολλάκις λεγόντων καὶ τῶν ξυναγορευόντων αὐτοῖς, ἐψηφίσαντο πρέσβεις ‡ πέμψαι πρῶτον ἐς τὴν Ἔγεσταν, περί τε τῶν χρημάτων σκεψομένους, εἰ ὑπάρχει, ὥσπερ φασὶν, ἐν τῷ κοινῷ καὶ ἐν τοῖς ἱεροῖς, καὶ τὰ τοῦ πολέμου ἅμα πρὸς τοὺς Σελινουντίους, ἐν ὅτῳ ἐστὶν, εἰσομένους.

VII. Καὶ οἱ μὲν πρέσβεις τῶν Ἀθηναίων ἀπεστάλησαν ἐς τὴν Σικελίαν. Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ χειμῶνος καὶ οἱ ξύμμαχοι, πλὴν Κορινθίων, στρατεύσαντες ἐς τὴν Ἀργείαν, τῆς τε γῆς ἔτεμον οὐ πολλὴν, καὶ σῖτον ἀνεκομίσαντο τινὰ ζεύγη κομίσαντες, καὶ ἐς Ὀρνεὰς κατοικίσαντες τοὺς Ἀργείων φυγάδας, καὶ τῆς ἄλλης στρατιᾶς παρακαταλιπόντες αὐτοῖς ὀλίγους, καὶ σπεισάμενοί τινα χρόνον ὥστε μὴ ἀδικεῖν Ὀρνεάτας καὶ Ἀργείους τὴν ἀλλήλων, ἀπεχώρησαν τῷ στρατῷ ἐπ’ οἴκου. 2. ἐλθόντων δὲ Ἀθηναίων οὐ πολλῷ ὕστερον ναυσὶ τριάκοντα καὶ ἑξακοσίοις ὁπλίταις, οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων πανστρατιᾷ ἐξελθόντων, τοὺς ἐν Ὀρνεαῖς μίαν ἡμέ-

τὴν γενομένην ἐπὶ Λάχητος — ἀναμιμνήσκοντες τοὺς Ἀθηναίους] ‘having reminded the Athenians of the alliance formed by Laches during the former war of the Leontines.’ It is not expressly said that any alliance had heretofore existed between the Egestæans and the Athenians, but it is very probable that, as Poppo says, the Egestæans were confederates with, or friends to, the Leontines in the former war, and were therefore, in a certain degree, allies of the Athenians.

3. *πέμψαι*] I have, with Bekker in his second edition, received this reading of MS. h, instead of vulg. *πέμψαντες*, which, turn it whichever way we may, is utterly indefensible. Vainly has Dr. Arnold, retaining the common reading, endeavoured to salve, what it inevitably involves, a gross and palpable blunder in composition; though he truly remarks, that ‘it cannot be right to suppose *ἐψηφίσαντο πέμψαντες* the same thing with *ἐψηφίσαντο πέμψαι*.’ But that, I would say, should have shown him the necessity of receiving the reading *πέμψαι*, which at once removes all difficulty. For the existence of the above erroneous reading we may sufficiently account, by supposing the various reading *πέμψαντες*, a little before, brought in at a wrong place.

Ch. VII. 1. *πολλὴν*] On this idiom see note at i. 2. ii. 56, and Matth. Gr. Gr. § 442, 2. *Ζεύγη*, ‘waggons.’ See note on iv. 128. In the invasions of Attica those waggons were not brought, from the difficulty of transporting them across the mountainous countries about the Isthmus of Corinth.

ραν ἐπολιόρκουν· ὑπὸ δὲ νύκτα, αὐλισαμένου τοῦ στρατεύματος ἄποθεν, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν. καὶ τῇ ὑστεραίᾳ οἱ Ἀργεῖοι ὡς ᾔσθοντο, κατασκάψαντες τὰς Ὀρνεὰς ἀνεχώρησαν, καὶ οἱ Ἀθηναῖοι ὕστερον ταῖς ναυσὶν ἐπ’ οἴκου.

3. Καὶ ἐς Μεθώνην τὴν ὅμορον Μακεδονίᾳ ἱππέας κατὰ θάλασσαν κομίσαντες Ἀθηναῖοι σφῶν τε αὐτῶν καὶ Μακεδόνων τοὺς παρὰ σφίσι φυγάδας ἐκακούργουν τὴν Περδίκκου. 4. Λακεδαιμόνιοι δὲ, πέμψαντες παρὰ Χαλκιδέας τοὺς ἐπὶ Θράκης, ἄγοντας πρὸς Ἀθηναίους δεχημέρους σπονδὰς, ξυμπολεμεῖν ἐκέλευον Περδίκκᾳ· οἱ δ’ οὐκ ἤθελον. καὶ ὁ χειμὼν ἐτελεύτα καὶ ἕκτον καὶ δέκατον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

VIII. Τοῦ δ’ ἐπιγιγνομένου θέρους ἅμα ἦρι οἱ τῶν Ἀθηναίων πρέσβεις ἦκον ἐκ τῆς Σικελίας, καὶ οἱ Ἐγεσταῖοι μετ’ αὐτῶν, ἄγοντες ἑξήκοντα τάλαντα ἀσήμου ἀργυρίου, ὡς ἐς ἑξήκοντα ναῦς μηνὸς μισθὸν, ἃς ἔμελλον δεήσεσθαι πέμπειν. 2. καὶ οἱ Ἀθηναῖοι, ἐκκλησίαν ποιήσαντες, καὶ ἀκούσαντες τῶν τε Ἐγεσταίων καὶ τῶν σφετέρων πρέσβεων τά τε ἄλλα ἐπαγωγὰ καὶ οὐκ ἀληθῆ, καὶ περὶ τῶν χρημάτων, ὡς εἴη ἑτοῖμα ἔν τε τοῖς ἱεροῖς πολλὰ καὶ ἐν † τοῖς † κοινοῖς, ἐψηφίσαντο ναῦς ἑξήκοντα πέμπειν ἐς Σικελίαν καὶ στρατηγοὺς αὐτοκράτορας Ἀλκιβιάδην τε τὸν Κλεινίου καὶ Νικίαν τὸν Νικηράτου, καὶ Λάμαχον τὸν Ξενοφάνους, βοηθοὺς μὲν Ἐγεσταίοις πρὸς Σελινουντίους, ξυγκατοικίσαι δὲ καὶ Λεοντίνους, ἤν τι περιγίγνηται αὐτοῖς τοῦ πολέμου, καὶ τἆλλα τὰ ἐν τῇ Σικελίᾳ πρᾶξαι ὅπη ἂν γιγνώσκωσιν ἄριστα Ἀθηναίοις. 3. μετὰ δὲ τοῦτο ἡμέρᾳ πέμπτῃ ἐκκλησία αὖθις ἐγίγνετο, καθότι χρὴ τὴν παρασκευὴν ταῖς ναυσὶ τάχιστα γίγνεσθαι, καὶ τοῖς στρατηγοῖς, εἴ του προσδέοιντο, ψηφισθῆναι ἐς τὸν ἔκπλουν. 4. καὶ ὁ Νικίας, ἀκούσιος μὲν ἠρημένος

2. *οἱ ἐκ τῶν Ὀρνεῶν*] i. e. *οἱ ἐν Ὀρνεαῖς ἐκ τῶν Ὀρνεῶν*. (Goeller.)

Ch. VIII. 1. *ἀσήμου ἀργυρίου*] See note on ii. 13.

2. *ἐπαγωγὰ*] ‘attractive, seductive;’ literally, as we sometimes say, *taking*. So supra v. 85, *ἐπαγωγὰ καὶ ἀνέλεγκτα ἀκούσαντες*. and iv. 108, *ἐφολκὰ* (Schol. *ἐπαγωγὰ*) *καὶ οὐκ ὄντα* (as here, *ἀληθῆ*). Herodot. iii. 53, *ἐπ. ἔλεγε*.

τοῖς κοινοῖς] So I edit, with Bekker, Goeller, and Poppo, from almost all the MSS., instead of vulg. *τῷ κοινῷ*, which is retained by Haack, perhaps rightly, since, if it be not, like the above, supported by *external authority*, it has no little to recommend it on the score of *internal evidence*, (as existing in the circumstance that while we can easily account for the introduction of a *plural* immediately after a preceding plural, we can by no means account for the reverse,) and is, moreover, borne out by a passage closely imitated from the present, of Pausan. x. 19, 5, *καὶ ὡς χρήματα πολλὰ μὲν ἐν τῷ κοινῷ, πλείονα δὲ ἐν ἱεροῖς*.

στρατηγοὺς αὐτοκράτορας] Of these generals invested with full powers to act at their own discretion, without any other authority from home, we read supra v. 45 & 46. Aristoph. Av. 1495. Pausan. iv. p. 241: and a dissertation on the subject may be seen in Spanheim on Julian, p. 76.

ἤν τι περιγίγνηται αὐτοῖς τοῦ πολέμου] This may best be regarded as a condensed form of expression for what, more fully developed, would stand thus: ‘if any portion of leisure-time should remain out of the war,’ viz. after the concerns of the war had been sufficiently attended to.

4. *ἀκούσιος*] This I have edited, with Haack, Bekker, Poppo, and Goeller, from

ἄρχειν, νομίζων δὲ τὴν πόλιν οὐκ ὀρθῶς βεβουλεῦσθαι, ἀλλὰ προφάσει βραχείᾳ καὶ εὐπρεπεῖ τῆς Σικελίας ἀπάσης, μεγάλου ἔργου, ἐφίεσθαι, παρελθὼν ἀποτρέψαι ἐβούλετο, καὶ παρῄνει τοῖς Ἀθηναίοις τοιάδε.

IX. "Ἡ μὲν ἐκκλησία περὶ παρασκευῆς τῆς ἡμετέρας ἥδε ξυνελέγη, καθότι χρὴ ἐς Σικελίαν ἐκπλεῖν· ἐμοὶ μέντοι δοκεῖ καὶ περὶ αὐτοῦ τούτου ἔτι χρῆναι σκέψασθαι, εἰ ἄμεινόν ἐστιν ἐκπέμπειν τὰς ναῦς, καὶ μὴ οὕτω βραχείᾳ βουλῇ περὶ μεγάλων πραγμάτων, ἀνδράσιν ἀλλοφύλοις πειθομένους, πόλεμον οὐ προσήκοντα ἄρασθαι. 2. καίτοι ἔγωγε καὶ τιμῶμαι ἐκ τοῦ τοιούτου, καὶ ἧσσον ἑτέρων περὶ τῷ ἐμαυτοῦ σώματι ὀρρωδῶ, (νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι, ὃς ἂν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας προνοῆται· μάλιστα

many of the best MSS., for vulg. ἀκούσας, which is evidently a mere error, and, notwithstanding what has been urged in its defence by Abresch, quite indefensible. Supposing, indeed, what were little probable—that Nicias was not himself present at the assembly, at which he was elected commander-in-chief, and that he had merely heard of his election from others, in that case, as Poppo remarks, we should have had, not ᾑρημένος, but ᾑρῆσθαι. The reading ἀκούσιος is, moreover, required by the context, and confirmed by the words at ch. 34, ἄκοντος ἡγουμένου. Nor is there (as Abresch imagines) any thing to forbid this in the μὲν—δὲ, since, as Bauer has well pointed out, the particles in question here, as often elsewhere, serve to denote, not diversity or opposition, but merely 'partitionem et æmulationem conjunctorum;' the sense here intended being, 'et invitus creatus, et vero consilium improbans belli suscepti;' or, in other words, 'quum invitus lectus, tum improbans,' &c.; meaning that Nicias as little liked the honour of the command, as he approved of the expedition; which he was prepared to dissuade both on private and public grounds. It may, I grant, be urged, that had Nicias been present, he would then *in limine* have dissuaded the expedition. But we may suppose that the decision of the assembly was so sudden and unexpected, that he was then *unprepared*, and perhaps not quite disposed, to oppose a decree which had done him so much honour. Moreover, it would have been presumptuous in him to ask the sovereign people to immediately reverse what they had just positively decreed.

προφάσει βραχείᾳ καὶ εὐπρεπεῖ] 'on a slight and merely specious or plausible pretence, as opposed to any solid ground.' So Dionys. Hal. 449, εὐπρεπὴς πρόφασις. Hdian. iv. 6, 5, ἐπὶ βραχυτάταις αἰτίαις.

Ch. IX. 1. περὶ παρασκευῆς τῆς ἡμετέρας] i. e. concerning the providing of whatever the generals might think necessary for the expedition. By the words following, καθότι χρὴ ἐς Σικελίαν ἐκπλεῖν, is denoted the *mode* of sending forth the expedition, chiefly with reference to the naval force for the conveyance of the army. At καὶ μὴ repeat χρῆναι.

2. καίτοι ἔγωγε—τοιούτου] 'and yet I for my part am honoured by a thing of this sort.' This is meant to strengthen the dissuasion that follows, as that urged quite in opposition to his *own interest*, since no one could have more honour to gain by the expedition than himself.

καὶ ἧσσον ἑτέρων — ὀρρωδῶ] 'Nicias dicit; Quanquam alii, qui hanc expeditionem dissuadeant, ignaviæ fortasse insimulentur, (sicut infra, ch. 13, seniores vereri affirmat, ne, nisi bellum suffragio suo comprobarint, μαλακοὶ esse videantur,) me quidem, qui plurima stipendia fecerim, et plurimis prœliis interfuerim, propterea quod vitæ meæ timeam, hanc expeditionem decerni nolle, nemo ausit dicere.' (Poppo.)

νομίζων ὁμοίως — προνοῆται] These words are, as Poppo points out, thrown in to show that *he* does not by any means wish to reprehend the elderly persons accused of timidity by the faction of Alcibiades. The sense intended may be thus expressed: 'though I regard him as an equally good citizen who *does* take some provident thought both for his person and his property,' i. e. equally good as he who is unsparing of both: the *reason* for which is then subjoined, namely, that 'such an one would most wish that the affairs of the state *also* should go right, even *for his own sake*.' What Dr. Arnold here observes,

γὰρ ἂν ὁ τοιοῦτος καὶ τὰ τῆς πόλεως δι' ἑαυτὸν βούλοιτο ὀρθοῦσθαι·) ὅμως δὲ οὔτε ἐν τῷ πρότερον χρόνῳ διὰ τὸ προτιμᾶσθαι εἶπον παρὰ γνώμην, οὔτε νῦν, ἀλλὰ ᾗ ἂν γιγνώσκω βέλτιστα, ἐρῶ. 3. καὶ πρὸς μὲν τοὺς τρόπους τοὺς ὑμετέρους ἀσθενὴς ἂν μου ὁ λόγος εἴη, εἰ τά τε ὑπάρχοντα σώζειν παραινοίην, καὶ μὴ τοῖς ἑτοίμοις περὶ τῶν ἀφανῶν καὶ μελλόντων κινδυνεύειν· ὡς δὲ οὔτε ἐν καιρῷ σπεύδετε, οὔτε ῥᾴδιά ἐστι κατασχεῖν ἐφ' ἃ ὥρμησθε, ταῦτα διδάξω. X. Φημὶ γὰρ ὑμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολιπόντας, καὶ ἑτέρους ἐπιθυμεῖν ἐκεῖσε πλεύσαντας δεῦρο ἐπαγαγέσθαι. 2. καὶ οἴεσθε ἴσως τὰς γενομένας ὑμῖν σπονδὰς ἔχειν τι βέβαιον· αἳ, ἡσυχαζόντων μὲν ὑμῶν, ὀνόματι σπονδαὶ ἔσονται· (οὕτω γὰρ ἐνθένδε τε ἄνδρες ἔπραξαν ‡ αὐτὰ, καὶ ἐκ τῶν ἐναντίων,) σφαλέντων

that 'men who are careless of their own lives and properties, will hardly care for those of their neighbours,' however it may be true, is not a truth to the present point. What Nicias means to say is, that 'he who does take this prudent forethought is an equally good citizen, i. e. does much good to the state; for in taking care of his life and fortune he benefits the state, and he will take care of the state even for his own sake, as having a great stake in it.' That *Dio Cass.* so understood the words, is plain from a passage (evidently written with a view to the present) at p. 432, 98, νομίζω γὰρ ἀνδρὸς ἀγαθοῦ ὁμοίως ἔργον εἶναι τοῖς τε τῆς πατρίδος συμφέρουσι τηρεῖν ἑαυτὸν, φυλαττόμενον μὴ μάτην ἀπόληται. Compare also Soph. Œd. Col. 309, τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος; where the Scholiast remarks, ὁ ἀγαθὸς αὑτῷ τε καὶ φίλοις ἐστὶ χρήσιμος. He might have said, that by being good to himself, he becomes serviceable to his friends.

3. τρόπους] 'dispositions,' meaning predominant inclinations, which were to gain at the expense of others. See supra i. 70. In ἀσθενὴς ἂν — εἴη (of which the full sense is, 'would be too weak to be effectual') we have an idiomatical form of expression also found in a passage of the New Testament, Rom. viii. 3, ἠσθένει διὰ τῆς σαρκός. In τοῖς ἑτοίμοις — κινδυνεύειν, Bauer remarks, the term ἕτοιμα is put in opposition to ἀφανῶν and μελλόντων to denote the *present*, what is not to be hoped for, or laid hold of, but what has been already attained: and so Poppo remarks, that in Tacit. Ann. iv. 3, we have mutually opposed *præsentia* and *incerta* (comp. also supra i. 70. iv. 61, and notes); and he further observes, that the Greek phrase κινδυνεύειν τινὶ answers to the Latin *periclitari re*, as standing for *aliquid in periculum adducere*. Of the words following, οὔτε ἐν καιρῷ—ὥρμησθε, the sense is, 'that you are bustling at a wrong time, and that you are eager after that which is difficult of attainment.'

Ch. X. In the present chapter the speaker proceeds to *prove*, what he had just asserted, that the thing is ill-timed; and in ch. 11 he evinces it to be impracticable. *Ill-timed* he shows it to be, from the insecurity of their present position, which is such that while planning conquests abroad, they would be leaving enemies behind them at home.

2. ἔχειν τι βέβαιον] 'afford some security.'

οὕτω γὰρ — ἐναντίων] Render, 'for such, some persons, both of this country and of our adversaries, have contrived them [to be],' i. e. contrived to make them. For here (as the Schol. and Duker have shown) the term πράσσειν bears the sense of our to *contrive* or *manage*, as used of things brought about by craft and fraud. On ἐνθένδε see note on vi. 38, 1.

For vulg. αὐτὰς, which is opposed at once by external authority and internal evidence, I have, with Haack, Poppo, Elmsley, and Goeller, edited, from most of the best MSS., αὐτά. For, not to mention the well-known use of the neuter plural pronoun after substantives in the singular, (as treated on by Matth. Gr. Gr. § 439.) it may be observed, that the neuter is employed in the present instance because, as Duker and Arnold have pointed out, 'it has reference not so much to the treaty as to what was done *about* the treaty;' the αὐτὰ seeming, as Dr. Arnold says, to refer to τὰ περὶ τὰς σπονδὰς, which our author tacitly substituted in his mind for the simple subst. τὰς σπονδάς.

Σφαλέντων stands, by a certain negli-

δέ που ἀξιόχρεῳ δυνάμει, ταχεῖαν τὴν ἐπιχείρησιν ἡμῖν οἱ ἐχθροὶ ποιήσονται· οἷς πρῶτον μὲν διὰ ξυμφορῶν ἡ ξύμβασις, καὶ ἐκ τοῦ αἰσχίονος ἢ ἡμῖν, κατ' ἀνάγκην ἐγένετο, ἔπειτα, ἐν αὐτῇ ταύτῃ πολλὰ τὰ ἀμφισβητούμενα ἔχομεν. 3. εἰσὶ δ' οἳ οὐδὲ ταύτην πω τὴν ὁμολογίαν ἐδέξαντο, καὶ οὐχ οἱ ἀσθενέστατοι· ἀλλ' οἱ μὲν ἀντικρυς πολεμοῦσιν, οἱ δὲ καὶ, διὰ τὸ Λακεδαιμονίους ἔτι ἡσυχάζειν, δεχημέροις σπονδαῖς καὶ αὐτοὶ κατέχονται. 4. τάχα δ' ἂν ἴσως, εἰ δίχα ἡμῶν τὴν δύναμιν λάβοιεν, ὅπερ νῦν σπεύδομεν, καὶ πάνυ ἂν ξυνεπίθοιντο μετὰ Σικελιωτῶν, οὓς πρὸ πολλῶν ἂν ἐτιμήσαντο ξυμμάχους γενέσθαι ἐν τῷ πρὶν χρόνῳ. 5. ὥστε χρὴ σκοπεῖν τινὰ αὐτά, καὶ μὴ μετεώρῳ τε πόλει ἀξιοῦν κινδυνεύειν,

gence of expression (on which see Poppo, Prol. i. 1, p. 120.) for *σφαλεῖσι*. Of *ἐκ τοῦ αἰσχίονος* the sense is, 'on a worse footing, on worse, less honourable, terms for them than for us:' or we may, with Poppo, regard this as a phrase for an adverb, like *ἐκ τοῦ ἐμφανοῦς*, *ἐξ ἀέλπτου*, *ἐξ ἀπροσδοκήτου*, *ἐκ τοῦ εὐπρεποῦς*: though more, I think, to the present purpose is it to compare *ἀπὸ τοῦ ἴσου* at v. 101, *ἀπὸ τῆς ἴσης* at iii. 40, and *ἐξ ἴσου* at ii. 89.

3. *οὐχ οἱ ἀσθενέστατοι*] 'and not the least powerful;' an elegant meiosis to denote some of the *strongest*, as the Bœotians: whence, I would observe, may be satisfactorily established the emendation of Reiske on Dionys. Hal. vi. p. 52, *καὶ, μὰ Δί', οὐχ οἱ φαυλότατοι*, instead of vulg. *καὶ, μὰ Δί', οὐχὶ φαυλότατα*: and again, at x. 3, of the same writer, *καὶ οὐχ οἱ φαυλότατοι*, for vulg. *καὶ οὐχὶ φαυλότατοι*.

4. *εἰ δίχα* (scil. *γενομένην*) *λάβοιεν*] 'if they should find our forces divided,' i. e. one part in Sicily, and the other in Greece. The word *οὖσαν*, or *γενομένην*, left to be understood at *δίχα*, is not unfrequently in the best writers *expressed*. With respect to the etymology of the word *δίχα*, I apprehend it to have been originally the accusative of the obsolete noun *δίξ*, 'a parting,' from the verb *δίζω*, primarily signifying *to cleave*; and hence *ἄνδιχα* stands for *ἀνὰ δίχα*, 'at parting or separation,' viz. into two parts: and accordingly it is not unfrequently used with verbs of *separating*. Thus we may compare with it our adverb *apart*, likewise formed from the prep. *a* or *at* and *part* (standing for *parting*).

ὅπερ νῦν σπεύδομεν] 'which we are now driving at, pursuing:' an example, this, of a verb intransitive used in a transitive sense; an idiom almost confined to the *poets*, (as Hom. Il. v. 236.) though sometimes found in the prose writers, as here and at vi. 39, and Herodot. i. 206. *Ξυνεπιθοῖντο*. Bekker and Goeller edit *ξυνεπιθεῖντο*: but that form is, if I mistake not, almost confined to the middle and later Attic, and the MSS. here presenting it are only a few of the least valuable.

5. *χρὴ σκοπεῖν τινὰ*] Most commentators (as Haack, Levêque, Bredow, and Goeller) suppose by *τινὰ* to be meant *Alcibiades*. But it is possible that the word is here used answerably to the French *on* and our *one*, employed, for delicacy sake, instead of the plainer *ἡμᾶς*.

καὶ μὴ μετεώρῳ πόλει ἀξιοῦν κινδυνεύειν] 'and not to resolve on running hazards with the state (i. e. putting it to hazard) while in so precarious a condition.' Of the phrase *κινδυνεύειν τῇ πόλει* examples occur at ii. 65, 7. vi. 47. Herodot. ii. 120: and at Herodot. vii. 209, we have *κινδυνεύειν τῇ ψυχῇ*. The dative here may, according to Duk., stand for *κατὰ* and an accus.; or rather we may suppose *ἐπὶ* to be understood, which is *expressed* at vi. 83. Perhaps, however, the dative may itself bear the sense *at* or *over*: in which view we may compare the Latin 'periclitari vitâ, causâ,' &c.; and also 'de summâ imperii,' Sueton. Aug. ch. 21. There is probably a faint allusion to *casting lots* or dice upon or over any thing, to know whose it shall be. Comp. Ps. xxi. 18, Sept. *διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον*, where, for *τὸν ἱματισμὸν*, read *τῷ ἱματισμῷ*. In the term *μετεώρῳ*, *fluctuating*, *precarious*, there seems to be a metaphor taken from a *ship* imperilled by making her way through a ridgy sea; such as we recognise in Soph. Œd. T. 22, *πόλις—ἤδη σαλεύει*. Pseudo-Eurip. Rhes. 246, *ὅταν ἡ δυσάλιος ἐν πελάγει καὶ σαλεύῃ πόλις*

*καὶ ἀρχῆς ἄλλης ὀρέγεσθαι, πρὶν ἣν ἔχομεν βεβαιωσώμεθα, εἰ Χαλκιδῆς γε οἱ ἐπὶ Θράκης, ἔτη τοσαῦτα ἀφεστῶτες ἀφ' ἡμῶν, ἔτι ἀχείρωτοί εἰσι, καὶ ἄλλοι τινὲς κατὰ τὰς ἠπείρους ἐνδοιαστῶς ἀκροῶνται. ἡμεῖς δὲ Ἐγεσταίοις, δὴ οὖσι ξυμμάχοις, ὡς ἀδικουμένοις, ὑξέως βοηθοῦμεν· ὑφ' ὧν δ' *αὐτοὶ, πάλαι ἀφεστώτων, ἀδικούμεθα, ἔτι μέλλομεν ἀμύνεσθαι.* XI. *Καίτοι τοὺς μὲν, κατεργασάμενοι, κἂν κατάσχοιμεν· τῶν δ', εἰ καὶ κρατήσαιμεν, διὰ πολλοῦ γε καὶ πολλῶν ὄντων, χαλεπῶς ἂν ἄρχειν δυναίμεθα. ἀνόητον δ' ἐπὶ τοιούτους ἰέναι, ὧν κρατήσας τε μὴ κατασχήσει τις, καὶ, μὴ κατορθώσας, μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι ἔσται.*

'2. *Σικελιῶται δ' ἄν μοι δοκοῦσιν,—ὥς γε νῦν ἔχουσι,—καὶ ἔτι ἂν ἧσσον δεινοὶ ἡμῖν γενέσθαι, εἰ ἄρξειαν αὐτῶν Συρακόσιοι· ὅπερ οἱ*

(where, for *δυσάλιος*, read *δυσάνιος*). Æschyl. Theb. 796, *πόλις — κλυδωνίου Πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο*. On the comparison of the state to a *ship*, compare Hor. Carm. i. 14, 1: and in proof of *μετέωρος* being applied to denote a vessel tossed about at sea, see Plut. Lucull. ap. Steph. Thes. 1636, and Arrian, E. A. ii. 24, 1. I know of no other instance of the term as applied to a *state*, except in Plutarch, Vit. Cat., where it is used of *Greece*, thus: *καὶ σάλον εὐθὺς ἡ Ἑλλὰς εἶχε* (for *ἐσάλευε*) *καὶ μετέωρος ἦν*: and so in Jos. Bell. iv. 9, 1, *μετέωροι περὶ τῶν ὅλων ὄντες, ὡς ἂν σαλευομένης τῆς Ῥωμαίων ἡγεμονίας*.

In the phrase *κατὰ τὰς ἠπείρους*, it is best to explain *ἠπείρους* (as does Arnold) to denote the several *coasts* of the mainland of Europe and Asia Minor, as opposed to the *islands* which lay off them, and whose obedience could more be depended on. No other example, indeed, have I noted of the above idiom (by which *ἤπειροι* may be said to answer to the Spanish *Costa*, as applied to various parts of the mainland of America); but we may account for its existence, by regarding this as an idiom originating with the inhabitants of the various petty islands which lie scattered over the Ægean sea; to such of which as lay off the mainland, any such *Costa* would appear a sort of continent.

With the phrase *ἐνδοιαστῶς ἀκροῶνται*, 'yield a precarious obedience,' compare Dionys. Hal. Ant. p. 2143, 9, *τοὺς ἐνδ. ἀκροωμένους τῆς πόλεως*. For *αὐτῶν* I have now adopted, with Bekker, the conjecture of Reiske, (approved by Poppo,) *αὐτοί*; for while the former is little better than useless, the latter is absolutely required to point the antithesis.

CH. XI. 1. I entirely agree with Poppo in thinking that the first paragraph of this chapter (*καίτοι—ἐπιχειρῆσαι ἔσται*) ought to have been apportioned to the last, considering that it properly belongs thereto; the purpose of the passage being to show, by contrast, the absurdity of the course in question,—namely, the being in such headlong haste to subdue those whom they could scarce govern, and so slow to reduce those whom they could hold in subjection. Now the *fact* itself is first stated in the words *καίτοι — δυναίμεθα*, and then the *absurdity* is set forth in *ἀνόητον—ἔσται*. Of course the folly in question would attach to the *former*,—namely, to go at all, or at any time, against such persons whom, after having conquered, they could not hold; and after not succeeding, they should not be in the same condition as before.

With the phrase *μὴ ἐν τῷ ὁμοίῳ, non in pari conditione esse*, (which occurs again at ch. 21,) Poppo compares the parallel one *ἐν τῷ ἴσῳ εἶναι*, and the Latin *in dubio*, or *in incerto, esse*. It is intimated, then, that the Athenians would not be in the same condition as before, as regarded the Siceliots, because they would have them as *enemies* instead of neutrals—enemies at once provoked by unjust, and encouraged by unsuccessful, attack, so as to become *assailants*; which indeed was at last the case.

2. *Σικελιῶται δ' ἄν — Συρακόσιοι*] The general sense seems to be, as Dr. Arnold expresses it, 'Looking at the actual state of Sicily, I should say that the island would be even less formidable to us if the Syracusans were to conquer it all.' He rightly points out, that the first *ἄν* belongs properly to *ἧσσον δεινοὶ γενέσθαι*: but the parenthesis *ὥς γε νῦν ἔχουσι* having intervened, the particle is again repeated.

Ἐγεσταῖοι μάλιστα ἡμᾶς ἐκφοβοῦσι. 3. νῦν μὲν γὰρ κἂν ἔλθοιεν ἴσως Λακεδαιμονίων ἕκαστοι χάριτι, ἐκείνως δ' οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι· ᾧ γὰρ ἂν τρόπῳ τὴν ἡμετέραν μετὰ Πελοποννησίων ἀφέλωνται, εἰκὸς ὑπὸ τῶν αὐτῶν καὶ τὴν σφετέραν διὰ τοῦ αὐτοῦ καθαιρεθῆναι. 4. ἡμᾶς δ' ἂν οἱ ἐκεῖ Ἕλληνες μάλιστα μὲν ἐκπεπληγμένοι εἶεν, εἰ μὴ ἀφικοίμεθα, ἔπειτα δὲ καὶ, εἰ, δείξαντες τὴν δύναμιν, δι' ὀλίγου ἀπέλθοιμεν· εἰ δὲ σφαλείημέν τι, τάχιστ' ἂν ὑπεριδόντες μετὰ τῶν ἐνθάδε ἐπίθειντο· τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα, καὶ τὰ πεῖραν ἥκιστα τῆς δόξης δόντα. 5. ὅπερ νῦν ὑμεῖς, ὦ Ἀθηναῖοι, ἐς Λακεδαιμονίους καὶ τοὺς ξυμμάχους πεπόνθατε, διὰ τὸ παρὰ γνώμην αὐτῶν πρὸς ἃ ἐφοβεῖσθε τὸ πρῶτον περιγεγενῆσθαι, καταφρονήσαντες ἤδη καὶ Σικελίας ἐφίεσθε. 6. χρὴ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ, τὰς διανοίας κρατήσαντας, θαρσεῖν· μηδὲ Λακεδαιμονίους ἄλλο τι ἡγήσασθαι ἢ

3. *νῦν μὲν γὰρ—χάριτι*] These words serve to *explain* the foregoing ὥς γε νῦν ἔχουσι, the sense being, 'For, as things now are, they might perhaps, in order to oblige the Lacedæmonians, even come [hither against us] singly and individually.' The word ἕκαστοι, *singuli*, is highly significant, standing in opposition to ἀρχὴν in the next clause, which may be rendered, 'but, in that case, it is not likely that the Siceliots should come against us, empire against empire.' They would not so act, because, as Poppo observes, 'prævideant Lacedæmonios, quemadmodum Athenienses imperare nolint, ita his devictis etiam in Syracusanos imperio Siciliæ potitos impetum facturos, ut his quoque principatu dejectis Græcas illius insulæ civitates in libertatem scilicet vindicent.' The next words plainly show such to have been the meaning intended. At τὴν ἡμετέραν μετὰ Πελοποννησίων ἀφέλωνται there is an ellipsis of ἡμᾶς, which, however, is easily understood, both here and at viii. 76, τὸ Ἀθηναίων κράτος ἀφελέσθαι. The pronoun here left understood, is *expressed* in Xen. Anab. i. 3, 4.

4. *δι' ὀλίγου*] This is, as the Scholiast explains, for ταχέως. Of the words, further on, τὰ γὰρ διὰ πλείστου—δόντα, the sense is, 'for things at the greatest distance, and which give least opportunity for the opinion formed of them to be put to the proof, are, we know, held in admiration.' Similarly it is said in Tacit. Ann. i. 47, (cited by Didot,) 'major è longinquo reverentia:' and to the same purpose is the well-known sentiment of the same writer, 'omne ignotum pro magnifico est.'

5. *ὅπερ νῦν ὑμεῖς*, &c.] The sense of this passage (which is meant to *develop* the briefly intimated import of the foregoing) is well explained by Goeller to be, 'Quæ a nobis longissime distant, omnes admiramur, quamdiu opinionis, quam homines de illorum virtute conceperunt, nullum specimen dederunt; id quod etiam in Syracusanis eveniet, et vero jam in vobis evenit. Nam initio quidem Spartanos timuistis, desperantes victoriam; posthac præter opinionem vestram victores facti elati victoria ampliora concupiscere cœpisse vos jam videmus. Itidem Syracusani nunc vos expavescunt; posthac si opum vestrarum specimen dederitis, victique fueritis, ut ab expeditione tam temeraria expectari debet, non satis habentes, vos ab insula sua propulsasse, ultro etiam in vestris terris, armis suis cum Peloponnesiorum junctis, aggredientur.' Παρὰ γνώμην, *præter opinionem*, 'beyond our expectation.' In the prep. πρὸς there is, as Goeller remarks, contained a notion of *comparison*, i. e. 'in respect to, in comparison with what you first feared.' Render, 'because having, contrary to your expectation [as to what you first feared], attained the mastery, ye now hold them cheap.'

6. *χρὴ δὲ μὴ—θαρσεῖν*] 'Hoc opinor, dicit: decet confidere suorum animorum potentes, i. e. neque nimis fortuna secunda elatos, neque animis per adversam nimium demissis. Sic verba conveniunt cum loco, ii. 87, οὐδὲ δίκαιον—ὀρθῶς εἶναι. Sic autem animum firmare in ludis fortunæ non contingit nisi in omnem casum bene præparato, et sufficienti apparatu suo, non hostium vel fortuna adversa vel erroribus, vel præsenti infirmitate virium confidenti-

διὰ τὸ αἰσχρὸν σκοπεῖν, ὅτῳ τρόπῳ ἔτι καὶ νῦν, ἢν δύνωνται, σφήλαντες ἡμᾶς, τὸ σφέτερον ἀπρεπὲς εὖ θήσονται, ὅσῳ καὶ περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελετῶσιν. 7. ὥστε οὐ περὶ τῶν ἐν Σικελίᾳ Ἐγεσταίων ἡμῖν, ἀνδρῶν βαρβάρων, ὁ ἀγὼν, εἰ σωφρονοῦμεν· ἀλλ', ὅπως πόλιν δι' ὀλιγαρχίας ἐπιβουλεύουσαν, ὀξέως φυλαξόμεθα. XII. Καὶ μεμνῆσθαι χρὴ ἡμᾶς ὅτι νεωστὶ ἀπὸ νόσου μεγάλης καὶ πολέμου βραχύ τι λελωφήκαμεν, ὥστε καὶ χρήμασι καὶ τοῖς σώμασιν ηὐξῆσθαι· καὶ ταῦτα ὑπὲρ ἡμῶν δίκαιον ἐνθάδε † εἶναι

bus, ut ipse auctor suadet, i. 84.' (Goell.) I have myself always thought that the words should be referred to the *Athenians*. And supposing the view, as above propounded, to be the true one, the sentiment is nearly the same as that of the passage of Hor. Od. ii. 10, concluding with 'Rebus angustis animosus atque Fortis appare; sapienter idem *Contrahes vento* nimium secundo *Turgida vela*.' Thus θαρσεῖν is opposed to ἐπαίρεσθαι; and the admonition is, 'not to indulge in an insolent confidence, but to cultivate that courage which consists in holding in check too aspiring thoughts.' But by διανοίας may be denoted *dispositions*, or affections and passions of mind, as in the New Testament, Eph. ii. 3, and Luke i. 51. And we may compare with the present a not dissimilar kind of expression in 2 Cor. x. 5, λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα, &c. The present passage may have been had in mind by Jos. Ant. vi. 6, 3, who similarly writes, συμβαίνει μὴ κρατεῖν τοῦ λογισμοῦ τοὺς οὕτω εὐτυχήσαντας.

τὸ σφέτερον ἀπρεπὲς εὖ θήσονται] 'they may rightly adjust [so as to alleviate] their distress.' So Pittacus, in the Anthologia Græca, Jacobs, i. 81, has γενόμενα εὖ θέσθαι. There seems to be here a metaphor taken from adjusting on the back an inconvenient burden: and so supra i. 82, 5, we have τὸν πόλεμον οὐ ῥᾳδίως θέσθαι. Here, however, as Poppo observes, θέσθαι bears not the sense of the Latin *deponere*, but rather *componere*. The ὅσῳ signifies, as at vi. 92, and v. 108, 'inasmuch as.' Finally, in ὅσῳ καὶ περὶ—μελετῶσιν, there is a blending of two forms of expression, περὶ πλείστου ποιεῖσθαι and διὰ πλείστου μελετῶσι, 'they highly prize and perpetually cultivate.' With the present compare similar forms of expression in three passages of the New Testament, Rom. xi. 36, ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Ephes. iv. 6, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν. Col. i. 16.

7. *δι' ὀλιγαρχίας ἐπιβουλεύουσαν*] Not without reason does Poppo object to the sense assigned to δι' ὀλιγαρχίας by Goeller in his first edition, and myself in my Translation and small edition, 'by means of an oligarchical faction.' And as to the interpretation of some, who explain the expression to mean *eo, quod paucorum potestate regitur*, and of Dr. Arnold, who renders it, 'in the way of oligarchy;' the former is scarcely deserving of notice; and the latter, however specious, will not endure examination; for where, I ask, does διὰ ever bear the sense 'in the way of?' and what is the sense 'in the way of oligarchy,' but one, after all, bordering on nonsense? The expression may, I think, be best explained to mean, 'by means of oligarchy,'—namely, the political principle which proceeds on governing by *the few*; a sense this in every way suitable; for what was so likely a course for an oligarchical state to adopt in plotting the ruin of a democratical one, as to attempt by the promulgation of the principles of oligarchy, the one directly opposed to that which already subsisted? So, in our own times, we know, revolutionary France plotted against and, in most cases, effected the ruin of the aristocratical governments of Europe, by promulgating the principles of democracy. Now the Lacedæmonians might well plot the ruin of the Athenian state by means of oligarchy, since there was constantly an oligarchical party ready to *further* such a project.

The word ὀξέως, just after, is to be construed, not with ἐπιβουλεύουσαν, but with φυλαξόμεθα, the sense being, *sharply, keenly*.

CH. XII. 1. In this section it is represented to them that their lately recruited strength would best be reserved for their *own* welfare, and not that of a band of exiles whose assertions were as little to be credited, as their gratitude, if successful, to be relied on, and their ruin, if unsuccessful, to be avoided.

λελωφήκαμεν] 'we have had some breathing-time.' So Soph. Aj. 61, ἐπειδὴ τοῦδ' ἐλώφησεν πόνου. In the words, a little after, δίκαιον ἐνθάδε εἶναι, the best mode of meeting a certain difficulty, which

ἀναλοῦν, καὶ μὴ ὑπὲρ ἀνδρῶν φυγάδων τῶνδε ἐπικουρίας δεομένων, οἷς τό τε ψεύσασθαι καλῶς χρήσιμον, καὶ τῷ τοῦ πέλας κινδύνῳ, αὐτῶν λόγους μόνον παρασχομένους, ἢ κατορθώσαντας, χάριν μὴ ἀξίαν εἰδέναι, ἢ πταίσαντάς που, τοὺς φίλους * ξυναπολέσαι. 2. εἴ τέ τις, ἄρχειν ἄσμενος αἱρεθείς, παραινεῖ ὑμῖν ἐκπλεῖν, τὸ ἑαυτοῦ μόνον σκοπῶν, (ἄλλως τε καὶ νεώτερος ἔτι ὢν ἐς τὸ ἄρχειν,) ὅπως θαυμασθῇ μὲν ἀπὸ τῆς ἱπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὠφεληθῇ τι ἐκ τῆς ἀρχῆς· μηδὲ τούτῳ ἐμπαράσχητε τῷ τῆς πόλεως

mainly rests on the *εἶναι*, is, with Reiz, Herm., and Arnold, to suppose *εἶναι* here, as often, to stand for *ἐξεῖναι*, by which the sense will be, as Poppo expresses it, 'et æquum est, ut non prohibeamur pro patriâ postea hic (in Græcis) pecunias et vitas impendere,' 'that we should be permitted to spend,' &c. Of *εἶναι* thus used for *ἐξεῖναι* examples are found also at iv. 24. v. 40. vii. 11; and *εἶναι* used for *ἐνεῖναι* occurs in Pseudo-Demosth. p. 1389, 9, (cited by Herm.) *ὁμοίως μέντοι διαλεχθῆναι τοῖς πρότερόν ποτε εἰρηκόσιν ἐνθάδ' εἶναί μοι δοκεῖ*. So great, however, is the harshness in the Greek, that still remains after every method of reconciling the difficulty, that I cannot but think the *εἶναι* is corrupt, and that the true reading is,—what I long ago proposed as a probable conjecture in my Translation,—*οἶμαι*, 'I wot;' according to which we have a sense quite suitable, and a form of expression purely Attic.

ἐπικουρίας δεομένων] 'imploring aid.' In the words following, *οἷς τό τε ψεύσασθαι καλῶς χρήσιμον*, &c., there is an irregularity as regards the expression *χρήσιμον*, which is best treated, not by considering it, with Dr. Arnold, as, 'while applied to both members of the sentence, yet intended for one only of them;' but by supposing, with Poppo, that, as the expression *χρήσιμον* may mean not only *ὠφέλιμον*, but be understood as simply standing for *ἐν χρήσει ὄν, σύνηθες*, it may either (as it is by Duker) be so taken in the former member, or, at the latter at least, this sense may be supposed to have place.

The *καλῶς* before *χρήσιμον* signifies *cleverly*, in an ironical sense, as at i. 5, *οἷς κόσμος καλῶς τοῦτο ἐρᾶν*.

καὶ τῷ τοῦ πέλας—ξυναπολέσαι] For the words as they stand in the ordinary text (by which there exists a certain perplexity, not to say irregularity, incapable of satisfactory explanation) I have no hesitation in adopting, with Poppo, Bekker, and Goeller, the above well-founded emendations of a palpable corruption, (namely, in the place of *αὐτοὺς, αὐτῶν*, and instead of *ξυναπολέσθαι, ξυναπολέσαι*,) by which there arises a sense in every way worthy of the writer, as follows: 'And [thus] either after being successful at their neighbours' hazard,—they contributing their words only,—they know no correspondent gratitude, or when they have any where failed of success, they involve their friends too in destruction.' As respects the *construction* here, it is to be observed, that *παρασχομένους* is adapted to the case of *κατορθώσαντας*: and of *αὐτῶν* the best explanation is that proposed by Wex, (and approved by Poppo,) who takes the words *αὐτῶν λόγους μόνον παρασχομένους* as standing for *παρασχομένους οὐ χρήματα αὐτῶν, ἀλλὰ μόνον λόγους*. Render, 'they contributing their words only [not their money].'

2. *εἴ τέ τις ἄρχειν*, &c.] Much delicacy and tact may be observed in the *covert* way in which Alcibiades is, though not *named*, yet plainly alluded to by the indication of a few prominent traits of his character, *ambition*, *selfishness*, and *vanity*, —traits such as fully to justify his being stigmatized as one who cared not in what danger he involved his country, so that he could gratify his thirst for command, whereby he might be supplied with the means of supporting his extravagance, and making up the inroads in his public fortune.

ἄρχειν ἄσμενος αἱρεθείς] 'pleased at having been chosen to command.' Comp. Dionys. Hal. Ant. vi. 42, *πᾶς ὁ δῆμος ἀσμένως ἀκούσας* (where read, from the Cod. Vat., *ἄσμενος*). These words and the subsequent ones, *τὸ ἑαυτοῦ μόνον σκοπῶν—ὅπως θαυμασθῇ—καὶ ὠφεληθῇ*, serve to set forth the *motives* which influenced Alcibiades to urge the expedition; of which the two first form the primary and governing ones, namely, a delight in command, and a self-interestedness, literally, the having an eye solely to his own interest (not that of the state).

κινδύνῳ ἰδίᾳ ἐλλαμπρύνεσθαι. νομίσατε δὲ τοὺς τοιούτους τὰ μὲν δημόσια ἀδικεῖν, τὰ δὲ ἴδια ἀναλοῦν· καὶ τὸ πρᾶγμα μέγα εἶναι, καὶ μὴ οἷον νεωτέρῳ βουλεύσασθαί τε καὶ ὀξέως μεταχειρίσαι.

XIII. *Οὓς ἐγὼ ὁρῶν νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ παρακελευστοὺς*

The particulars contained in the words *ὅπως θαυμασθῇ μὲν—τῆς ἀρχῆς* (meaning, 'in order that, on the one hand, he may be admired for his horse-keeping, and, on the other, through his extravagance, might even be somewhat benefited by the command') belong to the foregoing *παραινεῖ ὑμῖν ἐκπλεῖν*. The prep. *ἀπὸ* here, as at iii. 64, and v. 17, bears the sense 'on account of;' with which compare the use of *ἐκ* in Xen. Cyneg. i. 5, *ἐκ τῆς ἐπιμελείας—ἐθαυμάσθησαν*. Of *διὰ πολυτέλειαν* the sense is, 'by reason of, on account of,' &c. (as at ii. 18, *διὰ τὴν ἐκείνου μέλλησιν*,) it being meant, that 'by reason of his extravagance he regarded command not merely as an opportunity of sporting his magnificence, but also as a means of gaining something to repair his ruined fortune.' To this purpose see a curious passage of Athen. xii. p. 534, from which an adequate idea may be formed of the expensiveness of this ambitious man's mode of living. The intermediate words, *ἄλλως τε—ἄρχειν*, are interposed for the purpose of showing that, pleased as he was with the command, he ought not to have been appointed to it. Render, 'though he is otherwise, as yet, too young to govern.'

In support of the position *ἔτι ὢν*, adopted, instead of *ὢν ἔτι*, by the recent editors, may be adduced two passages of our author supra i. 107, and ii. 6, and others of Dio Cass. 1199, 78. Jos. 333, 5, and Jambl. Vit. Pyth. c. 11, 10.

Finally, not without reason is it said, *ἀπὸ τῆς ἱπποτροφίας, διὰ δὲ πολυτέλειαν*: for it may be observed, that so expensive was the keeping of horses in most parts of Greece, (see Pind. Isthm. iv. 49. Æschyl. Prom. 475. Aristot. Pol. vi. 7.) that such was regarded as an evidence of ample fortune, and, when attached to any one's ancestors, of *high gentility*. So in Aristot. Pol. iv. 1, it is well said, *ἡ εὐγένειά ἐστιν ἀρχαῖος πλοῦτος καὶ ἀρετή*. And in Hdot. vi. 35, it is mentioned as a proof of Miltiades' gentility, that he was descended *οἰκίης ἀπὸ τεθριπποτρόφου*. Compare also Philostr. Vit. Ap. p. 244, *ἦν δὲ ὁ μὲν ἱπποτρόφου καὶ στρατηγικοῦ πατρός*, and Pind. Isthm. iv. 21, *ἱπποτρόφοι ἐγένοντο*.

μηδὲ τούτῳ ἐμπαράσχητε—ἐλλαμπρύνεσθαι] 'nor must you suffer this person to sport his magnificence at the peril of the state.' In *ἐμπαράσχητε* the prepos. *ἐν* is *not*, as Bauer supposes it, pleonastic; neither does it (as Schmid imagines) belong to the word *κινδύνῳ*, to which it is by no means necessary. (See note on the words at § 1, *τῷ τοῦ πέλας κινδύνῳ*.) It *may*, as Poppo supposes, cohere with the *ἐλ* in *ἐλλαμπρύνεσθαι*; but it would rather seem to be used, from the original idea contained in the term being, 'to put any thing *into* any one's hands;' whence it came to bear the sense to give him the power over any thing, to *allow* him to do it. In *ἐλλαμπρύνεσθαι* we have a rare word, of which examples are found elsewhere in Dio Cass., Lucian, and Plutarch. Thus the preposition *ἐν*, instead of being pleonastic, has reference to the word *τινί* (scil. *ἔργῳ*) understood. Compare infra vi. 16, *ἄλλῳ τῳ λαμπρύνομαι*. Hdot. i. 41, *ἀπολαμπρύνεαι τοῖσι ἔργοισι*, and vi. 70, *ἔργοις καὶ γνώμῃσι ἀπολαμπρυνθείς*. Dio Cass. 1233, 79, *τῷ ἔργῳ ἐλλαμπρυνόμενοι*. The same ellipsis may be recognised in Lucian, vol. iii. 190, where we have conjoined the terms *ἐνευδοκιμῆσαι* and *ἐλλαμπρύνασθαι*. Comp. Aristoph. Eq. 553, *μειρακίων — λαμπρυνομένων ἐν ἅρμασιν*.

In the next sentence the term *ἀδικεῖν* bears simply the sense 'to injure,' as in Xen. Hippag. vi. 3, and often in the later writers, especially the New Testament ones. With *πρᾶγμα μέγα εἶναι*, 'that the business is one of importance,' compare Aristoph. Ran. 1099, *μέγα τὸ πρᾶγμά ἐστι*.

καὶ μὴ οἷον νεωτέρῳ — μεταχειρίσαι] 'and such as is [fit] for a younger to plan, and precipitately to carry into execution.' Here Bauer and Poppo rightly suppose *εἶναι* or *ἔστι* meant to be repeated in thought. And Poppo observes, that the dative (at which Bauer stumbled, and for which he proposed to read *νεώτερον*) is sufficiently defended by a passage adduced from Æsch. Theb. 728, *χθόνα ναίειν διαπήλας, Ὁπόσαν καὶ φθιμένους ἂν κατέχειν*. Answering to *νεώτερος* here is our word *younker*, a noun subst. formed on the comp. adject. *younger*, and denoting a rather young person. Exactly corresponding to the use of the word here is its use in a passage of the New Testament, St. John, xxi. 18, *ὅτε ἦς νεώτερος*.

CH. XIII. 1. Nicias now proceeds to say, that 'notwithstanding the partisans

καθημένους, φοβοῦμαι, καὶ τοῖς πρεσβυτέροις ἀντιπαρακελεύομαι μὴ καταισχυνθῆναι, εἴ τῳ τις παρακάθηται τῶνδε, ὅπως μὴ δόξῃ, ἂν μὴ ψηφίζηται πολεμεῖν, μαλακὸς εἶναι· μηδ', ὅπερ ἂν αὐτοὶ πάθοιεν, δυσέρωτας εἶναι τῶν ἀπόντων,—γνόντας ὅτι ἐπιθυμίᾳ

of like age and character whom he had now collected round him, the elder part of the assembly ought fearlessly to vote as the safety of Athens required; that the Sicilians be allowed to adjust their own affairs; and that the Segestans in particular, as they had begun the war without consulting Athens, be left to end it, as they might, by themselves.' (Bp. Thirlwall.) And hence, 'that they should not be forced to form alliances of which all the disadvantages will be ours, all the advantages will be our confederates.'

οὓς ἐγὼ ὁρῶν, &c.] The pronoun is here (as occasionally elsewhere in the best classical writers) *emphatic*; q. d. 'I for my part.' The relative οὓς cannot but refer to the foregoing τοιούτους, and thus stands, as Bauer says, for οἵους, as in the instance of οὓς occurring at ch. 23, 1: an idiom treated of in Matth. Gr. Gr. § 480, and Jelf's Kuhner, § 817, 3. Answering to this is the use of *quis* for *qualis* in Latin. It is well remarked by Poppo, 'Ut illo τοὺς τοιούτους non unum Alcibiadem, sed hunc et ejus similes designari, numerus pluralis docet, ita hic non jam de ipso, sed de solis hominibus ejus similibus cogitari videtur:' and he compares Æschines, p. 16, 33, ὁρῶ δὲ πολλοὺς μὲν τῶν νεωτέρων προσεστηκότας πρὸς τῷ δικαστηρίῳ, referring also to Plut. Nic. 11, and Liban. Or. p. 355, B.

παρακελευστοὺς] *hortatores, instigatores*, 'abettors, partisans;' the word here bearing an *active* sense, and so standing for παρακελευστὰς, as in Dio Cass. p. 672, 2, μήτε ἐν τοῖς παρακελευστοῖς ἐπιτρεπόμενα. So Phot. Lex. (cited by Goeller) explains the term παρακελευστοὶ by οἱ ἐκ παρακελεύσεως καὶ παρακλήσεως συλλαμβάνοντες καὶ οὐ στασιάζοντες (where, for στασιάζοντες, read, with Goeller, συστασιάζ.); and again, παρακελευστοὶ by σπουδασταί. It is true that Goeller understands the word to here bear the sense *magistrates* (answering to the Latin *proedri, epistatæ, senatores*) not rightly and legitimately appointed, but by faction: and he refers to a passage of Æschines in Ctesiph. § 1, οὐκ ἐκ τοῦ δικαιοτάτου τρόπου λαχόντες προεδρεύειν, ἀλλ' ἐκ παρασκευῆς καθεζόμενοι. This, however, though it may countenance, is insufficient to establish the above view: and it may be observed, moreover, that we have here, not καθεζομένους, ('seated in the seat of office,') but καθημένους, 'sitting;' a term to be understood *graphicè*, it being meant to represent these partisans of Alcibiades as *sitting on the same bench with him:* in which view we may compare a passage of the Old Testament, Psalm i. 1, μακάριος ἀνὴρ, ὃς ἐπὶ καθέδρᾳ λοιμῶν οὐκ ἐκάθισεν, where there is, in like manner, a metaphor taken from persons *sitting on one common bench*, to denote close communion and society. A similar metaphor may be recognised in the Latin phrase *stare ab aliquo*, signifying to be on a person's side, to be, as we say, at his back.

καὶ τοῖς πρεσβυτέροις—μαλακὸς εἶναι] Of these words the sense is well expressed by Goeller as follows: 'Ipse quoque seniores hortor, ne pudore tanguntur, ideo ut ne videantur, si bellum dissuadeant, ignavi esse;' by Poppo thus: 'Et seniores vicissim hortor, ne [ideo] vos pudeat [dissuadere bellum], ut ne, si bellum non decernant, ignavi esse videantur.' We have here a condensed form of expression for καὶ τοῖς πρεσβ. ἀντιπαρακελεύομαι μὴ καταισχυνθῆναι, εἴ τῳ τις παρακάθηται τῶνδε, ὥστε ψηφίζεσθαι πολεμεῖν, ὅπως μὴ, &c. Parallel to this use of καταισχυνθῆναι, which signifies 'to be shamed out of one's purpose,' is that of καταβοᾶν, 'to cry down,' at v. 45. καταγελᾶν, 'to laugh down,' viz. out of countenance, at iii. 83, and other terms.

In the clause following, for αὐτοὶ one might have expected ἐκεῖνοι; but that, and not ἐκεῖνοι, is, as Dr. Arnold observes, properly applied to the young men, because of the word δόξῃ, which refers all that follows to their opinion, and so makes them in fact the principal subject of the clause. Render, 'and not to feel as they would feel,' (i. e. be affected,) namely, as it is added, δυσέρωτας εἶναι τῶν ἀπόντων, 'to feel a desperate desire for what is absent,' i. e. not in their possession. So in a passage cited from Pind. Pyth. iii. 33, 19, we have, ἀλλά τοι ἤρατο τῶν ἀπεόντων· Οἷα καὶ πολλοὶ πάθον. And in Theopomp. ap. Athen. 261, A, τῶν μὲν ὑπαρχόντων ἠμέλουν, τῶν δὲ ἀπόντων ἐπεθύμουν. By ἐπιθυμίᾳ understand such a passionate desire as dictates passionate counsels. For

μὲν ἐλάχιστα κατορθοῦνται, προνοίᾳ δὲ πλεῖστα· ἀλλ' ὑπὲρ τῆς πατρίδος, ὡς μέγιστον δὴ τῶν πρὶν κίνδυνον ἀναῤῥιπτούσης, ἀντιχειροτονεῖν, καὶ ψηφίζεσθαι τοὺς μὲν Σικελιώτας, οἵσπερ νῦν ὅροις χρωμένους, πρὸς ἡμᾶς οὐ μεμπτοῖς, τῷ τε Ἰονίῳ κόλπῳ, παρὰ γῆν ἥν τις πλέῃ, καὶ τῷ Σικελικῷ διὰ πελάγους, τὰ αὐτῶν νεμομένους καθ' αὑτοὺς καὶ ξυμφέρεσθαι· τοῖς δ' Ἐγεσταίοις ἰδίᾳ εἰπεῖν, ἐπειδὴ ἄνευ Ἀθηναίων καὶ ξυνῆψαν πρὸς Σελινουντίους τὸ πρῶτον πόλεμον, μετὰ σφῶν αὐτῶν καὶ καταλύεσθαι· καὶ τὸ λοιπὸν ξυμμάχους μὴ ποιεῖσθαι, ὥσπερ εἰώθαμεν, οἷς κακῶς μὲν πράξασιν ἀμυνοῦμεν, ὠφελείας δ' αὐτοὶ δεηθέντες οὐ τευξόμεθα. XIV. Καὶ σὺ, ὦ Πρύτανι, ταῦτα,—εἴπερ ἡγεῖ σοι προσήκειν κήδεσθαί τε τῆς πόλεως, καὶ βούλει γενέσθαι πολίτης ἀγαθὸς,—ἐπιψήφιζε, καὶ γνώμας προτίθει αὖθις Ἀθηναίοις, νομίσας, εἰ ὀῤῥωδεῖς τὸ ἀναψη-

κατορθοῦνται Goeller and Arnold, remarking on the harshness of the plural verb being thus used without the nomin. οἱ ἄνθρωποι, think κατορθοῦται were here more natural; though the former, Dr. Arnold admits, is 'right enough,' and sufficiently defended by iii. 37, ὀρθοῦνται τὰ πλείω. But, in effect, there is no necessity to suppose any such omission of οἱ ἄνθρωποι, (which, indeed, would here involve a harshness quite intolerable,) since we have only to refer the verb in question to πρεσβυτέροις, a little before. Finally, κατορθοῦται could not have been right, since the adj. ἐλάχιστα is here used in an adverbial sense.

μέγιστον] This, as Bauer observes, stands for μείζονα. Πρὸς ἡμᾶς, 'as respects us.' Οὐ μεμπτοῖς, 'non reprehendendis,' as at vii. 15, τῶν στρατιωτῶν καὶ τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γεγενημένων. Of the words, a little after, τὰ αὐτῶν—ξυμφέρεσθαι, the sense is, 'that they, enjoying their own territories, may settle their differences by themselves;' where ξυμφέρεσθαι is used in a rare sense, of which examples are found elsewhere in Herodot. i. 196, and Dio Cass. 146, 23. 424, 11. For τὸν πρῶτον I have, with Bekker, Goeller, Poppo, and Haack, adopted, from one MS. and Valla, the reading τὸ πρῶτον, the sense yielded by the latter (namely, 'at first') being so much more suitable than that arising from the former. With the *sentiment* conveyed, compare Livy, iv. 24, 'Negata Veientibus auxilia, jussosque suo consilio bellum initum suis viribus exsequi.'

Ch. XIV. The speaker concludes by saying, that although this mode of revising a decree of the people might be informal, that was a circumstance not to be balanced against the general welfare of the state.

1. Πρύτανι] Meaning the πρῶτος, or ἐπιστάτης, among the Fifty councillors taken out of the Senate of Five hundred, who presided in the Senate and in the assemblies of the people. See Schoemann de Comit. Athen. p. 90, seq. For vulg. ἡγῇ, I have, with Bekker and Goeller, edited ἡγεῖ; for, considering how easily here the Attic might be changed into the common form, internal evidence in such a case far overbalances external.

ἐπιψήφιζε] Some difference of opinion exists as to the exact sense of the term; but the best commentators agree in explaining the word to mean *in suffragia voca*, or *mitte, populum;* 'put the assembly to vote on the question now proposed:' and this, which is the sense the word bears supra i. 87, and in Demosth. p. 596, and elsewhere, is certainly all that the word of itself can denote; on which see more in Schoem. de Comit. p. 120, and Valcken. on Hdot. viii. 61: yet, considering (as Duker points out) that this ἐπιψήφισις, on the present occasion, implied ἀναψήφισις, and especially since the word αὖθις, just after, may be referred, as Poppo observes, to ἐπιψήφιζε as well as γνώμας προτίθει, the sense intended may rather be, according to the opinion of Spanheim and Valla, 'put the matter again to vote;' what were otherwise expressed by ἀναψήφιζε.

γνώμας προτίθει] See note on iii. 36. Ὀῤῥωδεῖς τὸ ἀναψηφίσαι. This verb is construed both *absolutely* (as v. 32) and with a dative and περὶ, as vi. 9; also, with an accus., as Aristoph. Plut. 122, and Eq. 126. Demosth. p. 127 & 152. Eurip. El. 831. Plato, 213; also, again, with a

φίσαι, τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ τοσῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν, τῆς δὲ πόλεως [κακῶς] βουλευσαμένης ἰατρὸς ἂν γενέσθαι, καὶ τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς ἂν τὴν πατρίδα ὠφελήσῃ ὡς πλεῖστα, ἢ, ἐκὼν εἶναι, μηδὲν βλάψῃ."

XV. Ὁ μὲν Νικίας τοιαῦτα εἶπε· τῶν δὲ Ἀθηναίων παριόντες οἱ μὲν πλεῖστοι στρατεύειν παρῄνουν, καὶ τὰ ἐψηφισμένα μὴ λύειν, οἱ δέ τινες καὶ ἀντέλεγον. 2. ἐνῆγε δὲ προθυμότατα τὴν στρατείαν Ἀλκιβιάδης ὁ Κλεινίου, βουλόμενος τῷ τε Νικίᾳ ἐναντιοῦσθαι,—ὢν καὶ ἐς τἆλλα διάφορος τὰ πολιτικά,—καὶ ὅτι αὐτοῦ διαβόλως ἐμνήσθη, καὶ μάλιστα στρατηγῆσαί τε ἐπιθυμῶν, καὶ ἐλπίζων Σικε-

verb in the infin., as Eurip. Hec. 768, and Andr. frag. 21, 2. Plut. vi. 497. Of the infin. with τὸ, as here, I know no other example. Τὸ λύειν, just after, is to be taken as the subject of *αἰτίαν σχεῖν*, the construction being, *τὸ λύειν τοὺς νόμους μὴ σχεῖν αἰτίαν μετὰ τοσῶνδε μαρτύρων*, where *μαρτύρων* bears the conjoint senses *witnesses* and *approvers*. As to the precise idea here meant to be conveyed by the expression *λύειν τοὺς νόμους*, Goeller, with good reason, adopts the supposition of Schoemann, p. 128, that 'though the putting any measure, that had been decreed by the people, again to vote was forbidden by the strict letter of the law, yet like many other things forbidden, it was (as in the case of the Mitylenæans, supra iii. 36.) done *temporis causâ*.' Dr. Arnold is of opinion that it was not illegal, though *irregular*: a view, however, resting on no certain proof, and scarcely borne out by the nature of the expression itself, *λύειν τοὺς νόμους*, which is one too strong to admit so lax a construction. There is every reason to suppose that the thing was *illegal*, and that the person bringing forward such a measure rendered himself liable to a public impeachment: though in case of the measure so proposed being *carried*, either the impeachment would not be *attempted*, or would *fall to the ground*, being thrown out by the same majority as that which carried through the reconsideration of the law.

τῆς δὲ πόλεως [κακῶς] βουλευσαμένης, &c.] I have followed Bekker, Poppo, and Goeller in putting the word *κακῶς* in brackets, since it has place in very few of the MSS. (and those only the least valuable) and is decidedly opposed by *internal evidence*, as deduced from the consideration that it might easily be *inserted* into the text from the gloss of the Schol.; whereas, supposing it originally to have had place there, most difficult is it to account for its being *thrown out* from thence. As to what Duker urges, that 'the word is indispensable to the sense,'—that is not the case; since it is in some measure implied in the very term *ἰατρὸς*, which naturally suggests the idea of those that are *sick*. It may, indeed, be argued, that the word *κακῶς* is here necessary to be expressed, because only those who are sick, and not the whole, have need of a physician. But it may be answered, though the *whole* need not then a physician, yet the whole *may* hereafter, and generally, *have* such. Accordingly even without *κακῶς* (which is, we may suppose, kept back by the cautious speaker, from a fear of offending the delicate ear of his sovereign, the people: otherwise it would doubtless have been inserted. Compare Eur. Suppl. 252, *Οὔ τοι δικαστὴν εἰλόμην ἐμῶν κακῶν, Ἀλλ' ὡς ἰατρὸν τῶνδε*) there will arise a sense sufficiently suitable and proper,—namely, that 'the Prytanis should regard himself, when presiding at the state councils, as the *state-physician*, to both heal dissensions and correct wrong judgments.' Of this *medical* metaphor (by which the body politic is compared to the human frame) several examples are found elsewhere, as Eurip. Phœn. 907, *πόλει παρασχεῖν φάρμακον σωτηρίας*. Finally, answering to the medical *metaphor* here, is the medical *allusion*, just after, at *ὃς ἂν τὴν πατρίδα ὠφελήσῃ —ἢ—μηδὲν βλάψῃ*, and that (as Coray thinks) to a certain general rule on which physicians were supposed to act, namely, (in the words of Hippocrates,) *ἀσκεῖν περὶ τὰ νουσήματα δύο,—ὠφελέειν, ἢ μὴ βλάπτειν*.

On the construction in *τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς*, &c., see note at ii. 44.

CH. XV. 2. *αὐτοῦ διαβόλως ἐμνήσθη*] 'had made mention of him censoriously,' 'had spoken evil of him.' Evidently imitated from which is the expression of Dio Cass. p. 452, *ἐμοῦ διαβόλως ἐμνη-*

λίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήψεσθαι, καὶ τὰ ἴδια ἅμα, εὐτυχήσας, χρήμασί τε καὶ δόξῃ ὠφελήσειν. 3. ὧν γὰρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν, ταῖς ἐπιθυμίαις μείζοσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρῆτο ἔς τε τὰς ἱπποτροφίας καὶ τὰς ἄλλας δαπάνας· ὅπερ καὶ καθεῖλεν ὕστερον τὴν τῶν Ἀθηναίων πόλιν οὐχ ἥκιστα. 4. φοβηθέντες γὰρ αὐτοῦ οἱ πολλοὶ τὸ μέγεθος, τῆς τε κατὰ τὸ ἑαυτοῦ σῶμα παρανομίας ἐς τὴν δίαιταν, καὶ τῆς διανοίας ὧν καθ' ἓν ἕκαστον, ἐν ὅτῳ γίγνοιτο, ἔπρασσεν, ὡς τυραννίδος ἐπιθυμοῦντι πολέμιοι καθέστασαν, καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου, ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες, καὶ ἄλλοις ἐπιτρέψαντες, οὐ διὰ μακροῦ ἔσφηλαν τὴν πόλιν. τότε δ' οὖν παρελθὼν τοῖς Ἀθηναίοις παρῄνει τοιάδε.

XVI. "Καὶ προσήκει μοι μᾶλλον ἑτέρων, ὦ Ἀθηναῖοι, ἄρχειν (ἀνάγκη γὰρ ἐντεῦθεν ἄρξασθαι, ἐπειδή μου Νικίας καθήψατο), καὶ ἄξιος ἅμα νομίζω εἶναι. ὧν γὰρ πέρι ἐπιβόητός εἰμι, τοῖς μὲν

μόνευσε. At *δι' αὐτοῦ* supply *στρατηγῆσαι*.

3. *ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν*] On the syntax here and at i. 130, and Herodot. vi. 45, of *nouns* following the construction of their cognate *verbs*, passive and neuter, see Matth. Gr. Gr. § 496, 3, 4.

4. *τῆς τε κατὰ τὸ ἑαυτοῦ—ἔπρασσεν*] Render, 'apprehensive of his deviation from law and custom in his personal habits, and the [arbitrary] disposition of mind with which, in whatever situation he might be placed, he despatched any business.' On the term *παρανομία* see note at i. 132. I have followed Bekker, Poppo, and Goeller in editing, for vulg. *διαθέντα*, (defended by Arnold, but, as Poppo and Goeller have shown, on no good grounds,) *διαθέντι*, from one of the best MSS. Properly it should have been *διαθέντος* (scil. *αὐτοῦ*), 'though he had conducted,' &c.; but *διαθέντι* was written instead, for the reason given by Goeller.

CH. XVI. We have now advanced to the *first* of the two speeches ascribed by our author to Alcibiades; in which we recognise,—more than in any other of the orations contained in this history,—what might be expected from the hasty and fiery temperament of the speaker,—abundance of involved constructions and bold metaphors, such as, taken with the abrupt plain-spokenness and cool confidence prevailing throughout, may be supposed to have been characteristic of the oratory of this extraordinary person, to whom we may well apply the line of the poet, 'too quick for thought, For action too refined.' It is justly remarked by Bauer, that 'the arrogance and self-sufficiency of this hot-headed youth are well set forth by the circumstance of the speech thus abruptly commencing with a simple demand urged in this authoritative tone: "Ay—to me rather than to others belongs it of right to bear rule, (for need have I to commence from hence, considering that I have been here carped at by Nicias,) and withal I think myself worthy [of the honour]."' The terms *προσήκει μοι* and *ἄξιος—εἶναι* are not merely convertible ones; the former (as Bauer and Arnold are agreed) having reference to his *right* to the office, on the score of his birth, wealth, and lavish expenditure for the benefit of the state, and former services to it (in which view compare Plato, 491, D, *τούτους προσήκει τῶν πόλεων ἄρχειν*); the latter, as Bauer points out, to his personal merits and proved *fitness* for the office, in his capability to discharge its duties. Compare Plato, Alcib. i. *ἐνδείξασθαι Ἀθηναίοις ὅτι ἄξιος εἶ τιμᾶσθαι*.

ὧν γὰρ πέρι ἐπιβόητός εἰμι] 'for as to the things about which a clamour has been raised against me.' The term *ἐπιβόητος* (occurring also in Dio Cass. p. 375. 450. 963.) is properly one of middle signification; though it is (as Pollux, Eustathius, and Th. Mag. point out) employed *in malam partem* (of which use examples are found in Anacreon and the Anthol. Gr. iii. 10, 3): and no wonder; since the *ἐπι* signifies *at* or *against*. Thus at the end of the chapter we have *ἐπιβοώμενος*, 'clamoured against.'

προγόνοις μου καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ δὲ πατρίδι καὶ ὠφέλειαν. 2. οἱ γὰρ Ἕλληνες καὶ ὑπὲρ δύναμιν μείζω ἡμῶν τὴν πόλιν ἐνόμισαν τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπίαζε θεωρίας, πρότερον ἐλπίζοντες αὐτὴν καταπεπολεμῆσθαι, διότι ἅρματα μὲν ἑπτὰ καθῆκα, ὅσα οὐδείς πω ἰδιώτης πρότερον, ἐνίκησα δὲ, καὶ δεύτερος, καὶ τέταρτος ἐγενόμην, καὶ τἆλλα ἀξίως τῆς νίκης παρεσκευασάμην. νόμῳ μὲν γὰρ τιμὴ τὰ τοιαῦτα, ἐκ δὲ τοῦ δρωμένου καὶ δύναμις ἅμα ὑπονοεῖται. 3. καὶ ὅσα αὖ ἐν τῇ πόλει χορηγίαις ἢ ἄλλῳ τῳ λαμπρύνομαι, τοῖς μὲν ἀστοῖς φθονεῖται φύσει, πρὸς δὲ τοὺς ξένους καὶ αὕτη ἰσχὺς φαίνεται. καὶ οὐκ ἄχρηστος ἦδ' ἡ ἄνοια, ὃς ἂν τοῖς

2. *τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπίαζε θεωρίας*] Here we have an example of the use of adject. for subst. *τῇ ἐμῇ διαπρεπείᾳ*; with which compare supra ii. 71, *ἐν τῷ—ἀσθενεῖ τῆς γνώμης*. On the *θεωρ.* here spoken of see note at v. 16. In *καθῆκα*, a little after, ('I sent down to the course,') we have an allusion to the *situation* of the stadium, which was somewhat lower than the level of the adjacent country, so as to afford to the spectators in the raised seats a better view. The same sort of allusion may be recognised in Dio Cass. 985, 71, *ἡνίοχοι τὰ ἅρματα εὐθὺς καθῆκαν*. Pausan. vi. 2, *καθῆκεν ἐπὶ ὀνόματι τοῦ Θηβαίων δήμου τὸ ἅρμα*.

ὅσα οὐδείς πω ἰδιώτης πρότερον] This is said cautiously; for *kings*, it appears, might have sent more: and yet Isocrates de Bigis, § 14, says, *ζεύγη καθῆκε τοσαῦτα τὸν ἀριθμὸν, ὅσοις οὐδ' αἱ μέγισται τῶν πόλεων ἠγωνίσαντο*. But that is evidently a mere oratorical exaggeration, which it is strange Mitford should have introduced into his history. *Ἐνίκησα*: meaning, 'I obtained the first prize.' In *καὶ δεύτερος καὶ τέταρτος* we have a certain *variation* of expression for 'obtained the second and the fourth prizes.' Of *καὶ τἆλλα ἀξίως τῆς νίκης παρεσκευασάμην* the sense is, 'et cætera apparavi pro victoriæ dignitate;' where there is perhaps an allusion (as Duk. supposes) to the *sacrifices* offered by him at the temple of the Olympian Jove; which were so complete, that from them the whole assemblage present were feasted.

νόμῳ μὲν γὰρ τιμὴ τὰ τοιαῦτα] That such victories were regarded as reflecting honour not to the individual only, but also the state, is plain from various passages of Pindar. With the words following, *ἐκ δὲ τοῦ—ὑπονοεῖται*, (of which the sense is, 'from the thing done, the power also of the country of the doer is imagined,') compare Dio Chrys. Orat. xxxi. *οὐ γὰρ μόνον κόσμον φέρει τὸ τοιοῦτον, ἀλλὰ καὶ τὴν ἰσχὺν τῆς πόλεως ἐπιδείκνυσι*. See also Pind. Nem. ix. 25, 3, and Isth. ii. 54.

3. *καὶ ὅσα αὖ—χορηγίαις*] On this subject see Boeckh, Pub. Œcon. vol. ii. p. 207. *Λαμπρύνομαι*. Render, 'I am distinguished,' i. e. I render myself distinguished. *Πρὸς τοὺς ξένους*, 'quod ad peregrinos attinet.' In the words following, *καὶ αὕτη ἰσχὺς φαίνεται*, 'this appears to be even strength,' 'gives an appearance of power,' the fem. stands for the neut., according to the rule laid down in Matth. Gr. § 440, 7, that 'when the demonstr. pronoun is the subject, and has a subst. for the predicate, it is put in the gender of the predicate, as in a passage of Plato, p. 433, E, *τὰ συνθήματα εἶναι τὰ ὀνόματα—καὶ εἶναι ταύτην ὀρθότητα ὀνόματος, συνθήκην*. Here *τοῦτο* (which Goeller thinks we should have expected rather than *αὕτη*) would not have been so well, the latter being chiefly adapted to impart emphasis.' See Matth. ubi supra. As to vulg. *αὐτὴ*, retained by Bekker, it cannot be defended.

ἦδ' ἡ ἄνοια] So I edit, with Wasse, Duk., Bauer, Poppo, and Arnold, instead of vulg. *ἡ διάνοια*, which was restored by Goeller, and is now adopted by Bekker. Which of these two readings is the true one, I would not venture positively to pronounce: but I must think that Arnold's arguments *for ἄνοια* are not so strong as Goeller's *against* it; and yet Goeller's are not so strong as to be decisive, since *ἄνοια* need not be explained to mean *madness* properly so called, but *folly*; of course, understanding the term, with the Scholiast, as said *sarcastically*, q. d. 'what you *call* folly:' of which use the following are examples—Soph. Ant. 95, *Ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν*: and Œd. T. 397, *ἀλλ' ἐγὼ μολὼν, ὁ μηδὲν εἰδὼς, ἔπαυσά νιν*. St. Paul, 1 Cor. i. 21, *διὰ τῆς μωρίας τοῦ κηρύγματος*: 2 Cor. xi. 1, *ὄφελον ἠνείχεσθέ μου μικρὸν τῆς ἀφροσύνης*: and so

ἰδίοις τέλεσι μὴ ἑαυτὸν μόνον, ἀλλὰ καὶ τὴν πόλιν ὠφελῇ. 4. οὐδέ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρονοῦντα μὴ ἴσον εἶναι, ἐπεὶ καὶ ὁ κακῶς πράσσων πρὸς οὐδένα τῆς ξυμφορᾶς ἰσομοιρεῖ. ἀλλ', ὥσπερ δυστυχοῦντες οὐ προσαγορευόμεθα, ἐν τῷ ὁμοίῳ τις ἀνεχέσθω καὶ

the word is to be taken at ch. 17, init. It is true that *ἦδ' ἡ ἄνοια* is weak in external authority, (and yet to the *three* MSS. cited as having it, I can add two others, Cant. and M. B.) but it is strongly supported by a passage of Procop. p. 337, 20, *ἄχρηστος καὶ ἄνοια προπετὴς*, from which it clearly appears that *ἄνοια* was read in this passage of our author in the time of that writer: and that the *Scholiast* so read, is quite certain; though, by a blunder of the scribes, *διάνοια* has place in the *heading* of the Scholium; yet the Scholium itself is evidently founded on the reading *ἄνοια*. Moreover, according to the reading *διάνοια*, the sense as it is laid down by Valla, *propositum*, besides being devoid of proof, is very flat and spiritless; whereas the other possesses a certain pointed and sarcastic tone, quite characteristic of the speaker, and therefore more likely to be genuine. Again, supposing the term to bear the more probable sense, *disposition of mind*, that is to assign to it a sense by no means apposite; since it is not disposition or affection of the mind that is here spoken of, but *action*,—namely, that of benefiting the state at one's own expense. Finally, it may be added, that *internal* evidence is quite in favour of *ἦδ' ἡ ἄνοια*; since, had *ἡ διάνοια* been the original reading, it is not easy to imagine how so plain and facile a reading could have been *altered*. On the other hand, supposing *ἦδ' ἡ ἄνοια* to have been written, one can easily imagine the possibility of its being taken for *ἡ διάνοια* by scribes who did not perceive the sarcasm conveyed; since *δὴ* might easily pass into *δια*. Lastly, *ἡ διάνοια* has the objection of being *incorrect*, since propriety would require *ἦδ' ἡ διάνοια*, which, however, is not found in a single MS.: and though it be true that, as Goeller says, 'nihil eorum, de quibus hoc loco Alcibiades loquitur, Nicias, cap. 11, init. amentiæ arguerat,' yet it may be observed that he had applied the epithet *ἀνόητος* to his projects and designs against Sicily, and consequently might be thought to ascribe folly to his whole character: which attack Alcibiades parries by the witty turn, that 'it is a not unuseful folly for any one, at his own expense, to benefit, not himself alone, but the state.'

On the idiom in *ὃς ἂν* see note supra ch. 14, *τὸ ἄρξαι τοῦτ' εἶναι, ὃς ἄν*.

4. *οὐδέ γε ἄδικον—ἰσομοιρεῖ*] The full sense is, 'Nor truly is it unjust that any one [like myself] proud of himself (i. e. bearing himself loftily on his merit) should *not* bear himself on an equality [with others], but rather carry himself above them:' meant as an answer to those who objected to his *pride* as *unjust*, in a state where political equality was apportioned to all the citizens. It is, he argues, *not* unjust, *ἐπεὶ καὶ—ἰσομοιρεῖ*, 'inasmuch as he who is in misfortune finds no one to partake with him in his calamity.' By *μὴ ἴσος εἶναι* is meant, 'not to be disposed to be on a footing of equality.' Alcibiades might have added, that hauteur, in such a case, is excusable. To which purpose compare a passage of Alexis ap. Athen. p. 224, F, where it is well said, *τοὺς μὲν στρατηγοὺς τὰς ὀφρῦς ἐπὰν ἴδω Ἀνεσπακότας, δεινον μὲν ἡγοῦμαι ποιεῖν, Οὐ πάνυ τι θαυμάζειν δὲ προτετιμένους Ὑπὸ τῆς πόλεως μείζοτι τῶν ἄλλων φρονεῖν*, where, for *μείζοτι*, read *μεῖζόν τι*. How often *τι* is added to adverbs derived from the neuter of the adject. in comparison, it is scarcely necessary to observe.

Of the phrase *ἰσομοιρεῖν τινι τῶν κακῶν* an example is adduced by Schneid. Lex. from Dionys. Hal.

ἀλλ', ὥσπερ δυστυχοῦντες—ὑπερφρονούμενος] This forms the *other* part, containing the proof of the *justice* of the thing; which is evinced by showing its equality,—literally, evenness of measure. Render, 'But as we [fortunate ones] are, when in calamity, not even spoken to in like manner, let any one [who is not of the number of the fortunate] bear to be looked down upon by the fortunate:' a sentiment happily expressed in the words of a great writer, forming at once a free and faithful version of the present: 'For as no man will even speak to us when we are unfortunate, so must they, in their turn, bear to be despised by us when fortunate: this conduct being little more than retaliation.' And truly the multitude repay the hauteur of their superiors with interest; for, as observes Herodian, vii. 3, 11, *τὰ γὰρ τῶν εὐδαιμονεῖν δοκούντων πταίσματα πρὸς τῶν ὄχλων οὐ μόνον ἀμελεῖται, ἀλλά τινας τῶν κακοήθων καὶ*

ὑπὸ τῶν εὐπραγούντων ὑπερφρονούμενος· ἢ, τὰ ἴσα νέμων, τὰ ὁμοῖα ἀνταξιούτω. 5. οἶδα δὲ τοὺς τοιούτους, καὶ ὅσοι ἔν τινος λαμπρότητι προέσχον, ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας, τοῖς ὁμοίοις μὲν μάλιστα, ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, τῶν δὲ ἔπειτα ἀνθρώπων προσποίησίν τε ξυγγενείας τισὶ, καὶ μὴ οὖσαν, καταλιπόντας. καὶ, ἧς ἂν ὦσι πατρίδος, ταύτῃ αὔχησιν ὡς οὐ περὶ ἀλλοτρίων οὐδ' ἁμαρτόντων, ἀλλ' ὡς περὶ σφετέρων τε καὶ καλὰ πραξάντων. 6. ὧν ἐγὼ ὀρεγόμενος, καὶ διὰ ταῦτα τὰ ἴδια ἐπιβουόμενος, τὰ δημόσια σκοπεῖτε εἴ του χεῖρον μεταχειρίζω. Πελοποννήσου γὰρ τὰ δυνατώτατα ξυστήσας ἄνευ μεγάλου ὑμῖν κινδύνου καὶ δαπάνης, Λακεδαιμονίους ἐς μίαν ἡμέραν κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἁπάντων ἀγωνίσασθαι· ἐξ οὗ, καὶ περιγενόμενοι τῇ μάχῃ, οὐδέπω καὶ νῦν βεβαίως θαρσοῦσι.

φαύλων ἔσθ' ὅτε καὶ εὐφραίνει, φθόνῳ τῶν κρειττόνων καὶ εὐτυχούντων.

ἢ τὰ ἴσα— ἀνταξιούτω] 'or else, having *given* what is just and right, let him *claim* the like in *return*:' meaning, in other words, as the Scholiast explains, *ἢ, εἰ βούλεται μὴ ὑπεροράσθαι κακοπραγῶν, μήδ' αὐτὸς τῶν ἀτυχούντων καταφρονήσῃ.*

5. *οἶδα δὲ τοὺς τοιούτους—πραξάντων*] Here we have a mournful truth,—as *feelingly*, as it is forcibly conveyed; the writer having himself experienced the bitterness of being so circumstanced. We cannot doubt, however, that he foresaw that, applicable as it was to his own case, it would be made good in the latter as well as the former respect; when the disgraced exile of twenty years would be one of the proudest boasts of that country which had cast him forth as a broken vessel.

ἐν τῷ κατ' αὐτοὺς βίῳ] Meaning, as Poppo explains, 'in ætate quæ incidat in eorum tempora.' Of *ξυνόντας* the sense is, 'quum versentur cum iis.' In *οὐδ' ἁμαρτόντων* there is an allusion to the false charges of offences (as in the case of Thucydides himself) which the envy of others is sure to raise against the illustrious.

6. *ὧν ἐγὼ ὀρεγόμενος — μεταχειρίζω*] Render, 'Such, then, being the objects of my ambition, and on account of these (which are *private* matters) exclaimed against,—see whether I am inferior to any one in the management of *public* affairs.' The argument is, that such (namely, *τὰ καλὰ*) being the objects of his pursuit in private life, it might be presumed that they would in *public*, and by implication he affirms that it *is* so in the strongest manner, by calling on his hearers to decide whether he is inferior to any one in the management of public affairs: as a proof of which he then proceeds to instance the success with which he had conducted the affairs of the state in Peloponnesus, as an inference of his capacity for the command with which he was now invested. Of the words *Πελοποννήσου γὰρ τὰ δυνατώτατα—θαρσοῦσι* the sense is, 'for [instance] having brought together to our alliance the most powerful states of Peloponnesus, without any great danger or cost to you, I caused the Lacedæmonians, in one day, at Mantinea, to fight for their all: on account of which, though victorious in the battle, they do not yet even now feel a sure confidence in themselves.' This sense of *ξυστῆσαι*, 'societatem efficere, conjungere alios alicui,' is established by a passage of Isocr. de Bigis, § 15, *τὰς μεγίστας πόλεις τῶν ἐν Πελοποννήσῳ Λακεδαιμονίων μὲν ἀπέστησεν, ὑμῶν δὲ συμμάχους ἐποίησεν.* Herodot. vi. 74, *ἀπικόμενος ἐς τὴν Ἀρκαδίην, νεώτερα ἔπρησσε πράγματα, συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ.* Dr. Arnold accounts for this peculiar use of *ἐς* in *ἐς μίαν ἡμέραν κατέστησα*, by regarding this as a sort of abridged form of expression, similar to one in Herodot. viii. 71, *ἐς τὸν Ἰσθμὸν ἵζοντο*, for *ἐς τὸν Ἰσθμὸν ἐλθόντες, ἐν αὐτῷ ἵζοντο.* But the idiom in question is not quite of the same kind; and the expression in the present passage is, I think, best explained (as it is by Poppo) to mean, 'I brought them to one day's contest for their all,' meaning, in other words, to the necessity of one day's battle for their all. We may suppose our author to have here had in mind the phrase *καθιστάναι ἐς ἀγῶνα, ἐς πόλεμον, ἐς ἀνάγκην*, &c., and to have moulded the wording thereto in the present instance.

XVII. *καὶ ταῦτα ἡ ἐμὴ νεότης καὶ ἄνοια παρὰ φύσιν δοκοῦσα εἶναι, ἐς τὴν Πελοποννησίων δύναμιν λόγοις τε πρέπουσιν ὡμίλησε, καὶ, ὀργῇ πίστιν παρασχομένη, ἔπεισε. καὶ νῦν μὴ * πεφόβησθε αὐτήν· ἀλλ', ἕως ἐγώ τε ἔτι ἀκμάζω μετ' αὐτῆς, καὶ ὁ Νικίας εὐτυχὴς δοκεῖ εἶναι, ἀποχρήσασθε τῇ ἑκατέρου ἡμῶν ὠφελείᾳ. 2. Καὶ τὸν ἐς τὴν Σικελίαν πλοῦν μὴ μεταγιγνώσκετε ὡς ἐπὶ μεγάλην δύναμιν ἐσόμενον· ὄχλοις τε γὰρ ξυμμίκτοις πολυανδροῦσιν αἱ πόλεις, καὶ ῥᾳδίας ἔχουσι τῶν πολιτειῶν τὰς μεταβολὰς καὶ ἐπιδοχάς. 3. καὶ οὐδεὶς δι' αὐτὸ, ὡς περὶ οἰκείας πατρίδος, οὔτε τὰ*

CH. XVII. The first section of this chapter ought to have been thrown to the foregoing; the scope being to draw an *inference* of his fitness for the present command by his former actions, and to claim their confidence in him on that score. The sense here intended to be expressed seems to be as follows: 'And these affairs my youth and folly, which is thought enormous, transacted with the power of the Peloponnesians, by dint of suitable words, and, obtaining confidence to my impetuosity, persuaded and brought about:' where *παρὰ φύσιν* is equiv. to *ὑπερφυὴς*, as used in Hdot. viii. 116, and Demosth. p. 543; and *immanis* in Latin, as 'immanis avaritia;' the literal sense being, 'what transcends the bounds of [even] *youthful folly*, [great as that may by nature be expected to be.]' There is enough on record (especially in a curious passage of an ancient writer, preserved in Athenæus, p. 534) to justify and illustrate the present expression, especially when taken in conjunction with the mad follies and drunken orgies to which Alcibiades was so prone, and which made the subject of a dramatic satire by Eupolis; not to mention the general belief of his guilt in the mutilation of the Hermæ and the profanation of the mysteries. By *τὴν Πελοποννησίων δύναμιν* understand, 'the most powerful states of Peloponnesus,' i. e. those both of the Lacedæmonian and the Argive confederacy: indeed Alcibiades, by this masterly stratagem of policy, broke the power of the Peloponnesians in *general*. By *πρέπουσι* is meant, 'suitable to the occasion.' *Ὡμίλησε* is, as Abresch and Bauer observe, for *ὁμιλήσασα ἔπραξε*. By *ὀργῇ* is meant, in a good sense, *zeal* or *ardour*. *Ἔπεισε* signifies, by a *sensus prægnans*, 'brought about by persuasion,' as at iii. 43, 2, *ὥστε δεῖν—τὰ δεινότατα πεῖσαι*. Of course the word *ἄνοια* is here, as at ch. 16, used *ironically*; the sense being, 'what you call mad folly.' Compare Soph. Antig. 95, *ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν.*

For vulg. *πεφοβεῖσθαι*, I have, with Goeller, Haack, and Bekker, adopted the conjecture of Reiske, *πεφόβησθε*; the change demanded by the context being so slight as scarcely to need the authority of MSS. Render, 'And now fear it not; but while both I am in the flower of this [so called] mad folly, and Nicias is thought to be fortunate, use freely what is serviceable in each of us.' On this intensive force of the term *ἀποχρ.* (which signifies literally, 'to use up') see note at i. 68; and compare Jos. Ant. xv. 5, 1, *τῇ προθυμίᾳ τοῦ πλήθους ἀποχρ.* Appian, ii. 691, 12, *ἀποχρ. τῇ τοῦ στρατοῦ προθυμίᾳ.*

2. Alcibiades now encourages them as to the expedition, by showing that the enterprise is *not* so difficult or dangerous as Nicias represents it, but held out a fair prospect of great advantage at a trifling risk. First, he represents the power of Sicily as by no means formidable. Then he shows in what respects it is *weak*, notwithstanding it may seem *strong*: weak it is, he declares, as torn by factions and ripe for change. In sections 2, 3, 4, 5, and 6, is established on argument the *fact* of the *real* weakness with the seeming strength of Sicily. And first it is shown that the mixed population (however great) of Sicily had been agitated by such a series of revolutions, that it had not yet become firmly attached to the soil, and was destitute of the patriotic feelings which lead men to unite for the common defence of their country. Accordingly, an invader would meet with no steady resistance, and, profiting by their internal dissensions, might, by the aid of the barbarians, (who would easily be induced to furnish it against their common oppressor Syracuse,) easily subdue the island. *Πολυανδρεῖν* signifies 'to swarm with inhabitants.' By *μεταβολὰς καὶ ἐπιδοχὰς* understand, 'changes of political institutions, and the reception of others in their place.'

3. *δι' αὐτὸ*] This I would refer, not to the immediately preceding words, but to

περὶ τὸ σῶμα ὅπλοις ἐξήρτυται, οὔτε τὰ ἐν τῇ χώρᾳ νομίμοις κατασκευαῖς· ὅ τι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων πείθειν οἴεται, ἢ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα ἑτοιμάζεται. 4. καὶ οὐκ εἰκὸς τὸν τοιοῦτον ὅμιλον οὔτε λόγου μιᾷ γνώμῃ ἀκροᾶσθαι, οὔτε ἐς τὰ ἔργα κοινῶς τρέπεσθαι· ταχὺ δ' ἂν ὡς ἕκαστοι, εἴ τι καθ' ἡδονὴν λέγοιτο, προσχωροῖεν, ἄλλως τε καὶ εἰ στασιάζουσιν, ὥσπερ πυνθανόμεθα. 5. καὶ μὴν οὐδ' ὁπλῖται οὔτ' ἐκείνοις ὅσοιπερ κομποῦνται, οὔτε οἱ ἄλλοι Ἕλληνες διεφάνησαν τοσοῦτοι ὄντες ‡ὅσους ἕκαστοι σφᾶς αὐτοὺς ἠρίθμουν· ἀλλὰ μέγιστον δὴ αὐτοὺς ἐψευσμένη ἡ Ἑλλὰς μόλις ἐν τῷδε τῷ πολέμῳ ἱκανῶς ὡπλίσθη. 6. τά τε οὖν ἐκεῖ, ἐξ ὧν ἐγὼ ἀκοῇ αἰσθάνομαι, τοιαῦτα, καὶ ἔτι εὐπορώτερα ἔσται· (βαρβάρους [τε] γὰρ πολλοὺς ἕξομεν, οἳ Συρακοσίων μίσει ξυνεπιθήσονται αὐτοῖς·) καὶ τὰ ἐνθάδε οὐκ ἐπι-

those a little further off, ὄχλοις ξυμμίκτοις πολ. It was *because* the cities swarmed with a population of *mixed* race,—and who, from frequent revolutions, would have often to change their residence,—that no one regarded his place of abode so much in the light of his own country, as to be prepared to fight in its defence. Here, then, the meaning intended is, that 'from the little patriotism felt by the people, and from the want of mutual reliance, the defence of the country was little attended to, either by the providing of weapons and armour for individuals, or of military stores in general, and the raising of such works or fortifications as are necessary for putting any country in a posture of defence:' where κατασκευαῖς is to be understood as referring to the formation of the *works* above mentioned; and νομίμοις, to the doing of them by public authority, at the common expense of the state, and not leaving them to be done just when wanted,—*opere tumultuario*. Dr. Arnold, indeed, would refer the words not only to public works for the defence of the country, but also to what we should express by improvements, as roads, bridges, &c. But the above (which is the view of the sense adopted in my Translation) is borne out by the *fuller* phrase occurring at viii. 5, κατασκευὴ τοῦ πολέμου. (See also note at i. 10.) Moreover, it is not to be supposed that men would expend money and labour about either one or the other, since such κατασκευαὶ could not be taken away with them, should they have to change their country. And as to the love of country, it could not well exist, since no one would regard his present place of abode as his own country.

ὅ τι δὲ ἕκαστος — ταῦτα ἑτοιμάζεται] The order is, ἕκαστος δὲ ἑτοιμάζεται ταῦτα ὅ τι ἀπὸ τοῦ κοινοῦ λαβών, ἢ ἐκ τοῦ λέγων πείθειν ἢ στασιάζων, οἴεται οἰκήσειν ἄλλην γῆν μὴ κατορθώσας. It should have been τοῦτο instead of ταῦτα, but the writer forgot that he had used the singular number in the beginning of the sentence, ὅ τι. (Dr. Arnold.)

4. γνώμῃ] Meaning *counsel*, as opposed to *action*, implied in ἔργοις, just after.

5. ὅσους] So I have edited, with Haack, Poppo, and Goeller, from two or three MSS., instead of the common reading, the accus. being demanded by propriety of language. As to the deficiency of external authority for the former, it is fully compensated by internal evidence, which is quite in favour of ὅσους, since an accus. between two nominatives might easily pass into a nominative.

μέγιστον δὴ αὐτοὺς ἐψευσμένη] 'which had falsely exaggerated them,' viz. its heavy-armed or regular soldiers. So Xen. Anab. v. 7. 35, (cited by Poppo,) τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίωνι—ἐψευσμένοι ἦσαν. To this sort of falsification the Greeks were always prone; and this is alluded to as an acknowledged fact by Juvenal in the well-known 'Quidquid Græcia *mendax* audet in historiâ.'

6. εὐπορώτερα] 'more practicable or opportune for the reduction of the island.' I have placed τε between brackets, as having no place here. I doubt not that it arose from ϝε, and that from mistaking the abbreviation of γάρ. Thus the words are perpetually confounded. The Cod. Clarend. is without the γάρ, and I suspect that its archetype had not the ϝε or τε.

καὶ τὰ ἐνθάδε — οἱ γὰρ πατέρες, &c.] The speaker proceeds to say, that 'there is nothing at home to hinder them from

κωλύσει, ἢν ὑμεῖς ὀρθῶς βουλεύησθε. 7. οἱ γὰρ πατέρες ἡμῶν, τοὺς αὐτοὺς τούτους, οὕσπερ νῦν φασὶ πολεμίους ὑπολείποντας ἂν ἡμᾶς πλεῖν, καὶ προσέτι τὸν Μῆδον ἐχθρὸν ἔχοντες, τὴν ἀρχὴν ἐκτήσαντο, οὐκ ἄλλῳ τινὶ ἢ τῇ περιουσίᾳ τοῦ ναυτικοῦ ἰσχύοντες. 8. καὶ νῦν οὔτε ἀνέλπιστοί πω μᾶλλον Πελοποννήσιοι ἐς ἡμᾶς ἐγένοντο, εἴ τε καὶ πάνυ ἐῤῥωνται, τὸ μὲν ἐς τὴν γῆν ἡμῶν ἐσβάλλειν, κἂν μὴ ἐκπλεύσωμεν, ἱκανοί εἰσι, τῷ δὲ ναυτικῷ οὐκ ἂν δύναιντο βλάπτειν· ὑπόλοιπον γὰρ ἡμῖν ἐστιν ἀντίπαλον ναυτικόν. XVIII. Ὥστε τί ἂν λέγοντες εἰκὸς ἢ αὐτοὶ ἀποκνοῖμεν, ἢ πρὸς τοὺς ἐκεῖ ξυμμάχους σκηπτόμενοι, μὴ βοηθοῖμεν; οἷς χρεὼν, ἐπειδή γε καὶ ξυνωμόσαμεν, ἐπαμύνειν, καὶ μὴ ἀντιτιθέναι ὅτι οὐδὲ ἐκεῖνοι ἡμῖν· οὐ γάρ, ἵνα δεῦρο ἀντιβοηθῶσι προσεθέμεθα αὐτούς, ἀλλ' ἵνα, τοῖς ἐκεῖ ἐχθροῖς ἡμῶν λυπηροὶ ὄντες, δεῦρο κωλύωσιν αὐτοὺς ἐπιέναι. 2. τήν τε ἀρχὴν οὕτως ἐκτησάμεθα καὶ ἡμεῖς, καὶ ὅσοι δὴ ἄλλοι ἦρξαν, παραγιγνόμενοι προθύμως τοῖς ἀεί, ἢ βαρβάροις ἢ Ἕλλησιν, ἐπικαλουμένοις· ἐπεὶ, εἴγε ἡσυχάζοιεν πάντες, ἢ ‡φυλοκρινοῖεν οἷς χρεὼν βοηθεῖν, βραχὺ ἄν τι προσκτώμενοι αὐτῇ,

this expedition, since their enemies there were never able or less disposed to attack them: and should they do so, they could do nothing more than overrun the open country, as heretofore; which could inflict no serious injury.'

7. τῇ περιουσίᾳ τοῦ ναυτικοῦ] 'by the superiority of our naval force.'

8. καὶ νῦν—ἐγένοντο] 'And as things now are, never have the Lacedæmonians been in less hopes of overpowering us.' Εἴ τε καὶ πάνυ ἐῤῥωνται is, as Duker remarks, equivalent to εἰ ὅλῃ προθυμίᾳ καὶ σθένει παντὶ ὁρμηθεῖεν.

CH. XVIII. 1. ὥστε τί ἂν—βοηθοῖμεν] Literally, 'Accordingly what probable reason, either ourselves alleging should we shrink back; or what excuse offering to our allies there, should we not afford them aid?' The construction here is perplexed from the words ἢ αὐτοὶ being thrown out of their right place, which, as Poppo observes, was before the participle λέγοντες. There is, he adds, a similar transposition of ἤ at ch. 24, where see note. Of the words λέγοντες ἢ αὐτοὶ the sense is best expressed by the version of Haack, 'argumentis a nostra ipsorum conditione petitis, ipsi per nos.' At σκηπτόμενοι repeat τί: of which syntax (an exceedingly rare one) the only examples I have noted elsewhere are the following: Herodot. v. 102, τὸ σκηπτόμενοι οἱ Πέρσαι. Plato, p. 217, ταῦτα ἐσκήπτετο πρὸς ἡμᾶς (where the construction is exactly parallel to that in the present passage). Æschin. p. 88, οὐ γὰρ τοῦτό γε σκήψῃ. Polyb. 40, 6, 11, σκ. ἀσθένειαν. Plut. Sol. σκ. ἔκστασιν τῶν λογισμῶν. The Scholiast explains the expression by προφασιζόμενοι, *prætexentes*; and very properly; since the word πρόφασιν is sometimes found added after the term by way of explanation; on which see Bast, Lettre, p. 164, ad Ep. Cr. 201.

ἐπειδή γε καὶ ξυνωμόσαμεν] 'inasmuch as we have interchanged oaths.' Ἀντιτιθέναι, 'to object;' literally, 'to set off against.' Δεῦρο ἀντιβοηθῶσι, 'give us aid here in return.' Προσεθέμεθα αὐτούς, 'added them to our confederacy.' See Valcken. on Herodot. v. 69. Τοῖς ἐχθροῖς ἡμῶν λυπηροὶ ὄντες, 'giving annoyance to our enemies there.' So Xen. Anab. ii. 5, 2, Μυσοὺς ἡμῖν λυπηροὺς ὄντας.

2. ἢ βαρβάροις] The ἤ is in several MSS. not found, and has been cancelled by Bekker, Goeller, and Arnold; while by Poppo it is retained within brackets. I have here, as in my small edition, not hesitated to do the same, because the word might have easily been absorbed by the ἀεί, though removed it cannot be without enervating the vigour of the expression, (quite characteristic of our author,) with which we may compare another altogether parallel one at ch. 53, στόλοι ἢ Ἑλλήνων ἢ βαρβάρων.

φυλοκρινοῖεν] The reading here has been disputed. The common lection is φιλοκρινοῖεν, and this has been retained

περὶ αὐτῆς ἂν ταύτης μᾶλλον κινδυνεύοιμεν. τὸν γὰρ προὔχοντα οὐ μόνον ἐπιόντα τις ἀμύνεται, ἀλλὰ καὶ, † μὴ ὅπως † ἔπεισι, προκαταλαμβάνει. 3. καὶ οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν, ἀλλὰ ἀνάγκη, ἐπειδήπερ ἐν τῷδε καθέσταμεν, τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἑτέρων αὐ-

by Haack and Bekker, (in their first editions.) and is preferred by Arnold; while Poppo and Goeller have, from most of the best MSS. and Valla, edited *φυλοκρινοῖεν*; which reading has been, though before rejected, since received in their second editions by Haack and Bekker; and very properly; for though the sense yielded by *φιλοκρινοῖεν* (namely, 'should make nice distinctions whom to choose as the objects of their favour') be a *good* one, yet it is not *so good* as that which is yielded by *φυλοκρινοῖεν*, namely, 'should make distinctions of *race*,' (i. e. in determining whom to aid or not,) meaning race, either as regarded Greeks or barbarians; *or*, if Greeks, between Ionians and Dorians. The *former*, however, is, from the foregoing mention of the Egestæans as *barbarians*, more probable. Again, *φυλοκρινοῖεν* is not a little borne out by the weight of internal evidence, as existing in the circumstance of its not only yielding a stronger sense, and one more agreeable to the context; but of its being more likely to have been altered, through misconception, into *φιλοκρινοῖεν*, than *vice versâ*: for actual examples of which alteration of the word, I refer to Aristid. i. 382. Basil, Ep. 204. Synes. p. 29, and Lucian, 2 Phalar. 9, *φιλοκρινεῖν τὰ ἀναθήματα καὶ γενεαλογεῖν τὰ πεμπόμενα*, where one good MS. has, what is undoubtedly the true reading, *φυλοκρινεῖν*. and at the Abdic. 4, for *φιλοκρινούντων* the Flor. edition has *φυλοκρ.* I have not met with the word *φιλοκρινέω* in any but recent writers; while *φυλοκρινεω*, though a word of rare occurrence, (and one from that circumstance found obliterated by the carelessness of scribes,) is of good authority, and is attested as such by Pollux, Hesych., Suidas, Zon., and Eustathius. The word, which is found also in Lucian, Eusebius, Liban., Basil, and Clem. Alex., is by Eustathius supposed to have been formed from the Homeric expression in Il. ii. 362, *κρῖν' ἄνδρας κατὰ φῦλα*: though, whether it was ever used in that primary signification, is more than doubtful. We may suppose it to have been one of those many verbs spoken of by Abresch, 'quorum significatio propria rarissimè occurrit, secundaria ac tropica passim.'

τὸν γὰρ προὔχοντα—προκαταλαμβάνει] Render, 'For any one not only defends himself against the superior party when attacking; but he even anticipates the attack, that he may not come upon him.' For *μὴ ὅπως*. which may justly be thought corrupt, I would read, from at least one MS. (what probably the Scholiast had in his copy,) *ὅπως μή*; and *ἔπεισι* I would take as a *future*, comparing Xen. Anab. v. 7, 12, *ὃ, εἰ ἔπεισι* (*ingruet*) *καὶ ἔσται*: on which use of the *fut.* after *ὅπως* and *ὅπως μὴ* in the Attic writers, it may suffice to refer to Matth. and Kühner's Gr. Gr. To suppose, as some have done, that *μὴ ὅπως stands for ὅπως μὴ*, is surely not permitted by any rules of correct interpretation. Again, to cancel (as Poppo proposes to do) the word *ὅπως*, would, besides incurring a very great violence, require *ἔπεισι* to be changed to *ἐπίῃ*. And as to the conjecture of Haack, who proposes, for *μὴ ὅπως ἔπεισι*, to read *μή πως ἔπεισι*, that is alike objectionable on the ground that *πως* would here be next to useless. The mode of emendation above proposed is one which,—simple as it is effectual,—may be well borne out by the admirable critical dictum of Porson, Præf. ad Eurip. Hec. p. 15, 'Tutissima corrigendi ratio est *vocularum*, si opus est, *transpositio*.'

3. *ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν*] Of these words the sense, though disputed, seems to be, 'to mark out, define, determine, to what extent we choose to carry our empire.' As to the controverted term *ταμιεύεσθαι*, it signified primarily 'to act the part of a *ταμιὰς*, or dispenser,' and that whether by *laying up* any thing for future use, or for present distribution: though, as either implies a full power over the thing, so the word came to bear, as here, the sense *nostro arbitratu constituere, definire*, 'to appoint for oneself, to *determine*;' of which sense, however rare, I have noted examples elsewhere in Xen. Cyr. iii. 3, 47, *παραδόντες ἑαυτοὺς ἡμῖν ταμιεύεσθαι, ὥσθ' ὁπόσοις ἂν βουλώμεθα μάχεσθαι*: and Cyrop. iv. 1, 18. Dionys. Hal. Ant. p. 1557, 8, *ταμ. τὴν τύχην*, and 1618, 6, *τ. τὰς τύχας*.

τοὺς δὲ μὴ ἀνιέναι] 'on those not to let go our hold,' viz. by slackening the reins

τοῖς κίνδυνον εἶναι, εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτέον ὑμῖν τοῖς ἄλλοις τὸ ἥσυχον, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὁμοῖον μεταλήψεσθε. 4. λογισάμενοι οὖν τάδε μᾶλλον αὐξήσειν, ἐπ' ἐκεῖνα ἣν ἴωμεν, ποιώμεθα τὸν πλοῦν, ἵνα Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν, ὑπεριδόντες τὴν ἐν τῷ παρόντι ἡσυχίαν, καὶ ἐπὶ Σικελίαν πλεῦσαι· καὶ ἅμα ἢ τῆς Ἑλλάδος, τῶν ἐκεῖ προσγενομένων, πάσης τῷ εἰκότι ἄρξομεν, ἢ κακώσομέν γε Συρακοσίους, ἐν ᾧ καὶ αὐτοὶ καὶ οἱ ξύμμαχοι ὠφελησόμεθα. 5. τὸ δὲ ἀσφαλὲς καὶ μένειν, ἢν τι προσχωρῇ, καὶ ἀπελθεῖν, αἱ νῆες παρέξουσι· ναυκράτορες γὰρ ἐσόμεθα καὶ ξυμπάντων Σικελιωτῶν. 6. καὶ μὴ ὑμᾶς ἡ Νικίου τῶν λόγων ἀπραγμοσύνη, καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους, ἀποστρέψῃ.

of government. So i. 75, *οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι—ἀνέντας τὴν ἀρχὴν κινδυνεύειν*.

καὶ οὐκ ἐκ - μεταλήψεσθε] 'And quietude it is not in *your* power to consider, in the same degree with others; unless you also change your *habits* into a similarity to theirs.'

4. *λογισάμενοι — ἣν ἴωμεν*] Render, 'Reckoning therefore that we shall rather increase these things (i. e. our possessions here) if we go after those:' where at *αὐξήσειν* supply *ἡμᾶς*. In *Πελοποννησίων τε στορέσωμεν τὸ φρόνημα* ('may lay prostrate, pull down, the pride of the Peloponnesians') the term *στορέσαι* (which properly signifies 'to smooth down, lay even,' especially as applied to the waves of the sea; according to its use in Hom. Od. iii. 158, and Herodot. vii. 193) bears the metaphorical sense *to lower*, as said of *pride*; a sense also found in Liban. Epist. 125, where the very expression occurs, evidently borrowed from our author. Similarly, too, in Suidas, v. Diogenes, we have, *τὸν θυμὸν κατεστόρησε*, (an expression probably suggested by that in Æschyl. Prom. 198, *στορέσαι τὴν ὀργήν*,) and in a passage of Plut. Lucull. 5, *κατεστόρησε τὴν φιλοτιμίαν*. This term, while occasionally used simply of *conquering* an enemy, (as in the well-known inscription to the memory of the Athenians who fell at Marathon, *Χρυσοφόρων Μήδων ἐστόρεσαν δύναμιν*,) was also employed to denote the *putting down* of a rebellion; which latter sense it bears in Plut. Cæs. 25, *τὰς ἀποστάσεις κατεστόρησε*. *Both* senses belong to the Latin *sterno* in Virg. Æn. vi. 858, '*sternet* Pœnos Gallumque rebellem:' and so in our poet Dryden we have the expression 'to *quell* any one's *pride*,' and in our English divine, Atterbury, the phrase 'to *quell seditions*;' and again in Milton we have the use of *quell'd* for *conquered*. Indeed there is every reason to think that as the Greek *στορ.* signified originally *to lower and smoothen down protuberances* on the surface of any thing, so the primary sense of the Ang.-Sax. *cwellan* (whence our *quell*) was *to put down, bring under:* a sense which the word *quelle* bears in a passage of Chaucer in the Nonnes Preeste's Tale: 'The dockes crieden as men wold hem *quelle*,' i. e. 'pull down' under water.

ὑπεριδόντες τὴν—ἡσυχίαν] 'contemning, holding cheap our present inactive tranquillity.' So Dio Cass. 622, 20, *ὑπερειδὼν αὐτὰ καὶ καταφρονήσας*.

5. *παρέξουσι· ναυκράτορες*] Here I have followed all the recent editors in adopting, instead of vulg. *παρέξουσιν· αὐτοκρ.*, the happy emendation of Valcken., as above: and though there be a certain harshness in thus taking *ναυκράτορες Σικελιωτῶν* as standing for *ναυσὶ κρεισσονες Σικελιωτῶν*; yet this may be tolerated as one of those daring though harsh forms of expression spoken of in the introduction to this speech, as characteristic of the individual.

6. *Τῶν λόγων* must be explained as standing for *ἐν τοῖς λόγοις*,—unless we may suppose the true reading to be, what I suspect it is, *τῷ λόγῳ*, 'in, or by, his speech:' a conjecture which derives some support from the similar expression in Plato, p. 416, *διαβολὴ διάστασις φίλων λόγῳ*. After *ἀπραγμοσύνη* I have thought proper to place a comma, from the nouns *ἀπραγμοσύνη* and *διάστασις* here being in totally separate constructions. The term *διάστασις* here bears the *active* sense, to denote *separating* and *disuniting*, as in Greg. Naz. i. 197, D, and Dionys.

τῷ δὲ εἰωθότι κόσμῳ, ὥσπερ καὶ οἱ πατέρες ἡμῶν, ἅμα νέοι γεραιτέροις βουλεύοντες, ἐς τάδε ἦραν αὐτά, καὶ νῦν τῷ αὐτῷ τρόπῳ πειρᾶσθε προαγαγεῖν τὴν πόλιν, καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν· καὶ τὴν

Hal. i. 636, ὃν ἐπὶ διαστάσει τῆς πόλεως ἐξελεγχθέντα. Plut. Coriol. 16, διάστασιν τῆς πόλεως: and such is the use of the simple noun στάσις in Eurip. Andr. 475. Render, 'the setting the young at variance with the elder.' Finally, that the *noun* should bear this sense, is the less strange, considering that such is the sense of the *verb*, from whence it is derived, in Aristot. Pol. v. 4, διεστασίασαν αὐτοὺς πρὸς τοὺς εὐπόρους, and frequently in Dionys. Hal. Not that this will suffice to account for the use here of the *dative* instead of the accus.; which may be best explained, as it is by Dr. Arnold, thus: 'The notion is, that Nicias stood to the young men in the relation of one who was setting them at variance with their elders. And this relation, like others, is expressed by the dative νέοις.' On this dative of *reference* the reader is referred to Jelf's Kühn. Gr. § 599 & 600.

For ἀποστρέψῃ, Poppo and Goeller, (in his second edition,) taking into consideration the words at ch. 8, ὁ Νικίας ἀποτρέψαι ἐβούλετο, and ch. 19, ἀποτρέψειε, accordingly read ἀποτρέψῃ, referring to the remark of Dorv. on Charit. p. 54, 6, 'ἀποτρέψαι magis suasoriis *verbis* quam rebus fit.' But though the remark in question be just in itself, it will merely suffice to show the *suitableness* of ἀποτρέψῃ, but not to prove the *unsuitableness* of ἀποστρέψῃ. Several instances, indeed, might be adduced tending to evince that ἀποστρέψῃ, while chiefly used of *things*, is occasionally applied to *persons*; as Jos. p. 282, 5, ταύτης ἀποστρέψῃ τῆς ὁρμῆς. And that such is the case *here*, would appear from the circumstance, that all the MSS. without exception present ἀποστρέψῃ (which that *Plutarch* here read, plainly appears from his words, t. ii. 802, D.). Suffice it to say, then, that there is this distinction between the two words ἀποτρέψῃ and ἀποστρέψῃ, that whereas the former was almost wholly confined to *words*, the latter was applied chiefly, though not exclusively, to *things*. Here, however, ἀποστρέψῃ is used with peculiar propriety, as being applied, in opposition to the idea of *words*, (viz. those of Nicias,) to what may be said to come under the idea of *things*,—namely, *supineness* and *factious spirit* on the part of Nicias.

ἅμα—βουλεύοντες] 'by consulting together, the young with the elderly.' With the expression ἐς τάδε ἦραν αὐτὰ compare supra i. 144, 5, ἐς τάδε προήγαγον αὐτά. With the sentiment, a little after, νομίσατε νεότητα—δύνασθαι, comp. Philostr. Vit. Ap. vi. 30, νεότητος δὲ γήρᾳ ἅμα ἐς τὸ ἄρχειν ἰούσης, τὶς μὲν λύρα, τὶς δὲ αὐλὸς ἡδεῖαν ὧδε ἁρμονίαν καὶ ξυγκεκραμένην ἀείσεται; πρεσβύτερα γὰρ ξυμβήσεται νέοις, ἐξ ὧν καὶ γῆρας ἰσχύσει, καὶ νεότης οὐκ ἀτακτήσει. See also Onosander, § 13 & 18, and Schwebel in loc.

ὁμοῦ δὲ τό τε φαῦλον—ἰσχύειν] Render, 'but that the mean, the mediocre, and the prime judgments, when blended together, would be most effective:' where, Bauer says, there is especial reference to the three ages of man,—the juvenile, the virile, and the senile; thus understanding the term φαῦλον to denote the *first* of these three stages,—so expressed, he observes, by way of compliment to his elderly auditors. That by τὸ μέσον is denoted the *middle-aged*, is plain: and similarly in Dio Cass. 616, 25, we find joined ἡ τῆς νεότητος προπέτεια, ἡ τοῦ γήρως ἔκλυσις, and αὐτὸ τὸ μέσον ἑκάστου. Hence may be illustrated a passage of Æschyl. Sept. contra Theb. 10—13, Ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι Ἥβης ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ, Βλαστημὸν ἁλδαίνοντα σώματος πολὺν, Ὥραν τ' ἔχοντθ', ἕκαστον, ὥστε συμπρεπὲς, Πόλει τ' ἀρήγειν, where we have a poetical designation of the three ages of man. Yet though in the *present* passage the reference is, strictly speaking, to the three *ages*, there is an allusion to the *position* which they may be thought to occupy in the exercise of counsel; a circumstance alluded to in the epithets τὸ φαῦλον, τὸ μέσον, and τὸ πανὺ ἀκριβὲς, meaning the raw, the mature, and the quite consummate judgments: and so iii. 83, οἱ φαυλ. τὴν γνώμην. Ἂν ξυγκραθὲν is equivalent to εἰ ξυγκραθείη, the sense being, 'if blended together, one attempering the other.' So in a passage of the New Testament, 1 Cor. xii. 24, we have, ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, 'has so blended together and attempered the members of

πόλιν, ἂν μὲν ἡσυχάζῃ, τρίψεσθαί τε αὐτὴν περὶ αὑτὴν, ὥσπερ καὶ ἄλλο τι, καὶ πάντων τὴν ἐπιστήμην ἐγγηράσεσθαι. ἀγωνιζομένην δὲ, ἀεὶ προσλήψεσθαί τε τὴν ἐμπειρίαν, καὶ τὸ ἀμύνεσθαι, οὐ λόγῳ ἀλλ' ἔργῳ μᾶλλον, ξύνηθες ἕξειν. 7. παράπαν τε γιγνώσκω πόλιν μὴ ἀπράγμονα τάχιστ' ἄν, μοι δοκεῖν, ἀπραγμοσύνης μεταβολῇ διαφθαρῆναι, καὶ τῶν ἀνθρώπων ἀσφαλέστατα τούτους οἰκεῖν, οἳ ἂν τοῖς παροῦσιν ἤθεσι καὶ νόμοις, ἢν καὶ χείρω ᾖ, ἥκιστα διαφόρως πολιτεύωσιν."

XIX. Τοιαῦτα μὲν ὁ Ἀλκιβιάδης εἶπεν. οἱ δ' Ἀθηναῖοι ἀκούσαντες ἐκείνου τε καὶ τῶν Ἐγεσταίων καὶ Λεοντίνων φυγάδων,—οἳ παρελθόντες ἐδέοντό τε, καὶ τῶν ὁρκίων ὑπομιμνήσκοντες, ἱκέτευον βοηθῆσαι σφίσι,—πολλῷ μᾶλλον ἢ πρότερον ὥρμηντο στρατεύειν. 2. καὶ ὁ Νικίας, γνοὺς ὅτι ἀπὸ μὲν τῶν αὐτῶν λόγων οὐκ ἂν ἔτι ἀποτρέψειε, παρασκευῆς δὲ πλήθει, εἰ πολλὴν ἐπιτάξειε, τάχ' ἂν μεταστήσειεν αὐτοὺς, παρελθὼν [αὐτοῖς] αὖθις ἔλεγε τοιάδε.

the body;' and in Plato, p. 50, συγκεκραμένης ἡδονῆς λύπαις: and such is the use of the *noun* in Eurip. Æol. frag. 6, οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά· Ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς.

τρίψεσθαι αὐτὴν περὶ αὑτὴν] Literally, 'will wear out, by rubbing itself against itself;' meaning, in other words, 'will grow rusty for want of use.' So, by another metaphor taken from *metals*, Plut. Fab. Max. ch. 2, αὐτὴν ἐᾷν περὶ αὑτῇ μαραίνεσθαι τὴν ἀκμὴν τοῦ Ἀννίβου, where, for αὐτὴν, read αὐτήν: and Livy, xxxiii. 45, '*marescere* (grow torpid) otio civitatem.' With the expression ἐγγηράσεσθαι compare Livy, i. 22, 'senescere civitatem otio,' and a similar elegance in Sallust, Catil. 21, 'illis, annis atque divitiis, omnia *consenuerunt*.' Of this use of the word as applied to *arts* and *sciences*, several examples are found in Menander and Philostr.; and the *sentiment* has been closely imitated by Maxim. Tyr. in his Diss. xxx., and Procop. 334, 35.

ἀγωνιζομένην δὲ—ἕξειν] 'But by being in active exercise, will perpetually acquire fresh skill; and will have its power of resistance habitual and familiar; and that not in word, but in deed.'

7. παράπαν τε γιγνώσκω] Dr. Arnold is of opinion that παράπαν is analogous to παρὰ πολὺ, and as this signifies 'in a great degree,' so does that *altogether*. This, however, holds good of the word only as used at the *middle* or end of a sentence, not, as here, when *commencing* it. There it bears the sense *in universum*, 'upon the whole.' Here it cannot but have that sense, because the sentence which it introduces is intended to sum up the whole in one pithy dictum, standing for τὸ σύνολον. Dr. Arnold thinks that 'γιγνώσκω must here bear the sense *sententiam fero*, otherwise γιγνώσκω δοκεῖν might seem a tautology.' So speaking, however, he forgets that γιγνώσκω δοκεῖν cannot be construed together; and that from the circumstance of (what it is strange he should have failed to perceive) μοι δοκεῖν being an *interposed* form thrown in for modesty sake, with a separate construction; the *complete* form of expression being, as Blomf. on Æschyl. Pers. 251, points out, κατὰ τὸ δοκεῖν μοι. It is scarcely necessary to add, that this phrase ἐμοὶ δοκεῖν, as also δοκεῖν ἐμοὶ, is of frequent occurrence in the best writers, especially Herodot. (as i. 172. ii. 77. iii. 45. v. 6, et al.) and is found in Æschyl. Pers. 251. Soph. Elect. 410, in which passages the best editors very properly point off the expression, as I have done.

In ἀπραγμοσύνης μεταβολῇ we have a condensed form of expression to signify, not, indeed, as it is explained by Goeller, 'the change which inactivity produces,'—a sense surely bordering on nonsense,—but rather, 'the change from activity to inactivity,' or, more literally, 'a change in respect to inactivity,' viz. by taking it up instead of the other.

τῶν ἀνθρώπων—πολιτεύωσιν] Various parallel sentiments, found in the most eminent ancient authors, may be seen in my note in Translation.

CH. XIX. 2. ἀπὸ τῶν αὐτῶν λόγων] Literally, 'proceeding from, by the use of, the same arguments.' See Matth. Gr. Gr. § 396, 2. With μεταστήσειεν αὐτοὺς,

XX. "Ἐπειδὴ πάντως ὁρῶ ὑμᾶς, ὦ Ἀθηναῖοι, ὡρμημένους στρατεύειν, ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα, ἐπὶ δὲ τῷ παρόντι, ἃ γιγνώσκω, σημανῶ. 2. ἐπὶ γὰρ πόλεις, ὡς ἐγὼ ἀκοῇ αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας, καὶ οὔθ' ὑπηκόους ἀλλήλων † οὔτε δεομένας μεταβολῆς, ᾗ ἂν ἐκ βιαίου τις δουλείας ἄσμενος ἐς ῥᾴω μετάστασιν χωροίη, † οὐδ' ἂν τὴν ἀρχὴν τὴν ἡμετέραν εἰκότως ἀντ' ἐλευθερίας ‡ προσδεξαμένας, τό τε πλῆθος, ὡς ἐν μιᾷ νήσῳ, πολλὰς τὰς Ἑλληνίδας. 3. πλὴν γὰρ Νάξου καὶ Κατάνης,—ἃς ἐλπίζω ἡμῖν κατὰ τὸ Λεοντίνων ξυγγενὲς προσέσεσθαι,—ἄλλαι εἰσὶν ἑπτά, καὶ παρεσκευασμέναι τοῖς πᾶσιν ὁμοιοτρόπως μάλιστα τῇ ἡμετέρᾳ δυνάμει, καὶ οὐχ ἥκιστα ἐπὶ ἃς μᾶλλον πλέομεν, Σελινοῦς καὶ Συράκουσαι. 4. πολλοὶ μὲν γὰρ ὁπλῖται ἔνεισι, καὶ τοξόται καὶ ἀκοντισταὶ, πολλαὶ δὲ τριήρεις, καὶ ὄχλος ὁ πληρώσων αὐτάς. χρήματά τ' ἔχουσι, τὰ μὲν ἴδια, τὰ δὲ καὶ ἐν τοῖς ἱεροῖς ἔστι Σελινουντίοις· Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχὴ [ἐσ]φέρεται. ᾧ δὲ μάλιστα ἡμῶν προέχουσιν, ἵππους τε πολλοὺς κέκτηνται, καὶ σίτῳ οἰκείῳ καὶ

'might draw them from their opinion or purpose,' compare similar expressions in Antiph. p. 740, *γνώμην ἐξ ὀργῆς μεταστήσειν*, and a passage of Septuagint in Is. lix. 15, *μετέστησαν τὴν διάνοιαν* [*αὐτῶν*] *τοῦ συνιέναι*. The word *αὐτοῖς* after *παρελθὼν* I have inserted within brackets, because it may strongly be suspected to be from the margin, and to have originated in a misreading of the word following, *αὖθις*. I have not ventured, indeed, with Bekker, to *cancel* the word, (that being scarcely allowable on the authority of *one* MS.) but that it is insititious, may reasonably be argued from the little likelihood that *both* words should have been used by our author: and certainly no ground is there to suspect the genuineness of *αὖθις*, which has the authority of every good MS. to establish its correctness.

CH. XX. 1. *ὡρμημένους στρατεύειν*] 'bent on the expedition.' How completely the minds of the Athenians were set on the expedition, appears from the circumstance adverted to by Plutarch in his Life of Nicias, ch. 13, that the young men in the gymnasia, and the old men in the workshops and in the semicircular seat for them at the public assemblies, were seen chalking the outline of the form of Sicily.

ξυνενέγκοι μὲν ταῦτα] 'may these things prosper.' Imitated from hence are the similar words in Dionys. Hal. Ant. p. 1445, *ἐπεὶ δὲ ἡ Οὐαλερίου γνώμη νικᾷ, καὶ συνενέγκῃ μὲν ταῦτα ὑμῖν*, where, for *ἐπεὶ δὲ*, read *ἐπειδὴ*, and, for *συνενέγκῃ*, *συνενέγκοι*: and another imitation may be recognised in Jos. Bell. ii. 16, 4.

2. *οὔθ' ὑπηκόους ἀλλήλων—μεταβολῆς*] Meaning that they were not subject to another, but independent, and therefore not desirous of change.

οὔτε δεομένας μεταβολῆς — ἀρχὴν] 'Bek. legi vult *οὐδὲ δεομένας — οὔτ' ἂν τὴν ἀρχὴν*, &c., ac sane rectius juxta ponuntur *οὔτε ἀλλήλων, οὔτε ἡμῶν ὑπηκόους* [*προσδεξομένας εἶναι*], quam *οὔτε ἀλλήλων ὑπηκόους, οὔτε δεομένας μεταβολῆς*.' (Goeller.) The general sentiment is, as Poppo remarks, well illustrated by the words at vii. 55, *οὐ δυνάμενοι ἐπενεγκεῖν οὔτε ἐκ πολιτείας τι μεταβολῆς τὸ διάφορον αὐτοῖς ᾧ προσήγοντο ἄν*. On the two terms *μετάστασις* and *μεταβολή*, see note at ii. 48.

προσδεξαμένας] This I have, with Bekker and Arnold, received, on the authority of six good MSS., instead of vulg. *προσδεξομένας*, which has been retained by Poppo and Goeller; but not on good grounds; this being one of those cases in which internal evidence has peculiar weight, and that is here decidedly in favour of the former, from the greater probability that *προσδεξαμένας* should have been altered to *προσδεξομένας*, than the contrary.

3. *ὁμοιοτρόπως τῇ ἡμετέρᾳ δυνάμει*] 'in a manner very like our own forces.' So Appian, ii. 285, *ὁμ. ἐσκευασμένων*. Nymphodor. ap. Schol. in Soph. Œd. Col. 337, *τὸ μὲν γὰρ—ὁμοτρόπως καὶ ἡμῖν διοικοῦσι*.

4. *ἐν τοῖς ἱεροῖς*] The Scholiast understands this of public money laid up, according to ancient custom, in the temples. But to that view of the sense Goeller opposes the consideration that we have elsewhere in our author a distinction instituted between *τὰ κοινὰ* [*χρήματα*] and *τὰ ἐν*

τοῖς ἱεροῖς, as vi. 6, 3, et al. Accordingly he would here by the *χρήματα—ἐν τοῖς ἱεροῖς* understand the sacred presents and the sacred treasures generally; referring to Wachsm. Ant. ii. 2, p. 367.

ἀπαρχὴ ἐσφέρεται] Several of the best MSS. here have *ἀπ' ἀρχῆς φέρεται*, which was approved by Duk., and has been edited by Haack and Poppo; but not, I think, on good grounds: for first it lies open to strong objection, as involving a most unpleasant tautology, and, besides this, very harsh ellipsis, namely, that of *χρήματα*: and the *sense* thus arising, (the best that can be assigned to *ἀπ' ἀρχῆς*.) 'from the very beginning of the Syracusan state,' is one which, besides being lame and irrelevant, is absolutely at variance with *facts*: for it was only at a comparatively recent period that the Syracusans had acquired such power as to compel the barbarians to pay tribute. I must still, then, as formerly, give the decided preference to the common reading, which has been retained by Bekker, Goeller, Dind., and Arnold; and which, I apprehend, Duk. was only led to think of altering, from his not comprehending the exact force of the term here, *ἀπαρχὴ*, which denotes, as Portus long ago perceived, *tribute;* so called, we may suppose, from its being at first paid in *kind*, as a sort of *first-fruit;* though afterwards commuted for a sum of money, and yet continuing to bear the original name of *ἀπαρχή*. Hence the term was sometimes used to denote *revenue*, namely, that arising from such tribute or rent paid. For the above view of the sense, I would observe, no small confirmation may be derived from the following highly apposite passages of Plato de Leg. vii. p. 806, D, *γεωργίαι* (farms) *δὲ ἐκδιδόμεναι* ('let out') *δούλοις ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν*. Dionys. Hal. Ant. p. 616, 36, *γεωργοῦντες ἐπὶ ῥηταῖς τισὶ τεταγμέναις μοίραις, ἃς ἐκ τῶν καρπῶν αὐτοῖς ἐτέλουν*: and to this purpose is a passage of the New Testament, Matth. xxi. 41, where see my note. Finally, of *ἀπαρχὴ* as used in this sense to denote *revenue*, another example occurs in Jos. Ant. vii. 14, 10, where, on the subject of David's contributions to the building of the temple, it is said, *καὶ νῦν δ' ἔτι τῆς ἰδίας ἀπαρχῆς διακόσια* [*τάλαντα*], for there *ἀπαρχῆς*, which has place in the best MSS. and Epiphanius, and not *ἀπ' ἀρχῆς*. as edited by Hudson and Havere., may justly be supposed to be the true reading. And as illustrative of this expression *τῆς ἰδίας ἀπαρχῆς*, which signifies 'his own private revenue,' that reserved to himself when he should give up the crown to his son Solomon, we have only to compare another passage, 1 Chron. xxix. 3, where it is said, 'moreover, I have of *mine own proper goods* (i. e. private property) given to the house of God 3000 talents of gold.' So also in a passage of Herodot. i. 92, (on the subject of the presents of Crœsus to the temple of Delphi,) *τὰ μὲν—ἀνέθηκε, οἰκήϊά τε ἐόντα* (meaning 'his own private property') *καὶ τῶν πατρῴων χρημάτων ἀπαρχήν*.

The view of the sense above propounded has been, I find, unhesitatingly adopted by Bredow, Didot, Arnold, and partially by Goeller: while by *Poppo* it has been rejected, but on very insufficient grounds. For as to the argument founded on the distinction between *φέρειν* and *ἐσφέρειν*, it carries little weight: and even supposing it to present any serious difficulty, we have only to adopt a slight alteration in the reading, by substituting for *ἀπαρχὴ ἐσφέρεται*, what is found in three MSS., and, as I am enabled to ascertain, formerly had place in the Cod. Clar. *ἀπαρχὴ φέρεται*; the probable correctness of which reading I have in the text indicated by the interposition of a *bracket*. And indeed for *ἐσφέρεται* there is scarcely the existence of a single MS. As to what Poppo urges, that *ἀπ' ἀρχῆς φέρεται* might more easily be corrupted so as to pass into *ἀπαρχὴ ἐσφέρεται*, than the latter into the former,—it is any thing but decisive; since supposing *ἀπαρχὴ φέρεται* to have been originally written, we may account for its being corrupted to *ἀπ' ἀρχῆς φέρεται* from the circumstance that the term *ἀπαρχὴ*, as used in the sense 'tribute or revenue,' being of unfrequent occurrence, the scribes would naturally mistake what was written for *ἀπ' ἀρχῆς φέρεται*, and the first part of the *φ* would be taken for a C. And so, by a similar inadvertence in Hesych. v. *ἀπαρχὴ Χριστὸς*, the old reading (very properly emended as above by Alberti) was *ἀπαρχῆς Χριστός*. Finally, comparing a passage of Dio Cass. p. 1217, 85, evidently written with a view to the present, little less than certain is it that that writer had *ἀπαρχὴ φέρεται* in his copy, since he has there used the term in the rare sense above mentioned, to denote a payment of money made by way of tributary offering, as follows: *ἡμᾶς, ἓν χρυ-*

οὐκ ἐπακτῷ χρῶνται. XXI. Πρὸς οὖν τοιαύτην δύναμιν οὐ ναυτικῆς καὶ φαύλου στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολὺν ξυμπλεῖν, εἴπερ βουλόμεθα ἄξιόν [τι] τῆς διανοίας δρᾶν, καὶ μὴ ὑπὸ ἱππέων πολλῶν ἔργεσθαι τῆς γῆς· ἄλλως τε καὶ ‡ εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι, καὶ μὴ ἀντιπαράσχωσιν ἡμῖν φίλοι τινὲς γενόμενοι ἄλλοι ἢ Ἐγεσταῖοι, ᾧ ἀμυνούμεθα ἱππικόν. 2. αἰσχρὸν δὲ βιασθέντας ἀπελθεῖν, ἢ ὕστερον ἐπιμεταπέμπεσθαι, τὸ πρῶτον ἀσκέπτως βουλευσαμένους· αὐτόθεν δὲ παρασκευῇ ἀξιόχρεῳ ἐπιέναι, γνόντας ὅτι πολύ τε ἀπὸ τῆς ἠμετέρας αὐτῶν μέλλομεν πλεῖν, καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσάμενοι, † καὶ [οὐκ] ἐν τοῖς τῇδε ὑπηκόοις ξυμ-

σοῦς ἕκαστον, ὥσπερ τινὰ ἀπαρχήν, κατ' ἔτος ἐκέλευσέν οἱ ἀποφέρειν.

ἵππους — χρῶνται] These words are meant to intimate the great advantage which the Siceliots would have over their Athenian invaders, inasmuch as horses, for mounting the cavalry, they had in the island, and did not need to bring over sea, as must the Athenians; and corn they had in plenty of their own growth, and not needing to be imported, as was the case with Attica, from foreign countries. See Wachsmuth's Ant. Gr. vol. ii. 1, p. 85 & 88, and Boeckh's Publ. Œcon. of Ath. i. p. 84. Ἐπακτῷ, 'imported.' So Alciphr. i. 24, ἐπακτοὺς πυρούς, and Dem. de Cor. § 87, σίτῳ—ἐπεισακτῷ.

Ch. XXI. 1. φαύλου στρατιᾶς] 'a slender army.' So Xen. Hist. v. 3, 8, φαύλην—δύναμιν. I have not ventured, with Bekker and Poppo, to cancel the τι after ἄξιον, because, though it has no place in most of the best MSS., it is found in two parallel passages, at ii. 89, and vii. 38. Yet so decidedly is it opposed by internal evidence, as existing in the circumstance of its being far easier to account for the addition than the removal of the word, that I have bracketed it; and since it has been proved by Fritzch, Quæst. Lucian. p. 95, (referred to by Poppo,) that ἄξιον without τι would be good Greek, and that τι has elsewhere been introduced after a neuter adjective, (see iv. 50, 2.) I should have cancelled it, were it not that a τι so pregnant in meaning (standing for τι πρᾶγμα, 'some achievement') could not well be left understood. And considering the near resemblance in MS. abbreviations between τι and τῆς, it is not improbable that the latter, seeming a mere repetition of the former, was omitted. The scribes would be more likely to miss than to perceive the force of the article here, which, as in several other passages of our author, stands for the possessive pronoun.

Ἔργεσθαι τῆς γῆς is not well explained, as it has generally been, 'to be hindered from effecting a debarkation on the land;' for certainly the Sicilian horse could not prevent a landing at some point of so extensive an island; or at least the debarkation might be made at Egesta. The sense is rather, 'to be excluded from the country at large, by being hemmed in and confined to their camp;' as was, in fact, afterwards the case. So vii. 11, 4, ξυμβέβηκε πολιορκεῖν δοκοῦντας ἡμᾶς ἄλλους αὐτοὺς μᾶλλον, ὅσα γε κατὰ γῆν, τοῦτο πάσχειν· οὐδὲ γὰρ τῆς χώρας ἐπὶ πολὺ διὰ τοὺς ἱππέας ἐξερχόμεθα. Compare also iii. 86, τῆς τε γῆς εἴργοντο καὶ τῆς θαλάσσης. Xen. Hist. i. 1, 35, Ἀθηναίους εἴργειν τῆς γῆς (i. e. exclude them from the use of the country of Attica by besieging Athens). Arrian, E. A. ii. 1, 6, τῆς γῆς εἰργόμενοι, and iv. 27, 13, εἴργοντο τῆς χώρας. Dio Cass. 512, 78, τῆς ἠπείρου εἰργόμενος.

For εἰ before ξυστῶσιν five MSS. have ἤν, which is regarded as the true reading by Poppo, and has been received into the text by Goeller. I have chosen, with Bekker and Arnold, to retain the εἰ, because the authority of all the MSS., except a few of the least valuable, requires this; and moreover, the actual occurrence, however rare, of an idiom in one or two Attic writers, tends to establish the possibility of its existence in another. Finally, the very rationale of the thing (as regards the essential difference between εἰ and ἤν) serves to show that it is not a *solecism*.

ἀντιπαράσχωσιν] Of this word, which is exceedingly rare, I have found only two examples elsewhere, Phalar. Epist., and Leonid. Alex. p. 34. The import of the term is represented by Dukas thus: ἐξ ἐναντίας δῶσιν ἡμῖν ἱππικὸν κατὰ τῶν ἱππέων τῶν κωλυσόντων ἡμᾶς ἀποβαίνειν καὶ ληΐζεσθαι τὴν ἐκείνων γῆν.

2. ἐπιμεταπέμπεσθαι] 'to send over for fresh forces.' The οὐκ just after I have thought proper to bracket, because Herm., Poppo, Goeller, and Bekker are agreed

μαχοι ἦλθετε ἐπί τινα,—ὅθεν ῥᾴδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας ὧν προσέδει,—ἀλλ' ἐς ἀλλοτρίαν πᾶσαν ἀπαρτήσαντες, ἐξ ἧς μη-

that it can have no place here, and had no existence in the Scholiast's copy. Still the καὶ οὐ cannot be right; and for this the true reading is, I doubt not, (what Goeller and Didot have edited from conjecture,) καὶ εἰ; according to which the sense will be, as Goeller renders, 'non eadem conditione bellum geremus, quâ in terris nobis subjectis hic auxilio venistis *contra aliquem*.' How easily εἰ and οὐ may be and have been confounded, has, he adds, been fully shown by Bast. Palæogr. p. 760. Yet, I would observe, no case of this kind of confusion can be in point, except one in which, as in the present instance, a καὶ precedes: hence I am rather inclined to think that the tail of the κ having, in the course of time, faded in some very ancient archetype, the εἰ following was united with κ, and was taken for καί. For the introduction of the οὐκ we may best account by supposing that the οὐκ just before having been accidentally omitted, was afterwards noted in the margin, and in the transcript was brought in after the *latter* καὶ instead of the former; and that afterwards the mistake was rectified by the insertion of the οὐκ in the *right* place, though it was omitted to be cancelled in the *wrong*.

ἀλλ' ἐς ἀλλοτρίαν πᾶσαν ἀπαρτήσαντες] Of these words the sense is far from clear, and has been much disputed. Almost all translators and expositors take ἀπαρτήσαντες to signify *profecti*: but of the term in this acceptation examples are utterly wanting; and no wonder; for how ἀπαρτᾶν, which signifies *suspendere ex*, can ever come to mean *proficisci ex*, I am quite unable to comprehend. Accordingly, supposing the signification in question to be *absolutely required* by the context, we must then suppose the existence of some *corruption*: and, in that case, I should be inclined to adopt the conjecture of Poppo, ἀπάραντες. But the above signification is, in reality, far from being necessary; and the present reading is susceptible of a sense highly suitable to the context, and far more significant in itself, than the other, namely, 'depending upon:' a sense which the term is well adapted to bear, if we suppose that, like our verb *to hang*, it has a neuter, or passive, as well as an active, sense; and thus will signify 'depending or dependent on.' Such is the explanation of the term propounded in my smaller edition of our author; and this view of the sense has, I find, been followed by Goeller, who, in his second edition, explains, 'with one's subsistence thrown upon and dependent on a foreign land.' Finally, in proof of this signification, I am enabled to adduce the following passages: Plut. vi. p. 401 (Reiske), ἀπηρτημένος τούτοις (equivalent to ἐς τούτους) ὁ κωμικὸς, 'dependent on those [for support];' and especially Dio Cass. p. 234, 14, (a passage evidently formed on the one before us,) where it is given as a reason why the Parthians cannot maintain any continued or regular war with any of the neighbouring nations,—namely, that καὶ ἐς ἀλλοτριωτάτην σφισι καὶ τῆς γῆς καὶ τοῦ οὐρανοῦ κατάστασιν ἀπαρτῶνται, καὶ μήτε σίτου μήτε μισθοφόρου σκεύη ποιούμενοι: a passage justly pronounced by Reimar totally corrupt, but which is not to be emended (as he thought it might) by expunging the καὶ before μήτε. Indeed, to remove the word is to part with an important clue to the truth; since καὶ ποιούμενοι will be found to require a participle in the preceding clause. We have only, for ἀπαρτῶνται, to read (what the evident imitation of this passage of Thucydides tends to show must have been originally written by Dio Cass.) ἀπαρτῶντες, and all will be right. *Participles*, and not verbs, are required in each of the two clauses, because a reason is there given why the Parthians could not maintain any continued foreign war. Such being the case, the καὶ before ἐς ἀλλοτριωτάτην is worse than useless, having, we may suppose, crept in from ignorance of the construction. It only remains to observe, that the term κατάστασιν in the same passage signifies *constitutionem, indolem*; and for μισθοφόρου, which is manifestly corrupt, ought to be read μισθοφόρων, according to which the sense will be, 'the paid troops,' or 'regular soldiers.'

As tending no little to confirm the sense above laid down in the present passage, I would notice the occurrence of the words which follow a little further on in the next chapter, namely, ἵνα ἔχῃ ἡ στρατιὰ τὰ ἐπιτήδεια· τά τε ἄλλα—ἑτοιμάσασθαι καὶ μὴ ἐπὶ ἑτέροις γίγνεσθαι, 'to be dependent on others [for support].'

I have followed Poppo, Goeller, and Bekker in adopting στρατευσάμενοι (for vulg. στρατευσόμενοι) in the former part of the passage, and ἀπαρτήσαντες in the part under present consideration, because while consistency requires the same tense in *both*, the authority of MSS. and internal evidence alike preponderate in favour of

νῶν οὐδὲ τεσσάρων τῶν χειμερινῶν ἄγγελον ῥᾴδιον ἐλθεῖν. XXII. Ὁπλίτας τε οὖν πολλούς μοι δοκεῖ χρῆναι ἡμᾶς ἄγειν, καὶ ἡμῶν αὐτῶν καὶ τῶν ξυμμάχων, τῶν τε ὑπηκόων καὶ ἤν τινα ἐκ Πελοποννήσου δυνώμεθα ἢ πεῖσαι, ἢ μισθῷ προσαγαγέσθαι, καὶ τοξότας πολλοὺς καὶ σφενδονήτας, ὅπως πρὸς τὸ ἐκείνων ἱππικὸν ἀντέχωσι, ναυσί τε καὶ πολὺ περιεῖναι, ἵνα καὶ τὰ ἐπιτήδεια ῥᾷον ἐσκομιζώμεθα· τὸν δὲ καὶ αὐτόθεν σῖτον ἐν ὀλκάσι, πυροὺς καὶ πεφρυγμένας κριθάς, ἄγειν, καὶ σιτοποιοὺς ἐκ τῶν μυλώνων πρὸς μέρος ἠναγκασμένους ἐμμίσθους, ἵνα, ἤν που ὑπὸ ἀπλοίας ἀπολαμβανώμεθα, ἔχῃ ἡ στρατιὰ τὰ ἐπιτήδεια (πολλὴ γὰρ οὖσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι)· τά τε ἄλλα ὅσον δυνατὸν ἑτοι-

the *aorist*, which is here perfectly proper and correct, considering that it has (as Herm. points out) the force of the *futurum exactum*, on which see Jelf's Kühn. Gr. § 407, 1.

μηνῶν τεσσάρων τῶν χειμερινῶν] This division of time (with which comp. Hdot. ii. 68, *τοὺς χειμεριωτάτους μῆνας τέσσερας*) accords with the usual mode of reckoning the year adopted among the ancients; who used to give four months out of the twelve to each of the two seasons Summer and Winter, and the other four to Spring and Autumn. So Eurip. incert. frag. cxliii. *θέρους τε χειμῶνός τε μῆνας τέσσαρας*.

Ch. XXII. 1. *τῶν ξυμμάχων, τῶν τε ὑπηκόων καὶ ἤν τινα*, &c.] Verte: 'sociis, sive ex iis qui, &c. sive quem alium.' Vide ch. 43 and 63, fin. vii. 20 and 57. (Dobree.)

By *τινα ἐκ Πελοποννήσου* are doubtless meant (as Dukas points out) the Mantineans, or the Argives (see ch. 29, 43); and by *μισθῷ δὲ ἄλλους*, the Arcadians. By the expression *τὸν αὐτόθεν σῖτον* is denoted, (as Poppo explains it,) 'id frumentum, quod hic suppetit; tantum frumenti, quantum hic ad usum bellicum paratum est.'

σιτοποιοὺς ἐκ τῶν μυλώνων—ἐμμίσθους] Render, 'bread-makers impressed, in a certain proportion, from the millers' shops.' The bakers are said to be *ἠναγκασμένοι ἔμμισθοι*, because, (as I pointed out in my smaller edition,) though obliged to serve, they received pay; a case similar to that of our *impressed sailors*, and, in former times, of persons impressed for public works which required to be accomplished speedily.

Of *πρὸς μέρος* the sense is, as Duk. explains it, 'pro rata portione;' not meaning, however, (as Abresch and Bauer understand,) of *corn*, but of *workmen* employed in the mills. Agreeably to this view of the sense, Dobree renders, 'pro servorum apud quemque numero;' adducing examples of this signification of *πρὸς μέρος* from Demosth. p. 1018 & 954.

ὑπὸ ἀπλοίας ἀπολαμβανώμεθα] 'if we be detained by any thing which prevents navigation,' as *calms*, (see note on ii. 85, fin.) or *rough weather*. So Jos. Ant. xvi. 2, 2, *ἐκεῖ δὲ αὐτὸν ἀπολαμβάνει* ('detains') *πνεῦμα βόρειον*.

In the words, a little after, *πολλὴ γὰρ οὖσα*, we have, not the occurrence of an *antiptosis*, nor the use of nomin. for genit., but the word *αὐτὴν* may be supplied after *ὑποδέξασθαι*. The construction will appear from Bauer's version, 'multus quum sit, non erit cujusvis urbis ad recipiendum.' For examples of which use of *εἶναι* in the sense 'to be able,' see Matth. Gr. Gr. § 316, 6, where he, perhaps rightly, supposes a sort of grammatical attraction, by which the verb is referred to *στρατιὰ* as its subject, instead of belonging to *πολλὴν οὖσαν—ὑποδέξασθαι*, as in a passage of Soph. Œd. Tyr. 393, *καίτοι τό γ' αἴνιγμ' οὐχὶ τουπιόντος ἦν ἀνδρὸς διειπεῖν*, where render, 'And yet the enigma was not a riddle for the first comer to solve.'

Of *ὑποδέχεσθαι* the sense might be either *recipere* or *excipere*. Poppo adopts the former; Portus the latter view. Perhaps the true sense intended may be, 'to find it port-room,' implying also the supply of *τὰ ἐπιτήδεια*. That the word was sometimes used in that sense, may fairly be inferred from its use in a strikingly similar passage of Herodot. vii. 49, where it is said of the fleet of Xerxes, *οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν τοσοῦτος—ὅστις—δεξάμενός σευ τοῦτο τὸ ναυτικὸν, φερέγγυος ἔσται διασῶσαι τὰς νέας. Οὐκ ὦν δὴ ἐόντων τοι λιμένων ὑποδεξίων*, &c. Finally, strong confirmation is derived to this view of the sense from what we

μάσασθαι, καὶ μὴ ἐπὶ ἑτέροις γίγνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν ὡς πλεῖστα ἔχειν. τὰ δὲ παρ' Ἐγεσταίων, ἃ λέγεται ἐκεῖ ἑτοῖμα, νομίσατε καὶ λόγῳ ἂν μάλιστα ἑτοῖμα εἶναι. XXIII. Ἦν γὰρ αὐτοὶ ἔλθωμεν ἐνθένδε μὴ ἀντίπαλον μόνον παρασκευασάμενοι, (πλήν γε πρὸς τὸ μάχιμον αὐτῶν τὸ ὁπλιτικὸν,) ἀλλὰ καὶ ὑπερβάλλοντες τοῖς πᾶσι, μόλις οὕτως οἷοί τε ἐσόμεθα τῶν μὲν κρατεῖν, τὰ δὲ καὶ διασῶσαι. 2. πόλιν τε νομίσαι χρὴ ἐν ἀλλοφύλοις καὶ πολεμίοις οἰκιοῦντας ἰέναι· οὓς πρέπει τῇ πρώτῃ ἡμέρᾳ, ᾗ ἂν κατάσχωσιν, εὐθὺς κρατεῖν τῆς γῆς, ἢ εἰδέναι ὅτι, ἢν σφάλλωνται, πάντα πολέμια ἕξουσιν. 3. ὅπερ ἐγὼ φοβούμενος, καὶ εἰδὼς πολλὰ μὲν ἡμᾶς δέον βουλεύσασθαι, ἔτι δὲ πλείω εὐτυχῆσαι (χαλεπὸν δὲ ἀνθρώπους ὄντας), ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν εἰκότων ἀσφαλὴς ἐκπλεῦσαι. 4. ταῦτα γὰρ τῇ τε ξυμπάσῃ πόλει βεβαιότατα

are told at ch. 42, as to the measures taken by the Athenian generals to avoid this very evil: *τρία μέρη νείμαντες ἓν ἑκάστῳ ἐκλῆρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς*: meaning, 'port-room, and supplies of water and provisions at the places where the ships were drawn on shore.'

Ch. XXIII. 1. *ἦν γὰρ αὐτοὶ — διασῶσαι*] The full sense is, ['And all this will be no more than necessary;] for if we go hence provided, I do not say with a force of equal match,—except, indeed, against their warlike heavy infantry,—but in all points on a footing of superiority,—even thus we shall with difficulty subdue that country, or even save this.' The above view of the sense of *πλήν γε* (propounded in my smaller edition) has since, I find, been adopted by Haack and Poppo, and is supported by the opinion of Dukas as follows: *ἐξαιρεῖν ἔοικε τούτοις τὸ πρὸς τὸ ὁπλιτικὸν ἐκείνων ἀντίπαλον εἶναι τὴν δύναμιν· πολλοὶ γὰρ ἦσαν τῇ Σικελίᾳ ὁπλῖται, καὶ Ἀθήνηθεν ἔχειν ἀντίπαλον δύναμιν ὁπλιτικὴν ἀδύνατον ἦν. Ἀντίπαλον* stands (as Poppo points out) for *ἀντίπαλόν τι*: an elliptical expression observable also at ch. 21, and for which at i. 3, we have the complete one. In *τὸ μάχιμον αὐτῶν τὸ ὁπλιτικὸν* the article is not pleonastic, but the second *τὸ* is in *apposition*, for the purpose of further definition; *τὸ μάχιμον* meaning 'the force fit for service,' as distinguished from the camp-followers: (Hdot. vii. 186. ii. 165. Xen. v. 4, 46. Lucian, iii. 270. Plato, p. 25 and 310.) and *τὸ ὁπλιτικὸν* (scil. *σύστημα*) signifies 'the heavy-armed force.' Compare infra ch. 72. Arrian, E. A. ii. 8, 9. Plato, p. 191. Dio Cass. 176, 71.

2. *οἰκιοῦντας*] So I have thought proper to edit, with Haack, Bekker, Poppo, and Goeller, instead of vulg. *οἰκειοῦντας*: for though the former has but slender support from the authority of MSS. (to which add Cant. and Clar. a pr. manu,) it is strongly borne out by *internal evidence*, as existing in the circumstance, that *πόλιν οἰκίζειν* is of frequent occurrence in the best writers, (as Xen. Mem. i. 1, 7, and Anab. v. 6, 8. Arrian, E. A. iv. 1, 3. Plato, p. 470.) while *πόλιν οἰκειοῦντες*, though found at iii. 65, and elsewhere, admits of no sense suitable to the present purpose. *Οἰκιοῦντας* is, as Goeller points out, for *ὡς οἰκιοῦντες*, which occurs supra i. 100.

κρατεῖν τῆς γῆς] 'to be masters of the field.' With the words following, *ἢν σφάλλωνται—ἕξουσιν*, comp. Xen. Anab. iii. 2, 28, *κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότριά ἐστιν*.

3. I have thought proper, with Bekker, Poppo, and Goeller, to cancel the *εὖ* before *βουλεύσασθαι* found in some MSS., not so much from the deficiency of *external evidence for it*, as from the existence of *internal evidence against it*.

χαλεπὸν — ὄντας] i. e. *χαλεπὸν δὲ ἡμᾶς ἀνθρώπους ὄντας εὐτυχῆσαι πολλά*. (Hudson.) So in a passage of Lucian de Lapsu we have, *χαλεπὸν μέν, ἄνθρωπον ὄντα*, scil. *πράσσειν*. The phrase, a little after, *ἀπὸ τῶν εἰκότων*, must of course connect with *ἀσφαλής*. With respect to *ἐκπλεῦσαι*, this, from the tautology which it appears to involve, has been by Krueger

ἡγοῦμαι, καὶ ἡμῖν τοῖς στρατευσομένοις σωτήρια. εἰ δέ τῳ ἄλλως δοκεῖ, παρίημι αὐτῷ τὴν ἀρχήν."

XXIV. Ὁ μὲν Νικίας τοσαῦτα εἶπε, νομίζων τοὺς Ἀθηναίους τῷ πλήθει τῶν πραγμάτων ἢ ἀποτρέψειν, ἢ, εἰ ἀναγκάζοιτο στρατεύεσθαι, μάλιστα οὕτως ἀσφαλῶς ἐκπλεῦσαι. 2. οἱ δὲ τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξῃρέθησαν ὑπὸ τοῦ ὀχλώδους τῆς παρασκευῆς, πολὺ δὲ μᾶλλον ὥρμηντο. καὶ τοὐναντίον περιέστη αὐτῷ· εὖ τε γὰρ παραινέσαι ἔδοξε, καὶ ἀσφάλεια νῦν δὴ καὶ πολλὴ ἔσεσθαι. 3. καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι· τοῖς μὲν γὰρ πρεσβυτέροις, ὡς ἢ καταστρεψομένοις ἐφ' ἃ ἔπλεον, ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν· τοῖς δ' ἐν τῇ ἡλικίᾳ τῆς τε ἀπούσης πόθῳ ὄψεως

regarded as not genuine. But, considering that all the MSS. have it, and that its not being expressed in Valla's version is by no means sufficient to prove it had no place in that translator's copy,—it is uncritical to think of *excluding* the word. Nor am I, indeed, quite sure that there is, after all, any absolute tautology. Βούλομαι may be supposed to belong alike to *both* of the two members, ὅτι ἐλάχιστα—ἐκπλεῖν and παρασκευῇ—ἐκπλεῦσαι, though not, perhaps, as understood in quite the same sense. In the first, the meaning intended being, 'My wish is to sail hence, committing myself as little as possible to fortune:' in the second it would seem to be as follows: 'Moreover, my intention is to sail hence secure, according to probabilities, in my preparations.' Now this change of *sense*, it will be observed, rendered a change of *tense* necessary; since βούλεσθαι in the sense *to intend*, requires properly the aorist, as said of what is *future*, according to the general usage of the best writers, and of which, besides the classical, instances present themselves in the *scriptural* writers, e. g. Matth. i. 19, ἐβουλήθη — ἀπολῦσαι αὐτήν.

4. ταῦτα] Meaning the measures above proposed. Εἰ δέ τῳ—τὴν ἀρχήν. Comp. Xen. Anab. v. 7, 10, παρίημι (scil. τὴν ἀρχήν), ἀρχέτω. Herodot. vii. 161, οὐδενὶ παρήσομεν ναυαρχέειν. Nicias here acted just as he had before done in the case of Cleon, iv. 28.

CH. XXIV. 1. μάλιστα] Bekker and Dobree would read μάλιστ' ἄν, but it is observable that the ἄν is sometimes omitted, even when the thing reckoned on, expected, &c., does, as here, depend on a *condition*. So iv. 24, we have, εἰ γὰρ κρατήσειαν—ἤλπιζον—χειρώσασθαι. Yet, so easily *might* the ἄν have been lost after μάλιστα, that it was very probably written by our author.

2. τὸ ἐπιθυμοῦν] for τὴν ἐπιθυμίαν, as τὸ λυποῦν, ii. 62, for τὴν λύπην. On the use of the accus. here, see Matth. Gr. Gr. § 424, 1. Τοῦ ὀχλώδους, 'the burdensomeness.' Of this word (which is extremely rare) the only examples that I have met with elsewhere are in Plato, p. 590, and Plut. viii. 767. Ὀχληρὸς is the more usual term. At τοὐναντίον supply πρᾶγμα; the meaning being, that 'the business took a turn the contrary to what he expected.' In this sense, to signify *mutari*, περιϊστ. occurs supra i. 32, et al. sæpe. Νῦν δή, *jam nunc*, or *nunc demum*, as in Xen. Cyr. iv. 1, 23. vii. 5, 53.

3. καὶ ἔρως ἐνέπεσε — δύναμιν] Withdrawing the variation of construction here adopted, the passage would stand thus: καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι· τοῖς μὲν γὰρ πρεσβυτέροις ἐνέπεσεν, ὡς ἢ καταστρεψομένοις, ἐφ' ἃ ἔπλεον, ἢ οὐδὲν ἂν σφαλεῖσι μεγάλῃ δυνάμει: for which last words we have the accus. ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν. Again, for the next words, τοῖς δ' ἐν τῇ ἡλικίᾳ—ἐν τῷ παρόντι, &c., strict grammatical propriety would rather have required τοῖς δ' ἐν τῇ ἡλικίᾳ τῆς τε ἀπούσης πόθῳ ὄψεως καὶ θεωρίας, καὶ ἐλπίδι σωθήσεσθαι· ὁ δὲ πολὺς ὅμιλος καὶ στρατιώτης ἤλπισαν ἔν τε τῷ παρόντι, &c. But our author has employed the *nominatives*, εὐέλπιδες ὄντες and ὁ πολὺς ὅμιλος, from the expression ἔρως ἐνέπεσε being equivalent in sense to ἐπεθύμουν. See Matth. Gr. § 537. (Goell.) Ἔπλεον. Render, 'they were going to sail.' See i. 134, 1.

τῆς ἀπούσης πόθῳ ὄψεως καὶ θεωρίας] 'by the desire of seeing and knowing about a far-off country.' Θεωρίας, as the Schol. points out, stands for ἱστορίας, *investigation*; and the *nouns* ὄψεως and ἱστ. are put for their correspondent *verbs*. So the Scholiast explains by ἰδεῖν καὶ ἱστορῆσαι.

καὶ θεωρίας, καὶ εὐέλπιδες ὄντες σωθήσεσθαι· ὁ δὲ πολὺς ὅμιλος καὶ στρατιώτης, ἔν τε τῷ παρόντι ἀργύριον οἴσειν, καὶ προσκτήσασθαι δύναμιν, ὅθεν ἀίδιον μισθοφορὰν ὑπάρξειν. 4. ὥστε, διὰ τὴν ἄγαν τῶν πλειόνων ἐπιθυμίαν, εἴ τῳ ἄρα καὶ μὴ ἤρεσκε, δεδιὼς μὴ, ἀντιχειροτονῶν, κακόνους δόξειεν εἶναι τῇ πόλει, ἡσυχίαν ἦγε.

XXV. Καὶ τέλος παρελθών τις τῶν Ἀθηναίων, καὶ παρακαλέσας τὸν Νικίαν, οὐκ ἔφη χρῆναι προφασίζεσθαι, οὐδὲ διαμέλλειν, ἀλλ' ἐναντίον ἁπάντων ἤδη λέγειν ἥντινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται. 2. ὁ δὲ, ἄκων μὲν, εἶπεν ὅτι καὶ μετὰ τῶν ξυναρχόντων καθ' ἡσυχίαν μᾶλλον βουλεύσοιτο· ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, τριήρεσι μὲν οὐκ ἔλασσον ἢ ἑκατὸν πλευστέα εἶναι· (αὐτῶν δ' Ἀθηναίων ἔσεσθαι ὁπλιταγωγοὺς ὅσοι ἂν δοκῶσι· καὶ ἄλλας ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι·) ὁπλίταις δὲ τοῖς ξύμπασιν Ἀθηναίων καὶ τῶν ξυμμάχων πεντακισχιλίων μὲν οὐκ ἐλάσσοσιν, ἢν δέ τι δύνωνται, καὶ πλείοσι· τὴν δὲ ἄλλην παρασκευὴν ὡς κατὰ λόγον, καὶ τοξοτῶν τῶν αὐτόθεν καὶ ἐκ Κρήτης, καὶ σφενδονητῶν, καὶ ἤν τι ἄλλο πρέπον δοκῇ εἶναι, ἑτοιμασάμενοι ἄξειν.

XXVI. Ἀκούσαντες δ' οἱ Ἀθηναῖοι ἐψηφίσαντο εὐθὺς αὐτοκράτορας εἶναι καὶ περὶ στρατιᾶς πλήθους καὶ περὶ τοῦ παντὸς πλοῦ τοὺς στρατηγοὺς πράσσειν ᾗ ἂν αὐτοῖς δοκῇ ἄριστα εἶναι Ἀθηναίοις. 2. καὶ μετὰ ταῦτα ἡ παρασκευὴ ἐγίγνετο, καὶ ἐς τε τοὺς ξυμμάχους ἔπεμπον, καὶ αὐτόθεν καταλόγους ἐποιοῦντο. ἄρτι δ' ἀνειλήφει ἡ πόλις ἑαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου, ἔς τε ἡλικίας πλῆθος ἐπιγεγενημένης, καὶ ἐς χρημάτων ἄθροισιν, διὰ τὴν ἐκεχειρίαν, ὥστε ῥᾷον πάντα ἐπορίζετο. καὶ οἱ μὲν ἐν παρασκευῇ ἦσαν.

XXVII. Ἐν δὲ τούτῳ, ὅσοι Ἑρμαῖ ἦσαν λίθινοι ἐν τῇ πόλει τῇ

CH. XXV. 1. τις] Meaning, as we learn from Plut. Nic. 12, *Demosthenes*; the same who (as we find from Plut. Nic. 13) proposed the motion that Nicias and Alcibiades should have the command.

2. ἄκων μὲν εἶπε] Here, as Poppo points out, we have a brief form of expression for ἄκων μὲν εἶπεν, εἶπε δέ. Comp. Plut. Nic. 13, ὁ δὲ Νικίας ἄκων μὲν ᾑρέθη στρατηγός. In such a case, μὲν may well be rendered by our *indeed*, or *although*; and the words are better pointed off by commas. With the expression, a little after, ὅσα—δοκεῖν αὐτῷ, compare ὅσον γέ μ' εἰδέναι in Aristoph. Nub. 1254; the ὅσον in such cases standing for ὡς, (as in various passages adduced in Matth. Gr. Gr. § 545.) except that ὅσον or ὅσα has more of the *limitative* force than ὡς; the sense being, 'in so far as [it is possible] for me to know.' At ἑτοιμασάμενοι ἄξειν the word ἔφη is left understood; and hence the use of the *nominative* where one might have expected the accusative. On this sort of transition from the singular to the plural, (though in the latter the speaker includes *himself*,) which is such as not unfrequently may be observed in cases where the subject treated of is that of a general and his colleagues; see Poppo, Proleg. i. 1, p. 96.

Ἀθηναίων, (εἰσὶ δὲ,—κατὰ τὸ ἐπιχώριον ἡ τετράγωνος ἐργασία,—πολλοὶ καὶ ἐν ἰδίοις προθύροις καὶ ἐν ἱεροῖς,) μιᾷ νυκτὶ οἱ πλεῖστοι περιεκόπησαν τὰ πρόσωπα. 2. καὶ τοὺς δράσαντας ᾔδει οὐδείς, ἀλλὰ μεγάλοις μηνύτροις δημοσίᾳ οὗτοί τε ἐζητοῦντο, καὶ προσέτι ἐψηφίσαντο, καὶ εἴ τις ἄλλο τι οἶδεν ἀσέβημα γεγενημένον, μηνύειν ἀδεῶς τὸν βουλόμενον καὶ ἀστῶν καὶ ξένων καὶ δούλων. 3. καὶ τὸ πρᾶγμα μειζόνως ἐλάμβανον· τοῦ τε γὰρ ἔκπλου οἰωνὸς ἐδόκει εἶναι, καὶ ἐπὶ ξυνωμοσίᾳ ἅμα νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι. XXVIII. Μηνύεται οὖν ἀπὸ μετοίκων τέ τινων καὶ ἀκολούθων περὶ μὲν τῶν Ἑρμῶν οὐδέν, ἄλλων δὲ ἀγαλμάτων περικοπαί τινες πρότερον ὑπὸ νεωτέρων μετὰ παιδιᾶς καὶ οἴνου γεγενημέναι, καὶ τὰ μυστήρια ἅμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει·

Ch. XXVII. 1. *εἰσὶ δὲ—ἱεροῖς*] I have so pointed, as the sense requires. These Hermæ were busts (or sometimes half-length figures) of Mercury; the side parts from the shoulders downward being squared off, and flat at bottom, so as to admit of being placed on a level surface; though they were sometimes mounted on a pedestal. Their *form* may be seen stated at large in Winckelman, History of the Arts among the Ancients, vol. i. p. 6. cap. i. § 9, 10. Frequent mention of them is made by *Pausanias*, who uniformly speaks of them as *τετράγωνοι*, and at iv. 33, 11, informs us that they were much in use among the *Athenians*; a circumstance which will serve to account for the expression *κατὰ τὸ ἐπιχώριον*, 'according to their country custom.'

περιεκόπησαν τὰ πρόσωπα] 'were maltreated (literally, *hacked around*) on their faces.' In other accounts of the transaction (as those of Aristophanes, Pausanias, &c.) is added the circumstance, probably a not unfounded one, (as appears from what we read in Herodot. ii. 51. Plutarch, and other writers,) *καὶ τὰ αἰδοῖα*. No mention, indeed, of this is made by our author, because such was not necessary in a statement of facts, like the present, brief and general, rather than circumstantial and particular.

3. *μειζόνως ἐλάμβανον*] *indignius quam pro re capiebant*, 'took it in too serious a light.' Of this very rare expression the only examples I have noted elsewhere are, Jos. Ant. xvi. 3, 2, *τό τε μέλλον—μεῖζον ὑπελάμβανον*. Chrysost. t. iv. p. 891, *μειζόνως ἐποιοῦντο τὰς κατηγορίας*. And such is the sense (namely, 'magis quam par est') that *μειζόνως* bears in Herodot. vi. 84, *ὁμιλέειν σφι μειζόνως διεθρόησαν*. Thus the expression is no other than equivalent to that occurring in the following chapter, *ἐμεγάλυνον*, scil. *τὸ πρᾶγμα*: and answering to this is what we read in Plut. Alc. *ὀργῇ τὸ γεγονὸς λαμβάνοντες*.

ἔκπλου οἰωνὸς εἶναι] 'to be a bad omen of the expedition,' i. e. 'of its termination, so as to be ominous [for evil].' Hence are we best enabled to account for the perpetration of the deed itself, which may with great probability be supposed to have been accomplished by the contrivance of the *aristocratical party*, in order, by the superstitious apprehension excited by an occurrence so ominous, to delay the undertaking of an expedition which they so little approved. Besides the present, there occurred, as appears from Plut. Nic. p. 18, various *other* circumstances, regarded as equally ominous and unpromising.

Ch. XXVIII. 1. *ἀκολούθων*] *pedissequos*, 'body-attendants.' Such is the use of the term in Xen. Mem. i. 7, 2. iii. 13, 4, and other writers.

οἰκίαις] By Andocides, Isocrates, Plutarch, and Pausanias, the thing is stated to have been done in *one* house, viz. that of Polytion: and hence we might not without reason suspect, that for *οἰκίαις* should here be read *οἰκίᾳ* (a conjecture which would derive no slight countenance from the circumstance that a few MSS. have what comes very near to the above, viz. *οἰκίας*); but, not to mention that there is some reason to think that the same thing was done in *other* houses as well as the one just mentioned; and whether it was or was not confined to that one house, the *plural* here might be defended, on the supposition of being (as it not unfrequently is in cases like the present, where something of *exaggeration* might be expected)

ὧν καὶ τὸν Ἀλκιβιάδην ἐπῃτιῶντο. 2. καὶ αὐτὰ ὑπολαμβάνοντες οἱ μάλιστα τῷ Ἀλκιβιάδῃ ἀχθόμενοι, ἐμποδὼν ὄντι σφίσι μὴ αὐτοῖς τοῦ δήμου βεβαίως προεστάναι, καὶ νομίσαντες, εἰ αὐτὸν ἐξελάσειαν, πρῶτοι ἂν εἶναι, ἐμεγάλυνον, καὶ ἐβόων ὡς ἐπὶ δήμου καταλύσει τά τε μυστικὰ καὶ ἡ τῶν Ἑρμῶν περικοπὴ γένοιτο, καὶ οὐδὲν εἴη αὐτῶν ὅ τι οὐ μετ' ἐκείνου ἐπράχθη, ἐπιλέγοντες τεκμήρια τὴν ἄλλην αὐτοῦ ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν. XXIX. Ὁ δ' ἔν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπελογεῖτο, καὶ ἑτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι, εἴ τι τούτων εἰργασμένος ἦν (ἤδη γὰρ καὶ τὰ τῆς παρασκευῆς ἐπεπόριστο), καὶ εἰ μὲν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ δ' ἀπολυθείη, ἄρχειν. 2. καὶ ἐπεμαρτύρετο μὴ ἀπόντος πέρι αὐτοῦ διαβολὰς ἀποδέχεσθαι, ἀλλ' ἤδη ἀποκτείνειν εἰ ἀδικεῖ, καὶ ὅτι σωφρονέστερον εἴη μὴ μετὰ τοιαύτης αἰτίας, πρὶν διαγνῶσι, πέμπειν αὐτὸν ἐπὶ τοσούτῳ στρατεύματι. 3. οἱ δ' ἐχθροὶ δεδιότες τό τε στράτευμα μὴ εὔνουν ἔχῃ, ἣν ἤδη ἀγωνίζηται, ὅ τε δῆμος μὴ μαλακίζηται, θεραπεύων ὅτι δι' ἐκεῖνον οἵ τ' Ἀργεῖοι ξυνεστράτευον καὶ τῶν Μαντινέων τινές, ἀπέτρεπον καὶ ἀπέσπευδον, ἄλλους ῥή-

used for the *singular*,—it is a sufficient reason against any such alteration of the reading, that the singular *οἰκίᾳ* would have required *τινι* to be subjoined.

2. I have thought proper to place a *period* (not a colon) after *ἐπῃτιῶντο*, because from the context it appears that the words *ὧν καὶ τὸν Ἀλκιβιάδην ἐπῃτιῶντο* belong, not to what *follows*, but what just *went before*: and with the words *καὶ αὐτὰ* an entirely new sentence commences, where *καὶ*, as not unfrequently, bears the sense *and now*. Render, 'And now these matters, those who were especially ill-disposed towards Alcibiades taking up,' and admitting. In this use (which is rare) with a genitive of *thing*, *ἀχθ.* occurs also in Xen. Cyr. viii. 4, 9. Plato, p. 99, 216, and 506. Lucian, i. 792. The true sense of the term here is, that which it bears also in Xen. Hist. vi. 3, 5, namely, *infensus esse*. Of *ὑπολαμβάνοντες* the sense is doubtless that assigned by one of the Scholiasts, *προσδεχόμενοι αὐτά, ὥστε πιστεύειν, excipientes, arripientes*. I know, indeed, of no other example of the word so used; but nearly allied to this is the use of *ὑποδέχεσθαι* in the sense *admittere*, found in Herodot. iv. 167; whence comes the sense to *approve* or *ratify* any thing said.

ἐμποδὼν—προεστάναι] 'quod sibi impedimento esset, quo nimis ipsi constanter præessent,' &c. Ἐπιλέγοντες stands, as Poppo says, for *προστιθέντες*, 'subjoining.' *Τὴν ἄλλην—παρανομίαν*. Render, 'his in other respects violation of the customs of the country, in his habits and course of life, any thing but suitable to a democracy.'

Ch. XXIX. 1. *ἑτοῖμος ἦν—κρίνεσθαι*] So Xen. Hist. i. 4, 14, *ἐθέλοντος δὲ τότε κρίνεσθαι παραχρῆμα, τῆς αἰτίας ἄρτι γεγενημένης, ὡς ἠσεβηκότος ἐς τὰ μυστήρια, ὑπερβαλλόμενοι δὲ ἐχθροὶ τὰ δοκοῦντα δίκαια εἶναι, ἀπόντα αὐτὸν ἐσπέρησαν τῆς πατρίδος*.

2. In *ἐπεμαρτύρετο* there is, as Bauer points out, a *signif. prægnans*, since, as referred to the subjoined infinitives, it bears the sense 'obsecrabat, obtestatus est;' and at *ὅτι σωφρ. εἴη* it means 'affirmabat, demonstrabat.'

3. *θεραπεύων*] scil. *αὐτὸν*, 'honore ac admiratione prosecutus,' as in Hdot. iii. 80.

ἀπέτρεπον καὶ ἀπέσπευδον] scil. *τὸ πρᾶγμα*, literally, 'put back and hindered the matter.' Imitated from these are the words of Dio Cass. 461, 13, *αὐτὸν ἀπέστρεψε καὶ ἀπέσπευσε δὲ ἀπ' αὐτῶν* (where, for *ἀπέστρεψε*, read *ἀπέτρεψε*). However, *ἀπέσπευσε* may bear the sense *dissuaded*, as in Hdot. vii. 18, *ἀποσπευδόντων τὴν συμβολήν* ('the engagement'). The two terms are also united in Hdot. vii. 17, *ὁ ἀποσπεύδων Ξέρξεα στρατεύεσθαι—ἀποτρέπων τὸ χρέον γενέσθαι*, 'turning back, preventing what must be.' In Dionys. Hal. Ant. x. 11, *ἀποφεύγειν τὴν τῆς ἀληθείας ἐξέτασιν*, I doubt not should be read, from the Vatican MS., *ἀποσπεύδειν*.

τορας ἐνιέντες οἳ ἔλεγον νῦν μὲν πλεῖν αὐτὸν καὶ μὴ κατασχεῖν τὴν ἀναγωγήν, ἐλθόντα δὲ κρίνεσθαι ἐν ἡμέραις ῥηταῖς, βουλόμενοι ἐκ μείζονος διαβολῆς, ἢν ἔμελλον ῥᾷον αὐτοῦ ἀπόντος πορεῖν, μετάπεμπτον κομισθέντα αὐτὸν ἀγωνίσασθαι. καὶ ἔδοξε πλεῖν τὸν Ἀλκιβιάδην.

XXX. Μετὰ δὲ ταῦτα θέρους μεσοῦντος ἤδη ἡ ἀναγωγὴ ἐγίγνετο ἐς τὴν Σικελίαν. τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις καὶ ταῖς σιταγωγοῖς ὀλκάσι καὶ τοῖς πλοίοις, καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἴρητο ἐς Κέρκυραν ξυλλέγεσθαι ὡς ἐκεῖθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἰόνιον διαβαλοῦσιν· αὐτοὶ δ' Ἀθηναῖοι, καὶ εἴ τινες τῶν ξυμμάχων παρῆσαν, ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρᾳ ῥητῇ ἅμα ἕῳ ἐπλήρουν τὰς ναῦς ὡς ἀναξόμενοι. 2. ξυγκατέβη

ἐνιέντες] *immittentes, subornantes*, as in Dio Cass. p. 203, 35, ἐνιέντες ἄλλους. Hence the verbal ἐνετὸς, *subornatus*, in Appian, i. 728. ii. 33. Ἔλεγον stands (by a use not unfrequent in the classical writers) for ἐκέλευον. Instead of ἀναγωγὴν, Bekker, Poppo, Goeller, and Arnold edit, from 11 of the best MSS. (as they had also done at iv. 29, from five of the best MSS.) ἀγωγήν: a change which Dr. Arnold on the former passage justifies on the ground that the term ἀγωγὴ will relate to the voyage *generally*, while ἀναγωγὴ would only relate to the *commencement* of it: but that ἀγωγὴ ever bore the sense *voyage*, is, I think, more than can be certainly made out. As to the instance alleged by Dr. Arnold from Hesych., ἀγωγὴ, ὁδὸς, that is quite insufficient, the two words forming not a *separate* article, but only occurring *in the course of another*, namely, the following: Ἀγωγὴ· τρόπος, ἀναστροφή. ἀπαγωγὴ, ὁδός. Πορεία τῆς νύμφης πρὸς τὸν ἄνδρα Ῥόδιον. But there the words ἀπαγωγὴ, ὁδὸς, &c., form a separate gloss, which (as often elsewhere in Hesych.) was brought in out of its proper place, or adduced by way of indicating the difference in sense between the words. At the same time, not without reason may it be suspected, that in the passage to which the glossographer there alludes, there was the not unfrequent error of ἀπαγωγὴ for ἐπαγωγή. And vain is it to attempt to show that ὁδὸς refers to ἀγωγὴ by making the gloss (as does Abresch) relate to Xen. Cyrop. vi. 1, 24, ἅμα δ' ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομιμνήσκοιντο: for there, as critics are now agreed, the sense is, 'in rebus vehendis, inter vecturam,' as vi. 1, 55, εὔπορον—τὴν ἀγωγήν. Needless were it to adduce examples of ἀναγωγὴ in the above sense, since these are frequent in the best prose writers, as Xenophon, Plato, Demosthenes, Polybius, Lucian, Appian, Arrian, and Josephus. Again, vain were it to defend the reading ἀγωγὴν on the ground of its being favoured by internal evidence, as existing in the circumstance that a rare term may easily be altered into a common one, but not *vice versâ*,—since that canon of criticism does not apply to the case of terms of whose *existence* no proof can be found: and where, as in the present instance, the change in question was one *likely to be made by the scribes*, the authority of MSS. is but slender. That it *was* likely, may justly be affirmed, considering how easily the abbreviation for *ανα* might be mistaken for an *α*. Indeed the very same error is observable in the ordinary editions of Jos. Ant. xviii. 6, 3, λαβὼν ναῦν, ἐν ἀγωγαῖς ἦν, where, for ἀγωγαῖς, Hudson and Haverc. have, very properly, edited, from the two best MSS. of that author, ἀναγωγαῖς. Finally, the expression ἐν ταῖς ἀναγωγαῖς is found in Plato, p. 298. And when it is considered that the very expression occurs again without any various reading in the next chapter but one, we are surely not warranted in supposing any other but that to have place in the *present* passage.

ἐλθόντα] 'having come [back].' Ἐν ἡμέραις ῥηταῖς, 'at an appointed time,' for ἐν τακτῇ ἡμέρᾳ, or ἐν ἡμέρᾳ ῥητῇ ch. 30. The term ἡμέραι here, as often in the scriptural, and occasionally in the classical, writers, denotes *time generally*; though the use of the *plural* may here be accounted for without any reference to that idiom, if we suppose the sense to be literally, 'at the expiration of certain specified *days*.' Πορισῖν. Render, 'would obtain.'

δὲ καὶ ὁ ἄλλος ὅμιλος ἅπας ὡς εἰπεῖν ὁ ἐν τῇ πόλει, καὶ ἀστῶν καὶ ξένων, οἱ μὲν ἐπιχώριοι τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες, οἱ μὲν ἑταίρους οἱ δὲ ξυγγενεῖς οἱ δὲ υἱεῖς, καὶ μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν ὡς κτήσοιντο, τοὺς δ' εἴ ποτε ὄψοιντο, ἐνθυμούμενοι ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπεστέλλοντο· (καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἤδη ἔμελλον μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῄει τὰ δεινά, ἢ ὅτε ἐψηφίζοντο πλεῖν· ὅμως δὲ τῇ παρούσῃ ῥώμῃ, διὰ τὸ πλῆθος ἑκάστων ὧν ἐώρων, τῇ ὄψει ἀνεθάρσουν·) οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν, ὡς ἐπ' ἀξιόχρεων καὶ ἄπιστον διάνοιαν. XXXI. Παρασκευὴ γὰρ αὕτη πρώτη, ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικῇ, πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη τῶν ἐς ἐκεῖνον τὸν χρόνον ἐγένετο. 2. ἀριθμῷ δὲ νεῶν

CH. XXX. 2. μετ' ἐλπίδος—ὄψοιντο] 'cum spe pariter ac lamentis incedentes, illa quidem (res Siculas) in suam potestatem se redacturos esse (sperantes), has (suas) vero num unquam (rursus) essent visuri (dubitantes).' (Poppo.) The learned commentator further observes, that the former enunciation, ὡς κτήσοιντο, depends on ἐλπίδος; the latter, εἰ ὄψοιντο, connects with ὀλοφυρμῶν. By τὰ μὲν understand, with the Scholiast, τὰ κατὰ τὴν Σικελίαν.

αὐτοὺς ἐσῄει] 'entered their minds;' a sense required by the use of the *accusative*, on which see note at iv. 30.

τῇ παρούσῃ ῥώμῃ] 'by the strength [of the forces] present.' Τῇ ὄψει ἀνεθάρσουν, 'took courage at the sight.' The words following, διὰ τὸ πλῆθος ἑκάστων ὧν ἐώρων, are meant to *complete* the idiom in ὄψει; the sense being, 'by reason of the multitude which they, the citizens and the foreigners, mutually saw each to consist of.' Κατὰ θέαν, 'for [the sake of] the sight.' See note at v. 7. At ἀξιόχρεων (which signifies *considerable, worthy of notice*) supply τι, which is *expressed* at ch. 34, τι ἀξιόχρεων (where see note). Of ἄπιστον διάνοιαν the sense is, as it is explained by Schol. Leyden. μεῖζόν τι τῆς ὑπολήψεως.

CH. XXXI. The historian now proceeds, in this and the next chapter, to describe the *embarkation*; previously, however, taking occasion, from the concluding words of the foregoing chapter, ἦκεν — ἐπ' ἀξιόχρεων καὶ ἄπιστον διάνοιαν, to advert to the *armament*, as being one of the finest and most sumptuous Greece had ever yet sent forth. Such, then, is the general sense intended at § 1. As respects the *construction*, this—supposing the passage to be not corrupt—may be laid down, with Poppo, as follows: αὕτη γὰρ [ἡ παρασκευὴ] ἐγένετο παρασκευὴ ἐκπλεύσασα πρώτη πολυτ. δὴ, 'hic enim fuit apparatus primus sumptuosissimus, profectus,' &c. Πρώτη Poppo makes to belong to the predicate, and would join the datives δύν. Ἑλλ., not (as Goeller does) with ἐκπλεύσασα, but with πολυτελεστάτη; the whole forming, he thinks, a condensed form of expression parallel to another occurring supra i. 98. But this mode of adjusting the words involves so great a harshness, as to be, I apprehend, wholly inadmissible. Equally objectionable were it, with Dobree, to read and point αὕτη, ἡ πρώτη: for that the comma should be placed after πρώτη, scarcely admits of a doubt. Finally, as to the sense assigned to the words by Arnold, 'This first expedition sent out by a single city,'—that, besides being not a little forced and jejune, would, as Poppo observes, require the *article* before ἐκπλεύσασα. And though the article might, without any great improbability, be supposed to have formerly existed, but afterwards to have been lost, after παρασκευὴ,—yet it is by no means clear that the article is even *necessary*, at least supposing the sense intended to be, 'this *first* expedition (namely, as opposed to the *second* sent to Sicily with Demosthenes) was the most sumptuous and magnificent of any up to that time as sent out by a single city with a Grecian force;' a sense sufficiently apt and suitable, and which, so far from *requiring* the article at ἐκπλεύσασα, would rather *reject* it. Suffice it to observe, that, had there been prefixed before ἐκπλεύσασα (what in the above version is *supplied*, to help it out) the word ὡς, much of the perplexity which involves the phraseology would have been prevented.

καὶ ὁπλιτῶν καὶ ἡ ἐς Ἐπίδαυρον μετὰ Περικλέους καὶ ἡ αὐτὴ ἐς Ποτίδαιαν μετὰ Ἄγνωνος οὐκ ἐλάσσων ἦν· τετράκις γὰρ χίλιοι ὁπλῖται αὐτῶν Ἀθηναίων καὶ τριακόσιοι ἱππῆς καὶ τριήρεις ἑκατόν, καὶ Λεσβίων καὶ Χίων πεντήκοντα, καὶ ξύμμαχοι ἔτι πολλοὶ ξυνέπλευσαν. 3. ἀλλὰ ἐπί τε βραχεῖ πλῷ ὡρμήθησαν καὶ παρασκευῇ φαύλῃ, οὗτος δὲ ὁ στόλος ὡς χρόνιός τε ἐσόμενος καὶ κατ' ἀμφότερα, οὗ ἂν δέῃ, καὶ ναυσὶ καὶ πεζῷ ἅμα, ἐξαρτυθείς· τὸ μὲν ναυτικὸν μεγάλαις δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκπονηθὲν, καὶ ναῦς παρασχόντος κενὰς, ἑξήκοντα μὲν ταχείας, τεσσαράκοντα δὲ ὁπλιταγωγούς, καὶ ὑπηρεσίας ταύταις τὰς κρατίστας, τῶν δὲ τριηράρχων ἐπιφοράς τε πρὸς τῷ ἐκ δημοσίου μισθῷ διδόντων τοῖς θρανίταις τῶν ναυτῶν, [καὶ †ταῖς †ὑπηρεσίαις] καὶ τἆλλα σημείοις

3. *οὗ ἂν δέῃ—ἐξαρτυθείς*] 'quocunque opus est instructus.' (Poppo.) The verb to the nominative *οὗτος ὁ στόλος* is *ὡρμήθη*, left to be understood from *ὡρμήθησαν* preceding.

ὑπηρεσίας κρατίστας] This may be best taken (as it is by Duk.) to designate *the crews*, literally, 'those who *worked the vessel*,' as distinguished from those who *fought* it; a view confirmed by another passage of our author, i. 121, *κυβερνήτας καὶ τὴν ἄλλην ὑπηρεσίαν*, and Demosth. p. 1214, *διεξιὼν τούς τε μισθοὺς τοὺς τῇ ὑπηρεσίᾳ, καὶ τοῖς ἐπιβάταις κατὰ μῆνα διδομένους*. Thus *ὑπηρεσία* is used, as *ministerium* in Latin, for *ministri:* and such is its use in passages cited by Poppo from Arrian, E. A. v. 1, *αἱ δὲ ὑπηρεσίαι αὐτῷ ἐς τὰς ναῦς ξυνεπληρώθησαν ἐκ τῶν*, &c.; also in Demosth. cont. Polycl. § 7, 10; and again in another passage at § 25, 29, 30 (where mention is made of these *ὑπηρεσίαι* in conjunction with *ἐπιβάται*); and, finally, in Demosth. de Cor. Trier. § 6, where we have *ὑπηρεσίαν τὴν κρατίστην*.

After *τῶν* I have received into the text the word *δὲ*, as being required by the scope of the clause, (which is to state what was furnished by the trierarchs, as distinguished from that furnished by the state-treasury,) and being found in two of the best MSS.

ἐπιφορὰς] Meaning the sums added to the regular pay, in the way of *bounty*. Of this term, which is rare, two examples occur elsewhere, in Dio Cass. 503, and Diod. Sic. t. viii. 447; and notice of it is found in Pollux, iii. 94.

ταῖς ὑπηρεσίαις] Here some error may fairly be presumed to exist,—at least supposing the term *ὑπηρεσία* to bear the same sense as just before: though, instead of this, Goeller understands the term to mean the *seamen's servants*, who are at vii. 13, denoted by the term *θεράποντες*: a sense which, being admitted, will leave nothing at which to object on the score of the *reading;* but if *not*, then we cannot do better than, with Poppo, read, for *ταῖς ὑπηρεσίαις, τοῖς ὑπηρεσίοις*, according to which the sense will be, the *cushions*, of which mention was made at ii. 93. Considering, however, that such a minute and trivial particular were one scarcely to be thought of sufficient moment to have found a place in this history,—not to say that such would of course be included in the particulars just afterwards specified,—namely, the *κατασκευαὶ* immediately following; hence, supposing the true reading to be, what Poppo conjectures, *τοῖς ὑπηρεσίοις*, yet even then I must still adhere to the opinion I formerly expressed,—and view the words so read as *not those of our author*, but a mere *marginal insertion* brought in at the wrong place. And as to the query proposed, in opposition to this view, by Poppo,—namely, 'for what imaginable reason were the words in question so entered down in the margin?'—I answer, doubtless for the purpose of intimating that these cushions were *also* provided by the trierarchs; an intimation, to be sure, wholly unnecessary, considering that those would, of course, be *included* in the *κατασκευαὶ* just after mentioned. Accordingly, I have thought proper after *ναυτῶν* to place a *comma*, which is found in some MSS.; and indeed in the Cambridge MSS. I find a *colon* has place.

καὶ τἆλλα σημείοις — χρησαμένων] Render, 'and in other respects employing figure-heads and expensive equipments.' Τἆλλα here, as at iii. 3 & 10, is used *adverbially*, answering to the Latin *cetera*, so employed as in the Horatian *cetera lætus*. On these *σημεῖα, ensigns* (Ang. *figure-heads*) of vessels, which consisted of images, or bas-reliefs, of gods or heroes, or even animals, placed on the prow for ornament, and by way of distinction, and also serving to give name to the ship, I have treated at large in my Translation. Wrongly is the term by Duk. understood as said 'de *παρασήμοις et* tutelis navium;' for the *tutela* was on the *poop*, and was usually a painting of some god or hero; whereas the *παρασ.* was always on the *prow*, and generally a figure in bas-relief; though sometimes a painting, as appears from Aristoph. Ran. 953, (the only passage where I have found the term *σημεῖον* as thus used,) *σημεῖον οὖν ταῖς ναυσὶν, ὦ 'μαθέστατ', ἐνεγέγραπτο*. And so the Scholiast on the present passage remarks, that 'some took the term *σημείοις* properly, *καθάπερ καὶ τὰ στρατεύματα* (though for that should doubtless be read *κατὰ τὰ στρατεύματα*, 'as in armies'); others took it to denote *τὰς ἔξωθεν καταγραφὰς τῶν τριηρῶν*.' Finally, in support of his view, Duk. cites a passage of Lucian, Navig. t. viii. 160, where, among the several particulars forming the *κόσμον* of a ship, mention is made of *αἱ γραφαί*. But that, I apprehend, relates to the ornamental paintings on the *poop*.

By the *κατασκευαὶ*, just after, understand *the equipments*, as sails, rigging, and spare-masts, yards, and rigging. Of the term as used in this sense, (which is one not a little rare,) I have noted an example elsewhere in Xen. Œcon. viii. 17, *κατιδὼν ταύτην τὴν ἀκρίβειαν τῆς κατασκευῆς*: and such is the use of *τὰ σκεύη* in Ælian, V. H. vi. 12, *σκεύη εἶχεν ἕτοιμα ναυσὶν ἄλλαις*, and Sept. in Jonah i. 5, answering to what is in Demosth. p. 212, and some later writers, expressed by *ἡ σκευὴ τῆς νηός*. The epithet *πολυτελέσι* belongs to both *κατασκ.* and *σημ.*: and the term following, *χρήσασθαι*, here bears the sense, not, according to Bauer, of *assumere, addere*, nor, again, that assigned by Portus, *instruere;* but simply, *to employ*. Here, indeed, there is a sort of *hypallage* for *σημείοις καὶ κατασκευαῖς τέλεσι πολλοῖς χρησ.*, 'bestowing much expense on.'

καὶ κατασκευαῖς πολυτελέσι χρησαμένων, καὶ ἐς τὰ μακρότατα προθυμηθέντος ἑνὸς ἑκάστου, ὅπως αὐτῷ τινι εὐπρεπείᾳ τε ἡ ναῦς μάλιστα προέξει καὶ τῷ ταχυναυτεῖν· τὸ δὲ πεζὸν καταλόγοις τε χρηστοῖς ἐκκριθὲν, καὶ ὅπλων καὶ τῶν περὶ τὸ σῶμα σκευῶν μεγάλῃ σπουδῇ πρὸς ἀλλήλους ἀμιλληθέν. 4. ξυνέβη δὲ πρός τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους

ἐς τὰ μακρότατα προθυμ.] 'striving to the uttermost:' for such is undoubtedly the sense intended; though it has been, strangely, missed by the commentators. One of the Scholiasts has not ill explained it by *ἐπὶ πλεῖστον*, though that does not set forth the *ratio significationis*. The *τινὶ* here bears the sense 'each, or every one,' and is used by way of strengthening the force of the *αὐτός*.

καταλόγοις χρηστοῖς ἐκκριθὲν] 'selected by [the use of] excellent muster-rolls, or levies,' i. e. consisting of persons *χρηστοί, utiles bello*, efficient, and fit for service. To a force so levied is at v. 8, and in Herodot. i. 2, 11, applied the term *καθαρός*. This use of the term *ἐκκρίνεσθαι* is so rare, that its very existence might have been unknown, but for the present passage and the not unfrequent use of the verbal *ἔκκριτος* in the best writers. Such, moreover, is the use of the *simple* verb in Hom. Il. xi. 417, *κεκριμένη φυλακὴ*, 'a guard of select men;' and Od. xxiv. 107. Compare Æschyl. Pers. 808, *πλῆθος ἔκκριτον στρατοῦ*.

περὶ τὸ σῶμα σκευῶν] 'accoutrements around the body, as clothing and armour.' *Πρὸς ἀλλήλους ἀμιλληθέν.* Render, 'vying with each other:' *ἀμιλλᾶσθαι* being one of those many verbs (treated on in Matth. Gr. Gr. § 495. *b.*) which with a *passive form* bear an *active sense*, being used as deponents; a view, I apprehend, preferable to that adopted by Abresch, Gottl., Jacobs, and Goeller, who suppose *ἀμιλληθὲν* to bear the sense *δι' ἀμίλλης παρασκευασθὲν* — a signification destitute of proof, and which enervates the strength of the expression, (as referring directly to the *man*,) with which compare supra ch. 32, 2, *ἐκπλεύσαντες ἄμιλλαν μέχρι Αἰγίνης ἐποιήσαντο*.

4. *ξυνέβη δὲ — προσετάχθη*] I would render, with Goeller, 'Contigit autem, ut simul et illi inter se certarent in illo munere cui quisque fuerat præfectus,' &c. He rightly takes *ᾧ* as standing for *ἐν ἐκείνῳ (μέρει) ᾧ*, and well compares supra

Ἕλληνας ἐπίδειξιν μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἐξουσίας, ἢ ἐπὶ πολεμίους παρασκευήν. 5. εἰ γάρ τις ἐλογίσατο τήν τε τῆς πόλεως ἀνάλωσιν δημοσίαν καὶ τῶν στρατευομένων τὴν ἰδίαν, τῆς μὲν πόλεως, ὅσα τε ἤδη * προετετελέκει, καὶ ἃ ἔχοντας τοὺς στρατηγοὺς ἀπέστελλε, τῶν δὲ ἰδιωτῶν, ἅ τε περὶ τὸ σῶμά τις, καὶ τριήραρχος ἐς τὴν ναῦν, ἀναλώκει, καὶ ὅσα ἔτι ἔμελλεν ἀναλώσειν,—χωρὶς δ' ἃ εἰκὸς ἦν καὶ ἄνευ τοῦ ἐκ τοῦ δημοσίου μισθοῦ πάντα τινὰ παρασκευάσασθαι ἐφόδιον, ὡς ἐπὶ χρόνιον στρατείαν, καὶ ὅσα ἐπὶ μεταβολῇ τις ἢ στρατιώτης ἢ ἔμπορος ἔχων ἔπλει,—πολλὰ ἂν

vii. 70, *πᾶς τέ τις ἐν ᾧ προσετέτακτο αὐτὸς ἕκαστος ἠπείγετο πρῶτος φαίνεσθαι.*

καὶ ἐς τοὺς ἄλλους—παρασκευήν] Render, 'and in respect to the other Greeks, [it happened] that an idea was formed rather of a display, parade, or showing off of power and pomp or opulence, than of an armament against enemies;' literally, 'the thing was *represented* to the mind as a parade.'

5. What we have in this section is meant to *prove* and *illustrate* what was said of the splendour and opulence of the armament, by a reference to the expenses, public and private, which it must have occasioned. *Εἴ τις ἐλογίσατο*, 'if any one counted up.' I cannot agree with Krueger and Poppo in regarding *δημοσίαν* as merely from the margin, and therefore to be cancelled. For why, it may be asked, should what seems so unnecessary have been thus noted in the margin? And being found in every MS., it must surely be retained, and regarded as a sort of pleonasm ('the public expense of the state') occasioned by the desire to accommodate the expression here to the antithetic one *καὶ τῶν στρατευομένων τὴν ἰδίαν*. That the word should have been *put in*, as Poppo supposes, in order to cause that correspondence, is highly improbable, and indeed is disproved by the consent of all external authorities. For as to the MS. of Valla, it will not follow, because that translator passed over the word, that it had no place in his MS. The best translators often omit what seems to them unnecessary; and Valla's licentious and negligent mode of translating is such as to deprive his version of any great critical value in such a case. In short, the word in question is sufficiently defended by an exactly similar use of it in Plato, p. 877, *ὡς τῆς πόλεως δημόσια ὅς τε καὶ ἴδιος*. And so in Livy, v. 21, we have, 'ut eam invidiam lenire suo privato incommodo [potius] quam minimo *publico* populi Romani liceret.' And in what does *τῆς πόλεως* here differ from *populi* there? In either passage the genitive is one of *explanation*, and consequently there is no pleonasm. As to Poppo's objection, that the article *τὴν* ought to have been used before *δημοσίαν*, it is one possessing very little weight in a writer like Thucydides, not very attentive to such niceties, and is overruled by passages occurring in a writer no less pure than Plato, p. 957, *τὰ δημόσια καὶ κοινὰ δικαστήρια*, and 780, *πῇ τὰ δημόσια καὶ κοινά*, &c. 469, *καὶ τὰ δημόσια καὶ ἴδια*.

προετετελέκει] This I have followed Poppo and Goeller in adopting, from the conjecture of Reiske, (approved by Duk.) instead of vulg. *προσετ.*, which is capable of no sense suitable to the context. The authority of MSS., in this case, is rendered of little or no weight by the circumstance of the prepositions in composition being so frequently confounded.

Before *δημοσίου* I have, with Poppo and Bekker, received *τοῦ*, on the authority of the best MSS. (to which I am enabled to add that of Clarend. and Cantab.) because, while the article cannot with propriety be dispensed with, it might easily here be omitted, on account of the *τοῦ* just before.

ἐπὶ μεταβολῇ] The Scholiast explains by *ὠνήσεως*, and very properly if *ὦνησις* be understood to denote that most ancient and primitive mode of sale which consists in the *traffic* carried on by barter, or *exchange* of the commodities of one article for that of another; and to which even *war*, we find, could not quite put a stop. The persons who chiefly carried on this traffic were the *ἔμποροι* alluded to at ch. 44, from which passage it appears that they carried a very considerable lading of goods. It seems, however, that the soldiers themselves drove a petty traffic, and even the *sailors*, as appears from vii. 13, *εἰσὶ δ' οἳ καὶ αὐτοὶ ἐμπορευόμενοι—τὴν ἀκρίβειαν τοῦ ναυτικοῦ ἀφῄρηνται*. 'This mixing up of *trade* with *war* was,'

τάλαντα εὑρέθη ἐκ τῆς πόλεως τὰ πάντα ἐξαγόμενα. 6. καὶ ὁ στόλος οὐχ ἧσσον τόλμης τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο, ἢ στρατιᾶς, πρὸς οὓς ἐπῆσαν, ὑπερβολῇ, καὶ ὅτι μέγιστος ἤδη διάπλους ἀπὸ τῆς οἰκείας, καὶ ἐπὶ μεγίστῃ ἐλπίδι τῶν μελλόντων πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη.

XXXII. Ἐπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν, καὶ ἐσέκειτο πάντα ἤδη, ὅσα ἔχοντες ἔμελλον ἀνάξεσθαι, τῇ μὲν σάλπιγγι σιωπὴ ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς οὐ κατὰ

Dr. Arnold observes, 'a natural consequence of the system which made military service rather an interruption to a man's common business, than his *profession*.' Yet it is not to be imagined that any considerable number of the Athenian soldiers, who went on the expedition, were merchants by profession; and, consequently, we may rather suppose that, belonging to so commercial a nation as Athens, and aware of the value of the Sicilian market, they carried such a stock of the articles most likely to be profitable in the way of exchange. Similarly, in modern times, the Spanish soldiers who went out to the conquest of America used for a considerable time to carry out with them articles for traffic with the Indians; and, long after that time, it was allowed, as a sort of *privilege*, to the sailors and soldiers on board of the *galleons* which carried on the trade between Manilla and Acapulco.

Of the term *μεταβολή*, as used in the above sense, I know of no example elsewhere: but *μεταβολεὺς* and *μετάβολος*, to denote *merchant*, I have noted in good writers from Demosthenes downwards (though chiefly as understood of *petty chapmen* like our *pedlars*): and the *verb μεταβάλλεσθαι*, in the sense 'to exchange for one's profit,' is found in Xen. Mem. iii. 7, 6. Plato, p. 849, and Aristot. Œcon.

6. *τόλμης—ὑπερβολῇ*] Meaning, 'no less by reason of wonder at the boldness [of the measure] and the splendour of appearance [in the forces], than by the superiority of the force in respect of those against whom it went.' To which purpose Goeller aptly compares the words supra ii. 65, *οὐ τοσοῦτον γνώμης ἁμάρτημα ἦν, πρὸς οὓς ἐπῄεσαν*, i. e. as to those against whom they went; implying Thucydides' opinion, that the force the Athenians brought was strong enough to bear down resistance on the part of the Syracusans.

μέγιστος διάπλους] This is said because, though Egypt (against which they had formerly gone) was further in direct distance, yet the circuitous navigation to Sicily, by Corcyra and the foreland of Iapygia, made a greater *distance*. The conjecture of Bekker, who proposes, for *ἤδη*, to read *δή*, would tend to press the assertion further than our author intended, and weaken the sense, which is *nunc jam*.

καὶ ἐπὶ μεγίστῃ—ἐπεχειρήθη] Render, 'and was enterprised with the greatest hope of the future, as compared with the present [condition of the state];' meaning, that 'their future prospects were greater, compared with their present possession [than they had ever been].' The term *μεγίστη* must, of course, relate to *Athens* only; though the assertion might hold good of almost any *other* state: for (as I have shown in my Translation) taking into consideration the magnitude of future hopes in comparison with present possessions, perhaps no armament had yet left any country that equalled it. Had Athens *succeeded* in conquering Sicily, she would soon have added to her dominions part of Italy, and perhaps Carthage—the whole of Greece, and perhaps Macedonia and Thrace.

CH. XXXII. This chapter contains a brief, but graphic, narrative of the *embarkation* of the armament.

1. *ἐσέκειτο*] 'were put on board,' neut. for pass.; on which use see Matth. Gr. Gr. § 496, 3, where it is observed that *κεῖσθαι* is generally equivalent to *τεθεῖσθαι*. And it might have been further remarked, that *ἐγκεῖσθαι* is not unfrequent, but *ἐσκεῖσθαι* rare; for I know of no other example, except the present passage and one in Herodot. ii. 73, *ἐσκειμένου δὲ τοῦ πατρός*: and even there I should doubt whether the true reading (and that seemingly required by the words preceding, *ἐνέθηκε τὸν πατέρα*) were not *ἐγκειμένου*, which is found in most of the MSS., but that *ἐσκειμένου* is borne out by the words, a little before, *τὸν πατέρα ἐς αὐτὸ ἐντιθέναι*. Thus *ἐσκειμένου* is to be regarded as standing for *ἐγκειμένου ἐς*.

σιωπὴ ὑπεσημάνθη] In *ὑποσ.* we have a term commonly employed to denote public notice or proclamation of any thing.

ναῦν ἑκάστην, ξύμπαντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατῆράς τε κεράσαντες παρ' ἅπαν τὸ στράτευμα καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυροῖς οἵ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες. 2. ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς, τῶν τε πολιτῶν, καὶ εἴ τις ἄλλος εὔνους παρῆν σφίσι. παιωνίσαντες δὲ, καὶ τελεώσαντες τὰς σπονδὰς, ἀνήγοντο, καὶ ἐπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες, ἅμιλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο. καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἔνθα περ καὶ τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο, ἠπείγοντο ἀφικέσθαι.

3. Ἐς δὲ τὰς Συρακούσας ἠγγέλλετο μὲν πολλαχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν. ἀλλὰ καὶ, γενομένης ἐκκλησίας, ἐλέχθησαν τοιοίδε λόγοι ἀπό τε ἄλλων, τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἑρμοκράτης ὁ Ἕρμωνος παρελθὼν αὐτοῖς, ὡς σαφῶς οἰόμενος εἰδέναι τὰ περὶ αὐτῶν, ἔλεγε καὶ παρῄνει τοιάδε.

So Jos. Ant. 1124, 32, *ὑποσημαίνει ἡ σάλπιγξ*. Dio Cass. 521, 69, *σαλπιγκτὴς ὑπεσήμανε*, and 575, 78, *ἡ σάλπιγξ ὑπεσήμανε*. Polyæn. i. 35. iv. 3, 5. Plato, Pol. p. 566, (where the word is used of a demagogue,) *ὃς ἂν ὑποσημαίνῃ χρεῶν τε ἀποκοπὰς καὶ γῆς ἀναδασμόν*. In that passage, as in the present, the sense is, 'to be proclaimed.' But the question is, whether Abresch and other commentators be right in reckoning *ὑποσημαίνειν* among those verbs in which *ὑπο* is equivalent to *πρό*. It may be doubted whether that be *ever* the case; certainly not in the instance of *ὑποσημαίνω*, where the sense of *publicity* is implied in the simple *σημαίνω* which as it even of itself often signifies to *order*, (as in Homer, Plato, &c.) may thus very well bear the sense to *proclaim:* and *ὑπο* when added can denote no more than some *accompanying circumstance* of the action expressed by the verb. Hence the phrase *ὑποσημαίνειν σιωπὴν* signifies 'to order or proclaim silence' under or by some accompanying action, as that of sounding a trumpet. And thus the full sense of the expression *τῇ σάλπιγγι σιωπὴ ὑπεσημάνθη* is, 'by the sound of a trumpet silence was proclaimed under [that sign]:' a somewhat overloaded phrase for the plainer *ὑπὸ σάλπιγγι* (or *σάλπιγγος*) *σιωπὴ ὑπεσημάνθη*, which occurs in Appian, i. 515, *σιωπὴν ἐσήμηνεν ὑπὸ σάλπιγγι*.

ὑπὸ κήρυκος] 'præcone verba præeunte.' See Wesseling on Herodot. ix. 98; and of this sense of *ὑπὸ* see examples in Matth. Gr. Gr. § 592, *β*.

κρατῆρας κεράσαντες, καὶ σπένδοντες] In illustration of this custom of *libations*, as accompanying public prayers, Duk. cites Arrian, E. A. vi. 3, and Poppo, Aristid. i. p. 374, and Herodot. vii. 54. To advert to the *manner* of the thing, cups of wine mixed with water were first filled and drunk round, to the success of the expedition; and then the officers and seamen with gold and silver cups of wine *unmixed*, made the *libation*, which was *poured out* on the ship or into the sea.

2. *ἐπὶ κέρως—ἐκπλεύσαντες*] See note on ii. 90. *Ἅμιλλαν ἐποιοῦντο*, literally, 'made a race of speed to Ægina,' trying who should get there first. Of the phrase *ἅμιλλαν ποιεῖσθαι* I have met with no examples elsewhere, except in Onosand. p. 48; but *τῶν νεῶν ἅμιλλαν* I have noted in Herodot. vii. 44; *πλοίων ἅμ.* in Pausan. ii. 35, 1; and *τριηρῶν ἅμ.* in Isocr. p. 303: and in Aristid. ii. 19, we have, *ἡ μέχρις Αἰγίνης ἅμιλλα*. A parallel use is found in Virg. Æn. iii. 128, 'vario *certamine*,' and iii. 290, '*Certatim* socii feriunt mare.' With the ellipsis before *μέχρις* I would compare a similar one in Xen. Hist. vi. 2, 28, *τὰς τριήρεις ἀπὸ σημείου ἀφίει ἀνθαμιλλᾶσθαι ἐς τὴν γῆν*.

3. *ἀλλὰ καὶ*] Render, *quinetiam*, 'nay, even.' *Ἐλέχθησαν τοιοίδε*, &c. 'such kind of speeches [as the following] were spoken, both by those who believed the reports, and those who did not credit them.' The force of the *ἀλλὰ καὶ* hinges on this, that even when the report in question came to be thought so worthy of consideration, as to demand an assembly

XXXIII. "Ἄπιστα μὲν ἴσως, ὥσπερ καὶ ἄλλοι τινὲς, δόξω ὑμῖν περὶ τοῦ ἐπίπλου τῆς ἀληθείας λέγειν, καὶ γιγνώσκω ὅτι οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι· ὅμως δὲ οὐ καταφοβηθεὶς ἐπισχήσω, κινδυνευούσης τῆς πόλεως, πείθων γε ἐμαυτὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν. 2. Ἀθηναῖοι γὰρ ἐφ' ἡμᾶς, ὃ πάνυ θαυμάζετε, πολλῇ στρατιᾷ ὥρμηνται καὶ ναυτικῇ καὶ ‡πεζῇ, πρόφασιν μὲν Ἐγεσταίων ξυμμαχίᾳ καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθὲς Σικελίας ἐπιθυμίᾳ, μάλιστα δὲ τῆς ἡμετέρας πόλεως, ἡγούμενοι, εἰ ταύτην σχοῖεν, ῥᾳδίως καὶ τἄλλα ἕξειν. 3. ὡς οὖν ἐν τάχει παρεσομένων, ὁρᾶτε ἀπὸ τῶν ὑπαρχόντων ὅτῳ τρόπῳ κάλλιστα ἀμυ-

of the people to be called, such kind of speeches as the following were delivered, some crediting, and others discrediting, the report. *Ὡς σαφῶς οἰόμενος*, &c. A similar use of *ὡς οἰόμενος* is cited by Poppo from vii. 40, 1, and Plato, Apol. 23. The *σαφῶς* belongs to *εἰδέναι*, with which term it is also united supra iii. 12.

CH. XXXIII. The general purpose of this speech seems to have been to quiet the anxiety which the reports in question, however generally disbelieved, could not fail to occasion to *all*. Hermocrates commences by first assuring the incredulous that these reports are *true;* that the Athenians are coming, to attempt the conquest of Sicily; but that there is no cause for *fear*, since though they are not to be *despised*, yet neither are they to be *feared*, considering that the very magnitude of their armament will expose it to greater peril, and consequently pave the way for failure.

Such is the substance of what is said in ch. 33. In ch. 34 the speaker proceeds to suggest the *measures* to be adopted in order to ward-off the danger which really exists. He enjoins them to apply for aid in every quarter, and at the same time to employ to the uttermost their own resources. Nay, he recommends them, as the best method to strike fear into the enemy, and make him abandon his enterprise, to boldly *anticipate* his attack on the island, by disputing the very passage of the Ionian gulf. Sect. 1 contains the *proem*, which is occupied with a statement of the reasons why he thinks proper to address his countrymen. 'Though it may be his lot—as it has been that of others—to speak what may seem incredible; and though he knows that, far from convincing their hearers, they are regarded as fools, yet he shall not, through fear of such an imputation, suppress what he has to say (proceeding as it does from surer information than others possess). The danger his country is in, will not let him hold his peace.'

1. *ἄπιστα μὲν—λέγ.*] Evidently imitated from these are the words of Hdian. vii. 8, 6. *Καταφοβηθείς*. Render, 'through fear,' viz. of being thought foolish. *Ἐπισχήσω*, seil. *ἐμαυτὸν*, 'I will not refrain from speaking.' Similarly in a passage of the Septuagint, Isaiah lxii. 1, we have, *διὰ Σιὼν οὐ σιωπήσομαι—καὶ οὐκ ἀνήσω*.

σαφέστερόν τι ἑτέρου εἰδὼς λέγειν] 'that I speak [as] knowing some more certain [information] than another:' alluding to the leader of the democratic party, Athenagoras. With the expression *πείθων γε ἐμαυτὸν* comp. Plato, p. 433, *ὡς ἐμαυτὸν πείθω*. Lucian, ii. 197.

2. *ὃ πάνυ θαυμάζετε*] i. e. 'much as you may wonder at it.' I have now, with Bekker (second edition) and Arnold, received *πεζῇ*, though found in only one MS., because the term *πεζὸς* as used for *πεζικὸς* is used in the earlier Attic writers to the time of Demosthenes. And though *πεζικὸς* is occasionally found in *Xenophon*, yet it is to be remembered that that writer uses not a few of the common Greek forms. As to *Aristotle*, his use of *πεζικὸς* will not go to disprove the use of *πεζὸς* by the earlier and purer writers, his own Greek being full of the forms and language of common life. Certain it is, that internal evidence is quite in favour of the reading *πεζῇ*.

In *ξυμμαχίᾳ* and *κατοικίσει* the dative signifies 'on account of;' though in the former term *cause*, and in the latter, *purpose* is to be understood; the sense, as indicated in Matth. Gr. Gr. § 393, *b*, (where may be seen several examples of this use of the dative,) being 'on account of the alliance with the Segestæans, and in order to re-establish the Leontines.'

3. *ἀπὸ τῶν ὑπαρχόντων*] 'pro præ-

νεῖσθε αὐτούς, καὶ μήτε καταφρονήσαντες ἄφρακτοι ληφθήσεσθε, μήτε ἀπιστήσαντες τοῦ ξύμπαντος ἀμελήσετε. 4. εἰ δέ τῳ καὶ πιστὰ, τὴν τόλμαν αὐτῶν καὶ δύναμιν μὴ ἐκπλαγῇ. οὔτε γὰρ βλάπτειν ἡμᾶς πλείω οἷοί τε ἔσονται ἢ πάσχειν, οὔθ' ὅτι μεγάλῳ στόλῳ ἐπέρχονται, ἀνωφελεῖς, ἀλλὰ πρός τε τοὺς ἄλλους Σικελιώτας πολὺ ἄμεινον (μᾶλλον γὰρ ἐθελήσουσιν, ἐκπλαγέντες, ἡμῖν ξυμμαχεῖν), καὶ ἢν ἄρα ἢ κατεργασώμεθα αὐτούς, ἢ ἀπράκτους ὧν ἐφίενται ἀπώσωμεν (οὐ γὰρ δὴ, μὴ τύχωσί γε ὧν προσδέχονται, φοβοῦμαι), κάλλιστον δὴ ‡ ἔργον ἡμῖν ξυμβήσεται, καὶ οὐκ ἀνέλπιστον ἔμοιγε. 5. ὀλίγοι γὰρ δὴ στόλοι μεγάλοι ἢ Ἑλλήνων ἢ βαρβάρων, πολὺ ἀπὸ τῆς ἑαυτῶν ἀπάραντες, κατώρθωσαν. οὔτε γὰρ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτόνων ἔρχονται (πάντα γὰρ ὑπὸ δέους ξυνίσταται)· ἤν τε δι' ἀπορίαν τῶν ἐπιτηδείων ἐν ἀλλοτρίᾳ γῇ σφαλῶσι, τοῖς ἐπιβουλευθεῖσιν ὄνομα, κἂν περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν, ὅμως καταλείπουσιν. 6. ὅπερ καὶ Ἀθηναῖοι αὐτοὶ οὗτοι, τοῦ Μήδου παρὰ λόγον πολλὰ σφαλέντος, ἐπὶ τῷ ὀνόματι ὡς ἐπὶ Ἀθήνας ἥξει, ἠξήθησαν, καὶ ἡμῖν οὐκ ἀνέλπιστον τὸ τοιοῦτο ξυμβῆναι.

XXXIV. Θαρσοῦντες οὖν τά τε αὐτοῦ παρασκευαζώμεθα, καὶ ἐς

senti rerum facultatibus.' Of *κάλλιστα*, just after, the sense is simply *best*. *Καταφρονήσαντες*, 'through contempt [of your foes.' *Ἀπιστήσαντες*, 'through incredulity.' *Τοῦ ξύμπαντος*, scil. *δήμου*, *reipublicæ*, 'the commonwealth,' as vi. 89, 6. The word thus left understood is *expressed* in a fragment of Æschylus, where we have *σύμπας δῆμος*. Possibly, however, the word is of the *neuter* gender; which is the more probable, considering the frequent use of the expression *τὸ κοινὸν*, *respublica*.

4. At *πιστὰ* repeat *δόξω λέγειν* from the preceding. At *ἀνωφελεῖς* supply *εἰσι*. Worthy of observation is the *meiosis* here existing, (with which compare similar instances noticed at ii. 91.) the sense being, 'they are convenient [to deal with].' Dobree aptly compares two passages infra viii. 96, 5, *ξυμφορώτατοι προσπολεμῆσαι ἐγένοντο*, and viii. 66, 5, *πλεῖστα—ὠφέλησαν*.

I have, with Haack, Poppo, and Goeller, received *ἔργον*, found in several of the best MSS. (to which I add Cantab.) instead of the vulg. *ἔργων*, retained by Bekker, but not on good grounds; the former being required not only by the customary usage of our author, but by *propriety*, since, as Poppo shows, 'the sense contained in the common reading would, instead of *κάλλιστον ἔργον*, call for *τὸ κάλλιστον τῶν ἔργων*.' Moreover, the sense would thus be *overloaded*.

5. *οὔτε γὰρ*, &c.] Now follows the *second* reason why he thinks the Athenians will fail of success. *Ξυνίσταται*, 'combine together,' viz. for mutual aid, as v. 82. vi. 37. vii. 15. Dionys. Hal. Ant. viii. 26, (which last passage was written with a view to the present,) *πάντα γὰρ ὑπὸ δέους συνίστασθαι φιλεῖ τὰ διάφορα*. Strange that he did not perceive the use (so frequent in our author) of neut. for masc.: unless indeed we suppose that *ἔθνη* was in the writer's mind, and that he there accommodated the gender thereto.

σφαλῶσι] 'should fail of their purpose,' and be obliged to go away *ἄπρακτοι*. On *περὶ σφίσιν*, &c. see note at i. 69, 9.

6. *ὅπερ*] Goeller takes this as standing for *δι' ὅπερ*: while Poppo thinks our author here meant to have subjoined *ἔπαθον* at the end of the sentence, but instead of it he inadvertently wrote *ηὐξήθησαν*. It may rather be supposed that our author here blends together the two words; the full sense intended being, 'which the Athenians themselves experiencing, grew great thereby.'

Ch. XXXIV. The matter now assumes quite an inspiriting and hortative tone.

1. *Αὐτοῦ* has the very rare sense *here*, 'at this place,' as in Herodot. iv. 9, 6.

τοὺς Σικελοὺς πέμποντες, τοὺς μὲν μᾶλλον βεβαιωσώμεθα, τοῖς δὲ φιλίαν καὶ ξυμμαχίαν πειρώμεθα ποιεῖσθαι· ἔς τε τὴν ἄλλην Σικελίαν πέμπωμεν πρέσβεις, δηλοῦντες ὡς κοινὸς ὁ κίνδυνος, καὶ ἐς τὴν Ἰταλίαν, ὅπως ἢ † ξυμμαχίαν ποιώμεθα ἡμῖν, ἢ μὴ δέχωνται Ἀθηναίους. 2. δοκεῖ δέ μοι καὶ ἐς Καρχηδόνα ἄμεινον εἶναι πέμψαι· οὐ γὰρ ἀνέλπιστον αὐτοῖς, ἀλλ' ἀεὶ διὰ φόβου εἰσὶ μή ποτε Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἔλθωσιν· ὥστε τάχ' ἂν ἴσως,—νομίσαντες, εἰ τάδε προήσονται, κἂν σφεῖς ἐν πόνῳ εἶναι,—ἐθελήσειαν ἡμῖν ἤτοι κρύφα γε, ἢ φανερῶς, ἢ ἐξ ἑνός γέ του τρόπου ἀμῦναι. δυνατοὶ δέ εἰσι μάλιστα τῶν νῦν, βουληθέντες· χρυσὸν γὰρ καὶ ἄργυρον πλεῖστον κέκτηνται, ὅθεν ὅ τε πόλεμος καὶ τἆλλα εὐπορεῖ. 3. πέμ-

Βεβαιωσώμεθα, 'assure and confirm them [in their amity],' as iv. 70.

2. I have followed Haack, Bekker, Poppo, and Goeller in editing *ποιώμεθα*, instead of vulg. *ποιῶνται*, which, though the easier reading, and apparently called for by the word *ἔχωνται*, is yet not so Thucydidean as *ποιώμεθα*, which carries in its very harshness the mark of genuineness. Nor is there any thing objectionable in the *sense* thereby yielded, namely, that 'we may make unto ourselves alliances,' i. e. alliance; *ἡμῖν* standing for *ἡμῖν αὐτοῖς*, as *σφίσι* for *σφίσιν αὐτοῖς*; on which use see Poppo, Proleg. i. 1, 174. But, to advert more particularly to the *harshness*,—the question, Duk. thinks, is, whether *ὅπως ξυμμαχίαν* (scil. *αὐτῶν*) *ποιώμεθα ἡμῖν* can be thought put for *ὅπως ξυμμάχους αὐτοὺς π. ἡ.* 'It cannot,' he adds, 'be denied that this is any thing but a usual form of expression; but our author here, as elsewhere, prefers to desert the beaten path.' Be it so; but he seldom takes a path quite untrodden; he seldom employs a term so rare as to be quite *unprecedented*; and such the phrase in question may justly be considered, since none of the editors have adduced a single example of it in any other writer. *Ξυμμαχίαν* may be taken in a generic sense as standing for *ξυμμαχίας*, *alliances*; and Poppo grants that 'the notion *societatis conciliandæ* satisfies the passage.' Accordingly the sense might be expressed as follows: 'in order that either we may form alliances to ourselves, or,' &c. And as peculiarly apposite to the case in point, we might compare a similar form of expression in a passage of St. Luke, xvi. 9, *ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας*. After all, however, it is very possible that *ξυμμαχίαν* may be corrupt, and that our author wrote (as Coray conjectures him to have done) *ξυμμαχίδα*; the letters ΔΑ being such as might easily be mistaken for ΑΝ. And *ξυμμαχὶς* thus used in the adjectival sense *auxiliaris* is frequent in Thucydides, Xenophon, and other writers. So infra viii. 23, *ξυμμαχίδων—νεῶν*. Xen. Hist. i. 6, 21.

2. *ἄμεινον εἶναι*] Meaning, that 'it is our best course.' On the form *τάχ' ἂν ἴσως*, (of which another example occurs at ch. 78.) Poppo refers to Wolf on Demosth. Lept. p. 235. *Τάδε*: meaning 'this country,' as ch. 77, *οὐκ Ἴωνες τάδε εἰσίν*.

ἤτοι κρύφα γε, ἢ φανερῶς] 'privily at least, if not openly.' Dr. Arnold remarks on the order here of the adverbs being contrary to that in English; the *more probable* supposition being, according to the *former*, *put before the less* probable; while, according to the *latter*, it would be the reverse, i. e. 'either openly, or at least secretly.' Poppo aptly compares another passage of our author supra ii. 40, *ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα*.

εὐπορεῖ] The expression is capable of more than one sense. By Portus it is rendered, *commodè administrantur*; by Hobbes, 'are easily expedited.' But it may best be explained simply to mean, 'goes well, succeeds;' a signification of the word found in Plato and other writers, and arising out of that primary and original sense by which *εὐπορεῖν* signifies 'to take a good course,' 'to go well,' and thence, in a figurative acceptation, (as found in our phrases to *go right* and to *go well*,) to *prosper*. I am not enabled to adduce any example elsewhere of the term as used in this sense; but such may be discerned in the *parallel* expressions *εὐθυπορεῖν* (occurring in Æschyl. Ag. 975, where render, 'recto itinere uti,' and Pind. Ol. vii. 167, 'recto gressu ambulare,' and Isthm. v.

πωμεν δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ ἐς Κόρινθον, δεόμενοι δεῦρο κατὰ τάχος βοηθεῖν, καὶ τὸν ἐκεῖ πόλεμον κινεῖν. 4. ὃ δὲ μάλιστα ἐγώ τε νομίζω ἐπίκαιρον, ὑμεῖς τε διὰ τὸ ξύνηθες ἥσυχον ἥκιστ' ἂν ὀξέως πείθοισθε, ὅμως εἰρήσεται. Σικελιῶται γάρ, εἰ θέλοιμεν, ξύμπαντες, εἰ δὲ μή, ὅτι πλεῖστοι μεθ' ἡμῶν, καθελκύσαντες ἅπαν τὸ ὑπάρχον ναυτικὸν μετὰ δυοῖν μηνοῖν τροφῆς, ἀπαντῆσαι Ἀθηναίοις ἐς Τάραντα καὶ ἄκραν Ἰαπυγίαν, καὶ δῆλον ποιῆσαι αὐτοῖς ὅτι οὐ περὶ τῇ Σικελίᾳ πρότερον ἔσται ὁ ἀγὼν, ἢ τοῦ ἐκείνους περαι-

76.) and *εὐοδοῦν* and *εὐοδοῦσθαι*, occurring in Herodot. vi. 73, *ὡς Κλεομένεῖ εὐωδώθη τὸ πρᾶγμα*.

3. *τὸν ἐκεῖ πόλεμον κινεῖν*] Render, 'to rouse up the war there,' as if it had been *sleeping;* which was actually the case; for though hostilities had never quite ceased between Athens and the Lacedæmonian confederacy, yet they had grown torpid and required rousing up. Comp. Hom. Il. iv. 15, *Ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν Ὄρσομεν*, and v. 496, *ἔγειρε δὲ φύλοπιν αἰνήν*. Here, then, it is proper to distinguish the phrase *τὸν πόλεμον κινεῖν* from *πόλεμον κινεῖν without* the article, which is equivalent to *ὅπλα κινεῖν* occurring at i. 82; the term *κινεῖν* here signifying *commovere, excitare*, 'to rouse up.' And such, in our own language, is the use of the term to *rouse* or *rouse up*, as applied both to *persons* (which is its more *proper* use) and *impropriè*, by a certain *catachresis*, to *things*. It is observable, however, that in this use of *κινεῖν* in Greek and *rouse* in English, there is a metaphor taken either from the idea of *rousing any one from sleep*, or *rousing an animal* from its lair. Thus, for instance, in a passage of Xen. Mem. iv. 2, 2, *ὁ Σωκράτης, βουλόμενος κινεῖν τὸν Εὐθ.*, the sense is, not that assigned by Wyttenb. and Valcken., to *pique, lacessere*, nor, as Sturz explains, *de sententiâ dimovere*,—but 'to rouse up from a state of inactivity;' the very sense conveyed in a passage of Addison in his Cato, 'to rouse up all that's Roman in them.'

4. *ἐπίκαιρον*] *opportunum*, literally, 'suited to the time and season, and consequently fit to be done at any time;' and hence (in a general sense) *important* or *expedient*, as said of *measures to be adopted*. So Xen. Œcon. v. 4, *αἱ ἐπίκαιρον πράξεις*, 'res maxime opportunæ, quæ maximè prosunt, maximi sunt momenti.' Soph. Œd. Tyr. 895, *ἃ μὴ 'πίκαιρα μηδὲ ξυμφέροντα*. On this use of *τε—τε* in the place of *μὲν—δὲ*, see note at v. 26, 2, and Kuhn. Gr. § 722, 4. It is scarcely necessary to observe, that the *τὸ*, just after, is to be referred, not to *ξύνηθες*, but to *ἥσυχον*. And so we have *ἡσύχιον* (as opposed to *τὸ ὀξύτατον*) in Plato, p. 154, and the fuller expression *τὸ ἡσύχιον ἦθος* at p. 604 of the same writer.

Πείθοισθε, as Poppo observes, is to be construed with *ὅ*, the sense being, 'de quo—vobis persuadeantur,' 'ad quod inducamini.' It is worthy of remark, that the counsel here given by Hermocrates to the Syracusans is precisely that given, on a similar occasion, by *Themistocles* to the *Greeks:* for, as Plutarch tells us, Vit. Themist. ch. 17, *Ἔπεισεν* ('urged') *τοὺς Ἀθηναίους τὴν πόλιν ἐκλιπόντας, ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντᾷν τῷ βαρβάρῳ κατὰ θάλασσαν*.

I have not followed Poppo and Arnold in obelizing *τῇ Σικελίᾳ*, further on; much less have I chosen, with Haack, to *alter it*, on the conjecture of Duk., to *τῆς Σικελίας*. The force of the *περὶ* before *τῇ Σικελίᾳ* is best represented, not by *de*, but, as it is explained by Dukas and Poppo, by *super, over*, about or for it. As illustrative of this use of the preposition, Dr. Arnold aptly cites Hom. Od. xvii. 471, *ἀνὴρ περὶ οἷσι μαχειόμενος κτεάτεσσιν*, and Tyrtæus, Eleg. i. 1, *περὶ ᾗ πατρίδι μαρνάμενον*: and Poppo, a passage of Procop. p. 262, *αὐτῶν ἀμφὶ ταύτῃ διαμαχομένων τῇ λείᾳ*. Dr. Arnold attempts to account for this peculiar use of the *περὶ* on the supposition that it possesses the *double* sense of our *about*, as denoting *neighbourhood* as well as *relation;* and that the full sense intended to be conveyed is, 'fighting in our country, to defend it.' But the sense thus arising is not a little forced and jejune: and better is it to suppose that in this use of the preposition after verbs of *fighting* there is (as in the passages of Homer and Procopius above cited) meant to be conveyed a certain *graphic* designation, proceeding on a sort of allusion to the sensible image of soldiers fighting *over* or *around* any

ωθῆναι τὸν Ἰόνιον, μάλιστ' ἂν αὐτοὺς ἐκπλήξαιμεν, καὶ ἐς λογισμὸν καταστήσαιμεν ὅτι ὁρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες (ὑποδέχεται γὰρ ἡμᾶς Τάρας), τὸ δὲ πέλαγος αὐτοῖς πολὺ περαιοῦσθαι μετὰ πάσης τῆς παρασκευῆς (χαλεπὸν δὲ διὰ πλοῦ μῆκος ἐν τάξει μεῖναι), καὶ ἡμῖν ἂν εὐεπίθετος εἴη, βραδεῖά τε καὶ κατ'

person or thing they mean to defend or preserve. And in *this* point of view the passage adduced by Dr. Arnold from Hom. Il. xvii. 132, *Αἴας δ' ἀμφὶ Μενοιτιάδῃ σάκος εὐρὺ καλύψας Ἕστήκει, ὥς τίς τε λέων περὶ οἷσι τέκεσσιν*, is (notwithstanding what Poppo says) highly to the present purpose, as serving to illustrate the *origin* of the metaphor; which may be traced to the image of a man or beast standing *around* or *about*, so as to defend any person or thing. Since, however, the idea of thus standing *about* a person or thing necessarily supposes that of standing *over* him or it, hence the *περὶ* or *ἀμφὶ* is, in this use, equivalent to *ὑπὲρ*, which has this sense in the phrase *μάχεσθαι ὑπέρ τινος*, 'to fight over (i. e. *for*) any one.' Finally, from the passage of Hom. Od. above cited, it appears that the *image* involved in the metaphor is one derived from *nature* and natural instinct—similarly as that which we observe in the beautiful and highly pathetic address in Matth. xxiii. 37, *Ἱερουσαλήμ, Ἱερουσαλήμ!—ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας!* And hence we see *why*, just after, in the present passage, the construction is at *ἢ τοῦ ἐκείνους περαιωθῆναι* changed from the dative to the genitive, namely, because *there* the figure in question were out of place, and is accordingly dropped by the change of construction.

ἐς λογισμὸν καταστήσαιμεν ὅτι, &c.] literally, 'may set them on reflecting that,' &c., for what the Scholiast explains by *ποιήσαιμεν αὐτοὺς ἐν διαλογισμῷ γενέσθαι*: though the former is the *stronger* expression. Worthy of remark is the omission (noticed by Abresch) of the pronoun *ἡμεῖς*, which would have seemed necessary to correspond to *αὐτοῖς* before; and which being supplied, the words would run thus: '*We* are sallying from; while to *them*,' &c. As illustrative of which omission of the pronoun *in discretione*, Bauer adduces, among other examples, one in the New Testament, 2 Tim. ii. 12, *εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς*, where we have a twofold omission of pronouns, both *ἡμεῖς* and *αὐτόν*. In the *present* passage the omission of *ἡμεῖς* may be attributed to the occurrence a little before of *ἡμῶν*, which, had it been succeeded so soon after by *ἡμεῖς*, would have involved the double objection of *tautology* and *confusion*. Besides, *ἡμᾶς* occurs just after, and is very emphatical, the sense being *us* (not *them*).

By the *φιλίας χώρας* understand *Tarentum*. Supplying at *φύλακες*, what most expositors suppose left understood, the pronoun *αὐτῆς*, the reference will thus necessarily be to *Tarentum*, as denoted by *χώρας*. But thus a sense arises little suitable to the context: and to suppose (with the Scholiast) an ellipsis of *τῆς Σικελίας*, involves too great an irregularity to be tolerated. It is best to regard *φύλακες*, as standing for *ὡς φύλ.*, to be here used *absolutely*, and to bear the figurative sense, 'as guards to descry danger, and ward it off from the state.' So understood, the words will import that, 'though in a foreign country,—namely, Tarentum,—they would be as *picket-guards* to their *own*, namely, Syracusan Sicily.' Similarly Demosthenes (in his second Olynth. p. 17. 13) exhorts *τοὺς ἐν ἡλικίᾳ, ἵνα, τὴν τοῦ πολεμεῖν ἐμπειρίαν ἐν τῇ τοῦ Φιλίππου χώρᾳ κτησάμενοι, φύλακες τῆς οἰκείας γένωνται*. Finally, by a similar figure it is said in a passage of the Old Testament, Ezek. iii. 17, 'Son of man, I have made thee a *watchman* to the house of Israel.' Only in this last-mentioned passage the allusion is to those watchmen who were placed on the top of a high tower, to give notice of the coming of the enemy; while in the *former* ones it is to those troops who discharged the duty of our *picket-guards* or persons sent out to watch for the approach of the enemy and give notice thereof; and who are in Eurip. Rhes. not unfrequently denoted by the expression *φύλακες στρατοῦ* or *στρατιᾶς*.

εὐεπίθετος] Supply, from the subject-matter, *ἡ δύναμις αὐτῶν*. In the words following, for vulg. *κατὰ λόγον*, I have, with all the recent editors, received the reading *κατ' ὀλίγον*, (though found in only three MSS.) because of its being so strongly supported by the weight of *internal evidence*, as existing in the circumstance, that it is *a far less usual expression* than *κατὰ λόγον*—that the *sense* it yields

ὀλίγον προσπίπτουσα. 5. εἰ δ' αὖ τῷ ταχυναυτοῦντι ἀθροωτέρῳ, κουφίσαντες, προσβάλοιεν, εἰ μὲν κώπαις χρήσαιντο, ἐπιθείμεθ' ἂν κεκμηκόσιν· εἰ δὲ μὴ δοκοίη, ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα. οἱ δὲ, μετ' ὀλίγων ἐφοδίων, ὡς ἐπὶ ναυμαχίᾳ, περαιωθέντες, ἀποροῖεν ἂν κατὰ χωρία ἔρημα, καὶ ἢ, μένοντες, πολιορκοῖντο ἄν, ἢ, πειρώμενοι παραπλεῖν, τήν τε ἄλλην παρασκευὴν ἀπολίποιεν ἂν, καὶ

(namely, 'a few at a time') is one more suitable than that arising from the former —and that its propriety is sufficiently defended by its occurrence supra iv. 10, *κατ' ὀλίγον μαχεῖται*, and v. 9, *κατ' ὀλίγον κινδυνεύειν*, where it stands opposed to *ἅπαντας*.

5. *τῷ ταχυναυτοῦντι*] scil. *μέρει*, 'with the swift-sailing division of their fleet.' At *ἀθροωτέρῳ* supply *ὄντι*. *Κουφίσαντες* means, 'having cleared ship,' viz. for action. Similarly Dio Cass. ch. 28, 81, *ὅπως κουφίσαντες διαφυγῶσι*. The term is one frequent in Dio Cass. and Polybius, though only to denote lightening a ship by throwing overboard its lading, &c.; not, as here, to denote merely *relieving* a ship of all encumbrances for action, as superfluous tackle, baggage, stores, &c.; of which latter use of the term I know of no example elsewhere.

εἰ δὲ μὴ δοκοίη] Supply *προσβαλεῖν* from *προσβάλοιεν* preceding. *Χωρία ἔρημα*: meaning not merely *desert* and uninhabited, (as in Herodot. v. 9, *ἔρημος χώρη*,) but also, by implication, parts where supplies cannot be had. So supra iv. 26, 4, *ἐν νήσῳ ἐρήμῳ*, and Hom. Od. xii. 351, *στρεύγεσθαι ἐν νήσῳ ἐρήμῳ*. By the particular tracts in question are, I apprehend, meant, those stretching from the eastern sea-coast of Magna Græcia, from Tarentum to Rhegium, extending for about two hundred and thirty miles, with a *coast-line* rendered singularly bold by the existence of numerous rocky headlands. The country itself was doubtless then, what it is *now* described as being, namely, 'alike uncultivated and savage.'

πολιορκοῖντο] An expression of which the sense (too obscure to be fixed with certainty) has been variously explained. Some, as Abresch and Dukas, regard it as a brief form of expression, requiring us to supply *τῇ ἀπορίᾳ* from the foregoing *ἀποροῖεν*, 'inopiâ oppugnabuntur ac prementur:' while others, as Heilm. and Goeller, explain it to mean, 'fame ad deditionem cogerentur.' But that sense would require, for *πολιορκοῖντο*, *ἐκπολ.* to have been written, as infra vii. 14, *ἐκπολιορκηθέντων ἡμῶν*: and again supra i. 131 & 135. And though Poppo refers to a passage of Leo Diac. x. 4, 6, 9, where such a sense is found; yet that, as merely existing in a writer *infimæ Græcitatis*, is by no means to be held as any sufficient precedent for an author of so totally different an order as Thucydides. Besides, as Poppo urges, how could the Syracusans, if not able to face the Athenians at *sea*, have been able to blockade their fleet in any *port*? Not to say that there is no port that could have received such an armament; nor would the Athenians have landed at any open beach, and drawn the ships on shore, (as they are described as doing, vii. 14.) since they would thus rush on certain ruin. In short, vainly does Goeller maintain the physical force of the term, *oppugnare*, since if even *ἐκπολ.* were read, it would lead to a sense embarrassed with difficulties unsurmountable. Hence *preferable* is the view of Poppo, who adopts the metaphorical sense laid down by Abresch, *prementur, vexabuntur*, of which an example is adduced by Poppo from Xen. Mem. ii. 1, 17, *τὸ σῶμα τοῖς τοιούτοις πολιορκεῖσθαι* (viz. with the evils of hunger, thirst, and cold); and he might have added another, from Xen. Mem. ii. 1, 13, *πολιορκοῦντες τοὺς ἥττονας*, and Lucian, Somn. 29. Yet this view would suppose too great an ambiguity of sense, and such a boldness of expression as were little suited to the occasion, and only adapted to tragic or lyric *poetry*, or the ambitious style of such rhetorical declaimers as Max. Tyr., Dio Chrys., Aristides, Libanius, and Julian. Hence I would finally acquiesce in the sense, partly physical and partly metaphorical, *prementur*; supposing that though the Syracusans could not literally *besiege* the Athenian armament, yet they could *hover about* continually, and intercept the bringing of provisions whether by sea or land. Such, I would observe, is evidently the sense which the term bears in a passage of Xen. Hist. iv. 7, 1, *ὁμοίως ἂν πολιορκεῖσθαι ὑπὸ τῶν τὸν σῖτον φθειρόντων, ὥσπερ εἰ περιστρατοπεδευσάμενοι πολιορκοῖντο* (where, for *περιστρατοπεδευσάμενοι*, read *περιστρατοπεδεύομενοι*).

παραπλεῖν] Not, 'sailing past Tarentum,' as the Scholiast explains; but, *coasting along*, namely, on the coast of Magna Græcia and Sicily, as far as Syracuse. *Τὴν ἄλλην παρασκευήν*: meaning the rest of their armament, namely, the heavier sailing triremes and the transports. The words following, *καὶ τὰ τῶν πόλεων — ἀθυμοῖεν*, are well explained by the Schol. as equivalent to *καὶ, οὐκ εἰδότες βεβαίως, εἰ αἱ πόλεις ὑποδέξονται αὐτοὺς, ἀθυμοῖεν ἄν*. With respect to the *ἂν* before *βέβαια ἔχοντες*, I agree with Poppo, that, though placed in juxta-position with that participle, yet it does not *belong to it*, but to the verb *ἀθυμοῖεν*. Render, 'And not being sure whether,' &c. Here *ὑποδέξασθαι* bears the same sense as at ch. 22, where see note. The *ports* here alluded to are Thurii, Croton, Locri Epizephyrii, Rhegium, Messana, Naxos, and Catana.

6. *ὥστε—τούτῳ τῷ λογισμῷ—ἀποκλῃομένους*] Construe, *ὥστε ἔγωγε ἡγοῦμαι αὐτοὺς, τούτῳ τῷ λογισμῷ ἀποκλῃομένους, οὐδ'*, &c. The term here, *ἀποκλῃομένους*, (which may be said to partake of a similar obscurity as that involving the term, a little before, *πολιορκοῖντο*,) is best rendered *hindered, prevented*, literally, *precluded*, as meant to denote a situation in which we are prevented from taking any given course by certain reasons which *preclude* that course. A similar idea of *force* (from *circumstance*) is observable in the expression, a little after, *ἐξωσθῆναι ἂν τῇ ὥρᾳ ἐς χειμῶνα*, of which the sense is, literally, 'will be pushed by the time of year upon the winter season;' i. e., as Bauer explains, 'tempore exclusi in hiemem incidant.' Agreeable to which is the rendering (though somewhat loose and paraphrastic) of Dr. Arnold, 'will be prevented from acting at the proper time by the lateness of the season, so as to be obliged to run their operations into the winter.' Compare Polyb. xvii. 8, 2, *βουλόμενος ἐκκλεῖσαι τῷ καιρῷ* (i. e. by the lateness of the time) *τὴν κατηγορίαν*. Plato, p. 487, *τελευτῶντες ἀποκλῄονται*, i. e. are blockaded up and excluded from

τὰ τῶν πόλεων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο, ἀθυμοῖεν. 6. ὥστε ἔγωγε τούτῳ τῷ λογισμῷ ἡγοῦμαι ἀποκληομένους αὐτοὺς οὐδ' ἂν ἀπᾶραι ἀπὸ Κερκύρας· ἀλλ' ἢ διαβουλευσαμένους, καὶ κατασκοπαῖς χρωμένους, ὁπόσοι τ' ἐσμὲν καὶ ἐν ᾧ χωρίῳ, ἐξωσθῆναι ἂν τῇ ὥρᾳ ἐς χειμῶνα, ἢ, καταπλαγέντας τῷ ἀδοκήτῳ, καταλῦσαι ἂν τὸν πλοῦν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν στρατηγῶν, ὡς ἐγὼ ἀκούω, ἄκοντος ἡγουμένου, καὶ ἀσμένου ἂν πρόφασιν λαβόντος, εἴ τι ἀξιόχρεων ἀφ' ἡμῶν ὀφθείη. 7. ἀγγελλοίμεθα δ' ἄν, εὖ οἶδ' ὅτι, ἐπὶ τὸ πλεῖον· τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνῶμαι

any course of safety. And evidently imitated from the expression of our author is that of Appian, t. i. 773, *ἐξωσθῆναι ἕως χειμῶν ἐπέπεσε*.

εἴ τι ἀξιόχρεων — ὀφθείη] The sense here is but imperfectly developed. Adopting the explanation of the words offered by the Scholiast and Portus, 'if any considerable force should be displayed on our part,'—utterly impossible is it to account for the use of the *neuter*. Hence it is best to suppose *ἀξιόχρεων* to stand, as at iv. 30, 3, for *ἀξιόχρεων πρᾶγμά τι*. And so supra ch. 30, fin. *ὡς ἀξιόχρεων*, scil. *τι*: and again in Herodot. v. 65, *ὅσα ἔρξαν ἀξιόχρεα*. Isocr. ad Philip. § 5, *πραγματεία ἀξιόχρεως*. Render, 'if some considerable action, some exploit of *éclat*, should be displayed on the part of us;' namely, such as that before mentioned, of meeting the armament at the promontory of Iapygia.

7. *ἀγγελλοίμεθα — ἐπὶ τὸ πλεῖον*] 'we should be reported at more [than our real strength];' 'report would rate our strength at more than it actually is.' Somewhat rare is this use of *ἀγγέλλεσθαι* with *persons*; and still more so (as Poppo remarks) such a usage not followed by an *infin.* (see Matth. Gr. Gr. § 537.) or a participle (see Matth. Gr. Gr. § 555, 2). The only example elsewhere that I have noted is in Dionys. Hal. Ant. i. 57, (a passage evidently written in imitation of the present,) *ἀγγέλλεται τὰ γινόμενα ἐπὶ τὸ φοβερώτατον*, where I conjecture *φοβερώτερον*, since the *comparative* alone, and not the superlative, is employed in this idiom; and possibly Dionysius had also in view another expression of our author, infra ch. 83, *ἐπὶ τὸ φοβερώτερον ὑπονοεῖτε*, just as Dio Cass. at p. 507, 78, evidently imitates *both* passages of our author in the words *τῶν ἐν Ῥώμῃ πραττομένων ἐπὶ τὸ φοβερώτερον ἀγγελλομένων*. In *πλεῖον*, which means 'something beyond [the truth],' we have a certain elliptical for the following *complete* expression in Livy, xxi. 32,

ἴστανται· καὶ τοὺς προεπιχειροῦντας, ἢ τοῖς γε ἐπιχειροῦσι προδηλοῦντας ὅτι ἀμυνοῦνται, μᾶλλον πεφόβηνται, ἰσοκινδύνους ἡγούμενοι. 8. ὅπερ ἂν νῦν Ἀθηναῖοι πάθοιεν. ἐπέρχονται γὰρ ἡμῖν ὡς οὐκ ἀμυνουμένοις, δικαίως κατεγνωκότες ὅτι αὐτοὺς οὐ μετὰ Λακεδαιμονίων ἐφθείρομεν· εἰ δ' ἴδοιεν παρὰ γνώμην τολμήσαντας, τῷ ἀδοκήτῳ μᾶλλον ἂν καταπλαγεῖεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει.

'quâ [famâ] incerta in majus vero ferri solent.' Here, as again a little further on, and in another passage, ch. 38, 1, the commas at *εὖ οἶδ' ὅτι* ought not (as they have been) to be removed, being highly necessary to keep *distinct* what forms no part of the construction of the sentence, and is purely parenthetical. Wherever the phrase in question forms part of the construction, it is when it stands *first* in the sentence. Where such is *not* the case, it is merely meant to be taken parenthetically, in the sense 'that I well know.' And such is its use in Xen. Cyrop. iii. 3, 32, *διαλεγομένων περὶ ἡμῶν, ἐγὼ οἶδ' ὅτι, οὐδὲν παύονται*, and in Demosth. p. 72, 24, and often in the best Attic writers. Notice of this idiom is found in Matth. Gr. Gr. § 624; though, in ascribing to this inserted phrase the force of our adverb *certainly*, he too much overlooks its full meaning, which far exceeds that of any such adverb; especially considering that the ὅτι is here not a mere *particle*, but a pronoun, *it*. Such it *must* be, otherwise the formula could not be used, as it sometimes is, at the end of a sentence, as in Eurip. Phœn. 1659. Arist. Lys. 101 and 154, and *οἶδ' ὅτι* in Soph. Antig. 276, in which case it must be rendered *that*. Moreover, in Soph. Œd. Tyr. 1438, instead of ὅτι we have, as the metre requires, τοῦτο. Had Musgrave and Matthiæ been aware of the true nature of the formula, they would not have corrupted, as they have done, the text of Eurip. Suppl. 396, Καδμεῖος, ὡς ἔοικεν, οὐ σάφ' οἶδ' ὅτι, Κήρυξ, by introducing, purely on conjecture, the reading Καδμεῖος, ὣς ἔοικεν οὐ σάφ' εἰδότι, Κήρυξ. They stumbled, it seems, at the *double insertion* there, which is indeed rare. But the harshness that prevails might be lessened by pointing thus: Καδμεῖος, ὡς ἔοικεν—οὐ σάφ' οἶδ' ὅτι—, Κήρυξ. Again, no little force there exists in the words *οὐ σάφ' οἶδ' ὅτι* (a force destroyed by the above alteration, besides the sense being thus rendered jejune and feeble); for, as Markland observes, he knew by his Caduceus, that the person was a herald, but did not know for a certainty that he was a *Theban* herald.

τῶν δ' ἀνθρώπων—ἵστανται] A pithy gnome, (similar to that at i. 140, 1.) of which the meaning is, that 'men's opinions do generally set in the direction of what is *rumoured*:' where, as Bauer remarks, there is a metaphor derived from the *winds*, to which the sails, when turned, are set. And so in our own language we speak of men's minds being *set upon* certain objects of desire, that fix the affections to one point as a ship's sails to the trade-wind: an idea doubtless had in view by our author; the expression *τὰ λεγόμενα, rumours*, suggesting an idea of *winds* sometimes blowing this way and that, and sometimes taking a steady direction. The same metaphor may be recognised in an ill-understood passage of Æschyl. Choeph. 333, Ἡ *πρὸς γυναικῶν δειματούμενοι λόγοι* ('rumores ad terrorem confecti') *Πεδάρσιοι θρώσκουσι* ('sublimes discurrunt, volitant') *θνήσκοντες μάτην*· literally, 'dying away (like a wind that ceases to blow) without effect,' i. e. so as to be without effect, attaining to no truth.

τοὺς προεπιχειροῦντας] Render, 'those who are prepared to strike the first blow.' Of this word, which is rare, the only examples I have met with elsewhere are in Plut. Dion, ch. 38. Appian, i. 182, and Zonar. Hist. t. ii. 286.

ἢ τοῖς γε—ἀμυνοῦνται] I now assent to the opinion of Bauer, Haack, and Poppo, who suppose the sense to be, 'or [who] at least show beforehand that they will resist attack, repel force by force.' *Ἰσοκινδύνους ἡγούμενοι*, i. e., as the Scholiast explains, *ἰσοπαλεῖς*, 'an equal match,' 'regarding them as alike disposed to face dangers.' Comp. Dio Cass. p. 22, 21, and 297, 58, *ἰσόῤῥοποι ἀλλήλοις καὶ ἰσοκινδυνοι ἐγίγνοντο*.

8. *ὅπερ*] scil. *πεφοβῆσθαι*, 'standing in awe.' *Δικαίως κατεγνωκότες*, 'justly (i. e. with reason) holding us cheap.'

ὅτι αὐτοὺς οὐ μετὰ Λακεδ. ἐφθείρομεν] 'because we do not unite with the Lacedæmonians in destroying them.' *Τῷ ἀδοκήτῳ*: meaning, as the Schol. explains, *τῷ ἀπροσδοκήτους ἡμᾶς αὐτοῖς ἀντιτάξασθαι*. Compare a similarly *short-cut* expression in a kindred passage supra ii. 89, 6, *τῷ οὐκ εἰκότι πλέον πεφόβηνται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ*. *Ἀπὸ τοῦ ἀληθοῦς* is a substantival phrase, meaning literally, 'of a truth,' for the adjective *τῷ ἀληθεῖ*: on which idiom see Abresch in Dilue. p. 602.

9. *πείθεσθε οὖν, μάλιστα μὲν ταῦτα † τολμήσαντες, εἰ δὲ μή, ὅτι τάχιστα τἆλλα ἐς τὸν πόλεμον ἑτοιμάζειν, καὶ παραστῆναι παντὶ, τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι, τὸ δ' ἤδη, τὰς μετὰ φόβου παρασκευὰς ἀσφαλεστάτας νομίσαντας ὡς ἐπὶ † κινδύνου πράσσειν χρησιμώτατον ἂν ξυμβῆναι.* 10. *οἱ δὲ*

9. Now comes the *ἐπίλογος*, consisting chiefly of *exhortation* to make immediate preparation for the contest, throwing in a strong dissuasive against procrastination of preparation, veiled under the notion of *contempt* for the foe. It is shown that there is neither wisdom nor safety in such a course.

πείθεσθε οὖν—τολμήσαντες] The construction here (not a little disputed) depends on the word to which *ταῦτα* is referred. It *may* (as it is by Schoemann, Goeller, and Poppo) be referred to *πείθεσθε, τολμήσαντες* being regarded as added *per epexegesin:* or it may (as it is by Duk., Bekker, Bauer, and Arnold) be referred to *τολμήσαντες*. The *latter* view is, on various grounds, deserving of the preference; for, though it involves a somewhat harsh construction, (requiring *τολμήσ.* to be taken as standing for *πειθ. τολμῆσαι*) yet it is sufficiently borne out by the characteristic style of our author; and, while avoiding the *very violent transposition* which the *former* would suppose, yields a *sense* as vigorous as the other does one weak, not to say jejune,—namely, 'parate igitur eo, ita ut audeatis,' 'Be persuaded, then, most of all, to venture on this bold plan; but, if not, to provide as speedily as possible the other measures for the war.' Poppo, indeed, hesitates at the *aorist*, for which he says a *present* tense is rather called for. However, it is sufficient to say that the verb has reference, in its *result*, not to the present, but to the future. And hence, unless the aorist here could (which I consider doubtful) be taken in a *future sense*, I should think it probable that our author wrote *τολμήσοντες*, which will yield the required sense, *ita ut audeatis*. Render, 'Take my advice; above all, so as to adventure on this bold plan, but at any rate to provide for the other emergencies of the war.' As to the variation in construction from the participle to the infinitive, it is no more than what is elsewhere found in our author. In order to avoid the unparalleled harshness of construction which will arise if we suppose *παραστῆναι παντι* to likewise depend on *πείθεσθε*,—Portus would supply here *δεῖ* or *χρή*. But this is quite inadmissible; and equally such is the expedient proposed by Goeller, namely, to take the infinitive as here standing for an *imperative*. The difficulty would be best obviated by the reading found in some MSS., *παραστήτω*, but that that is evidently no more than a *gloss* proceeding from certain *correctors*, who thought an imperative sense was here called for, and saw that the infinitive was by no means susceptible of it. As it is, we must suppose that though the reference is indeed to *πείθεσθε*, yet that, through negligence, certain words are here joined in *grammatical construction*, which do not readily combine in *sense*. Allowing, however, a certain *modification* of meaning to *παραστῆναι*,—which, as a term somewhat indefinite, may well admit it,—and which, while it signifies properly to *occur* to the mind, signifies also, by implication, 'to be felt as an abiding thought of sure conviction,'—we may suppose that the full sense here intended is, 'Be persuaded, then, to feel sure that this truth,' &c. (namely, to despise one's foes) is best evinced in prowess of *works* rather than in *contemptuous words*. To advert to the *construction*, the subject to *παραστῆναι* is, in reality, the enunciation commencing at the words following, *τὸ μὲν*, &c.; similarly as at iv. 61, 2, *παρεστάναι δὲ μηδενὶ ὡς οἱ μὲν*, the subject to *παρεστάναι* is (as Poppo in his note there points out) the enunciation commenced at *ὡς οἱ μὲν*. &c. With the implied antithesis here, compare that at ii. 41, 1, *ἔργου καιρῷ — λόγου κόμπῳ*. and again, 41, 2, *λόγων κόμπος — ἔργων ἀλήθεια*.

In the next words the construction is traced by Goeller as follows: *τὸ δ' ἤδη τὰς μετὰ φόβου, ὡς ἐπὶ κινδύνου, παρασκευὰς ἀσφ. νομίσαντας ὡς ἐπὶ κινδύνου πράσσειν χρησιμ. ἂν ξυμβῆναι*. He further remarks, that the words *ὡς ἐπὶ κινδύνου* belong both to *φόβου* and to *πράσσειν*. But the words are by no means necessary to come in after *τὰς μετὰ φόβου*, being implied in the *ἤδη*, which is here (as not unfrequently in the Attic writers) highly emphatic, meaning, 'at the present moment [of peril].' And such is its force

ἄνδρες καὶ ἐπέρχονται, καὶ ἐν πλῷ, εὖ οἶδ' ὅτι, ἤδη εἰσὶ, καὶ ὅσον οὔπω πάρεισιν."

XXXV. Καὶ ὁ μὲν Ἑρμοκράτης τοσαῦτα εἶπε. τῶν δὲ Συρακοσίων ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους ἔριδι ἦσαν, οἱ μὲν, ὡς οὐδενὶ ἂν τρόπῳ ἔλθοιεν οἱ Ἀθηναῖοι, οὐδ' ἀληθῆ ἐστιν ἃ λέγει· τοῖς δὲ, 'εἰ καὶ ἔλθοιεν, τί ἂν δράσειαν αὐτοὺς, ὅ τι οὐκ ἂν μεῖζον ἀντιπάθοιεν;' ἄλλοι δὲ, καὶ πάνυ καταφρονοῦντες, ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα. ὀλίγον δ' ἦν τὸ πιστεῦον τῷ Ἑρμοκράτει, καὶ φοβούμενον τὸ μέλλον. 2. παρελθὼν δ' αὐτοῖς Ἀθηναγόρας, ὃς δήμου τε προστάτης ἦν καὶ ἐν τῷ παρόντι πιθανώτατος τοῖς πολλοῖς, ἔλεγε τοιάδε.

in a passage of the New Testament, Matth. iii. 10, ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, 'at this moment the axe is being directed at the root of the tree.' With the expression here, τὰς μετὰ φόβου παρασκευὰς, compare a similar one supra ii. 1, χρὴ—δεδιότας παρασκευάζεσθαι.

For vulg. ἐπικινδύνους, which is manifestly corrupt, I have, with Bekker, Poppo, and Goeller, edited ἐπὶ κινδύνου: and to the five MSS. adduced as having it, I am enabled to add three others, the Clarend., Cantab., and Mus. Br.: not that I consider it as *undoubtedly* the true reading; for, adopting this, there still remains the difficulty how to account for ς having been thus introduced after the ου preceding, and the circumstance that all the MSS. except eight have either ἐπικινδύνους or ἐπὶ κινδύνους. Insomuch that one might suspect the true reading to be ἐπὶ κινδύνοις, did not the phrase ἐπὶ κινδύνων, (similarly used,) occurring in Xen. Mag. Eq. iv. 5, seem to confirm the reading here, ἐπὶ κινδύνου. Though, even there, Xenophon may possibly have written ἐπὶ κινδύνῳ: and certainly I know no other instance of the *genitive*.

10. οἱ δὲ ἄνδρες — πάρεισιν] Render, 'But the men are both advancing against us, and are, I well know, already on the voyage, and are all but at hand.' For examples of the phrase ὅσον οὔπω πάρεισιν, see my note in Translation.

Ch. XXXV. 1. οἱ μὲν] scil. ἐρίζοντες, taken from ἔριδι: as we should say, 'contending,' 'strenuously maintaining.' Οὐδενί: answering to our old phrase 'in no wise.' At τοῖς δὲ I would now supply, with Abresch and Poppo, ἦν ἔρις, i. e. λόγος ἐριστικὸς, from which must be supplied ἐριστικῶς λέγοντες ὅτι at the subsequent words εἰ καὶ ἔλθοιεν. A similar *variation* of construction is adduced by Bauer from ch. 24, and an instance of a similar ellipsis to that to be supplied from ἔριδι ἦσαν, is noted by Poppo in a passage of similar character to the present, of Eurip. Phœn. 1474, seqq. Ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, Ἡμεῖς μὲν ὡς νικῶντα δεσπότην ἐμὸν, Οἱ δ' ὡς ἐκεῖνον· ἦν δ' ἔρις στρατηλάταις, Οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορὶ, Οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι.

τί ἂν δράσειαν—ἀντιπάθοιεν] Compare Dionys. Hal. Ant. 81, p. 210, εἰπὼν ὡς τῷ δράσαντι δεινὰ τὸ ἀντιπαθεῖν ('suffer from them in return') οὐ περὶ ἄλλου τινὸς μᾶλλον, ἢ τοῦ πεπονθότος ὀφείλεται. By μεῖζον understand greater in degree, *worse*. Καὶ πάνυ καταφρονοῦντες, 'even out of mere contempt.' With the phrase ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα, compare Aristoph. Vesp. 1235, ἐς γέλων τὸ πρᾶγμ' ἔτρεψας. Herodot. vii. 105, εἰς γέλωτα ἐτρέψατο. Lucian, t. iii. 398, εἰς γέλωτα φέρειν τί. Also in Gen. xix. 14, the equivalent phrase ἔδοξε δὲ γελοιάζειν, &c. At ὀλίγον ἦν supply τὸ μέρος.

2. δήμου προστάτης] As respects the force of this expression, which is found also at iii. 75, and iv. 46, and in Xenophon and other writers, I agree with Müller and Arnold, that it denotes not only (what Wachsmuth and Bp. Thirlwall suppose to be meant) 'one invested with a sort of tribunician character, as the official advocate of the commonalty, but that, considering its occurrence three or four times in our author, twice in Xenophon, and twice in Æneas Tact., and also taking into account the existence, in modern times, of the name *capitano e dispensore del popolo*, given to a particular magistrate at Florence and at Milan, whose business it was to act as *guardian* of the people,—it denotes the *official* title of magistrate, corresponding to the *tribunus populi* at Rome, whose business it was to act for the people, by *taking care* of their interests: for *that* is the leading idea involved in the term here, and

XXXVI. "Τοὺς μὲν Ἀθηναίους ὅστις μὴ βούλεται οὕτω κακῶς φρονῆσαι,—καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἐλθόντας,—ἢ δειλός ἐστιν, ἢ τῇ πόλει οὐκ εὔνους· τοὺς δ' ἀγγέλλοντας τὰ τοιαῦτα, καὶ περιφόβους ὑμᾶς ποιοῦντας, τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας, εἰ μὴ ο�ίονται ἔνδηλοι εἶναι. 2. οἱ γὰρ δεδιότες ἰδίᾳ τι βούλονται τὴν πόλιν ἐς ἔκπληξιν καθιστάναι, ὅπως τῷ κοινῷ φόβῳ τὸ σφέτερον ἐπηλυγάζωνται. καὶ νῦν αὗται αἱ ἀγγελίαι τοῦτο

not that of *defending*, which came to be such afterwards.' So in Plato, p. 766, are combined the two terms προστάτης and ἐπιμελητὴς as follows: τοῦτον—αὐτοῖς καθιστάντα προστάτην καὶ ἐπιμελητήν. And in Pollux, viii. 84, are similarly joined the terms προηγεμόνα, προστάτην, ἐπιμελητήν. So also Herodot. ii. 178, προστάτας τῶν ἐμπορίου, for ἐπιμελ.

Ch. XXXVI. This oration totally differs in its character from the former. While *that* is grave, dignified, and truly pathetic without party-spirit, *this* is the declamation, however able, of a popular orator dealing chiefly in invective, calumny, and minatory language. Its commencement without any thing in the way of *preface* was probably characteristic of *Athenagoras* as well as Alcibiades.

1. τοὺς μὲν Ἀθηναίους, &c.] The words are, as Bauer observes, so placed, however suspended on ὅστις μὴ βούλεται, on account of the antithesis in τοὺς δ' ἀγγέλλοντας. The word βούλεται is highly significant, and perhaps even *emphatic*; the reasoning being, that 'however every Syracusan ought to *wish* that the Athenians would come,—it would not be *credited* that prudent persons would act so madly.'

καὶ ὑποχειρίους—ἐλθόντας] Bauer and Poppo take the καὶ as standing for the more usual ὥστε after οὕτω. But that, though a common mode of treating the particle καὶ, is any thing but satisfactory; and indeed *needless* is it to resort to such a method of accounting for its use, since the καὶ may very well retain its usual *copulative* force; for the οὕτω does not *need* any ὡς or ὥστε to correspond to it. So in a passage of the New Testament, Galatians iii. 3, we have, οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; 'are ye *so* foolish [as to do so]?' for there, as in many such cases, the apodosis is left to be mentally supplied. Here there is some harshness occasioned by the subjoined words καὶ ὑποχειρίους—ἐλθόντας: but these may be considered as *hyperparenthetic*, and rendered, 'having come hither to fall into our clutches.' The clause in the antithetic member of the sentence, καὶ περιφόβους ὑμᾶς ποιοῦντας, corresponds to the present, except that, from there being *there* no οὕτω, as here, no difficulty thus exists, the sense being, 'and [thereby] throw you into consternation.'

τοὺς δ' ἀγγέλλοντας — τῆς τόλμης οὐ θαυμάζω] Literally, 'I do not wonder at them for their audacity.' The genitives τόλμης and ἀξυνεσίας are genitives of *cause*: and hence there is no occasion to supply, with the Scholiast, ἕνεκα. Compare with the present the similar form of expression θαυμάζω τῆς σοφίας, and others adduced in Kühn. Gr. § 495, Jelf. Ἔνδηλοι εἶναι, 'to be detected.'

2. οἱ γὰρ δεδιότες, &c.] The speaker here adverts to a class of persons distinct from those who disseminate terrific rumours to work certain purposes of their own,—namely, those who are simply *frightened*, and act on that impulse only. Render, 'For [as to] those who are, on some private interest, afraid, — they wish to throw the *city* into consternation, in order that,' &c. For τὸ σφέτερον, one might have expected τὸν σφέτερον, which, indeed, is found in a certain quotation of this passage by Erotian, and seems to have been read by the Scholiast. But the common reading is defended by the authority of all the MSS., and by what is no other than a transcript of these words of our author, a passage of Dexipp. tom. i. p. 18, D, (contained in Corp. Byz. Hist.) ὅπως ἂν τὸ σφέτερον δέος ἐπηλυγάζωνται, from which words it clearly appears that that writer supposed (what Abresch and others have done) that at τὸ σφέτερον is to be supplied δέος from the foregoing δεδιότες.

ὅπως ἐπηλυγάζωνται] Render, 'that they may conceal, or hide.' The term ἐπηλυγάζεσθαι (derived from ἐπὶ and ἠλύγη, *a shadow*, of which word, though rare, an example occurs in Aristoph. Acharn. 682, τῆς δίκης τὴν ἠλύγην, 'the covering up, or hiding, of justice') signifies *obumbrare*, 'to cast a shade or veil over in order to hide any object;' (as in passages of Diog. Laert. and other writers referred

δύνανται· οὐκ ἀπὸ ταὐτομάτου, ἐκ δὲ ἀνδρῶν, οἵπερ ἀεὶ τάδε κινοῦσι, ξύγκεινται. 3. ὑμεῖς δέ, ἢν εὖ βουλεύησθε, οὐκ ἐξ ὧν οὗτοι ἀγγέλλουσι, σκοποῦντες λογιεῖσθε τὰ εἰκότα, ἀλλ' ἐξ ὧν ἂν ἄνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι, ὥσπερ ἐγὼ Ἀθηναίους ἀξιῶ, δράσειαν. 4. οὐ γὰρ αὐτοὺς εἰκὸς Πελοποννησίους τε ὑπολιπόντας, καὶ τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους, ἐπ' ἄλλον πόλεμον οὐκ ἐλάσσω ἑκόντας ἐλθεῖν· ἐπεὶ ἔγωγε ἀγαπᾷν οἶμαι αὐτοὺς ὅτι οὐχ ἡμεῖς ἐπ' ἐκείνους ἐρχόμεθα, πόλεις τοσαῦται καὶ οὕτω μεγάλαι. XXXVII. Εἰ δὲ δή, ὥσπερ λέγονται, ἔλθοιεν, ἱκανωτέραν ἡγοῦμαι Σικελίαν Πελοποννήσου διαπολεμῆσαι, ὅσῳ κατὰ πάντα ἄμεινον ἐξήρτυται, τὴν δὲ ἡμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς, ὡς φασιν, ἐπιούσης, καὶ εἰ δὶς τοσαύτη ἔλθοι, πολὺ κρείσσω εἶναι· οἷς γ' ἐπίσταμαι οὔθ' ἵππους ἀκολουθήσοντας οὐδ' αὐτόθεν πορισθησομένους, εἰ μὴ ὀλίγους τινὰς παρὰ Ἐγεσταίων, οὔθ' ὁπλίτας ἰσοπλήθεις τοῖς ἡμετέροις ἐπὶ νεῶν γε ἐλθόντας. μέγα γὰρ τὸ καὶ αὐταῖς ταῖς ναυσὶ κούφαις τοσοῦτον πλοῦν δεῦρο κομισθῆναι, τήν τε ἄλλην

to by Steph. in his Thes., Wasse, and Duk.) also, figuratively, to *conceal*, as in Plato, p. 207, *τούτους ἐπηλυγασάμενος*. Dio Cass. p. 884, *τὴν φιλίαν ἐπηλυγαζόμενος*, and 992 and 1323. Plut. de Isid. et Os. § 46, *ἐπηλυγιζόμενος καὶ περικαλυπτόμενος*. Such, too, is the use of *obumbrare* in Latin, as in the phrase *crimen obumbrare* occurring in Ovid, and *simulationem obumbrare* in Petronius. Finally, the difference between the active and middle is, that *ἐπηλυγάζειν* signifies 'to cover any one over,' viz. with a shade or veil; and *ἐπηλυγάζεσθαι*, 'to cover *oneself* over,' i. e. 'to hide oneself.' Sometimes, however, (as here and in various passages of other writers,) it is used as a mere deponent.

τοῦτο δύνανται] Meaning, *eo spectant, id sibi volunt*, 'this is their purpose,' viz. to hide the terror of individual cowardice under the common fear. The next words, *οὐκ ἀπὸ ταὐτομάτου — ξύγκεινται*, are *illustrative*, being meant to further unfold the sense, which is more plainly expressed, 'they have not arisen fortuitously, from mere chance, as it were *of themselves*,' as is the case with the rumours in question. Compare Æschin. contr. Tim. § 127, p. 18, *ἀπὸ ταὐτομάτου πλανᾶται φήμη κατὰ τὴν πόλιν*, and § 145, p. 47, where *φήμη* is defined to be *ὅταν τὸ πλῆθος πολιτῶν αὐτόματον ἐκ μηδεμιᾶς προφάσεως λέγῃ τινὰ, ὡς γεγενημένην πρᾶξιν*.

ἀεὶ τάδε κινοῦσι] 'are always stirring these matters.' *Ξύγκεινται, componuntur*, 'are put together;' as we should say, *manufactured*.

3. *ἄνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι*] Here, for *πολλῶν*, Lennep on Phal. p. 129, would read (what he had already proposed to do in *that* passage) *πολέμων*. But the alteration, scarcely justifiable *there*, were still less so *here*, the word *πολλῶν* being sufficiently defended by such passages as Isocr. Panath. § 90, *ἄνδρα δεινὸν καὶ πολλῶν ἔμπειρον* (a passage probably written with a view to the present). Hdot. v. 23, *ἀνδρὶ δεινῷ τε καὶ σοφῷ*. Plato, p. 133, *πολλῶν—ἔμπειρος ὤν*, and p. 320, *πολλῶν ἔμπειρον*. Moreover, it is *political* prudence and sagacity, and practised skill in *state-affairs*, (the term *δεινοὶ* standing for what the Schol. explains it by, *συνετοὶ, φρόνιμοι*,) that are here adverted to, and not skill in *war*; there being at *πολλῶν* an ellipsis of *πραγμάτων*, which word is *expressed* in two passages of Plato, p. 89 and 601.

4. *καταλελυμένους*] On this use of the perfect tense in a deponent sense, see Valcken. on Herodot. viii. 140, and Matth. Gr. Gr. § 493.

CH. XXXVII. 1. *διαπολεμῆσαι*] 'to carry the war through successfully:' a sense which the word bears also at viii. 14 & 25. *Ὅσῳ*. Render, 'by how much,' 'in proportion as.' So ii. 47, *ὅσῳ καὶ μάλιστα προσῄεσαν*, and i. 68, *ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν*.

μέγα—κομισθῆναι] Arnold has, on the suggestion of Abresch, thrown these words into a parenthesis; by which, he thinks,

παρασκευὴν, ὅσην δεῖ, ἐπὶ πόλιν τοσήνδε πορισθῆναι, οὐκ ὀλίγην οὖσαν. 2. ὥστε, — παρὰ τοσοῦτον γιγνώσκω, — μόλις ἄν μοι δοκοῦσιν, εἰ πόλιν ἑτέραν τοσαύτην, ὅσαι Συράκουσαί εἰσιν, ἔλθοιεν ἔχοντες, καὶ ὅμορον οἰκήσαντες, τὸν πόλεμον ποιοῖντο, οὐκ ἂν παντάπασι διαφθαρῆναι, ἥπου γε δὴ ἐν πάσῃ πολεμίᾳ Σικελίᾳ

the perplexity of former editions is removed. But such a method as this, in order to be effectual, ought to be entirely free from objection on the score either of requiring the words to be altered, or on that of the construction of the rest of the sentence being necessarily connected with that of the words proposed to be thus placed in parenthesis; in which case the prisoners so unjustly put in limbo will make their escape! Now *both* these objections apply to the above method; since 1. Dr. Arnold himself is obliged to construe as though *οὔτε τὴν ἄλλην*, and not *τήν τε ἄλλην*, had been written; and 2. considering that the last clause is rather suited to the parenthesis than to its own proper government — *οἷς γ' ἐπίσταμαι* — he makes, as Poppo truly remarks, an admission which effectually excludes his own punctuation. What Thucydides means is (as Goeller and Poppo are agreed) this: 'difficile est enim vel cum solis navibus *κούφαις* trajicere, et pariter difficile est reliquum apparatum [præter naves] adversus tantam urbem comparare.' Thus, as Goeller observes, 'a distinction is instituted between the *trajectum* (*κομισθῆναι*) navium, and the *paratum* (*πορισθῆναι*) rerum adversus tantam urbem *necessarium*.'

To advert to the phraseology in particular, at *μέγα* is to be supplied *ἔργον*, which is *expressed* in Xen. Cyr. vii. 5, 26, Th. *μέγα ἔργον ἀρχὴν καταπρᾶξαι*. Of the *elliptical* expression examples are found also in Plato, p. 977, *καίτοι μέγα μὲν καὶ τοῦτο*. Herodot. vii. 36, *μέγα τι*, opposed to *ἐλαφρὸν*, and Plato, p. 287, *οὐ μέγα*, and p. 255, *οὐδὲν μέγα*. Of *αὐτὸς* thus bearing the sense *solus*, examples occur also ii. 65. iv. 49. 113, & 120. v. 60.

2. *ὥστε, παρὰ τοσοῦτον γιγνώσκω*] I have here followed Bauer, Bekker, and Goeller in placing a comma after *ὥστε*, such being called for by the sense, which is, 'so that, insomuch that, or such being the case;' for this is one of those cases in which we have that use, treated of in Hoog. de Part. p. 598, 24, by which the particle serves to a fuller demonstration of any truth, to the proof of which it adds the *corona*, equal to *οὖν*, as in 1 Cor. xv. 58, *ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε*, and xiv. 39, *ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν*.

The words *παρὰ τοσοῦτον γιγνώσκω* are parenthetic; though, from the extreme brevity which characterizes them, their sense is far from clear. In my former edition I explained it to be, 'so far am I from thinking [so],' viz. as Hermocrates and others do, that the danger is both real and impending, and such as to require preparations being made on our part with *fear*. This, however, Dr. Arnold pronounces to be *nonsense*: though on what ground he does not show. As to the interpretation of the words proposed by Dr. Arnold himself, (which is no other than that formerly brought forward by Reiske, Gail, and Bauer,)—'so strong is my opinion of this subject, to such a length do I carry it,'—this involves a sense too jejune to deserve a moment's attention. And the proof he adduces from Vig. p. 648, to establish the point that *παρὰ τοσοῦτον* may mean, 'to such a degree,' is invalid; since the writer from whom it is derived may fairly be presumed to be one *infimæ Græcitatis*. I will only add, that my interpretation of the words is supported by the opinion of Goeller, who renders, 'tantum abest, ut sentiam [quemadmodum ceteri].' See also Matth. Gr. Gr. § 588.

ἥπου γε δή] 'multo magis saltem:' which falls under that rule laid down in Matth. Gr. Gr. § 604, of *ἥπου δή* as used in the apodosis, after an *hypothetical* proposition, but following as a consequence from the preceding, ('in argumento *à minori ad majus*,) as in Isocr. p. 164. *Here*, however, (and in a kindred passage of i. 142, *ἥπου δὴ ἐν πολεμίᾳ τε*,) there is nothing hypothetical, neither is there here going before, as Matthiæ supposes, a negative proposition; though there may be an argument *à minori ad majus*: for, notwithstanding that the literal sense is *minime ni*, that, by implication, conveys the meaning of *multo magis*. Of this form of expression *ἥπου γε δή* an example is adduced in Hoogev. de Part. 265, from Aristot. Pol. ii. 5, *τοῦτο δὲ στάσεως αἴτιον γίγνεται καὶ παρὰ τοῖς μηδὲν ἀξίωμα κεκτημένοις, ἥπου γε δὴ παρά γε θυμοειδέσι καὶ πολεμικοῖς ἀνδράσι*: and he might have added

(ξυστήσεται γὰρ), στρατοπέδῳ τε ἐκ νεῶν ἱδρυθέντι, καὶ ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς, οὐκ ἐπὶ πολὺ, ὑπὸ τῶν ἡμετέρων ἱππέων, ἐξιόντες. 3. τὸ δὲ ξύμπαν, οὐδ' ἂν κρατῆσαι αὐτοὺς τῆς γῆς ἡγοῦμαι· τοσούτῳ τὴν ἡμετέραν παρασκευὴν κρείσσω νομίζω. XXXVIII. Ἀλλὰ ταῦτα, ὥσπερ ἐγὼ λέγω, οἵ τε Ἀθηναῖοι γιγνώσκοντες, τὰ σφέτερα αὐτῶν, εὖ οἶδ' ὅτι, σώζουσι· καὶ ἐνθένδε ἄνδρες οὔτε ὄντα οὔτε ἂν γενόμενα λογοποιοῦσιν. 2. οὓς ἐγὼ οὐ νῦν πρῶτον, ἀλλ' ἀεὶ ἐπίσταμαι ἤτοι λόγοις γε τοιοῖσδε, καὶ ἔτι τούτων κακουργοτέροις, ἢ ἔργοις βουλομένους, καταπλήξαντας τὸ ὑμέτερον πλῆθος, αὐτοὺς τῆς πόλεως ἄρχειν. 3. καὶ δέδοικα μέντοι μήποτε πολλὰ πειρῶντες καὶ κατορθώσωσιν, ἡμεῖς δὲ κακοὶ, πρὶν ἐν τῷ παθεῖν ὦμεν, προφυλάξασθαί τε καὶ αἰσθόμενοι ἐπεξελθεῖν. 4. τοιγάρτοι δι' αὐτὰ ἡ πόλις ἡμῶν ὀλιγάκις μὲν ἡσυχάζει, στάσεις δὲ πολλὰς καὶ ἀγῶνας οὐ πρὸς τοὺς πολεμίους πλείονας ἢ πρὸς αὐτὴν ἀναιρεῖται, τυραννίδας δὲ ἔστιν ὅτε καὶ δυναστείας ἀδίκους. 5. ὧν ἐγὼ πειράσομαι, ἢν γε ὑμεῖς ἐθέλητε ἕπεσθαι, μήποτε ἐφ' ἡμῶν τι περιϊδεῖν γενέσθαι, ὑμᾶς μὲν τοὺς πολλοὺς πείθων, τοὺς δὲ

another from Herodot. ii. 11, ἐγὼ μὲν γὰρ ἔλπομαί γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν· κοῦ (for ποῦ or ἤπου) γε ἔῃ, ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι; κ.τ.λ. With the interposed ξυστήσεται γὰρ (seil. ἡ Σικελία, meaning its *cities*) compare supra ch. 33, πάντα γὰρ ὑπὸ δέους ξυνίσταται.

στρατοπέδῳ τε — ἐξιόντες] No inconsiderable difficulty here exists, both as regards the *construction*,—which is somewhat anomalous,—and the import of some of the terms employed, as στρατοπέδῳ, ἱδρυθέντι, and ἀναγκαίας,—terms admitting of more than one sense, and hence variously understood. Στρατοπέδῳ is by Bredow and Haack joined with ἐξιόντες, and made to depend on the foregoing ἐν, in the sense *with*. This view, however, involves something very irregular; and how the *with* can apply, as it must, to παρασκευῆς, it is not easy to see. Again, assigning to στρατοπέδῳ (as does Goeller) the sense *army*, we are thus obliged to render, 'with an army, and with an apparatus;' thus supposing an ellipsis which, though propounded by the Scholiast and approved by Dobree, rests on no solid foundation. Rejecting, then, this view, we cannot do better than abide by the interpretation of the word long ago adopted by Portus and Hobbes, (and subsequently embraced by Arnold and Poppo,) namely, *castris*, 'camp.' Accordingly I would render στρατοπέδῳ 'at a camp,' regarding this as a dative of *circumstance*, (see Jelf's Kühn. Gr. § 603.) or perhaps mere *locality*, (see Jelf's Kühn. Gr. § 605.) to denote what might have been expressed by an ἐπί: though here we may be permitted to repeat ἐν from the preceding; which will come to the same thing.

Of the term ἱδρυθέντι the sense may very well be, (as it is explained by Bredow,) *pitched, formed*; since, as Poppo remarks, we have elsewhere, at vi. 4, ἱδρυθῆναι βωμούς, and ii. 15, ἱερὰ ἵδρυται. Ἐκ νεῶν Arnold and Goeller take to mean, 'by men landed from the ships.' But rather than suppose *so much* left to be supplied, I prefer, with Poppo, to explain the sense of [ἐν] στρατοπέδῳ ἐκ νεῶν ἱδρυθέντι to be, 'in a camp formed from ships,' meaning the fleet; thus regarding the expression as nearly equivalent to ἐν στρατοπέδῳ, *in castris nauticis*. Such, too, is the import of τῷ στρατοπέδῳ at i. 117, and vii. 23, and also in Xen. Hist. i. 6. 21, and 37, and not unfrequently in Herodian, as is testified by Schaefer on Steph. Thes. in voc. Now this camp is here said to be ἐκ νεῶν, because formed *out of materials from* the fleet, and dependent on it for support.

The words following, ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς, connect, not (as some have supposed) with ἐξιόντες, but, as Didot and others are agreed, depend, like στρατοπέδῳ τε ἐκ νεῶν ἱδρυθέντι, on all the words from ἤπου γε to παρασκευῆς or δοκοῦσιν — διαφθαρῆναι. They are meant to further develop the idea contained in ἐκ νεῶν, and there may be, as Dr. Arnold thinks, an ellipsis of ὁρμώμενοι or such like; not, however, as understood to mean, what he assigns as the sense, 'beginning their operations with, as a base on which to rest them;' but as taken in the sense which ὁρμεῖσθαι bears at ii. 65, ἐπ' ἐλασσόνων ὁρμώμενος, and i. 141, ἀπὸ τοσῶνδε ὁρμώμενοι, where render, 'proceeding from, or upon, as means or resources.' By these σκηνίδια καὶ ἀναγκαία παρασκευὴ are meant, certain poor wretched tents, and such equipments, consisting of stores of every kind, both food and clothing, as might be *made shift with*, rather than were *sufficient*; for such the Scholiast and Goeller rightly explain to be the sense intended in the term ἀναγκαίας, which is equivalent to the German *nothdürftig* and our *make-shifty*. Comp. ὅπλισιν ἀναγκαίαν at v. 8.

In the words following, οὐκ ἐπὶ πολὺ — ἐξιόντες, the participle ἐξιόντες forms together with the subject of the preceding sentence, αὐτοὶ (the Athenians), nominatives absolute for genitives absolute, (as at iii. 53, θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, seil. αὐτούς, which is equivalent to θεῶν φόβῳ ἢ ἀνθρώπων νόμῳ οὐδενὶ ἀπειργόντων) and consequently αὐτοὶ can be fetched out of it. So also supra iii. 36, we have, ἔδοξεν αὐτοῖς (equiv. to ἐψηφίσαντο)—ἐπικαλοῦντες, seil. αὐτοὶ, and at iv. 108, καὶ γὰρ ἐφαίνετο αὐτοῖς (equiv. to ἠγοῦντο)—κρίνοντες, seil. αὐτοῖς. Of οὐκ ἐπὶ πολὺ ἐξιόντες the real sense is, 'they not being able to stir far out of the camp.' And in ὑπὸ τῶν ἡμετέρων ἱππέων we have, as the Scholiast points out, a brief mode of expression for εἰργόμενοι ὑπὸ τῶν ἡμετέρων ἱππέων, and consequently the words should be *pointed off*, as standing for a clausula.

3. οὐδ' ἂν κρατῆσαι αὐτοὺς τῆς γῆς] This is not well rendered by Portus, 'ne quidem potituros terra;' nor by Didot, 'devenir maitre de la campagne:' for by τῆς γῆς (as appears from the words preceding, οὐκ ἐπὶ πολὺ ἐξιέναι — ὑπὸ τῶν ἱππέων) can only be meant that part of the land on which they might endeavour to effect a landing. And so in my Translation it is rendered, that 'they would not even effect a landing;' the expression being thus considered as equivalent to what the Scholiast explains it by, ἀποβῆναι εἰς τὴν γῆν. But the meaning of the term κρατῆσαι is rather, to *obtain possession of by getting firm hold of*, as iii. 47, ὅπλων ἐκράτησεν, & iii. 23, ἐκεκρατήκεσαν τοῦ πύργου. Hdot. iv. 111, τῶν νεκρῶν ἐκράτησαν· and such is occasionally the use of *potiri* in Latin. And so I would understand a passage of Virg. Æn. i. 172, 'ac, magno telluris amore Egressi, optatâ *potiuntur* Troës arenâ:' meaning, that 'they were glad to *get fast hold of it*:' a strong sense, indeed, but one confirmed and illustrated by a yet stronger one in Hom. Od. v. 463, (which passage is supposed to have been in the mind of Virgil,) κύσε δὲ ζείδωρον ἄρουραν.

Ch. XXXVIII. 1. τὰ σφέτερα αὐτῶν—σώζουσι] Render, 'they are keeping what they have,' i. e. they are occupied in so doing; a sense required by the antithetic term λογοποιοῦσι.

καὶ ἐνθένδε, &c.] Render, 'and that persons here (meaning Hermocrates' party) are disseminating reports which neither are nor can be true.' Compare Lucian, t. iii. 19, οὔτε ὄντος—οὔτε γενόμενά ποτε (where, for οὔτε, before γενόμενα, I conjecture οὔτ' ἄν). Of the phrase ἐνθένδε ἄνδρες another example occurs at vi. 10; and similar is the use of αὐτόθεν at v. 83. *Both* are found in Aristoph. Acharn. 116, κοὐχ ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν. As confirmatory of the sense assigned by the Scholiast to λογοποιοῦσιν, namely, συντιθέασι ψευδέσι λόγοις, comp. Theophr. Char. Eth. in the treatise περὶ λογοποιίας, where we have, ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν.

3. καὶ δέδοικα μέντοι] The particle μέντοι has here, I apprehend, that sense which our *however* occasionally bears,—namely, *at least, at any rate*: the argument being, 'I have always fully known these arts to obtain the government of the state; and I *fear*, at any rate, lest, after long trying, they should one day carry their ends:' or rather each particle may be said to retain its usual force, which will appear by tracing the ratiocination. So here, 'He well knows and is inclined to hope: and *yet* he fears lest,' &c.

ἡμεῖς δὲ κακοί — ἐπεξελθεῖν] Render, 'and, lest we be too sluggish to foreguard, until we are suffering under the evil, and after perceiving [their machinations], to proceed against them:' where, as Goeller very properly points out, ὦμεν is to be repeated after προφυλάξασθαι, the full construction being, ἡμεῖς δὲ μὴ κακοὶ ὦμεν προφυλάξασθαι, πρὶν ἐν τῷ παθεῖν ὦμεν. By κακοί is meant, 'sluggish from timidity.' So Æschyl. Theb. 612, οὐδὲ λήματος κακῆ.

5. ὑμᾶς τοὺς πολλούς] 'you the many,' (i. e. the people,) as opposed to τοὺς

τὰ τοιαῦτα μηχανωμένους κολάζων, μὴ μόνον αὐτοφώρους (χαλεπὸν γὰρ ἐπιτυγχάνειν), ἀλλὰ καὶ ὧν βούλονται μὲν, δύνανται δ' οὔ (τὸν γὰρ ἐχθρὸν οὐχ ὧν δρᾷ μόνον, ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρὴ, εἴπερ καὶ μὴ προφυλαξάμενός τις προπείσεται)· τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων, τὰ δὲ φυλάσσων, τὰ δὲ καὶ διδάσκων· μάλιστα γὰρ δοκῶ ἄν μοι οὕτως ἀποτρέπειν τῆς κακουργίας. 6. καὶ δῆτα,—ὃ πολλάκις ἐσκεψάμην,—τί καὶ βούλεσθε, ὦ νεώτεροι; πότερον ἄρχειν ἤδη; ἀλλ' οὐκ ἔννομον. ὁ δὲ νόμος ἐκ

ὀλίγους, *the optimates*. Τὸν ἐχθρὸν, 'the enemy,' singular, in collective sense, to signify 'our enemies.' So Eurip. frag. incert. 103, νόμοι τὸν ἐχθρὸν δρᾶν, ὅπου λάβῃς, κακῶς. and Temen. frag. ix. 2. The idiom is one of frequent occurrence in the Sept.

εἴπερ καὶ μὴ προφυλαξάμενός τις προπείσεται] 'seeing that he who uses not foreguard, will be the first to suffer;' 'qui non præcaverit, is præpatietur.' In this peculiar sense the word occurs also at iii. 82, 9, ἀντιτιμωρήσασθαί τέ τινα περὶ πλείονος ἦν, ἢ αὐτὸν μὴ προπαθεῖν, the only example elsewhere that I know of. Something, indeed, very nearly approaching to it is found in the term noted in Steph. Thes. εὐπροπαθὼν, but that is evidently a corrupt reading, for which the true one is undoubtedly εὖ προπαθὼν, equivalent to ὁ προπαθὼν εὖ, 'qui prius beneficio est affectus,' i. e. the party that has been the first to benefit by the friendship.

In the next words, τοὺς δ' αὖ ὀλίγους—κακουργίας, Athenagoras adverts to the *three* especial *modes* in which he proposes to deter the Few (i. e. the oligarchical party) from their κακουργία, or malpractices — 1. by bringing to light their evil designs; 2. by guarding against them; and 3. by counselling and admonishing the persons who harbour such evil designs. And here, I would notice, ἐλέγχων should not be rendered *coarguens*, 'reproving;' any more than in a passage of the New Testament, Ephes. v. 11, ἐλέγχετε (scil. τὰ ἔργα τοῦ σκότους). In either passage the sense is simply, 'to bring to light,' as in Artemid. i. 155, τὰ κρυπτὰ ἐλέγχει, and elsewhere. By φυλάσσων is meant, 'keeping a watchful eye to;' and διδάσκων is here to be taken not in its general sense *teaching*, but that of *counselling* and admonishing them to desist,—a sense which the word bears both in the classical and scriptural writers. See my Lexicon of the New Testament.

So speaking, then, he intimates that he shall, for his part, be at his post to protect the commonalty from the machinations of its oligarchical foes: language tending strongly to confirm the opinion before adverted to, that Athenagoras was filling a sort of tribunician office.

6. Here Athenagoras proceeds to apostrophize the most active members of the party opposed to him, in *two leading questions*, as to what is their real aim, — whether to *bear rule now*, — or, *not to be on an equal footing with the multitude*. To each of which questions he gives a brief reply, conveying *dignified expostulation* and *reproof* of the *folly* as well as criminality of their designs; which is further carried out in the subsequent chapter, and then followed up by *grave and serious warning to desist* from such detected and guarded-against malpractices. First, then, the speaker employs *expostulation*, and that ushered in by the expressive formula καὶ δῆτα, of which examples are found in Xenophon, Plato, and other good writers; where the δῆτα may best be rendered *now*, it being a particle highly suitable to *exhortation*, *deprecation*, and, what is here particularly conveyed, *expostulation*. Here, however, it seems closely connected with the καὶ in τί καὶ βούλεσθε following, (the intermediate words ὃ πολλάκις ἐσκεψάμην being parenthetical,) and accordingly may be said to stand for καὶ τι δῆτα; 'et quidnam tandem, *or* quæso, sibi vultis?' Compare Plato, p. 236, τί δῆτα στρέφει; and 279, τί δῆτα τοῦτ' ἐδράσαμεν; Aristoph. Plut. 39. Eurip. Hec. 814, τί δῆτα θνητοὶ—μοχθοῦμεν; Here ἐσκεψάμην is, as the Scholiast points out, for κατ' ἐμαυτὸν ἐπὶ συννοίας ἔσχον, 'I have attentively considered with myself;' a sense also found at i. 91, and in Æschyl. Prom. 1016. Thus addressing the oligarchical party, the speaker employs, by which to designate them, the term νεώτεροι, adverting chiefly to the *young nobles*, always the most violent maintainers of the power of an aristocracy. See note on v. 81, οἱ χίλιοι—οἱ λογάδες. The ἤδη after ἄρχειν alludes to the persons in question not being

τοῦ μὴ δύνασθαι ὑμᾶς μᾶλλον ἢ δυναμένους ἐτέθη ἀτιμάζειν. ἀλλὰ δὴ μὴ μετὰ πολλῶν ἰσονομεῖσθαι; καὶ πῶς δίκαιον τοὺς αὐτοὺς μὴ τῶν αὐτῶν ἀξιοῦσθαι; XXXIX. Φήσει τις δημοκρατίαν οὔτε ξυνετὸν οὔτ' ἴσον εἶναι· τοὺς δ' ἔχοντας τὰ χρήματα καὶ ἄρχειν ἄριστα βελτίστους. ἐγὼ δέ φημι, πρῶτα μὲν, δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος· ἔπειτα, φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλεῦσαι δ' ἂν βέλτιστα τοὺς ξυνετοὺς, κρῖναι δ'

yet of *age* to hold offices of state. Compare vi. 12, νεώτερος ὢν ἔτι ἐς τὸ ἄρχειν. The next words, ὁ δὲ νόμος, &c., are meant to justify the law by which νεώτεροι ('younkers') were excluded from office. Render, 'the law was promulgated rather that you are unable to govern, than to put a slight upon you, though possessed of the power.'

ἀλλὰ δὴ μὴ μετὰ πολλῶν ἰσονομεῖσθαι;] 'But is it forsooth that you wish not to be on a footing of merely equal rights with the many?' See notes on iii. 82, and iv. 78. Of the word ἰσονομεῖσθαι I have not met with an example elsewhere; but I would compare ἐξισον., found in Hesych. i. p. 842. To this question the answer is, καὶ πῶς — ἀξιοῦσθαι; 'And how [can it be], just that the same [fellow] men should not be thought worthy of receiving (should not receive) the same political rights?' Τῶν αὐτῶν, scil. ἴσων. The argument is, that the multitude being the same, (i. e. naturally equal,) ought to enjoy equal privileges with the higher classes. On the contrary, those classes (as is implied in the preceding clause) thought it not right to have *only* equal privileges with them, though themselves not equal. Aristotle, in his Pol. v. 3, well states the claims of each, and the grounds of their discontent, as follows: στασιάζουσι δ' ἐν ὀλιγαρχίαις οἱ πολλοὶ, ὡς ἀδικούμενοι, ὅτι οὐ μετέχουσι τῶν ἴσων, ἴσοι ὄντες· ἐν δὲ ταῖς δημοκρατίαις οἱ γνώριμοι, ὅτι μετέχουσι τῶν ἴσων, οὐκ ἴσοι ὄντες.

CH. XXXIX. 1. φήσει τις — βελτίστους] Here the speaker has recourse to the *third* of the above-mentioned methods of deterring the oligarchical party from carrying into execution their designs,—namely, that denoted by the term διδάσκειν: and he introduces what he has to say with a formula adapted to *preoccupy an objection* which the adversary is supposed to make: 'A man may say,' &c. Of φήσει in this sort of formula I have met with only *one* example elsewhere, Jos. Bell. iii. 8, 5. In Xen. Cyr. iv. 3, 3, we have, ἀλλ' ἐρεῖ τις — ὅτι. Eurip. Phœn. 583, and Suppl. 314, ἐρεῖ δέ δή τις, and Bacch. 204.

οὔτε ξυνετὸν οὔτ' ἴσον εἶναι] 'is neither well-judged (as we should say, *sensible*) nor equitable.' This use of ξυνετὸς, as said of *things*, is very rare. The only examples that I have noted of it elsewhere are, Lucian, i. 349, ταῦτα ξυνετώτερα εἶναι. Eurip. Phœn. 501, συνετά μοι δοκεῖ λέγειν, and a passage of the Old Testament, Isaiah xxxii. 8, οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλεύσαντο: whence I am of opinion that here ξυνετὸν is of the neuter gender, τι (scil. χρῆμα) being understood; otherwise it would have been ξυνετὴν and ἴσην. By τοὺς δ' ἔχοντας—βελτίστους it is meant, that 'those who have property are also the fittest to govern well.' In οἱ ἔχοντες τὰ χρήματα we have the *full* phrase for the more usual *brief* one, οἱ ἔχοντες, 'the have-somethings,' as opposed to the οἱ οὐκ ἔχοντες. Βελτίστους here stands, as often, for ἐπιτηδειοτάτους.

δῆμον ξύμπαν ὠνομάσθαι, &c.] 'That democracy is a name for the whole, but oligarchy, only for a part:' meaning, that the very name having reference to the whole, while ὀλιγαρχία (the invidious term for ἀριστοκρατία) only to a *part*, is a circumstance that claims preference. The literal sense is, that 'democracy was so named (or, had its name) as embracing the *whole together*; oligarchy, only a *part*.' So ὀνομάζεσθαι is used at iv. 98. 6, παρανομίαν—ὠνομασθῆναι. With this panegyric on democracy compare that in Herodot. iii. 80, a portion here, I apprehend, had in view by our author, especially that passage in it which follows (πλῆθος δὲ ἄρχον πρῶτα μὲν οἰνομα πάντων κάλλιστον ἔχει, ἰσονομίην· δεύτερα δὲ, &c., where ὄνομα signifies, not *name* (i. e. appellation), but an *attribute*, what is *ascribed* to any thing or person (as inherent in it as a quality): and such is its sense in a passage of the New Testament, Revel. iii. 1, ἔχεις ὄνομα ὅτι ζῇς, καὶ νεκρὸς εἶ, 'and yet thou art dead.' By the term πλῆθος is there (as in Thucyd. i. 72) denoted the people at large: and the sense of πλῆθος

ἂν, ἀκούσαντας, ἄριστα τοὺς πολλούς· καὶ ταῦτα ὁμοίως, καὶ κατὰ μέρη καὶ ξύμπαντα, ἐν δημοκρατίᾳ ἰσομοιρεῖν. 2. ὀλιγαρχία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελομένη ἔχει. ἃ ὑμῶν οἵ τε δυνάμενοι καὶ οἱ νέοι προθυμοῦνται· ἀδύνατα ἐν μεγάλῃ πόλει κατασχεῖν. XL. Ἀλλ' ἔτι καὶ νῦν, ὦ πάντων ἀξυνετώτατοι, εἰ μὴ μανθάνετε κακὰ σπεύδοντες,—ἢ ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων, ἢ

ἄρχον is, 'the government of the people at large.'

ἀκούσαντας] 'after having heard [the different opinions or counsels].' Κρῖναι—ἄριστα, 'can form the best decision [as to where the preference lies];' meaning, not *individually*, but *collectively*, οὐχ ὡς ἕκαστον, ἀλλ' ὡς ξύμπαντας, to use the words of Aristot. Pol. iii. 7.

καὶ ταῦτα—ἰσομοιρεῖν] 'That these matters (both as to parts and altogether, severally and collectively) have their just portion allotted to them in a democracy.' By ταῦτα are meant the several claims pertaining to the three classes respectively. And so the expression is well explained by Æmil. Port. as equivalent to τὰ διάφορα τῶν πολιτῶν συντάγματα, parts assigned to each of those orders in society by some common arrangement or composition established. With the use here of the *verb* ἰσομοιρεῖν, compare that of the *noun* ἰσομοιρία supra v. 69, which signifies there 'an equal share of influence and authority,' what is otherwise expressed by ἰσοτιμία. And such is its use in a passage of Nymphodorus brought forward by Schol. on Soph. Œd. Col. 337, ὁ γὰρ Σέσωστρις ἐκθηλῦναι τοὺς ἄνδρας βουλόμενος, ὅπως μὴ συστραφέντες ἐπ' ἰσομοιρίαν ὁρμήσωσι, &c. Evidently written with a view to the present is a passage of Dio Cass. 380, 14, Δημοκρατία ὄνομα εὔσχημον ('specious') ἔχει, καί τινα ἰσομοιρίαν πᾶσιν ἐκ τῆς ἰσονομίας φέρειν δοκεῖ.

2. Here we have, as Poppo points out, a transition, for greater certainty, *ad orationem rectam*. Ξύμπαν, scil. τῶν ὠφελίμων, 'of the advantages.' Of the words following, ἃ ὑμῶν — κατασχεῖν, the full sense is, 'which things (namely, to impart a share of the dangers to the many, and yourselves carry off and possess the whole profits) such of you as are powerful and young are striving after;—[things] impossible in a great city for you to obtain,' literally, to get hold of and keep: a sense which κατέχειν bears also in Hdot. iv. 43, τὰ (scil. χρήματα) Σάμιος ἀνὴρ κατέσχε. Hence the *phrase* πράγματα κατέχειν occurring supra iv. 22, and in Hdot. iii. 143. Here, as not unfrequently, the pronoun ἃ stands for the demonstr. pron. and a particle—'and these things.' At ἀδύνατα supply ὄντα. This sense of προθυμεῖσθαι with an accus. of thing, as τοῦτο or ταῦτα, is of frequent occurrence in Plato: and so infra viii. 90, we have, τὴν ὀλιγαρχίαν προὐθυμοῦντο. Finally, οἱ δυνάμενοι stands for οἱ δυνασταί: though the young men were not so much themselves δυνασταὶ as the ἀνδρῶν δυναστέων παῖδες, to use the words of Hdot. ii. 32.

Ch. XL. I have made ch. 40 commence *here*, (and not at ἀλλ' ἤτοι,) because, whatever may be the view adopted as to the remarkably perplexed construction of the passage ἀλλ' ἔτι—τολμᾶτε, one thing is clear, (and had been long ago seen by Hobbes, and since his time by Dobree, Poppo, and Arnold,) namely, that in the words ἀλλ' ἔτι καὶ νῦν—τὸ κοινὸν αὔξετε we have the true *apodosis* of the sentence; the ἀλλὰ being, as Dr. Arnold says, repeated after the intermediate matter, *either* εἰ μὴ—τολμᾶτε, (as he supposes,) *or* rather ἢ ἀμαθέστατοι—τολμᾶτε. According to which latter mode, the sense may very well be laid down, as it is by Poppo, thus: 'At etiamnum, omnium stultissimi, si mala vos machinari non intelligitis,—aut stupidissimi estis omnium, quos ego novi, Græcorum, aut injustissimi, si scientes audetis,—at, inquam, aut,' &c. This is, upon the whole, preferable to the mode pursued by Dr. Arnold, which, however plausible as to the *sentiment*, is liable to insuperable objections. Nor is that adopted by Poppo so satisfactory even to himself, but that he suspects the words to labour under great corruption, and proposes to read ἀλλ' ἔτι καὶ νῦν πάντων ἀξυνετώτατοι, εἰ μὴ μανθάνετε κακὰ σπεύδοντες, ἔστε ὧν ἐγὼ οἶδα Ἑλλήνων. Yet this, though approved by Goeller, I consider a method of removing the difficulty far too violent to be safely resorted to: and not a little objectionable is it on the ground, 1. that it tends to enervate the force and δεινότης of the

ἀδικώτατοι, εἰ εἰδότες τολμᾶτε,—ἀλλ', ἤτοι μαθόντες γε ἢ μεταγνόντες, τὸ τῆς πόλεως ξύμπασι κοινὸν αὔξετε·—ἡγησάμενοι τοῦτο μὲν ἂν καὶ ἴσον καὶ πλέον οἱ ἀγαθοὶ ὑμῶν ἥπερ τὸ τῆς πόλεως πλῆθος μετασχεῖν, εἰ δ' ἄλλα βουλήσεσθε, καὶ τοῦ παντὸς κινδυνεῦσαι στερηθῆναι·—καὶ τῶν τοιῶνδε ἀγγελιῶν, ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέψοντας, ἀπαλλάγητε. ἡ γὰρ πόλις ἥδε, καὶ εἰ ἔρχονται Ἀθηναῖοι, ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς· καὶ στρατηγοὶ εἰσὶν ἡμῖν, οἳ σκέψονται αὐτά. 2. καὶ, εἰ μή τι αὐτῶν ἀληθές ἐστιν,—ὥσπερ † οὐκ οἴομαι,—οὐ, πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγεῖσα, καὶ ἑλομένη ὑμᾶς ἄρχοντας, αὐθαίρετον δουλείαν ἐπιβαλεῖται·

passage by removing the *apostrophe*; and 2. that no good reason can be imagined how words which thus appear so little necessary as ἡ ἀμαθέστατοι should have crept into all the MSS. But, in truth, far are they from being *unnecessary*; for in ἀμαθὴς we have what is a stronger term than ἀξύνετος; the latter being equivalent to our word *simpleton*; and the former, to another still stronger term in our language, *dolt*; and accordingly meaning, not, what Dobree explains as the sense, *wrong*-headed, but *thick*-headed. In short, we have here simply a *repetition*, with an intensity of sense.

Of the words following, μαθόντες and μεταγνόντες, the former has reference to the preceding terms ἀξυνετώτατοι and ἀμαθέστατοι; and the latter, to what went just before, ἀδικώτατοι, εἰ εἰδότες, importing repentance of wrong committed knowingly and deliberately. Of the expression τὸ κοινὸν αὔξετε see another example supra i. 4, and compare αὔξειν πόλιν in Eurip. Iph. A. 572. Soph. Ant. 197. The Scholiast well explains the words τὸ τῆς πόλεως ξύμπασι κοινὸν by τὸ πᾶσι κοινῶς ὠφέλιμον τῆς πόλεως.

ἡγησάμενοι τοῦτο — μετασχεῖν] The *nominative* here, οἱ ἀγαθοὶ ὑμῶν, (meaning, 'those of you who are *optimates*,') stands, as Goeller observes, for the accusative, because the persons *addressed are* optimates. Of τοῦτο ἴσον καὶ πλέον—μετασχεῖν the sense is, 'to share in an equal, or even greater, proportion;' where καὶ bears (as at iv. 8. 17. 83. v. 10 & 13. vi. 91. viii. 2.) the sense *etiam* or *adeo, atque adeo*, 'or even.' Finally, on this use of μετέχειν with the accusative, see Poppo in loc., and Matth. Gr. Gr. § 421, note 2.

τῶν τοιῶνδε — ἀπαλλάγητε] 'Desist from, have done with, such sort of reports.' In this sense (which is rare) ἀπαλλάσσεσθαι occurs also in Aristoph. Plut. 316, τῶν σκωμμάτων ἀπαλλαγέντ ς, 'missa facientes.' Eurip. Phœn. 601, τῶν μακρῶν δ' ἀπαλλαγεῖσα νουθετημάτων, and Hippol. 1176, ἀπαλλαχθεὶς γόων. Plato, p. 148, ἀπαλλαγῆναι τοῦ μέλλειν.

πρὸς αἰσθομένους] So I have edited, with Bekker, Goeller, and Poppo, though only on the authority of two indifferent MSS.; since this reading is strongly confirmed by the circumstance of some MSS. having προσαισθ. and προσαισθαν.; and vulg. προαισθ. or προαισθαν. cannot be tolerated. At πρὸς αἰσθομένους supply from the context γιγνομένων, λεγομένων, or φερομένων. The full sense is, 'as carried (or reported) to those who are aware of, and will not permit, your designs.'

2. καὶ, εἰ μή τι—ἐστιν] For μή, (which is generally thought to have no place here,) I long ago conjectured (as did Bekker also) the true reading to be δή, taken in the sense which the particle bears at ch. 37, namely, *really*. Accordingly in my former edition I affixed an obelus to the μή, and the same has since been done by Dr. Arnold. Now, however, I have removed it; because εἰ μή τι αὐτῶν may justly be supposed to constitute one of the many unusual forms of expression occurring in Thucydides, for εἰ μηδὲν αὐτῶν, or rather a somewhat stronger expression for, 'and if not any thing of them or theirs (said by them) is true.'

ὥσπερ οὐκ οἴομαι] This can only mean, 'as I think it is not true:' a sense, however, so harsh that I suspect (with Franz on Lys. p. 253) the true reading to be ὥσπερ οὖν, and in this view would compare Plato, p. 242, εἰ δ' ἔστιν, ὥσπερ οὖν ἐστι, θεὸς, and Cosmas de Magn. Sol. vi. (cited in Hoogev. de Part. p. 594.) Εἰ τοῦτο ἀληθές; ὥσπερ οὖν καὶ ἀληθές ἐστιν, &c. Synes. Epist. 31, εἴ τινές εἰσι ψυχαὶ, τῶν πολέων ὥσπερ οὖν εἰσιν,—ἔφοροι θεῖαι, &c. Accordingly the sense here intended will be, 'as I am certainly of opinion is the case.'

αὐθαίρετον δουλείαν ἐπιβαλεῖται] Literally, 'will not put on [as a yoke about

αὐτὴ δ' ἐφ' αὑτῆς σκοποῦσα, τούς τε λύγους ἀφ' ὑμῶν ὡς ἔργα δυναμένους κρινεῖ, καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ τοῦ ἀκούειν ἀφαιρεθήσεται, ἐκ δὲ τοῦ ἔργῳ φυλασσομένη μὴ ἐπιτρέπειν, πειράσεται σώζειν."

XLI. Τοιαῦτα μὲν Ἀθηναγόρας εἶπε. τῶν δὲ στρατηγῶν εἷς ἀναστὰς ἄλλον μὲν οὐδένα ἔτι εἴασε παρελθεῖν, αὐτὸς δὲ πρὸς τὰ παρόντα ἔλεξε τοιάδε. 2. "Διαβολὰς μὲν οὐ σῶφρον οὔτε λέγειν τινὰς ἐς ἀλλήλους, οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι· πρὸς δὲ τὰ ἐσαγγελλόμενα μᾶλλον ὁρᾶν, ὅπως εἷς τε ἕκαστος καὶ ἡ ξύμπασα πόλις καλῶς τοὺς ἐπιόντας † παρασκευασόμεθα ἀμύνεσθαι. 3. καὶ, ἢν ἄρα μηδὲν δεήσῃ, οὐδεμία βλάβη τοῦ * γε τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὅπλοις καὶ τοῖς ἄλλοις, οἷς ὁ πόλεμος ἀγάλλεται.

the neck] a voluntary slavery:' a metaphor also observable in a passage of the Old Testament, Jerem. xxvii. 8, (where mention is made of 'the nation that will not put their neck under the yoke of the king of Babylon.') and 11, 12. Compare also Deut. xxviii. 48, *ἐπιθήσει κλοιὸν σιδηροῦν ἐπὶ τὸν τράχηλον σὸν*, where the term *ἐπιθήσει* means, 'will lay on,' 'clap on;' whereas *ἐπιβάλλεσθαι* signifies, 'to *put on* as a dress:' and so it is used in Aristoph. Eccl. 536, and not unfrequently elsewhere.

ἐφ' αὑτῆς] *per se*; for *καθ' ἑαυτήν*. *Ὡς ἔργα δυναμένους*, 'as having the force of, equivalent to, works.' *Ἀφ' ὑμῶν*. Render, 'proceeding from you.' *Ἐκ δὲ τοῦ ἔργῳ φυλασσομένη*, &c. for *φυλάσσεσθαι*. Render, 'by being on its guard in action, and not putting up with this conduct,' i. e. not suffering it to pass with impunity. In this *absolute* sense, 'to put up with,' *ἐπιτρέπειν* occurs elsewhere in our author, supra i. 71. 82. 95, and in the *Attic* writers generally.

Ch. XLI. 1. *τῶν δὲ στρατηγῶν εἷς ἀναστάς*, &c.] For *εἷς*, one good MS. has *τις*. But this is evidently a mere *gloss*; *εἷς* standing here for *τις*, *aliquis*, as in Xenoph. Cyr. ii. 1, 5, (Thiem.) *εἷς αὐτῶν ἔλεξε*, and elsewhere not unfrequently in that writer, and in certain passages of the New Testament, as Mark v. 22, *ἔρχεται εἷς τῶν ἀρχισυναγώγων*, and Acts xi. 28, *ἀναστὰς δὲ εἷς ἐξ αὐτῶν—ἐσήμανε*. In the words *ἄλλον οὐδένα ἔτι εἴασε* there *may* be an Attic idiom, (found in the best writers from Homer downwards. See Hom. Od. ix. 468, and xix. 25. Xen. Cyr. ii. 2, 2. iii. 1, 6.) by which the sense is, 'did not let,' i. e. *forbad* any one to approach. But I am by no means sure that there may not be rather an *elegant litotes* for *dehortatus est, dissuasit*, as at ii. 21. vi. 72. vii. 48, and not unfrequently in Herodotus, as ii. 30. v. 96. *Πρὸς τὰ παρόντα* is well explained by Dukas to mean, *ἀποτεινόμενος πρὸς τὴν προκειμένην ὑπόθεσιν*.

2. *ἀποδέχεσθαι*] 'to admit, entertain,' as iii. 3, *ἀποδέχεσθαι τὰς κατηγορίας*. At *πρὸς δὲ*, &c. repeat *σῶφρον*, scil. *ἐστι*, 'but it is the part of prudence.' It is doubtful whether *παρασκευασώμεθα*, found in eleven MSS. and the early editions (to which I add the authority of Clar. and Cantab.) be the true reading, or *παρασκευασόμεθα*, found in seven MSS., including three of the best. The former is edited by Haack and Poppo; the latter, by Bekker and Goeller, whom I have chosen to follow, because the construction is thus more Attic.

3. *ἢν μηδὲν δεήσῃ*] 'if nothing [that we provide] be needed.' *Οὐδεμία βλάβη τοῦ*, &c. 'there will be no harm for the city to be furnished with,' &c. *Κοσμεῖσθαι*, for *παρασκευάζεσθαι*, like the Latin *adornare*. For vulg. *τε*, which can here have no propriety, I have, with Poppo, Goeller (second edition), and Bekker (second edition), adopted the conjecture of Abresch, *γε*, which yields a sense quite apposite; the term *βλάβη* being *emphatic*. Render, 'there is at any rate no harm.' Vain is it to urge, with Dr. Arnold, (who retains and defends the *τε*,) that to read *γε* is but *cutting* the knot. That would be true in case of *cancelling τε*, whereas to suppose the word (as in numerous instances elsewhere) a mere error of the scribes for *γε*, is *untying* the knot; and the great appositeness of the word tends to show that it is *rightly* untied.

Ὅπλοις is, in one MS., put *before* instead of *after ἵπποις*; but wrongly. The

4. *τὴν δ' ἐπιμέλειαν καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἕξομεν, καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν ἅμα, ἔς τε κατασκοπήν, καὶ ἤν τι ἄλλο φαίνηται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμεμελήμεθα ἤδη, καὶ ὅ τι ἂν αἰσθώμεθα, ἐς ὑμᾶς οἴσομεν."* 5. *καὶ οἱ μὲν Συρακόσιοι, τοσαῦτα εἰπόντος τοῦ στρατηγοῦ, διελύθησαν ἐκ τοῦ ξυλλόγου.*

XLII. *Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ, αὐτοί τε καὶ οἱ ξύμμαχοι, ἅπαντες ἦσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος*

speaker, doubtless, put it *first*, because it was of great importance that the Syracusans should be as strong as possible in *cavalry*. And the taking this wise counsel afterwards gave them a considerable advantage over the Athenians; who, as we learn from vi. 71, 'had to send for horsemen (and horses) from home, and from their allies,' *μὴ παντάπασιν ἱπποκρατῶνται*.

Ἀγάλλεται, a little after, is well explained by the Scholiast *χαίρει*. And such was the view of the sense adopted by Isidor. Pelus. Ep. ii. 146, who, in a passage evidently imitated from the present, has, *τά τε ἄλλα, οἷς χαίρει ὁ πόλεμος, καὶ οἷς ἀγάλλεται. παρασκευάσαι*. Duk., indeed, maintains that *ἀγάλλεσθαι* is not unfrequently used in the sense *gaudere, se efferre, jactare*; and he subjoins as examples several passages of Thucydides and other writers. But in only one of these is the signification in question really found,—namely, Aristæn. Ep. i. 15, *οἷς ἀγάλλεσθαι τὸ θῆλυ πέφυκε γένος*. In the other passages of our author where the word occurs, namely, iv. 95. ii. 63. iii. 62 & 82, it signifies to *glory in, boast of*. Yet *here* it cannot well bear any other sense than that of *χαίρει*. The Scholiast, indeed, (or rather *another* Scholiast,) adds, *ὧν χρήζει*. And such, it is true, is all that the argument requires: and a plain individual, like the Syracusan *στρατηγὸς*, would go no further. But Thucydides has, *suo more*, ventured on one of those daring forms of expression, which it is easier to account for than to justify. For certainly this use of *ἀγάλλεσθαι*, by which war is *personified*, is scarcely allowable any where except in *poetry*, and that lyric; war being thus, in poetic language, represented under the image of a warrior fully armed and accoutred, and mounted on a prancing war-horse. And so in a passage of the Old Testament, Job xxxix. 21, the war-horse is represented as *pawing* the valley, and *rejoicing* (rather *exulting*) *in his strength*. I know of no other example of this bold imagery, except in a passage which, being of a high-wrought poetic character, fully admits of it, namely, Ps. xix. 4, 5, 'In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.' Or rather, as it should be rendered, 'And he is (*καὶ αὐτὸς*, Sept.) as a bridegroom going forth from his chamber: he *exulteth* (Sept. *ἀγαλλιάσεται*) as a strong man to run his course' (*ὁδὸν αὐτοῦ*, Sept.). This sense of *ἀγάλλεσθαι*, (subsequently transmitted to *ἀγαλλιᾶσθαι*, which is found in the later writers, the Septuagint, and the New Testament writers,) namely, 'to rejoice or exult for joy' in any thing, however rare, was, I suspect, the *primary* signification of the word. For I agree with Lennep ap. Etym., that the term *ἀγάλλεσθαι* signifies properly to *make oneself shine*; whence (like the Latin *renidere* as used for *lætari, gaudere*) it came to bear the sense *rejoice, exult*. On the other hand, from *ἀγάλλεσθαι*, 'to make oneself shine,' came the signification to *adorn oneself*, set oneself off; whence the figurative sense to *boast oneself*, &c.

4. *ἔς τε κατασκοπὴν—ἐπιτήδειον*] Render, 'both as regards observation [of what is going on], and as to any thing else that may appear expedient [to be done].'

Ch. XLII. 1. *οἱ δ' Ἀθηναῖοι—ἦσαν*] I have so pointed, as, I conceive, propriety requires; the words *αὐτοί τε καὶ οἱ ξύμμαχοι* being an insertion intended to explain the import of the term *ἅπαντες*. And similarly I would propose to point in a passage of the Old Testament, Daniel vi. 24, *καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν,—αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν,—καὶ οὐκ ἔφθασαν*, &c.

ἐπεξέτασιν] Meaning, as Portus, Abresch, Dukas, and Arnold are agreed, 'a further review,' with allusion to a *former* one, which probably took place at Piræus, before the armament set out. And this, after the allies had all joined, would be no more than necessary. Poppo, indeed, remarks, that there is nothing said in Thucydides of this previous review. But this, we may suppose, being a thing usual and

καὶ ξύνταξιν,—ὥσπερ ἔμελλον ὁρμιεῖσθαί τε καὶ στρατοπεδεύεσθαι,—οἱ στρατηγοὶ ἐποιήσαντο, καὶ τρία μέρη νείμαντες, ἓν ἑκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρός τε τἆλλα εὐκοσμότεροι καὶ ῥᾴους ἄρχειν ὦσι, κατὰ τέλη στρατηγῷ προστεταγμένοι· 2. ἔπειτα δὲ προὔπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς, εἰσομένας αἵτινες σφᾶς τῶν πόλεων δέξονται. καὶ εἴρητο αὐταῖς προαπαντᾶν, ὅπως ἐπιστάμενοι καταπλέωσι. XLIII. Μετὰ δὲ ταῦτα τοσῇδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι, ἄραντες ἐκ τῆς Κερκύρας, ἐς τὴν Σικελίαν ἐπεραιοῦντο, τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατόν, καὶ δυοῖν Ῥοδίοιν πεντηκοντόροιν, (τούτων Ἀττικαὶ μὲν ἦσαν ἑκατόν, ὧν αἱ μὲν ἑξήκοντα ταχεῖαι, αἱ δ' ἄλλαι στρατιώτιδες· τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), ὁπλίταις δὲ τοῖς ξύμπασιν ἑκατὸν καὶ πεντακισχιλίοις, (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες, ἐπιβάται τῶν νεῶν, ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων, πεντακόσιοι, καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ διακόσιοι), τοξόταις δὲ τοῖς πᾶσιν ὑγδοήκοντα καὶ τετρακοσίοις· καὶ τούτων Κρῆτες οἱ ὑγδοήκοντα ἦσαν· καὶ σφενδονήταις Ῥοδίων ἑπτακοσίοις, καὶ Μεγαρεῦσι ψιλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν, καὶ ἱππαγωγῷ μιᾷ τριάκοντα

a matter of course, was, as such, not *necessary* to be mentioned. By ξύνταξις is meant, a disposition and arrangement of the armament, both vessels and men, as to the mode in which they should ὁρμιεῖσθαι καὶ στρατοπεδεύεσθαι, 'both come to port, and take up their naval encampment (on shore).'

τρία μέρη νείμαντες] 'having divided the forces into three divisions.' On the syntax see Matth. Gr. Gr. § 419, 1. Ἓν ἑκάστῳ ἐκλήρωσαν, 'assigned one by lot to each of the generals,' as was the custom to do on casting lots in such a case. Compare Polyb. vi. 20, 30, κληροῦσι ('tribuni') τὰς φυλὰς κατὰ μίαν, καὶ προσκαλοῦνται τὴν ἀεὶ λαχοῦσαν. See on viii. 31. For vulg. ἐν, I have, with Bekker, Poppo, and Goeller, adopted the conjecture of Reiske and Valcken., ἕν; and am enabled to further support this by the authority of Cod. Clarend. Valla, too, seems to have had it in his MS.; and it is written above in the Cod. Aug.

καταγωγαῖς] 'navium appulsis, subvectionibus in portum,' or the places where the ships should take port. See note supra ch. 34, 5.

2. ἐπιστάμενοι] i. e. 'knowing whither they might go with the prospect of being received.' Καταπλέωσι, i. e. 'make the land.' See my Lexicon of the New Testament, in voc.

Ch. XLIII. 1. ἐκ καταλόγου] See note on iii. 87. vi. 26, and Wachsm. Ant. Gr. ii. 1, p. 397. Ἐπιβάται τῶν νεῶν. Answering to the *marines* on board of our ships of war. See Xen. Hist. vii. 1, 12. Polyb. i. 51, 2, and 60, 3. Arrian, E. A. ii. 17, 6, and especially two passages of Hdot. vii. 16, and vi. 12, and (as showing the number usually on board of a trireme) another at vi. 15, 6, where the number per ship is stated to be *ten*. To account for only *seven* per ship on the present occasion, we may suppose, with Dr. Arnold, that the number was lessened because the large force of heavy-armed ἐκ καταλόγου would be always ready to supply any deficiency.

ἱππαγωγῷ] 'horse-transport.' On this and the other vessels employed, see Wachsm. Antiq. The number of regular troops, of which this first expedition was composed, consisted, according to Thucydides' account, of 6430, thus:

ἀγούσῃ ἱππέας. XLIV. Τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὁλκάδες μὲν τριάκοντα σιταγωγοί, καὶ τοὺς σιτοποιοὺς ἔχουσαι, καὶ λιθολόγους καὶ τέκτονας, καὶ ὅσα ἐς τειχισμὸν ἐργαλεῖα, πλοῖα δὲ ἑκατὸν [ἃ] ἐξ ἀνάγκης μετὰ τῶν ὁλκάδων, ξυνέπλει· πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὁλκάδες ἑκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλλε τὸν Ἰόνιον κόλπον. 2. καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρός τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα, καὶ ὡς ἕκαστοι εὐπόρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὁρμῳ, Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις· ἕως ἀφίκοντο ἐς Ῥήγιον τῆς Ἰταλίας ἀκρωτήριον. 3. καὶ ἐνταῦθα ἤδη ἠθροίζοντο· καὶ ἔξω

Heavy-armed Athenian	2200
Ditto of the allies . . .	2000
Archers, Athenian . . .	400
Ditto, Cretan	80
Slingers, Rhodian . . .	700
Light-armed Megarean	120
Horse, Athenian	30
	6430

Plutarch, Vit. Alcib., mentions 6400, namely, of heavy-armed 5100, archers, slingers, and light-armed, 1300. But it is because he passes over the 30 horse.

Ch. XLIV. 1. τούτοις] 'for these,' (*dat. commodi*,) namely, the men who composed the παρασκευή, or armament, just mentioned: for the word is by Bauer rightly understood to refer to παρασκευὴ *per synesin*: a principle which may very well be admitted, since παρασκευή, being here used as a noun of multitude, in the sense *armament*, (as supra vi. 31.) necessarily comprehends both ships and men. Σιτοποιούς: namely, those mentioned supra ch. 22. Λιθολόγους: literally, *stone-layers*, (as we say, *bricklayers*,) equivalent to οἰκοδόμους; for it is shown by Ruhnken on Tim. Lex. Plat., that the word λέγειν (answering to our verb to *lay*, derived from it) bears the sense to *build with*. Τέκτονας. The term is often in Xenophon and other writers joined, as here, with λιθοτόμοι, λιθολόγοι, οἰκοδόμοι, &c.; and hence, although denoting an *artizan*, in whatever line, whether as a worker in *wood*, or *stone*, (so Xen. Cyr. vi. 1, 13, τέκτονας εἰς τὰ ὀχυρὰ πυργοῦσθαι, it signifies a *stone-mason*,) yet when joined with the above terms, must mean a *carpenter*: and walls of circumvallation were (as appears from what we read supra l. iii.) formed chiefly of wood. However, as iron also was employed in such walls, smiths may be included.

By ἐργαλεῖα are meant the *tools*, of all kinds, which the workmen would want. So Jos. Bell. iii. 5, 1, καὶ τεκτόνων πλῆθος ἔρχεται, τά τε πρὸς δόμησιν ἐργαλεῖα. By πλοῖα understand the *barks*, or skiffs, attendant on the ὁλκάδες, or vessels of burden, *transports* loaded with provisions, stores, &c. The ἃ, just after, I have now, with Poppo and Arnold, placed in brackets, because it is not found in some of the best MSS., and is better away.

The phrase following, ἐξ ἀνάγκης, must, as Duk. saw, be understood of the necessity of the *impressment* for the public service, like that of the bread-makers adverted to supra ch. 22, σιτοποιοὺς ἐκ τῶν μυλώνων—ἠναγκασμένους ἐμμίσθους.

μετὰ τῶν ὁλκάδων] Render, 'as well as the ships of burden;' for, as Dr. Arnold says, from what follows, ὁλκάδες ἑκούσιοι, it is clear that both the πλοῖα and ὁλκάδες first spoken of were employed by the government.

2. ὡς ἕκαστοι εὐπόρησαν] I would now supply, with Duk. and Poppo, the word προσβάλλειν from the preceding—'as they were each enabled to make the coast [of Italy].' The term εὐπορεῖν signifies, 'to have εὐπορία, *facultas*, of doing any thing.' See note supra ch. 34, 2, and my Lexicon of the New Testament, in voc.

οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει] Meaning, as Jacobs and Arnold explain, 'neither allowing a market for the sale of provisions, (see on viii. 40.) nor permitting them to enter their walls,' but only allowing them the use of water and anchorage.

Ῥήγιον τῆς Ἰταλίας ἀκρωτήριον] By the promontory of Rhegium is meant, Mannert thinks, that angular *ness* where there is the *Torre* del Lupo.

3. ἤδη] *demum, tandem*; namely, after the separation which had taken place in

τῆς πόλεως, ὡς αὐτοὺς εἴσω οὐκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ—οὗ αὐτοῖς καὶ ἀγορὰν παρεῖχον—καὶ τὰς ναῦς ἀνελκύσαντες ἡσύχασαν· καὶ πρός [τε] τοὺς Ῥηγίνους λόγους ἐποιήσαντο, ἀξιοῦντες, Χαλκιδέας ὄντας, Χαλκιδεῦσιν οὖσι Λεοντίνοις βοηθεῖν. οἱ δὲ οὐδὲ μεθ' ἑτέρων ἔφασαν ἔσεσθαι. ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσειν. 4. οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσέμενον, βουλόμενοι εἰδέναι περὶ τῶν χρημάτων, εἰ ἔστιν, ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

XLV. Τοῖς δὲ Συρακοσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη καὶ ἀπὸ τῶν κατασκόπων σαφῆ ἠγγέλλετο, ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσι· καὶ ὡς

the voyage to Corcyra. Ὡς, for *ἐπεί*. Στρατόπεδον κατεσκευάσαντο. Render, *sibi parabant*, 'formed for themselves a camp.' Ἱερῷ: meaning, of course, the *outer* court of the temple, as opposed to the ναῷ, or fane. Another instance of this encamping in a court of a temple occurs at iii. 96, 1, where we have, *αὐλισάμενος—ἐν τοῦ Διὸς τῷ ἱερῷ*. In the present instance we are by στρατόπεδον to understand, not a regular *camp*, but a temporary encampment for a night or two, equivalent to *αὐλις* in Hom. Il. ix. 232, where we have, Ἔγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο, 'a form of expression (Heyne says) standing for ἐστρατοπέδευσαν;' rather ἐστρατοπεδεύσαντο, equivalent to *αὐλίζεσθαι* elsewhere in our author, iii. 96. vi. 7 & 24. vii. 29.

The τε, just after, is not found in two of the best MSS. (Clar. and Venet.) and is suspected by Poppo and Goeller; though defended by Matth. Gr. Gr. § 626, and also by Arnold, who thinks that our author meant to write πρός τε τοὺς Ῥηγίνους—ἐποιήσαντο—καὶ πρὸς τὰ πράγματα ἐσκόπουν, and then changed the construction of the latter clause, because of the words οἱ δὲ οὐδὲ—ποιήσειν. He in like manner defends the τε at v. 10, 9. But such a mode is any thing but satisfactory. As to the τε at v. 10, it can scarcely be said to be superfluous (and hence I have retained it, though within brackets); while *here* it is *worse* than superfluous, since it perturbs the construction, and obscures the sense. Accordingly I have double bracketed it, especially since I suspect it to have arisen from an abbreviation of the following τούς.

λόγους ἐποιήσαντο] *agebant, paciscebantur*, as at ii. 101, 1, πρὸς Περδίκκαν λόγους ἐποιεῖτο. Of οὐδὲ μεθ' ἑτέρων ἔσεσθαι, a little after, the sense is, 'would be neutral.' By the Ἰταλιώταις understand the Greek colonists in Italy, as distinguished from the Ἰταλοὶ or indigenous inhabitants; the same distinction as that which subsists between the Σικελιῶται and the Σικελοί. Ξυνδοκῇ. The term here, as not unfrequently in Xenophon, bears the sense *communiter placere* vel *comprobare*.

4. οἱ δὲ πρὸς τὰ—προσοίσονται] Construe, οἱ δὲ ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσονται πρὸς τὰ ἐν τῇ Σικ. πράγματα, and render, 'how they should best deal with, or manage, the affairs in Sicily.' In this sense προσφ. occurs also at iv. 18, 4, ταῖς ξυμφοραῖς—ἂν προσφέροιντο. By τὰς πρόπλους ναῦς understand simply the 3 ships (i. e. swift-sailing triremes) which had been sent forwards from Corcyra, to procure intelligence. Of the rare term πρόπλους examples are found elsewhere in Dio Cass. 610, 55. Appian, ii. 824 & 827. And the word ought to be restored (on the authority of the early editions and the MSS.) in a passage of Xen. Hist. v. 1, 27.

Ch. XLV. 1. σαφῆ ἠγγέλλετο, ὅτι, &c.] Here σαφῆ is used adverbially for σαφῶς, as *σάφα* not unfrequently is, especially when joined with verbs of *knowing*, and sometimes of *telling*, as Hom. Od. xvii. 106, *νόστον σοῦ πατρὸς σάφα εἰπέμεν—ἀκούσας*. Pind. Pyth. ii. 104. Plut. vi. 103, *σάφα εἰπεῖν*. So rare, however, is the idiom in question as regards σαφῆ, that one might suspect some corruption of the text here, were it not that σαφέστατα is found so used, as in Soph. Œd. Tyr. 286. And that σαφῆ is not without precedent elsewhere, appears from its occurrence in Soph. El. 1223, ἔκμαθ' εἰ σαφῆ λέγω, and perhaps at v. 40, ὅπως ἂν εἰδῶς, ἡμῖν ἀγγείλῃς σαφῆ.

ὡς ἐπὶ τούτοις] scil. πράγμασι. Here,

ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ, καὶ οὐκέτι ἠπίστουν. 2. καὶ ἐς τε τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις· καὶ ἐς τὰ περιπόλια τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμιζον· τά τε ἐν τῇ πόλει ὅπλων ἐξετάσει καὶ ἵππων ἐσκόπουν εἰ ἐντελῆ ἐστι· καὶ τἆλλα, ὡς ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι, καθίσταντο.

XLVI. Αἱ δ' ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι ὅτι τἆλλα μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοντο, τριάκοντα δὲ τάλαντα μόνα φαίνεται. 2. καὶ οἱ στρατηγοὶ εὐθὺς ἐν ἀθυμίᾳ ἦσαν, ὅτι αὐτοῖς τοῦτό τε πρῶτον ἀντεκεκρούκει, καὶ οἱ Ῥηγῖνοι οὐκ ἐθελήσαντες ξυστρατεύειν,

as Duker observes, we have a use of ὡς ἐπὶ similar to that found in the phrase παρασκευάζεσθαι ὡς ἐπὶ μάχῃ, &c. They prepared themselves to meet the circumstances in which they were placed. Πάσῃ τῇ γνώμῃ, *toto animo*, i. e. *omni studio*, as Portus and Poppo explain.

2. ἔνθα μὲν—πρὸς δὲ τοὺς] An irregular collocation, on which see note at iii. 61. Περιπόλια. So Bekker, Poppo, and Goeller rightly edit, from three MSS. and the margins of five others, (to which I am enabled to add the Cantab.) for vulg. περίπλοια, which is manifestly corrupt. With respect to the *sense* to be assigned to περιπόλια, it may justly be supposed to be, guard-forts, garrisoned by περίπολοι, or *patroles*, (a sort of national guards,) not by φρουροί, or *regular* troops in garrison. So, I would observe, Dionys. Hal. must have both *read*, and understood the term, since in his Antiq. ix. 56, he employs it to denote the guard-forts in the Roman territories, which were used for the same purpose as that of the *towers* on the borders of England and Scotland, and other situations exposed to danger from an enemy, namely, as places of refuge, during the incursions of enemies, or foragers. Finally, of this term two examples are found elsewhere in our author, iii. 99, and vii. 48.

ἐντελῆ] 'complete, in condition for service.' So viii. 29. 50. 78. Polyb. xxv. 7, 1, δεκαναῖαν ἐντελῆ, and viii. 36, 1, παρασκευαὶ ἐντελεῖς.

Ch. XLVI. 1. φαίνεται] scil. εἶναι or ὄντα, 'are found forthcoming.' So Livy, xxxii. 10, 'iis redderet res, quæ *comparerent*; ceterorum æquo arbitrio æstimatio fieret.' In this sense, which is very rare, φαίν. also occurs in Xen. Anab. vii. 5, 10, Thiem. μισθὸς οὐδείς πω ἐφαίνετο, and 6, 26.

2. ὅτι αὐτοῖς τοῦτό τε] A transposition of collocation, for ὅτι τε αὐτοῖς τοῦτο. By αὐτοῖς ἀντεκεκρούκει is meant, 'had crossed (i. e. happened contrary to) them,' viz. their hopes. Evidently imitated from which is the expression in Appian, i. 438, τοῦτο αὐτοῖς πρῶτον ἀντεκεκρούκει, and ii. 543. Demosth. de Cor. p. 294, ἀντέκρουσέ τι, καὶ γέγονεν οἷον οὐκ ἐᾶσι. Of the term ἀντικ. (which is somewhat rare) examples are found also in Aristot. Rhet. ii. 2, 4. Plut. ix. 10, 6. Jos. Ant. ii. 4, 3, τοῖς πρώτοις ἀντέκρουσε λογισμοῖς, where, for λογισμοῖς, I conjecture should be read λόγοις. Parallel to this is the use of our phrase to *clash with*; there being in both a metaphor taken from solid bodies, which, by *colliding*, hinder each other's motion. Or as κρούω signifies also to *row*, it may here, by a *nautical* metaphor, bear the sense to shove or row against, i. e. to *thwart*.

At οἱ Ῥηγῖνοι οὐκ ἐθελήσαντες ξυστρατεύειν there exists a certain irregularity of construction, which the commentators endeavour to remedy by various *supplementa*, the least objectionable of which is that by which is supplied the word ἀντεκεκρούκεισαν, taken from ἀντεκεκρούκει preceding. This method, however, has something too artificial and factitious to be entirely approved. Better is it to reject the idea of ellipsis altogether, and suppose the phraseology to fall under one of those many forms of the *Anacoluthon* so common in our author, (and of which many examples are found in the New Testament, especially the Apocalypse,) by which for the words as they now stand, exactness of composition would rather have required καὶ τὸ Ῥηγίνους οὐκ ἐθελῆσαι, i. e. 'the circumstance of the Rhegines not having been willing to,' &c. Such being the case, I have (as I formerly did in my smaller edition of Thucydides) removed the comma after Ῥηγῖνοι. Had Poppo seen the true nature of the phraseology, he would not

οὓς πρῶτον ἤρξαντο πείθειν, καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας καὶ σφίσιν ἀεὶ ἐπιτηδείους. καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταίων, τοῖν δὲ ἑτέροιν καὶ ἀλογώτερα. 3. οἱ δὲ Ἐγεσταῖοι τοιόνδε τι ἐξετεχνήσαντο τότε, ὅτε οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων. ἔς τε τὸ ἐν Ἔρυκι ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτούς, ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνοχόας, καὶ θυμιατήρια, καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην· ἃ, ὄντα ἀργυρᾶ, πολλῷ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο· καὶ ἰδίᾳ ξενίσεις ποιούμενοι τῶν τριηριτῶν, τά τε ἐξ αὐτῆς Ἐγέστης

have so magisterially pronounced, 'Nihil refert, utrum desit an adsit virgula.'

ἤρξαντο πείθειν] In *ἤρξαντο* there is no occasion, with some, to recognise a *periphrasis*. We may take *ἤρξαντο πείθειν* to signify simply, 'first set about to persuade:' a sense which *ἄρχεσθαι* bears frequently both in the classical writers and also the scriptural ones. Thus wholly unnecessary will it be to suppose here a *pleonasm*; though *πρῶτον* is of frequent occurrence in Xenophon, (as Cyr. i. 5, 6. Hist. vii. 4, 25. Œcon. vii. 9. ix. 6.) because that would tend to weaken the sense. The force here of the term *ἄρχεσθαι* is that of *setting about, taking in hand*, any thing, as in Acts i. 1, *ὧν ἤρξατο*, &c. At *εἰκὸς ἦν* supply *πείθειν αὐτούς*.

The construction at *τῷ Νικίᾳ προσδεχομένῳ ἦν* is like that at ii. 60, *προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν—γεγένηται*, where see note, and compare ii. 3. iv. 80. See also Matth. Gr. Gr. § 388, *e*.

ἀλογώτερα] literally, 'more unreckoned on,' i. e. less calculated on, (less agreeable to *λόγος*, or calculation,) more unexpected: of which sense of the word (extremely rare) the only examples I have noted elsewhere are in Demosth. 672, 14, *ἀλόγου καὶ ἀπροσδοκήτου σωτηρίας τυγχάνειν*, (where *καὶ ἀπροσδοκήτου* is added for explanation-sake,) and Dio Cass. 1321, 4, *ἀλογώτατα Μάρκιον—ἐς Δακίαν ἔπεμψε*, where I doubt not the writer had in view the present passage of our author, and probably had in his copy of Thucydides *ἀλογώτατα*, which the Scholiast also seems to have read.

3. *οἱ δὲ Ἐγεσταῖοι — ἐξετεχνήσαντο*] Render, 'though the Egestæans had devised (literally, struck out in device or thought) something of this sort,' i. e. such a device or trick as the following. *Ἐπέδειξαν, ostentaverunt:* a sense which, however opposed by Bauer, is required by the context, and found in Xen. Cyrop. v. 5, 2, and a passage of the New Testament, Matth. xxiv. 1. Compare also 2 Kings xx. 13, *καὶ ἔδειξεν αὐτοῖς τὸ ἀργύριον καὶ τὸ χρυσίον*, &c. (where, for *ἔδειξεν*, I conjecture *ἐπέδειξεν*). On the subject of the *ἀναθήματα*, further on, (i. e. gifts deposited in a temple, and consecrated to the god worshipped therein,) see my note on Luke xxi. 5. And on the *φιάλας, οἰνοχόας*, and *θυμιατήρια* belonging to the temple, see Wachsm. Antiq. Gr. On the sense of *κατασκευὴν* see note at i. 10, and ii. 11.

ἃ, ὄντα ἀργυρᾶ — παρείχετο] 'which, being of silver [only], made a greater show [than] according to their actual value in money, which was but small.' So the Scholiast explains by *ὀλίγα τῇ δυνάμει ὄντα μεγάλην φαντασίαν παρεῖχε*. This, however, is passing over the thing compared; which (as is pointed out by Jacobs, cited in Poppo) is inherent in the words *ἀπ' ὀλίγης δυνάμεως*, as much as to say, *ἃ ὀλίγην δύναμιν ἔχοντα, πολὺ πλείω [τῆς δυνάμεως] ὄψιν* (i. e. *φαντασίαν*) *παρεῖχε*. The *ἀπὸ* denotes *state* or *condition*, as at ii. 62. iv. 18. v. 89. 103. From the words following, *ἰδίᾳ ξενίσεις*, it would seem that by *τῶν τριηριτῶν* must be meant, not,—according to the acceptation of the word elsewhere, (e. g. Hdot. v. 85. Xen. Anab. vi. 6, 7.)—the *common sailors*, who manned the triremes, but the *officers*; which is, Bauer thinks, the sense had in view by the person who formed the gloss (which found its way into the Moscow MS.) *τριηραρχῶν*. But the term *τριηρῖται* can never of itself signify more than, according to its use elsewhere,—'those on board of the triremes;' and hence we must suppose, that, as by *τριηρ.* it cannot be denoted that the whole of those on board were invited, (so § 4 we have, *τοῖς ἐκ τῶν τριήρων*,) since only *some* of them would be so invited; so those would be the principal persons, officers and others, and those

ἐκπώματα [καὶ] χρυσᾶ καὶ ἀργυρᾶ ξυλλέξαντες, καὶ τὰ ἐκ τῶν ἐγγὺς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι, ἐσέφερον ἐς τὰς ἑστιάσεις, ὡς οἰκεῖα, ἕκαστοι. 4. καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων, καὶ πανταχοῦ πολλῶν φαινομένων, μεγάλην τὴν ἔκπληξιν τοῖς ἐκ τῶν τριήρων Ἀθηναίοις παρεῖχε· καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας, διεθρόησαν ὡς χρήματα πολλὰ ἴδοιεν. 5. καὶ οἱ μὲν, αὐτοί τε ἀπατηθέντες, καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ διῆλθεν ὁ λόγος, ὅτι οὐκ εἴη ἐν τῇ Ἐγέστῃ τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν. XLVII. Οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο, καὶ Νικίου μὲν ἦν γνώμη πλεῖν ἐπὶ Σελινοῦντα πάσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, καὶ ἢν μὲν παρέχωσι χρήματα παντὶ τῷ στρατεύματι Ἐγεσταῖοι, πρὸς ταῦτα βουλεύεσθαι· εἰ δὲ μὴ, ταῖς ἑξήκοντα ναυσὶν, ὅσασπερ ᾐτήσαντο, ἀξιοῦν διδόναι αὐτοὺς τροφὴν, καὶ παραμείναντας, Σελινουντίους, ἢ βίᾳ ἢ ξυμβάσει, διαλλάξαι αὐτοῖς, καὶ οὕτω παραπλεύσαντας τὰς ἄλλας πόλεις, καὶ ἐπιδείξαντας μὲν τὴν δύναμιν τῆς Ἀθηναίων πό-

entertained by the principal persons among the Egestæans.

Of the term *ξένισις* (which is here used, according to its explanation by Photius Lex., for *ξενοδοχία*) I know of no example elsewhere. For, as to Xen. Mem. iii. 5, 10, there the word has only been introduced, on the unauthorized and unsuitable *conjecture* of Schütz, for vulg. *γένεσιν*, which would have been better *retained* till some preferable reading had been found.

αἰτησάμενοι] 'having borrowed.' So Polyæn. vi. 21, (a passage containing an evident reference to the present,) *χρησάμενοι ἐκ τῶν πλησίον πόλεων ἄργυρον καὶ χρυσόν*. Compare iii. 22, *αἰτήσει γύνη παρὰ γείτονος σκεύη ἀργυρᾶ καὶ χρυσᾶ*.

4. *τοῖς ἐκ τῶν τριήρων*] 'those from the triremes,' i. e. those who had gone, by invitation, from the triremes. *Ἔκπληξιν τοῖς — παρεῖχε*. Compare Arrian, E. A. vi. 3, 8, *ἔκπληξιν παρεῖχε τοῖς θεωμένοις*. In fact, the phrase falls under that use of *παρέχειν* by which it is used with nouns denoting a *passion*, or *affection* of the mind, as *ἡδονὴν* or *τέρψιν παρέχειν*, and *γέλωτα* or *φόβον*, or *ἐλπίδα*, &c., all occurring in Xenophon, and *ἀπορίαν πολλὴν* in Lucian, ii. 766. Pol. i. 4, 2,—in which several cases the verb may be rendered *afferre, gignere*, 'to occasion:' and such is the use of the Latin *præbere* in the phrase *ludos præbere*, 'to occasion sport.' *Διεθρόησαν*, for *διελάλησαν*, as Suidas explains; or *διεθρύλλησαν* (as Jacobs), *divulgarunt*, 'spread abroad rumours.' Of this word (which is rare) see examples elsewhere infra viii. 91. Xen. Hist. i. 6, 4. Dio Cass. 53, 19. 61, 8. 13, 14.

CH. XLVII. This chapter contains the opinion of *Nicias* in the council of war.

1. *ἐφ' ὅπερ*] scil. *πρᾶγμα*: on which use see note at i. 59, 4. *Ταῖς ἑξήκοντα—τροφὴν*, 'to require them to give support (i. e. pay) to the sixty ships, which they requested [for themselves].' Of this use (far from frequent) of *τροφὴ* to denote a soldier's *pay*, examples are found in Xenophon and Demosthenes. And this permutation of sense from the *food itself* to the *money* wherewith to procure it, is such as occurs in the case of the term *ὀψώνιον*; which, though originally denoting *support*, came at last to signify a *soldier's pay*. This use of the *plural* *τροφὰς* (which is far from common, except in the sense *education*) is found also in Eurip. Hec. 20. Ion 52 & 1013, and a passage of the New Testament, John iv. 8, *ἵνα τροφὰς ἀγοράσωσι*.

παραπλεύσαντας τὰς ἄλλας πόλεις] 'after having coasted along the other states.' The term *παραπλεύσαντας* is used, because the states in question, being entirely maritime, could best be visited by sea, being taken as they occurred by the coast-line. Plutarch, in his Life of Nicias, 14, relating this transaction, says, *παρὰ τὴν Σικελίαν κομιζομένους*, and adds, *καὶ περιπλέοντας*, scil. *αὐτὴν*, because in so doing (the states lying all round the coast-

λεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ ξυμμάχους προθυμίαν, ἀποπλεῖν οἴκαδε,—ἢν μή τι δι' ὀλίγου καὶ ἀπὸ τοῦ ἀδοκήτου, ἢ Λεοντίνους οἷοί τε ὦσιν ὠφελῆσαι, ἢ τῶν ἄλλων τινὰ πόλεων προσαγαγέσθαι,—καὶ τῇ πόλει δαπανῶντας τὰ οἰκεῖα μὴ κινδυνεύειν. XLVIII. Ἀλκιβιάδης δὲ οὐκ ἔφη χρῆναι τοσαύτῃ δυνάμει ἐκπλεύσαντας, αἰσχρῶς καὶ ἀπράκτως ἀπελθεῖν, ἀλλ' ἐς τε τὰς πόλεις ἐπικηρυκεύεσθαι, πλὴν Σελινοῦντος καὶ Συρακουσῶν, τὰς ἄλλας, καὶ πειρᾶσθαι καὶ τοὺς Σικελοὺς τοὺς μὲν ἀφιστάναι ἀπὸ τῶν Συρακοσίων, τοὺς δὲ φίλους ποιεῖσθαι, ἵνα σῖτον καὶ στρατιὰν ἔχωσι· πρῶτον δὲ πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας, καὶ λιμένα καὶ ‡ ἐφόρμησιν τῇ στρατιᾷ

line) they would have to *περιπλεῖν τὴν Σικελίαν*.

καὶ τῇ πόλει—κινδυνεύειν] On the construction, and consequently the sense, of these words, a difference of opinion exists. I am now inclined to think that Abresch was right in maintaining that the infinitive *κινδυνεύειν* depends on the words *γνώμη ἦν* at the beginning of the chapter; according to which view, the sense will be, 'His opinion was,—that they should not put to hazard the safety of the state by wasting its own resources,' the *domestica* (i. e. *reipublicæ*) *bona*. In *κινδυνεύειν τῇ πόλει* we have a very unusual form of expression, though, as Dukas points out, it has already occurred supra ch. 10.

Ch. XLVIII. This chapter contains the opinion of *Alcibiades*.

1. *ἐπικηρυκεύεσθαι*] i. e. 'to open negociations by embassies.' *Ἵνα σῖτον καὶ στρατιὰν ἔχωσι*, 'that they may have provisions and forces [supplied from thence].' The *δὲ* after *πρῶτον* is *continuative*, (answering to the Latin *porro* or *cæterum*,) and may be rendered, 'but first of all;' in which case (especially where a *μὲν* corresponding to *δὲ* has just preceded) a colon should be placed at the end of the foregoing clause. *Πείθειν Μεσσηνίους*, 'to gain them over,' *conciliare*, as Hom. Il. i. 100, *τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν*, and 132. Eurip. Med. 960. Of course the *endeavour* in this case is alone to be understood, as often in Xenophon, and similarly in our verb *to sway*.

ἐν πόρῳ γὰρ—ἔσεσθαι] Render, 'on what grounds it was so expedient to bring over the Messenians,'—namely, from the importance of its commanding situation, being as it were the *tête du pont* of the passage from Greece to Sicily: for such is the force of the expression *ἐν πόρῳ καὶ προσβολῇ*, where there is a *hendiadys*, *πόρῳ* being equivalent to *περαιώσει*, *passage*, as the Scholiast explains; and *προσβολῇ* denoting the immediate *approach*. Similarly at iv. 1, Messana is said to have *τὴν προσβολὴν τῆς Σικ.* And of the expression *προσβ. τ. Σικ.* another example occurs infra vii. 4. The words *καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιᾷ* advert to its importance in *another* point of view,—namely, as supplying to the armament a *port*, and *ἐφόρμ. ἱκανωτάτην*. Here, however, the question is, whether the true reading be *ἐφόρμησιν*, which is the common one, retained by Haack, Bekker, Arnold, and Goeller (second edition), or *ἐφόρμισιν*, which is edited, from five MSS., by Poppo and Goeller (first edition), and Haack (second edition). I have chosen to adopt the *former*, 1. because there is no proof that *ἐφόρμισις* can have the sense assigned by Poppo, namely, 'stationis adversus hostem capiendæ facultatem,' *or* opportunitatem;—2. because the weight of MS. authority is all in favour of *ἐφόρμησιν*; only five among the worst MSS. having *ἐφόρμισιν*, and of these perhaps some altered from *ἐφόρμησιν*; which I have, on collation, found to be the case in the Cod. Clar., and *ἐφόρμησιν* in Mus. Br. Indeed I (with Dr. Arnold) doubt whether *ἐφόρμισιν* can express any thing more than is already done in the preceding term *λιμένα* (see iv. 8, 5): and yet that our author meant something *not the same* with it, plainly appears from his writing *καὶ λιμένα καὶ ἐφόρμησιν*. And what can that something more be, but, as Dr. Arnold expresses, a convenient position for attacking the enemy, or watching his movements? a sense which the context demands, and which *ἐφόρμησιν* very well supplies (see note on ii. 89, 10); but of which *ἐφόρμισιν* is by no means susceptible.

ἱκανωτάτην ἔσεσθαι)· προσαγαγομένους δὲ τὰς πόλεις, εἰδότας μεθ' ὧν τις πολεμήσει, οὕτως ἤδη Συρακούσαις καὶ Σελινοῦντι ἐπιχειρεῖν, ἢν μὴ οἱ μὲν Ἐγεσταίοις ξυμβαίνωσιν, οἱ δὲ Λεοντίνους ἐῶσι κατοικίζειν. XLIX. Λάμαχος δὲ ἄντικρυς ἔφη χρῆναι πλεῖν ἐπὶ Συρακούσας, καὶ πρὸς τῇ πόλει ὡς τάχιστα τὴν μάχην ποιεῖσθαι, ἕως ἔτι ἀπαράσκευοί τέ εἰσι καὶ μάλιστα ἐκπεπληγμένοι. 2. τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατον εἶναι· ἢν δὲ χρονίσῃ, πρὶν ἐς ὄψιν ἐλθεῖν, τῇ γνώμῃ ἀναθαρσοῦντας ἀνθρώπους, καὶ τῇ ὄψει καταφρονεῖν

Of *ἱκανωτάτην* the sense is here *idoneam*, 'convenient,' literally, 'what is *competent* for any purpose.' On the term *προσαγαγομένους*, 'having brought over,' see note at v. 83. The *τις*, just after, stands for *ἡμεῖς*: a very rare use, passed over in Matth. and Kuhn. Gr. Gr., but of which examples are found elsewhere, as supra iii. 55.

Ch. XLIX. 1. The word *ἄντικρυς* is to be construed, not with *ἔφη*, but with *πλεῖν*, in the sense *rectà*, 'straightforward,' which it bears also at ii. 4, 5. Xen. Cyr. vii. 1, 29, *ἀντικρὺ δι' αὐτῶν εἰς τὴν φάλαγγα ἐμβάλλει*. Dio Cass. 119, 21, *ἐπ' αὐτὸν ἄντικρυς ἠπείχθη*, and 266, 68, *ἐπ' αὐτὴν ἄντικρυς τὴν Ῥώμην ἤλασε*. In this sense, too, the word occurs in Hom. Il. xiii. 137, *ἦρχε δ' ἄρ' Ἕκτωρ, Ἀντικρὺ μεμαώς*: where render, 'right against them;' the expression answering to another just before, *οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι*. In both cases there is an ellipsis of *ἴέναι*: q. d. 'they had a mind, or were fully bent, to go straight against them,' as we should say, '*right at* them.' It may, indeed, be thought difficult to account for this sense of *ἀντικρύ*, especially as frequent in the most ancient writers. But this difficulty is only to be removed by previously removing a *yet greater*,—namely, to trace the true etymology of *ἀντικρύ*, which may be derived from *ἀντὶ* and *κάρα*, i. e. *per syncopen* for *ἀντικάρα*, which means literally, '*headlong* against;' where by *headlong* (which means *head-along*) must simply be denoted a motion by the straightest course, and bear the sense *rectà*. Perhaps, however, *ἄντικρυ* derives its origin from *ἀντὶ* and *κὰρ* (for *κάρα*, which is found in Hom. Il. xvi. 392, *ἐπὶ κάρ*); or rather from *ἀντὶ* and *κὰρ* was formed the adjective *ἀντικαρὺς*, whence the adverb *ἀντικαρύ*; though the *adjective* form *ἀντικρὺς* was sometimes used by the poets, for the metre-sake. With this compound *ἀντικαρὺς* we may compare the very rare form (though preserved by Hesych.) *ἀντόφρις*.

πρὸς τῇ πόλει—ποιεῖσθαι] Strange is it that *μάχην* should have been, as it has by many commentators, taken to bear the sense *oppugnationem*, or at any rate *bellum*. It might, indeed, mean the latter; but not in the phrase *μάχην ποιεῖσθαι*, which can only signify 'come to battle' (literally, '*do* battle,' a phrase frequent in our older writers). Nor will the presence of the article prove *μάχην* is to be taken as standing for *πόλεμον*: for there is no reason to regard it as very significant: and indeed Plutarch, in a passage written with an evident view to the present, Nic. 14, passes it over, expressing the sense of *πρὸς τῇ πόλει μάχην ποιεῖσθαι* by *μάχην ἐγγύτατα τῆς πόλεως τιθέναι*. It is, however, not without its use; any more than the article *τῆς* at i. 71, as joined with *ἐπιτεχνήσεως* and *πολυπειρίας*,—which nouns may be said to fall under the class noticed in Bp. Middleton, Gr. Art. i. 5, of 'abstract nouns taken in their most abstract sense.' *Here*, I apprehend, the article is best accounted for on the supposition that it has (like many others in our author) a *reference*, however obscure; which will here appear by filling up the sense as follows: 'Lamachus was of opinion that the battle, which was to be fought, should be fought close by the city itself.' The same force is observable in the article at iv. 68, 6, *εἴτε μὴ πείσεταί τις αὐτοῦ τὴν μάχην ἔσεσθαι*, and v. 91, *τοὺς λ. ἐροῦμεν*. It is meant, then, that *the* battle which they came to fight should be fought as near as possible to the city they came to subdue.

2. *τῇ γνώμῃ—καταφρονεῖν μᾶλλον*] I see no reason to adopt, with Poppo and Haack (second edition), the punctuation of Krueger, by which the comma is removed after *ἀνθρώπους*, and placed after *τῇ ὄψει*. As to the passages adduced in favour of this view from supra iv. 34, *τῇ ὄψει τοῖ θαρσεῖν πλεῖστον εἰληφότες*, and vi. 31, *τῇ ὄψει ἀνεθάρσουν*, they are, as Goeller says, quite dissimilar in cast to the present: and he truly observes, 'Præsentis

μᾶλλον. * αἰφνίδιοι δὲ ἦν προσπέσωσιν, ἕως ἔτι περιδεεῖς προσδέχονται, μάλιστ' ἂν * σφεῖς περιγενέσθαι, καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὄψει (πλεῖστοι γὰρ ἂν νῦν φανῆναι) καὶ τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς μάχης. 3. εἰκὸς δὲ εἶναι καὶ ἐν τοῖς ἀγροῖς πολλοὺς ‡ἀπολειφθῆναι ἔξω, διὰ

loci hæc est ratio: Si Athenienses tergiversentur, prius animis firmiores fore, postea etiam, quum viderint, contempturos apparatum Atheniensium.' And so Dr. Arnold expresses the sense as follows: 'Men recovering confidence in their minds, when they see the armament with their eyes, are inclined rather to despise it.' Vain are the arguments against the above view urged by Poppo; for certain it is that Dr. Arnold's reason why *τῇ ὄψει* should not be joined with *ἀναθαρσοῦντας* greatly outweighs in strength those which Poppo advances against its being taken with *καταφρονεῖν μᾶλλον*. That *τῇ ὄψει* may stand for *ἐν τῇ ὄψει*, (*quum viderint*,) or that its meaning is, 'at the sight,' does not *need* the proof which Poppo says is wanting. It is for him to prove that it *cannot* bear that sense. As to the *other* reasons he alleges, they are too frivolous to deserve attention.

I must not omit to observe, that the construction of *χρονίζειν* with an infinitive, ushered in by *πρίν*, has, as far as I know, no precedent elsewhere. The nearest approach to it is in a passage of the Old Testament, 2 Sam. xx. 5, Sept. *ἐχρόνισεν ἀπὸ τοῦ καιροῦ οὗ ἐτάξατο*, scil. *ἐλθεῖν*, i. e. until the set time was past.

αἰφνίδιοι] This I have chosen, with Poppo and Goeller (second edition), to retain, for the reading, supported though it is by almost all the best MSS. (to which add *Clarend.*) *αἰφνίδιον*. For (as Poppo and Arnold have shown) it is according to the usage of Thucydides and the earlier writers generally, to employ the adjective in preference to the adverb; and in so minute a variation, MSS. have far less weight than the *usus linguæ* and the custom of any age.

A little after, I have ventured, with Bekker and Goeller, to edit, for vulg. *σφᾶς, σφεῖς*, though without the authority of MSS.; the nominative being required by the context, and the variation thus arising so small as to make the testimony of MSS. in this instance little considerable. Easier, indeed, is it to imagine how *σφεῖς* might, from the occurrence of *accusatives* before and after, and from the comparative rareness of *σφεῖς*, pass into *σφᾶς*, than to imagine any sufficient excuse for the accusative. For as to those alleged by Poppo and Arnold, they seem not to have carried conviction to their own minds.

3. *ἀπολειφθῆναι*] This (the reading found in A. B. N. R. V. c. d. e. h. m.) I must still, as formerly, regard as the true one, and not the common one, *ἀποληφθῆναι*, retained by Poppo and Arnold. For even admitting, what Arnold affirms, that the two words are often confounded in MSS., yet the most correct MSS. so generally present the true reading, that their authority is far from being what he asserts, 'hardly worth any thing on the occasion.' True it is that their testimony will not of itself be sufficient to establish the reading; which must, after all, be decided by the *context:* and *that* is, I apprehend, in the present case, quite in favour of the reading of the best MSS., *ἀπολειφθῆναι*; for though *ἀποληφθῆναι* would be very suitable, yet *ἀπολειφθῆναι* is *no less so*, though somewhat unusual. Again, as to the objection urged by Dr. Arnold, that '*ἀπολειφθῆναι*, "to be left behind," would rather apply to those who, endeavouring to get in the city, came too late, and found the gates closed,'—this has little force; since the term *ἀπολείπεσθαι* may, and doubtless does, mean simply *to be absent*, to remain behind; namely, from inability caused by occupation, detention, &c.; and so it is used in a passage of Xen. Mem. iv. 2, 32, *οἱ μὲν μετασχόντες — οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες — δι' ἀσθένειαν ἀπολείπονται*: i. e., as the interpreters explain, *absunt, domi manent*. And Sturz in his Lex. Xen. affirms this sense to be one frequent in that writer, especially where the verb occurs with *οὐκ*, in the sense 'to remain or lag behind,' as opposed to *ἕπεσθαι*. Finally, as to the objection urged by Poppo, that *ὑπολείπεσθαι* would thus be required, and not *ἀπολ.*, that carries even *less* force than the foregoing, since although *ὑπολείπεσθαι* is *more usual*, yet *ἀπολ.*, as being the less common and the less obvious term, is to be preferred, especially in a writer like Thucydides, who so often employs unusual phraseology. And that it *is* used by our author, is certain from a passage infra vii. 75, 4, *οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν καὶ οἰμωγῆς ἀπολειπόμενοι* (where, for *ἀπολ.*,

τὸ ἀπιστεῖν σφᾶς μὴ ἥξειν· καὶ, ἐσκομιζομένων αὐτῶν, τὴν στρατιὰν οὐκ ἀπορήσειν χρημάτων, ἣν πρὸς τῇ πόλει κρατοῦσα καθέζηται. 4. τούς τε ἄλλους Σικελιώτας οὕτως ἤδη μᾶλλον καὶ ἐκείνους οὐ ξυμμαχήσειν καὶ σφίσι προσιέναι, καὶ οὐ διαμελλήσειν περισκοποῦντας ὁπότεροι κρατήσουσι. 5. ναύσταθμον δὲ, ἐπαναχωρήσαντας καὶ ‡ἐφορμηθέντας, Μέγαρα ἔφη χρῆναι ποιεῖσθαι· ἃ ἦν ἔρημα, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν.

L. Λάμαχος μὲν ταῦτα εἰπὼν, ὅμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. μετὰ δὲ τοῦτο Ἀλκιβιάδης, τῇ αὑτοῦ νηΐ διαπλεύσας ἐς Μεσσήνην, καὶ λόγους ποιησάμενος περὶ ξυμμαχίας πρὸς αὐτούς, ὡς οὐκ ἔπειθεν,—ἀλλ' ἀπεκρίναντο πόλει μὲν ἂν οὐ δέξασθαι, ἀγορὰν δ' ἔξω παρέξειν,—ἀπέπλει ἐς τὸ Ῥήγιον. 2. καὶ εὐθὺς ξυμ-

one MS. has *ὑπολ.*). And it occurs several times in *Plato*, e. g. p. 243, *εἴτ' ἐπακολουθοῦμεν αὐτοῖς εἴτε ἀπολειπόμεθα*.

καὶ ἐσκομιζομένων αὐτῶν] 'and although they should have removed themselves and their effects [into the city].' *Ἐσκομιζομένων* is, as Goeller observes, an accustomed term on this subject; and hence, as he says, *ἐσκομ.* stands for *ἐσκομ. τὰ χρήματα*. And he compares another passage of our author, supra ii. 5, *ἐπειδὴ τὰ ἐκ τῆς χώρας ἐσεκομίσαντο*: and (what is still more to the present purpose) ii. 18, *οἱ Ἀθηναῖοι ἐσεκομίζοντο—καὶ ἐδόκουν οἱ Πελ. ἐπελθόντες ἂν διὰ τάχους, πάντα ἔτι ἔξω καταλαβεῖν*. *Here* there is the less harshness in supplying the word *χρήματα*, since *χρημάτων* occurs just after; not, however, in the sense *money*, but *goods* of all kinds, (especially such as would be necessary to a besieging army,) namely, food, clothing, furniture, &c. *Κρατοῦσα*, 'having the upper hand,' being master of the field.

4. *σφίσι προσιέναι*] 'would come over to them,' 'join their standard;' as iv. 85. vi. 20, et al.

5. I have chosen, with Bekker and Arnold, to retain the common reading *ἐφορμηθέντας*, (which, on collation, I have found in Codd. Clar. and Cantab.) for which *ἐφορμισθέντας* has been edited, on the conjecture of Schaefer, by Poppo; but not on good grounds; nay, as Arnold says, 'from a complete misconception of the whole passage, the meaning of which is, as he points out, that "they should make Megara their naval station, to retire to when needful, and to advance from when they moved against the enemy."' Moreover, I have pointed off, for greater clearness sake, the participles *ἐπαναχ.* and *ἐφορμηθέντας*. And although in construing, we must take them with the infinitive *χρῆναι*, yet they, in effect, serve to introduce a circumstance, as though *genitives absolute*. At the same time, the Leyden Scholiast is right in regarding *ἐπαναχωρήσαντας καὶ ἐφορμ.* as equivalent to *ἐν τῷ ἐπαναχωρεῖν, καὶ ἐν τῷ ἐφορμᾶσθαι*. Comp. vi. 97, 4, *ὁπότε προΐοιεν*.

Finally, the same kind of reasoning which, supra ch. 48, proved *ἐφόρμισιν* to be a false reading, and *ἐφόρμησιν* the true one, will here equally apply; for considering that Lamachus did not expect the war to last till winter, there was no need of a *port* to winter at; which Megara, though on the sea-coast, did not afford, (having merely a roadstead, or petty bay, at the mouth of the Alabus; if, at least, Cluverius be right in fixing it there,) but only as a station for a naval camp during the siege, as Malea had done during the siege of Mitylene, as recorded iii. 6. Cluverius has, I doubt not, ascertained the true site of Megara, as at the mouth of the southernmost of two rivulets running into the *Megarus* Sinus; but he has laid them, in his map, much too near to Syracuse. I find the distance (measured in Capt. Smyth's map) to be 12 miles; which, however, will not be discordant with the words of our author.

CH. L. 1. *προσέθετο*] See note on i. 20. *Τῇ αὐτοῦ νηΐ*, meaning that which he had himself equipped, &c., according to law; and of which, consequently, he was trierarch. *Ἀλλ' ἀπεκρίναντο*, 'but they, on the contrary, answered;' *αὐτὸν* being left understood, as *αὐτοῖς* just before.

2. *ξυμπληρώσαντες*] The prep. *ξὺν* is

πληρώσαντες ἑξήκοντα ναῦς ἐκ πασῶν οἱ στρατηγοὶ, καὶ τὰ ἐπιτήδεια λαβόντες, παρέπλεον ἐς Νάξον, τὴν ἄλλην στρατιὰν ἐν Ῥηγίῳ καταλιπόντες καὶ ἕνα σφῶν αὐτῶν. 3. Ναξίων δὲ δεξαμένων τῇ πόλει, παρέπλεον ἐς Κατάνην. καὶ, ὡς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο, (ἐνῆσαν γὰρ αὐτόθι ἄνδρες τὰ Συρακοσίων βουλόμενοι) ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποταμόν. καὶ αὐλισάμενοι, τῇ ὑστεραίᾳ ἐπὶ Συρακούσας ἔπλεον ἐπὶ κέρως, ἔχοντες τὰς ἄλλας ναῦς· δέκα δὲ τῶν

here used in order to intimate that the number was drafted from *all* three of the squadrons, into which the fleet had been divided. This term is one frequent in Xenoph. Hist.

3. *τὰ Συρακ. βουλόμενοι*] Poppo remarks, that for this, *φρονοῦντες* (occurring in the next chap.) is the more usual expression; and, he might have added, the somewhat *stronger*. In the present passage, *βούλεσθαι* bears the sense 'to *wish well to* any person,' or the interests of any person. The persons here spoken of were probably secret *well-wishers* to the Syracusan interests, though professing, with the rest of the citizens, a desire to be neutral,—receiving neither of the belligerents into the city. Otherwise I see not why our author should not have used the expression *οἱ φρονοῦντες*, especially considering that the phrase is so rare, that examples of it elsewhere are, as far as I know, not to be found: though something nearly approaching to it occurs, Stephens says, elsewhere in this book, namely, *οἱ ταῦτα βουλόμενοι*. Compare also Dionys. Hal. Ant. p. 1855, 9, *ἐλαττόνων ὄντων τῶν μὴ ταῦτα βουλομένων*. Such, too, is the use in Latin of *velle* for *benè velle*, i. e. 'to wish well to any one's affairs.'

Τηρίαν ποταμὸν] Rightly fixed by Cluverius at the present *Fiume di Santo Leonardi*; on which see Capt. Smyth's Survey of Sicily, p. 158. At the mouth of this river, though there is no harbour, there is an open roadstead, where the ships might be moored for the night; while the crews doubtless passed the night in tents on shore, as the term *αὐλισάμενοι* suggests.

In the words following, *ἔπλεον ἐπὶ κέρως ἔχοντες*, I have adopted the punctuation of Bekker and Poppo; though Arnold agrees with Dobree in thinking the older commentators right in placing the comma after *ἔπλεον*, as if those ten ships sent forward did not sail *ἐπὶ κέρως*. But why, it may be asked, should they *not*? Certain it is that *ἐπὶ κέρως* connects most naturally with *ἔπλεον*. And the opinion above adverted to may be ascribed to a misconception of the import of *ἔχοντες*, of which the sense is simply, 'accompanied by,' having under their command the other ships, viz. the fifty, all except the ten sent forward. The idiom is one frequent both in classical and scriptural writers. Thus the sense of *δέκα δὲ τῶν νεῶν* may be expressed by, 'but ten of the ships they had sent forward.' Dr. Arnold expresses surprise that Plut. Nic. 14, should understand the *ἐπὶ κέρως* of our author as signifying a *line*, not a column. But though *κέρας* may and does sometimes denote a *column*, yet it is only a side column or wing of a fleet or army, as in Hist. vi. 2, 16. Nor does the phrase *ἐπὶ κέρως* ever, I apprehend, denote any thing else than *in line*. Consequently *ἐπὶ κέρως πλεῖν*, or *πορεύεσθαι*, must mean to *move in line*, (whether one or two deep, as the case may be,) since when a fleet or army moves by a flank motion in the direction of one of the wings, it can move in no other way. Of the phrase in question examples occur, besides the present passage, elsewhere, vi. 32, and ii. 90, in Xenoph. Laced. xi. 8, and Hist. i. 7, 31, *ἀναχθέντας ἐπὶ κέρως*. vi. 2, 30, *τότε μὲν ἐπὶ κέρως ἦγε, τότε δὲ ἐπὶ φάλαγγος*, which latter expression denotes a motion *in front*, from the *φάλαγξ* or *centre*, as opposed to one *in flank*. Thus Schwebel on Onosand. p. 69, says, that *ἐπὶ κέρως* (in its military use) means *à la file, εἰς πρόσωπον* or *μέτωπον*, (equivalent to the expression *ἐπὶ φάλαγγος* in the above passage of Xenophon,) *de front*. Finally, for *ἐπὶ κέρως*, Herodotus uses *ἐπὶ κέρας*, (see Valcken. and Schweigh. on Herodot. vi. 12.) as does also Xenophon, Cyr. vi. 3, 11, ed. Th. In another passage of our author, ii. 90, 4, we have the *plainer* expression *κατὰ μίαν ἐπὶ κέρως παραπλέοντας*, (denoting, no doubt, the order pursued on the *present* occasion,) as opposed to *μετωπηδὸν ἔπλεον*, just after. In short, to have sailed *in column*, in this instance, would have involved a waste of labour and time to no purpose.

νεῶν προὔπεμψαν, ἐς τὸν μέγαν λιμένα πλεῦσαί τε, καὶ κατασκέψασθαι εἴ τι ναυτικὸν ἐστι καθειλκυσμένον, καὶ κηρῦξαι ἀπὸ τῶν νεῶν, προσπλεύσαντας, ὅτι Ἀθηναῖοι ἥκουσι Λεοντίνους ἐς τὴν ἑαυτῶν κατοικιοῦντες κατὰ ξυμμαχίαν καὶ ξυγγένειαν· τοὺς οὖν ὄντας ἐν Συρακούσαις Λεοντίνων ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι. 4. ἐπεὶ δ' ἐκηρύχθη, καὶ κατεσκέψαντο τήν τε πόλιν καὶ τοὺς λιμένας, καὶ τὰ περὶ τὴν χώραν, ἐξ ἧς αὐτοῖς ὁρμωμένοις πολεμητέα ἦν, ἀπέπλευσαν πάλιν ἐς Κατάνην. LI. Καὶ ἐκκλησίας γενομένης, τὴν μὲν στρατιὰν οὐκ ἐδέχοντο οἱ Καταναῖοι, τοὺς δὲ στρατηγοὺς ἐσελθόντας ἐκέλευον, εἴ τι βούλονται, εἰπεῖν. καὶ λέγοντος τοῦ Ἀλκιβιάδου, καὶ τῶν ἐν τῇ πόλει πρὸς τὴν ἐκκλησίαν τετραμμένων, οἱ στρατιῶται πυλίδα τινὰ ἐνῳκοδομημένην κακῶς ἔλαθον διελόντες, καὶ ἐσελθόντες ἠγόραζον ἐς

I should have thought it unnecessary to dilate thus much on the above point, but that I find Bp. Thirlwall has unwarily followed Dr. Arnold by expressing the sense 'sailed in a column.'

προὔπεμψαν, ἐς τὸν μέγαν, &c.] I have here ventured to deviate from the punctuation of all former editors, since, by a sort of transposition very common in our author, the words *ἐς τὸν μέγαν λιμένα* are meant to be joined, not with *προὔπεμψαν*, but with *πλεῦσαι*. Otherwise, *πλεῦσαι*, taken by itself, would be at once flat and unmeaning. And to supply, as does Portus, the word *illuc*, would by no means help the sense; for the squadron was not sent forward to *sail* in the great harbour, (a sense, indeed, which would require, for *πλεῦσαι, περιπλεῦσαι*,) but simply to *reconnoitre* the harbour, and to ascertain whether the enemy's ships were hauled down, and ready for sea.

προσπλεύσαντας] Not 'sailing by,' as Smith renders; but 'sailing up to [the city].' The participle is put in the *accusative*, from its being in apposition with the words *δέκα τῶν νεῶν*; and the masculine is used *πρὸς τὸ σημαινόμενον*; the *ships* here, as often, being for the *men on board*.

ἀπιέναι] scil. *παρ' Ἀθηναίους*, 'to come over to the Athenians.' Of this rare sense of *ἀπιέναι* examples occur elsewhere in Xen. Anab. i. 9, 29, *παρὰ Κύρου οὐδεὶς ἀπῄει πρὸς βασιλέα*, and Cyr. v. 1, 19.

For vulg. *Ἀθηναίων*, I have, with Bekker and Poppo, received *Ἀθηναίους*, though only found in one third-rate MS. and in Valla. Vainly does Goeller defend the former, since it involves a construction (*ἀδεῶς Ἀθηναίων*) intolerably harsh, and only to be admitted in lyric poetry. We may suppose it to have arisen from an error in decyphering the termination, and from a misapprehension of the construction, which is, as Krueger points out, *κηρῦξαι ὥστε αὐτοὺς ἀδεῶς ἀπιέναι παρὰ Ἀθηναίους, ὡς παρὰ φίλ. καὶ εὐεργ.* 'quâ structurâ (observes Goeller) ita utuntur Græci, ut quod explicatur, postponant verbis, quibus id explicant, hæc verba præmittant et repetitionem præpositionis negligant.' See on i. 84, and Kuhn. Gr. § 650, Jelf.

4. *πολεμητέα ἦν*] 'bellandum erat.' *Αὐτοῖς*, for *ὑπ' αὐτῶν*.

CH. LI. 1. *πρὸς τὴν ἐκκλ. τετρ.*] 'being occupied with the assembly,' i. e. their attention being turned to that object; a sense which the verb bears also in Xen. Hier. ix. 7, *τοῖς εἰς τοῦτο τρεπομένοις*, and Mem. ii. 3, 18, *ἐς—τράποιντο πρὸς τὸ διακωλύειν ἀλλήλους*.

ἐνῳκοδομημένην κακῶς] Render, 'badly walled up.' The term *κακῶς* may be supposed to have reference both to the *materials* and the *work itself*; and, as regards the former, be equivalent to the term by which one of the Scholiasts explains the present, *σαθρῶς, badly*; (and so the term is applied in Polyæn. Strat. i. 40, 4,) or to the word employed by another Scholiast, *ἀτέχνως*, and as probably Josephus took the expression of our author, since he so employs it at Bell. v. 6, 3, *ἐχρῶντο κακῶς τοῖς ὀργάνοις*. Of *ἐνοικ.*, in the sense it here bears, examples occur elsewhere in Arrian, E. A. vi. 29, 10, *τὴν θυρίδα δὲ* (speaking of the monument of Cyrus) *ἀφανίσαι, τὰ μὲν αὐτῆς λίθῳ ἐνοικοδομήσαντα, τὰ δὲ πηλῷ*, 'having stopped it up with mortar' (what in Herodot. ii. 74, is expressed by *ἐμπλάσαντα δὲ, κομίζειν*).

τὴν πόλιν. 2. τῶν δὲ Καταναίων οἱ μὲν τὰ τῶν Συρακοσίων φρονοῦντες, ὡς εἶδον τὸ στράτευμα ἔνδον, εὐθὺς περιδεεῖς γενόμενοι ὑπεξῆλθον, οὐ πολλοί τινες· οἱ δὲ ἄλλοι ἐψηφίσαντό τε ξυμμαχίαν τοῖς Ἀθηναίοις, καὶ τὸ ἄλλο στράτευμα ἐκέλευον ἐκ Ῥηγίου κομίζειν. 3. μετὰ δὲ τοῦτο διαπλεύσαντες οἱ Ἀθηναῖοι ἐς τὸ Ῥήγιον, πάσῃ ἤδη τῇ στρατιᾷ ἄραντες ἐς τὴν Κατάνην, ἐπειδὴ ἀφίκοντο, κατεσκευάζοντο τὸ στρατόπεδον.

LII. Ἐσηγγέλλετο δὲ αὐτοῖς ἔκ τε Καμαρίνης ὡς, εἰ ἔλθοιεν, προσχωροῖεν ἄν· καὶ ὅτι Συρακόσιοι πληροῦσι ναυτικόν. ἁπάσῃ οὖν τῇ στρατιᾷ παρέπλευσαν, πρῶτον μὲν ἐπὶ Συρακούσας· καὶ ὡς οὐδὲν εὗρον ναυτικὸν πληρούμενον, παρεκομίζοντο αὖθις ἐπὶ Καμαρίνης, καὶ σχόντες ἐς τὸν αἰγιαλὸν, ἐπεκηρυκεύοντο. οἱ δ' οὐκ ἐδέχοντο, λέγοντες σφίσι † τὰ ὅρκια εἶναι, μιᾷ νηὶ καταπλεόντων Ἀθηναίων,

which was probably the case in the present instance.

ἐσελθόντες ἠγόραζον ἐς τὴν πόλιν Goeller and Arnold regard as equivalent to ἐς τὴν πόλιν ἐσελθόντες ἠγόραζον ἐν αὐτῇ. But to thus supply ἐν αὐτῇ is little necessary; such being implied in the term ἀγοράζειν, which here bears the sense *in foro versari*, or, as it is explained by Hesych., ἐν ἀγορᾷ διατρίβεσθαι. And such is its use in Herodot. iii. 137, εὑρόντες μιν ἀγοράζοντα, and ii. 35, αἱ μὲν γυναῖκες ἀγοράζουσι (where see Valcken.); as also in Aristophanes not unfrequently. Upon the whole, ἀγοράζειν here does not express, what Dr. Arnold supposes it to do, the *flocking to* the market-place, but simply the *using* it for the purpose it was intended to serve, — namely, either to *stand* (in which view compare the words of Matth. xx. 3, εἶδεν ἑστῶτας ἐν τῇ ἀγορᾷ) or to *walk about*, doing business or hearing news, &c. Here much stress is laid on the word. The persons in question having entered undesignedly, they proceeded quietly to the market-place,—probably to purchase provisions, and to learn what was going on at the ἐκκλησία.

2. οἱ τὰ τῶν Συρακ. φρονοῦντες] Meaning the partizans of Syracuse. In οὐ πολλοί τινες (with which compare τινὲς οὐ πολλοί, infra ch. 94.) we have a *cautious* form of expression, by which, however, is meant rather more than would be denoted by our *some few*. It is here employed to intimate, that the partizans of the Syracusans were but few as compared with the opposite party of Athens, composed chiefly of the *people at large*; the other, of the *higher ranks*.

3. διαπλεύσαντες] So I have chosen to read, with Bekker and Goeller, instead of vulg. πλεύσαντες, retained, though not on good grounds, by Poppo and Arnold. The deficiency of *external* evidence in favour of the former is amply compensated by the superiority of *internal*, as existing in the circumstance, that we may easily imagine that διαπλεύσαντες might, from inadvertence of the scribes, pass into πλεύσαντες, but not the *contrary*. Now, the Athenians must, in going from Catana to Rhegium, cross the *Siculum Fretum* somewhere (probably in a slanting direction); and consequently διαπλ. is a term highly appropriate (and so supra i. 50, 1, we have, διαπλεύσας ἐς Μεσσήνην); though such, we may suppose, would never occur to any negligent copyist. As to the petty objection which Dr. Arnold here urges against διαπλ., that would apply, in a far greater degree, to διέπλευσε πρὸς αὐτὸν in Xen. Hist. i. 5, 11, and διέπλευσε πρὸς Ἔφεσον, i. 5, 14: insomuch that the critics there propose to take the *compound* as standing for the *simple*; which is, however, but *cutting* the knot, which may be *untied* if we bear in mind that the expressions in question are not to be tried by the measure of *geographical* exactness, though a *kind* of crossing might be shown to exist.

Ch. LII. 1. παρεκομίζοντο αὖθις] Here αὖθις bears the sense *demum* or *porro*; the meaning being, as Poppo explains, that 'they *again* coasted along, as they had before done.' Λέγοντες σφίσι τὰ ὅρκια εἶναι, 'alleging the oaths by which they were bound,' namely, (as Haack points out,) by the old compact contained in the treaty with Lamachus. See iii. 86, and compare vi. 75 & 82. So little, however, do I see the force of the article here, that I suspect the τὰ to be a corruption

δέχεσθαι, ἢν μὴ αὐτοὶ πλείους μεταπέμπωσιν. 2. ἄπρακτοι δὲ γενόμενοι ἀπέπλεον· καὶ ἀποβάντες κατά τι τῆς Συρακοσίας, καὶ ἁρπαγὴν ποιησάμενοι, καὶ τῶν Συρακοσίων ἱππέων βοηθησάντων, καὶ τῶν ψιλῶν τινας ἐσκεδασμένους διαφθειράντων, ἀπεκομίσθησαν ἐς Κατάνην. LIII. Καὶ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἥκουσαν ἐπί τε Ἀλκιβιάδην,—ὡς κελεύσοντας ἀποπλεῖν ἐς ἀπολογίαν ὧν ἡ πόλις ἐνεκάλει,—καὶ ἐπ' ἄλλους τινὰς τῶν στρατιωτῶν τῶν μετ' αὐτοῦ μεμηνυμένων περὶ τῶν μυστηρίων ὡς ἀσεβούντων, τῶν δὲ καὶ περὶ τῶν Ἑρμῶν. 2. οἱ γὰρ Ἀθηναῖοι, ἐπειδὴ ἡ στρατιὰ ἀπέπλευσεν, οὐδὲν ἧσσον ζήτησιν ἐποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τοὺς Ἑρμᾶς δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς μηνυτάς, ἀλλὰ ‡ πάντα ὑπόπτως ἀποδεχόμενοι, διὰ πονηρῶν

for καὶ, *even*; a conjecture not a little confirmed by the circumstance, that some MSS. have καὶ τὰ, which may be supposed to be two readings blended together, as is also the case in the reading of one other MS., κατὰ τό. Certain it is, the abbreviations for τὰ and καὶ are very similar; and καὶ might easily be mistaken for τὰ, as coming before ὅρκια, especially considering that the καὶ does not *seem* necessary. If this be not admitted, we may suppose the present to be a *brief* mode of expression, in which the verb (εἶναι) is to be taken *twice*,—q. d. 'alleging that the oaths with them (i. e. the Athenians) were, to receive them,' &c.

Ch. LIII. 1. ὡς κελεύσοντας] 'for the purpose of summoning him.' The reference in κελεύσοντας, though grammatically to ναῦν, is really (by the figure πρὸς τὸ σημαινόμενον) to the *men* on board of the ships, as at i. 110. ii. 83 & 91. viii. 91. At μεμηνυμένων—ἀσεβούντων the construction is, μεμ. περὶ τῶν μυστηρίων ὡς ἀσεβούντων, scil. ἐς αὐτά (so Xen. Hist. i. 4, 6, ἀσεβ. εἰς τὰ μυστήρια); not μεμην. ὡς ἀσεβ. περὶ τῶν μυστ., for that would require περὶ τὰ μυστήρια, as just after and in Plato, p. 910 & 888, and Xen. Apol. 22, where we have ἀσεβ. περὶ Θ., and Xen. Cyr. v. 2, 3, ἀσεβ. περὶ ξένους.

2. ζήτησιν ἐποιοῦντο τῶν—δρασθέντων] 'made strict inquiry respecting' (i. e. legal investigation into); as Herodot. vi. 118, ζήτησιν ἐποιέετο τῶν νεῶν (where, had Valcken. remembered this passage of our author, he would not have proposed to read ἐξέτασιν). Joseph. Ant. xix. 1, 15, μὴ ποιησομένων τὴν ζήτησιν αὐτοῦ (scil. ἔργου, which is *expressed* in Procop. p. 205, 10, ζήτησις τοῦ ἔργου οὐδεμία). Plato, p. 389. Ζήτησις is a very strong term, and when used, as here, in a *forensic* sense, it corresponds to the Latin *inquisitio*, and is used with a genitive of *object*, i. e. *into*. Οὐ δοκιμάζοντες τοὺς μηνυτὰς, 'making no examination into the informers,' i. e. their persons, whether as worthy of credit. So Xen. Athen. iii. 4, ἀρχὰς δοκιμάσαι καὶ διαδικάσαι. Cyr. iii. 4, 13, τοὺς ἰδιώτας δοκ. denoting an examination of their life, morals, and credit.

ἀλλὰ πάντα ὑπόπτως ἀποδεχ.] Previously to determining the *sense*, it will be necessary to ascertain the true *reading*, of this clause. For the lect. vulg. πάντας, retained by Bekker, Didot, and Arnold, I have, with Haack, Poppo, and Goeller, received into the text the reading of many of the best MSS. (to which add Clarend., Cantab., Mus. Br., and Valla) πάντα; this being strongly supported by the preponderance not only of *external* but of *internal* evidence, as existing in the great probability that the scribes should, after μηνυτὰς, expect a masculine form to follow, and that the υ in ὑπόπτως, just after, might easily be read with it, and *pass for* a c. Dr. Arnold, indeed, in defence of the common reading, urges that 'the sense of ἀποδέχεσθαι is not simply to *take*, but to *allow* or *approve*; and that the term is fitly opposed to δοκιμάζοντες; q. d. 'not sifting the character of the informers, but, in their suspicious humour, listening to (allowing as credible) *all* who came forward.' Compare i. 44. iii. 57. vi. 29, διαβολὰς ἀποδέχεσθαι.' I must confess that to me this defence is any thing but solid and satisfactory; and I must entirely acquiesce in the critical decision of Poppo, as follows: 'Præterquam quod in vulg. parum subtilem esse sermonem ipse Arnoldius concedit, extrema capitis verba nobis ad hæc apertius respicere videntur, quam ut neutrum spernere liceat. Conf. etiam

ἀνθρώπων πίστιν πάνυ χρηστοὺς τῶν πολιτῶν ξυλλαμβάνοντες κατέδουν, χρησιμώτερον ἡγούμενοι εἶναι βασανίσαι τὸ πρᾶγμα καὶ εὑρεῖν, ἢ, διὰ μηνυτοῦ πονηρίαν, τινὰ καὶ χρηστὸν δοκοῦντα εἶναι, αἰτιαθέντα, ἀνέλεγκτον διαφυγεῖν. 3. ἐπιστάμενος γὰρ ὁ δῆμος ἀκοῇ τὴν Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν γενομένην, καὶ προσέτι οὐδ' ὑφ' ἑαυτῶν καὶ Ἁρμοδίου καταλυθεῖσαν ἀλλ' ὑπὸ Λακεδαιμονίων, ἐφοβεῖτο ἀεί, καὶ πάντα ὑπόπτως ἐλάμβανε.

LIV. Τὸ γὰρ Ἀριστογείτονος καὶ Ἁρμοδίου τόλμημα δι' ἐρωτικὴν

c. 27, τὸ πνεῦμα μειζόνως ἐλάμβανον. Ἀποδέχεσθαι autem etsi sæpe est *probare*, tamen, quum nec proprie nec semper illam vim habeat, ex notionibus *admittendi, percipiendi, audiendi, intelligendi*, (quarum exempla Platonica præbet Ast. Lex. Plat.) æque ac hoc et Græcum λαμβάνειν in vim *interpretandi* videtur transire posse.' After all, however, the learned critic is, I should say, more successful in disproving the reading and interpretation of Arnold, than in establishing his own view of the sense, which he has not raised beyond this, that the term *might* bear that acceptation. It remains, then, to consider whether some *other* sense more capable of proof, and equally suitable, may not be discovered. Now πάντα may very well mean, not only whatever came from the informers in evidence, as regarded the matters in question (the profaning of the mysteries, and the mutilation of the Hermæ) ; but also the *occurrences* themselves, and all of a similar nature. These the Athenians are described as ὑπόπτως ἀποδ., by which seems meant *accipientes*, entertaining them (in other words, giving them harbour in their minds) in a suspicious spirit, (ἐν ὑποψίᾳ : see note on ch. 54, 2.) as sufficient to establish the treasonable designs in question. Compare infra viii. 66, ἀλλήλοις ἅπαντες ὑπόπτως προσῆσαν. Now 'it is (as Bp. Thirlwall observes) the nature of such suspicion to find food in the most trivial and indifferent occurrences, such as those in question. Every proof (continues he) that convicted Alcibiades of an offence against religion, was held to confirm the reality of his treasonable designs ; while on the other hand all discoveries which tended to strengthen the popular prejudice with regard to the affair of images, were considered as additional evidence against him.' That this sense is inherent in the word, cannot be denied, such being established by the very passage so confidently alleged by Dr. Arnold in proof of his *own* interpretation, namely, vi. 29, (speaking of Alcibiades,) ἐπεμαρτύρετο μὴ ἀπόντος περὶ αὐτοῦ διαβολὰς ἀποδέχεσθαι. And such may fairly be presumed to be the sense had in view by the critic from whom proceeded the *gloss* (for such it is) which has found its way into two MSS. not among the worst, namely, ὑποδεχ. Suffice it to say, that the sense of the words thus drawn forth, being, as it is, so strong, and agreeable to the manner of our author, would of *itself* decide the controverted points of reading and interpretation, even were they left (which is far from being the case) *in æquilibrio*.

πονηρῶν ἀνθρώπων] Meaning, according to the moral sense of πονηρός, (also found in Æschyl. Ch. 1041. Eurip. Hec. 594. Aristot. Lys. 350. Jos. Ant. xviii. 9, 7.) 'worthless persons.' Βασανίσαι τὸ πρᾶγμα, 'to scrutinize the affair.'

3. τελευτῶσαν] 'at last.' I have followed Bekker, Poppo, and Goeller, in cancelling the τῶν before Λακεδαιμονίων, on the authority of several MSS., to which I am enabled to add the Clar., Cantab., and Mus. Brit. : though, considering how often our author omits the article where strict propriety would call for its use, (as, for instance, just before, § 2, πανὺ χρηστοὺς τῶν πολιτῶν,) little authorized should we be to assign that peculiar sense which the absence of the article in writers who are careful in its use, would warrant,—much less that which Dr. Arnold lays down as the sense intended, namely, '*their* worst enemies, and *the* worst enemies of freedom ;' a sense which, wherever it has place, arises not from the absence of the article, but from something in the *context*. And as to the passage to which Dr. Arnold appeals in proof of this view, (namely, supra iii. 57, 2, διὰ Θηβαίους,) that supplies, in effect, *no proof*,—since, as I have shown, there the sense in question may be said to arise from the context, and especially from the opposition to Λακεδαιμονίους.

Ch. LIV. Now follows (from this chap-

ξυντυχίαν ἐπεχειρήθη, ἣν ἐγὼ ἐπὶ πλέον διηγησάμενος, ἀποφανῶ οὔτε τοὺς ἄλλους οὔτε αὐτοὺς Ἀθηναίους περὶ τῶν σφετέρων τυράννων, οὐδὲ περὶ τοῦ γενομένου, ἀκριβὲς οὐδὲν λέγοντας. 2. Πεισιστράτου γὰρ γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι οὐχ Ἵππαρχος, ὥσπερ οἱ πολλοὶ οἴονται, ἀλλ' Ἱππίας, πρεσβύτατος ὢν, ἔσχε τὴν ἀρχήν. γενομένου δὲ Ἁρμοδίου ὥρᾳ ἡλικίας λαμπροῦ Ἀριστογείτων ἀνὴρ τῶν ἀστῶν, μέσος πολίτης, ἐραστὴς ὢν εἶχεν αὐτόν. 3. πειραθεὶς δὲ ὁ Ἁρμόδιος ὑπὸ Ἱππάρχου τοῦ Πεισιστράτου, καὶ οὐ πεισθείς, καταγορεύει τῷ Ἀριστογείτονι. ὁ δὲ, ἐρωτικῶς περιαλγήσας, καὶ φοβηθεὶς τὴν Ἱππάρχου δύναμιν—μὴ βίᾳ προσαγάγηται αὐτὸν—ἐπιβουλεύει εὐθὺς, ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως, κατά-

ter to ch. 59) one of those *digressions*, of no unfrequent occurrence in our author, wherein he takes occasion to correct some popular errors in the history of his country, as to two points of great interest,—*the conspiracy of Harmodius and Aristogeiton*, and *the age and seniority among the sons of Pisistratus*. As to the propriety of its introduction here, see my observations in Translation, and those of Dalmann in his Herodotea, p. 226, as also those of Poppo, Proleg. i. 1, p. 63. It is the final opinion of the commentator last mentioned, (in which I entirely myself coincide,) that the best defence is to suppose (as we are warranted in doing from a passage of Aristoph. Lys. 619, καὶ μάλιστ' ὀσφραίνομαι τῆς Ἱππίου τυραννίδος : also v. 630, and Vesp. 488.) that the Athenians had at that time an almost present memory of the domination of the Pisistratidæ ; that there was much talk about it, and, which is highly probable, that they entertained no little fear lest some similar despotism should be brought about. Moreover, unimportant as some circumstances introduced into this digression may seem, they are, however, not wholly such, but serve to supply an example in proof of the position of our author, I. i. c. 20, fin., as to 'the inability of the generality of persons in discovering historical truth, and their proneness to acquiesce in the ordinary opinions entertained thereon.'

1. ἐπὶ πλέον] i. e. 'at a greater length than barely adverting to its main features.' Τοῦ γενομένου, 'the fact itself' (literally, what actually took place).

2. ἀνὴρ τῶν ἀστῶν, μέσος πολίτης] 'a person of the city, a middle-rank citizen,' what is in Herodot. i. 107, expressed by μέσος ἀνήρ. Of this very rare phrase the only examples that I have noted elsewhere are in Aristot. Pol. iv. 11 & 12, where he places the μέσοι πολῖται between the rich and the poor, and accounts them the happiest. Pind. Pyth. xi. 78, seqq. Similarly, too, in Eurip. Suppl. 238—245, we have, Τρεῖς γὰρ πολιτῶν μερίδες· οἱ μὲν ὄλβιοι——· οἱ δ' οὐκ ἔχοντες. Τριῶν δὲ μοιρῶν ἡ 'ν μέσῳ σώζει πόλεος. And the phrase οἱ ἐν μέσῳ occurs also in Appian, t. ii. 544, 17, and δημόται ἐν μέσῳ at ii. 31, 5. Compare also Jos. Ant. p. 82, ἀνὴρ τῶν ἐν μέσῳ πολιτῶν. Plut. Camill. 15, οἱ μέσοι πολῖται. The present form is, as I have said, so rare, that no example of it elsewhere is found except in a passage of Aristotle. Perhaps, however, it should be restored in a corrupt passage of Alciphron, Epist. iii. 34, οἱ δὲ λοιποὶ τῶν Ἀθήνῃσι μεσοπλούτων φειδῶντές εἰσι καὶ γνίφωνες μικροπρεπέστεροι, where, for μεσοπλούτων, read μεσοπολιτῶν, and, for μικροπρεπέστεροι, read μικροπρεπέστατοι.

3. ἐπιβουλεύει — κατάλυσιν τῇ τυραννίδι] Poppo remarks that ἐπιβουλεύει here bears the sense *insidiosè struere*. But though the sense of *plotting* be *usually*, it is not invariably, inherent in the term ; and here, as the word can only be used with reference to the view of the thing taken by Aristogiton, it must be supposed to bear simply the sense *moliri aliquid, consilium agitare* ; in which use it is followed not only by an infinitive, but also, as here, by a substantive in the accusative of thing, followed by a dative of person. So Herodot. iii. 122, ἐμοὶ Κ. ἐπιβουλεύει θάνατον, and viii. 132, ἐπεβούλευον θάνατον Στράτ. : and so occasionally in Plato and other of the early and best writers. In such cases the idea intended is, not *plotting*, but the secrecy of deep *heart-counsel* that is denoted, as sometimes in the Latin *meditor*, and which always implies

λυσιν τῇ τυραννίδι. 4. καὶ ἐν τούτῳ ὁ Ἵππαρχος ὡς αὖθις πειράσας οὐδὲν μᾶλλον ἔπειθε τὸν Ἁρμόδιον, βίαιον μὲν οὐδὲν ἐβούλετο δρᾶν, ἐν * τρόπῳ δέ τινι ἀφανεῖ, ὡς οὐ διὰ τοῦτο δή, παρεσκευάζετο προπηλακιῶν αὐτόν. 5. οὐδὲ γὰρ τὴν ἄλλην ἀρχὴν ἐπαχθὴς ἦν

ready *preparation* to carry thought into action, and sometimes the idea of *harm to the object*, as in Virg. Georg. iii. 154, '*Inachiæ* Juno pestem meditata juvencæ.'

The interposed words, *ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως*, from the extent of signification in *ἀξιώσεως*, admit of more than one sense, and accordingly have been variously interpreted. The Scholiast, Portus, Haack, and Goeller, suppose it to be equivalent to *ὡς κατὰ τὴν ὑπάρχουσαν αὐτῷ δύναμιν*, 'quantum suâ auctoritate poterat:' while Haack (first edition) and Dobree explain *ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως* to signify, 'on the strength of this notion, or *surmise*,' referring to other passages of our author, supra ii. 88. iii. 9 & 82. Poppo pronounces no opinion. To determine, indeed, the precise sense, is a matter of no little difficulty; for while the signification assigned to *ἀξιώσεως*, according to the *latter* view, is borne out by the passages of our author referred to,—yet the words *ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως* would thus have little or no meaning (a thing most unusual in our author); not to say that the sentiment thus conveyed were somewhat forced and jejune. On the other hand, the view first mentioned has the advantage of drawing forth the full sense of all the words, and, while in itself more natural, is liable to no serious objection. Aristogiton, it seems, planned destruction to the tyranny, and laid his plans for effecting his purpose *ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως*, i. e. 'as well as the condition of life which he occupied (as a citizen of middle rank) would enable him;' in other words, he employed all the credit or influence he possessed, to bring it about. The conjunction *ὡς* refers to his *slender* influence as only a *μέσος πολίτης*: having here, as often, that peculiar force by which it serves to limit a proposition by adverting to the *circumstances* which attend the actions in question. Thus the expression here, *ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως*, is similar to that infra ch. 76, *ὡς ἐκ τῶν ὑπαρχόντων*, and another elsewhere, *ὡς ἐκ τῶν δυνατῶν*; signifying, 'as far as possible, under existing circumstances.' Compare iv. 96, *ὡς διὰ ταχέων*, and other passages adduced in Matth. Gr. Gr. § 628, 3. The power he possessed for this effect could not but be inconsiderable; yet from ch. 56 it appears that it sufficed to procure him *some* trusty supporters in his attempt: though, had his influence been *less*, and his supporters *fewer* in number, he would probably, hurried on by desire of revenge, have ventured on the attempt.

4. *ἐν τρόπῳ δέ τινι ἀφανεῖ*] I have not thought proper, with Haack, Bekker, Poppo, and Goeller, to retain the reading *τόπῳ*; this admitting of no sense permitted by the context, or by the *norma loquendi* of the age of our author: for, taking it in the sense which the word bears in certain passages of the New Testament, (as Acts xxv. 16.) to signify *occasion*, (q. d. on an occasion that should be unobserved,) we are encountered by the objection, urged by Poppo, that the signification in question seems to have been one merely derived from the *Latin*. Accordingly I have ventured to receive into the text the conjecture of Levêque and Dobree, (approved of, though not received by, Pop. and Goell.) *τρόπῳ*, which is confirmed by a parallel expression at viii. 66, *ἐκ τρόπου τινὸς ἐπιτηδείου ἐτεθνήκει*, 'he was despatched in some convenient way.' Compare also *τρόπῳ τινὶ* in Xen. Cyr. ii. 2, 17, and *τρόπῳ γέ τινι* in Plato. Finally, the above conjecture may be said to be placed beyond doubt by a passage which Poppo has adduced from Dio Cass. xliii. 13, *ἐν τρόπῳ δή τινι ἀφανεῖ ὑπεξῄρει*, where the writer had evidently in mind this passage of our author, as also another at viii. 66. As to the circumstance that the MSS. have all either *τόπῳ*, or a corruption thereof, *τούτῳ*, that is not decisive against *τρόπῳ*, since few words are there more generally interchanged than *τόπος* and *τρόπος*; (see the critics referred to in Steph. Thes. in voc.) and no wonder, since the MS. abbreviation for *τρόπος* differs little from one form of the *τ*; and, at any rate, when the tail of the ρ has faded away, *τρόπος* becomes *τόπος*.

προπηλακιῶν αὐτὸν] 'throwing public disgrace upon him,' literally, 'throwing him into public disgrace' (for *προπηλακίζειν* signifies properly to throw any one into the mire or kennel). Poppo remarks

ἐς τοὺς πολλούς, ἀλλ' ἀνεπιφθόνως κατεστήσατο· καὶ ἐπετήδευσαν ἐπὶ πλεῖστον δή, τύραννοι, οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ Ἀθηναίους εἰκοστὴν μόνον πρασσόμενοι τῶν γιγνομένων, τήν τε πόλιν αὐτῶν καλῶς διεκόσμησαν καὶ τοὺς πολέμους διέφερον, καὶ ἐς τὰ ἱερὰ ἔθυον. 6. τὰ δὲ ἄλλα αὐτὴ ἡ πόλις τοῖς πρὶν κειμένοις νόμοις ἐχρῆτο, πλὴν

that the term occurs in a passage of Aristot. Polit. iv. 11 & 12, to denote disgrace of the very kind here mentioned. And in illustration of the force of this *προπηλακισμὸς*, (on which Goeller refers to Schoemann de Att. Proz. p. 327, 550.) Poppo cites a passage of Demosth. de Corona, § 12, *ἐπήρειαν ἔχει, καὶ ὕβριν καὶ λοιδορίαν καὶ προπηλακισμόν*. And he might have added another, of Aristot. Eth. Nic. v. 2, *οἷον αἰκία, δεσμὸς, θάνατος, ἁρπαγὴ, πήρωσις, κακηγορία, προπηλακισμός*.

5. *ἀνεπιφθόνως κατεστήσατο*] scil. *τὴν ἀρχὴν*, (which is to be repeated from the foregoing,) 'so conducted the government as not to incur envy or hatred.' *Ἀνεπιφθόνως* is for *ἀνεγκλήτως*, as in Dio Cass. 661, 21, *ἀνεπιφθόνως καὶ ἀκινδύνως πάνθ' ὅσα ἐθέλουσι καρποῦνται*, 'citra invidiam vel odium.' See note on i. 75. vi. 83. *Ἐπὶ πλεῖστον*, a little after, is best explained, not by *diutissimè*, but *quam maximè* (which sense the expression bears also at ii. 35, *δόξης τυχεῖν ὡς ἐπὶ πλεῖστον*, and i. 4, *θαλάσσης ἐπὶ πλεῖστον*. Dio Cass. 147, 6, *ἐπὶ πλεῖστον, cum maximè*); and taken with the *δὴ*, signifies, 'to a very considerable degree indeed.' In *ἐπιτηδεύειν ἀρετὴν* there is a *strong* form of expression, of which the sense is, 'to cultivate the practice of virtue habitually.' Comp. Herodot. ii. 129, *ταῦτα ἐπιτηδεύων*. Xen. Cyr. vii. 5, 26, *τὰ καλὰ καὶ τὰ ἀγαθὰ ἐπιτηδεύων*, and Laced. x. 4, *ἐπιτηδ. τὴν καλοκἀγαθίαν*, and Plato, p. 613, *ἐπιτηδ. ἀρετήν*.

I have not ventured, with Poppo, to introduce *οἱ* before *τύραννοι*, because, although Poppo *says* the article is here required by propriety, he does not *prove* the point; and the fact that the article is in certain passages of our author elsewhere not found, though seemingly called for by strict propriety as to its use, ought to forbid its obtrusion in any passage in opposition to the united evidence of the MSS. Here we may fairly presume that Thucydides did *not* use the article, for *what reason* is another question. As to Dr. Arnold's query, whether *τύραννοι οὗτοι* signifies the same thing as *οἱ τύραννοι οὗτοι*, I would answer, *certainly not*: though on the exact force of *τύραννοι οὗτοι*, we are not, I think, enabled to pronounce *positively*. Yet that cannot be what Dr. Arnold supposes, *οὗτοι δὴ τύραννοι ἐπικαλούμενοι*, for that is to suppose an ellipsis most harsh; and no good reason can be imagined why our author should not, as on other occasions, have subjoined *ἐπικαλούμενοι*. I have little doubt that Goeller is right in the distinction he makes between what the sense would be *with* the article, and what *without*; it being, he says, in the latter case, equivalent to *καίπερ τύραννοι ὄντες οὗτοι*. But no reason do I see to supply, as he proposes to do, the word *καίπερ*, such being, of course, implied in the participle *ὄντες*. The sense, then, is, 'tyrants though they were,' i. e. though they governed under a despotic form of government; language evidently intended to lessen the prejudice of the public mind against the persons in question: in which view compare § 6, *αὐτὴ ἡ πόλις*, i. e. 'nihil a tyrannis impedimenti experta.' Here we have a brief form of expression for *καὶ οὗτοι τύραννοι* (*ὄντες αὐτοὶ*) *ἐπετήδευσαν*, and accordingly, harsh as it may seem, I have pointed off the word *τύραννοι*.

πρασσόμενοι] for *ἀπαιτοῦντες*. *Τῶν γιγνομένων*, meaning 'the *revenues*.' The word *καλῶς*, a little after, belongs to *διεκόσμησαν*, and the force of the expression will appear from ii. 15. *Τοὺς πολέμους διέφερον*, for *διήνυον*, as the Scholiast explains. The phrase occurs also at i. 11, where see note. *Ἐς τὰ ἱερὰ ἔθυον*, 'sacrificed at the temples,' i. e. went to the temples to sacrifice. So Lysias, (cited by Hemst. on Aristoph. Plut. 1169.) *θύειν εἰς ταύτην τὴν πανήγυριν βουλόμενοι*.

6. *αὐτὴ*] *ipsa per se*, i. e. 'nihil a tyrannis impedimenti experta' (Haack): a sense required by the context, § 5, *ἐπετήδευσαν—ἀρετὴν καὶ ξύνεσιν*, where by *ξύν.* is meant, the talent of governing prudently and ably; and by *ἀρετὴ*, that *part* of moral virtue which is especially required of governors, namely, what the Scholiast here well explains *ἀρετὴ* to mean, *δικαιοσύνη*. This sense, however, will require *αὐτὴ* to be read, and not, what the editors adduce from four of the best MSS. (to which add Clar. and Cantab.) *αὕτη*. The former, I find, has place in Mus. Brit.

καθ' ὅσον ἀεί τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι. καὶ ἄλλοι τε αὐτῶν ἦρξαν τὴν ‡ ἐνιαυσίαν Ἀθηναίοις ἀρχήν, καὶ Πεισίστρατος ὁ Ἱππίου τοῦ τυραννεύσαντος υἱὸς, τοῦ πάππου ἔχων τοὔνομα, ὃς τῶν δώδεκα θεῶν βωμὸν τὸν ἐν τῇ ἀγορᾷ Ἄρχων ἀνέθηκε, καὶ τὸν τοῦ Ἀπόλλωνος ἐν Πυθίου. 7. καὶ τῷ μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ δῆμος Ἀθηναίων μεῖζον μῆκος, τοῦ βωμοῦ ἠφάνισε τοὐπίγραμμα· τοῦ δ' ἐν Πυθίου ἔτι καὶ νῦν δῆλόν ἐστιν, ἀμυδροῖς γράμμασι, λέγον τάδε·

Μνῆμα τόδ' ἧς ἀρχῆς Πεισίστρατος Ἱππίου υἱὸς
Θῆκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

LV. Ὅτι δὲ πρεσβύτατος ὢν Ἱππίας ἦρξεν, εἰδὼς μὲν καὶ ἀκοῇ ἀκριβέστερον ἄλλων, ἰσχυρίζομαι· γνοίη δ' ἄν τις καὶ αὐτῷ τούτῳ. παῖδες γὰρ αὐτῷ ‡ μόνῳ φαίνονται τῶν γνησίων ἀδελφῶν γενόμενοι,

πλὴν καθ' ὅσον] 'except so far as:' a form of expression occurring also at vi. 82 & 88. Ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, 'they took care for some of themselves to be in the magistracies:' of which construction of ἐπιμελ., followed by accus. and infin., examples are adduced by Poppo from Xen. Mem. iv. 7, αὐταρκεῖς αὐτοὺς εἶναι ἐπεμ., and Appian, Civ. K. 73. For vulg. ἐνιαύσιον I have, with Bekker, Poppo, and Goeller, received the reading of many of the best MSS. (to which I am enabled to add the testimony of Mus. Brit.) for though the former derives some support from other passages of our author, supra iv. 117, and v. 1, yet in the latter passage certain MSS. of Thucydides and T. Mag. have ἐνιαυσίαι, which is there very probably the true reading; the usage of the writers of the age of Thucydides, (and, indeed, those a little after,) such as Xenophon, Plato, Theophrastus, Pseudo-Herodotus, Vit. Hom., being quite in its favour. That the *later* writers, as Polybius, Dionys. Hal., Plutarch, Lucian, and Herodian, use ἐνιαύσιοι in the common gender, is rather *against* than *for* the common reading here, from the greater likelihood of ἄν being, on account of this later use, altered to ὄν, than the *reverse*. Finally, supposing the common reading in the above passages, iv. 117, and v. 1, to be such as Thucydides wrote, the circumstance will merely serve to prove that in the *ordinary* prose of conversation and narration, the ος, for masculine and feminine, was in *use*, (whence arose the later use, which, like many other idioms, had *always* prevailed in the common dialect,) and *there* followed by our author; though *here* he has followed the more exact idiom of the best Attic writers of his age.

7. προσοικοδομήσας] The term has here a *significatio prægnans*, namely, 'having lengthened the work by building something to it.' I have, with Poppo and Goeller, received δὲ, from almost all the best MSS., to which I add Clar., Cantab., and Mus. Brit.

ἀμυδροῖς] i. e. 'faded away from damp and mould,' from α (pr. ἅμα, 'very') and μύδρος, from μύδερος, *madidus*, or what is beginning to be wet. Of the word used, as here, in the physical sense, examples occur in Demosth. 370, ἀμυδροῖς γράμμασι δηλοῦσα τὰ γεγραμμένα, and Dio Cass. 117, 33, γράμματα συνεχύθη καὶ ἀμυδρὰ ἐγένετο. And in the *metaphorical* sense, to signify *obscure*, it occurs several times in Plato, and once or twice in Ælian, Lucian, and Plutarch. The later writers generally use in preference to ἀμυδρὸς, the term ἀμαυρὸς, even in its *proper* sense, as Pollux, v. 130, as said of the letters of inscriptions on columns, συγκεχυμένα, ἀμυδρὰ, ἀμαυρὰ, ἐξίτηλα.

Ch. LV. 1. Here Abresch and Poppo, very properly, conjoin the words εἰδὼς and ἀκοῇ, comparing the expressions ἀκοῇ ἴσμεν at i. 4, and ἀκοῇ ἐπίστασθαι at vi. 53. 60. iv. 126, and the kindred phrase ἐξ ἀκοῆς εἶναι. Ἰσχυρίζομαι, *pro certo affirmo*, or *affirmare possum*; in which sense the term occurs also at iii. 41. iv. 68. v. 26. vii. 48. And such is occasionally the use of *firmare* in Latin. For vulg. μόνῳ, most of the best MSS. (to which I add Mus. Brit.) have μόνον, which has been received by Poppo; while Bekker and Goeller retain the former, and with good reason; for the authority of MSS. in such a minute difference as that existing between the iota adscriptum and the ν, is but slender; and quite overbalanced by the *proprietas linguæ*, which here, as regards the early Attic writers, is in favour of the *adjective* rather than the adverb. I have here, in deference to the judgment of Bekker, after στήλη inserted (though within brackets) ἡ, which is required by propriety of language, and the omission of which in the MSS. is easily accounted for from the probability that the word was lost after the final η in στήλη preceding.

ὡς ὅ τε βωμὸς σημαίνει, καὶ ἡ στήλη [ἡ] περὶ τῆς τῶν τυράννων ἀδικίας, ἡ ἐν τῇ Ἀθηναίων ἀκροπόλει σταθεῖσα, ἐν ᾗ Θεσσαλοῦ μὲν οὐδὲ Ἱππάρχου οὐδεὶς παῖς γέγραπται, Ἱππίου δὲ πέντε, οἳ αὐτῷ ἐκ Μυρρίνης τῆς Καλλίου τοῦ Ὑπερεχίδου θυγατρὸς ἐγένοντο· εἰκὸς γὰρ ἦν τὸν πρεσβύτατον πρῶτον γῆμαι. 2. καὶ ἐν τῇ [πρώτῃ] στήλῃ πρῶτος γέγραπται μετὰ τὸν πατέρα, οὐδὲ τοῦτο ἀπεικότως, διὰ τὸ πρεσβεύειν τε ἀπ' αὐτοῦ καὶ τυραννεῦσαι. 3. οὐ μὴν οὐδ' ἂν κατασχεῖν μοι δοκεῖ ποτε Ἱππίας τὸ παραχρῆμα ῥᾳδίως τὴν τυραννίδα, εἰ Ἵππαρχος μὲν ἐν τῇ ἀρχῇ ὢν ἀπέθανεν, αὐτὸς δὲ αὐθημερὸν καθίστατο· ἀλλὰ καὶ διὰ τὸ πρότερον ξύνηθες τοῖς μὲν πολίταις φοβερὸν, ἐς δὲ τοὺς ἐπικούρους ἀκριβὲς, πολλῷ τῷ περιόντι τοῦ ἀσφαλοῦς κατεκράτησε, καὶ οὐχ, ὡς ἀδελφὸς νεώτερος ὢν, ἠπόρησεν,

'Υπερεχίδου] So I have edited, with Bekker, Poppo, and Goeller, for vulg. Ὑπεροχίδου (retained by Haack); and in support of this reading am enabled to adduce the testimony of the MSS. Mus. Brit. and Cantab.

2. πρώτῃ] This word is by the editors admitted to be corrupt; and as the MSS. in this case afford no aid, (for I find the word in the MSS. Clar. and Mus. Brit.) we are left wholly to *critical conjecture*. Poppo proposes, for πρώτῃ, to read αὐτῇ, which is written under πρώτῃ in the Cod. Cass., and is supposed to have had place in the copy of *Valla*. But αὐτῇ, I should say, adds nothing but what is jejune to the sense already contained in ἐν τῇ στήλῃ. And how αὐτῇ could have been altered to πρώτῃ, it is not easy to see. I suspect that αὐτῇ, if it had place in any MS. (as that of Valla,) arose from a mistake in decyphering ἐν τῇ, and consequently we have still to account for the perplexing word πρώτῃ, which was, I doubt not, in Valla's MS., though his version *titulari* presents no vestige of it. But doubtless the word is corrupt, and for *titulari* the true reading may be supposed to be *capitulari*, meaning the *chapter* of the column. In short, he made out his MS. to read thus, κἀν αὐτῇ πρώτῃ στήλῃ, and accordingly rendered, 'et in ipso capitulari lapide.' And then *ca* having been eaten away by a worm, in some ancient copy, the remaining *pitulari* was taken for *titulari*. Of course, neither the version nor the reading itself can be admitted; and consequently we are still left in the dark as to how the πρώτῃ arose from the πρῶτος, which having been accidentally omitted, in transcribing, was afterwards brought in at a wrong place; and so was altered to πρώτῃ, in order to agree with the τῇ and στήλῃ; while πρῶτος afterwards obtained place where it now is, from *other* MSS. Under these circumstances, and regarding any attempt to *emend* πρώτῃ as no other than prescribing medicines to one defunct, or non-existent, I forbear.

οὐδὲ τοῦτο ἀπεικότως] 'neque id immerito (literally, consentaneè) dixeris.' Διὰ τὸ πρεσβεύειν ἀπ' αὐτοῦ, 'because he was the eldest [descendant] from him,' eldest of those descended from him; a negligent mode of expression, in which τῶν — which is required by strict propriety—is omitted.

3. αὐτὸς δὲ αὐθημερὸν καθίστατο] scil. ἐπ' ἀρχῆς, 'had established himself [in the seat of government].' Bauer well points out, that ξύνηθες belongs both to φοβερὸν and to ἀκριβές; τὸ ξύνηθες and τὸ ἀκριβὲς standing for τὸν συνήθη φόβον καὶ τὴν ἀκρίβειαν. Compare vi. 34, διὰ τὸ ξύνηθες ἥσυχον. Render, 'by reason of his being long accustomed to make the people afraid of him, and to his keeping a strict watch [over them] by his body-guards.'

κατεκράτησε] Supply τῆς ἀρχῆς, from τῇ ἀρχῇ in the preceding context. Of this

ἐν ᾧ οὐ πρότερον ξυνεχῶς ὠμιλήκει τῇ ἀρχῇ. 4. Ἱππάρχῳ δὲ ξυνέβη τοῦ πάθους τῇ δυστυχίᾳ ὀνομασθέντα καὶ τὴν δόξαν τῆς τυραννίδος ἐς τὰ ἔπειτα προσλαβεῖν.

LVI. Τὸν δ' οὖν Ἁρμόδιον ἀπαρνηθέντα τὴν πείρασιν, ὥσπερ διενοεῖτο, προϋπηλάκισεν· ἀδελφὴν γὰρ αὐτοῦ, κόρην, ἐπαγγείλαντες ἥκειν κανοῦν οἴσουσαν ἐν πομπῇ τινι, ἀπήλασαν, λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχήν, διὰ τὸ μὴ ἀξίαν εἶναι. 2. χαλεπῶς δὲ ἐνεγκόντος τοῦ Ἁρμοδίου, πολλῷ δὴ μᾶλλον δι' ἐκεῖνον καὶ ὁ Ἀριστογείτων παρωξύνετο· καὶ αὐτοῖς τὰ μὲν ἄλλα πρὸς τοὺς ξυνεπιθησομένους τῷ ἔργῳ ἐπέπρακτο, περιέμενον δὲ Παναθήναια τὰ μεγάλα, ἐν ᾗ μόνον ἡμέρᾳ οὐχ ὕποπτον ἐγίγνετο ἐν ὅπλοις τῶν

very phrase the only example I have noted elsewhere is in Theophr. C. Plant. ii. 14, 4, *κατακρατεῖν τῆς ἀρχῆς οὐ δύναται*, where, as in the present, there is a *sensus prægnans*, including the two significations *obtinere* and *tenere*, i. e. *getting hold* and *keeping hold*, thoroughly mastering. So in Polyb. i. 8, 1, we have, *κατακρατεῖν ἀσφαλῶς τῆς πόλεως*, a passage very similar to the present, except that here *τοῦ ἀσφ.* must be taken with *πολλῷ τῷ περιόντι*, which is, as Bauer says, for *πολλῇ τῇ περιουσίᾳ τῆς ἀσφαλείας*, 'with a superabundance of security,' in other words, 'with superabundant security.' See v. 7, 3. Ἠπόρησε, 'was at a loss what to do.' Ἐν ᾧ, 'in which case,' or state of things. On the phrase following, *οὐ πρότερον ξυνεχῶς ὠμιλήκει τῇ ἀρχῇ*, 'he would not have been continually conversant with governing,' see notes on v. 55, and vi. 70.

4. *τοῦ πάθους τῇ δυστυχίᾳ*] Equivalent, as Poppo points out, to *τῇ δυστυχίᾳ τούτου, ὃ ἔπαθε*, 'quod calamitosus erat casus, qui ei acciderat.' Ὀνομασθέντα, 'celebratum,' for *ὀνομαστὸν γενόμενον*.

Ch. LVI. 1. *ἀπαρνηθέντα*] 'as having utterly repulsed.' Compare the Epistle to Titus, ii. 12, *ἀρνήσασθαι τὰς κοσμικὰς ἐπιθυμίας*. At *κόρην* there is an ellipsis of *οὖσαν*, as in 1 Cor. ix. 5, *ἀδελφὴν, γυναῖκα περιάγειν*. Ἐπαγγείλαντες is for *προστάξαντες*. The word is indeed used here in the forensic sense of *denunciare*, i. e. 'to notify by the order of some law-officer, that something is *required* to be done:' of which unusual sense examples occur in Demosth. p. 1041, *καὶ ἐπαγγείλας ἐπὶ τὰ ἱερὰ Φιλίππῳ κατὰ τὸν νόμον ἀπαντᾷν*, and 1181, *ἐγὼ γὰρ αὐτῷ ἐπήγγειλα ἥκειν ἔχοντι τὰς συνθήκας*, 'served him with a subpœna.' Lysias, p. 50, *ἐμεμψάμην ἂν τοῖς ἐπαγγείλασιν ἐπ' αὐτοῖς—λέγειν*. An allusion to this forensic sense is also found in Dionys. Hal. 962, 3, *ταύτῃ (πόλει) οὐκ ἐπήγγειλαν παρεῖναι*, and in Aristoph. Lysist. 1049, *ἀλλ' ἐπαγγελλέτω Πᾶς ἀνὴρ καὶ γυνὴ, Εἴ τις ἀργυρίδιον Δεῖται λαβεῖν—ὡς πόλλ' ἔσω 'στὶν Κἄχομεν βαλάντια*, 'let him, or her, command my best services.'

κανοῦν οἴσουσαν] i. e. 'to be one of the *κανηφόροι*,' or maidens, who, at the feasts of Minerva, Juno, &c., used to walk in solemn procession with baskets in their hands containing articles pertaining to the sacrifices, such as cakes, fruits, the sacrificial knife, &c. Compare Aristoph. Lys. 646, *Κἀκανηφόρουν ποτ' οὖσα Παῖς καλὴ, σχοῦσ' ἰσχάδων ὁρμαθὸν*, and Theocr. Idyll. ii. 66.

ἀπήλασαν] scil. *αὐτήν*. Portus renders, *abegerunt eam*, 'drove her away.' But that sense is one almost confined to passages where *ἀπελ.* is followed by *ἀπὸ*, as *ἀπελ. ἀπὸ τοῦ βήματος* in Æschin. p. 4, 36. 5, 26. Demosth. 1373, 12, *ἀπελ. ἀπὸ τοῦ συνεδρίου*. Aristoph. Lys. 1001. *Without* the *ἀπ.* it usually signifies *arcere*, or *summovere*, as in Xen. Cyr. iii. 1, 4, Th. *τὰς γυναῖκας οὐκ ἀπήλασε*, and Hist. iii. 2, 2, *τοῦ Διὸς ἱεροῦ οὐκ ἀπήλασεν αὐτούς*. Here the term rather bears the sense *repellere, rejicere, repudiare*. Render, 'would not allow her to bear the basket' (*οὐκ ἔασε*, as Ælian expresses it). And such is its sense in Xen. Anab. iii. 1, 32, *τοῦτον ἀπήλασαν*. Dem. p. 272, 11, *οὐκοῦν ὅτε, τούτου μέλλοντος λέγειν, ἀπήλασεν αὐτὸν ἡ βουλὴ*, 'would not allow him to speak.' The *οὐδὲ*, just after, is to be construed with *τὴν ἀρχὴν*, and bears the sense *omnino non*.

2. *ἐπέπρακτο πρὸς*] 'had been concerted with;' a somewhat rare idiom. On the phrase *πομπὴν πέμπειν* Goeller refers to Meinek. on Fragm. Menand. p. 166, and Poppo, to Jacobitz on Lucian, Jup. Frag. c. 22. For *πέμψαντας* the true reading

πολιτῶν τοὺς τὴν πομπὴν ‡ πέμψαντας ἀθρόους γενέσθαι· καὶ ἔδει ἄρξαι μὲν αὐτοὺς, ξυνεπαμύνειν δὲ εὐθὺς, τὰ πρὸς τοὺς δορυφόρους, ἐκείνους. ἦσαν δὲ οὐ πολλοὶ οἱ ξυνομωμοκότες, ἀσφαλείας ἕνεκα· ἤλπιζον γὰρ καὶ τοὺς μὴ προειδότας, εἰ καὶ ὁποσουοῦν τολμήσειαν, ἐκ τοῦ παραχρῆμα—ἔχοντάς γε ὅπλα—ἐθελήσειν σφᾶς αὐτοὺς ξυνελευθεροῦν. LVII. Καὶ ὡς ἐπῆλθεν ἡ ἑορτὴ, Ἱππίας μὲν ἔξω ἐν τῷ Κεραμεικῷ καλουμένῳ μετὰ τῶν δορυφόρων διεκόσμει, ὡς ἕκαστα ἐχρῆν τῆς πομπῆς προϊέναι· ὁ δὲ Ἁρμόδιος καὶ ὁ Ἀριστογείτων, ἔχοντες ἤδη τὰ ἐγχειρίδια, ἐς τὸ ἔργον προῆσαν. 2. καὶ ὡς εἶδόν τινα τῶν ξυνωμοτῶν σφίσι διαλεγόμενον οἰκείως τῷ Ἱππίᾳ, (ἦν δὲ πᾶσιν εὐπρόσοδος ὁ Ἱππίας), ἔδεισαν, καὶ ἐνόμισαν μεμηνῦσθαί τε, καὶ ὅσον οὐκ ἤδη ξυλληφθήσεσθαι. 3. τὸν λυπήσαντα οὖν σφᾶς, καὶ δι' ὅνπερ † πάντα ἐκινδύνευον, ἐβούλοντο πρότερον, εἰ δύναιντο,

seems to be that found in five MSS., *πέμψοντας*.

ἕνεκα] This I have followed Poppo and Goeller in receiving, from three MSS., instead of vulg. *οὕνεκα*, retained by Bekker, but not on good grounds; since the word *οὕνεκα*, besides that it is no where else found in our author, bears a sense here any thing but suitable. Moreover, the authority of Bekker is, in the present instance, the less to be yielded to, since it is (as Dr. Arnold points out) at variance with the rule he had himself laid down for his practice in the preface to his small edition, namely, 'Grammaticis sine controversia obtemperandum esse duxi.' Again, as to the authority of MSS. in a case like this, it is inconsiderable; since, owing to the negligent use occasionally in the later prose writers of *οὕνεκα* for *ἕνεκα*,—a use first borrowed by some Attic writers from the poets, and hence gradually transmitted to the *common dialect*,—the scribes would easily be led to mistake one word for the other. Finally, the very phrase *ἀσφαλείας ἕνεκα* occurs at iii. 22, where one MS. has *οὕνεκα*, while two of the worst have the Ionic poetic *εἵνεκα*.

ἤλπιζον γὰρ καὶ τοὺς—ξυνελευθεροῦν] Render, 'For they hoped that even those who had not been privy [to the design], if any number, however small, should venture on the attempt, would, especially having arms in their hands, be immediately disposed to co-operate in freeing themselves and their country.'

ὁποσουοῦν] This I have received, with Bekker, Poppo, and Goeller, from several MSS. (to which add Clarend., Cantab., and Mus. Brit.) instead of vulg. *ὁπωστιοῦν*, which yields a sense neither good in itself nor suitable to the context.

τολμήσειαν] By Bauer and Poppo this is taken as standing for *τόλμαν ἔχοιεν, τολμηροὶ εἶεν*: and, in proof of this, they appeal to the use of *τολμῶντες* for *τολμηροὶ* supra v. 76, and *τολμᾷ* in 2 Cor. xi. 21: and indeed such is the use in Latin of *audeo*.

In *σφᾶς αὐτοὺς*, a little after, we have an instance of that use of words denominated by critics the *παρὰ προσδοκίαν*, and on which Mr. Mitchell occasionally treats in his Aristophanes. Here we should have *expected τὴν πόλιν ξυνελευθεροῦν*, but, instead of it, we have *σφᾶς αὐτοὺς*, q. d. 'I do not say their country, but themselves.'

Ch. LVII. 2. *μεμηνῦσθαι*] scil. *ἑαυτοὺς*, 'that they were informed against.' Of this use (which is rare) of the verb an example occurs elsewhere in Xen. Hist. iii. 3, *πρὶν αἰσθέσθαι ὅτι μεμήνυται*.

3. *δι' ὅνπερ*] This I have edited, with Bekker, Poppo, and Goeller, on the authority of several MSS. (to which add that of Cant. and Mus. Br.) instead of vulg. *δι' οὕπερ*, which yields a sense quite irrelevant. Render, 'on whose account.' Of *πάντα ἐκινδύνευον*, just after, the sense is, 'they were in all this danger;' if, at least, *πάντα* be correct; but I suspect it to be *corrupt*, and conjecture the true reading to be *ταῦτα*, used as *τάδε* is after verbs of suffering, &c.; according to which the construction will be equally correct as according to the received reading. So Eurip. Hel. 1213, *τάδ' εὐτυχεῖν*.

In *πρότερον—προτιμωρήσεσθαι* (for so I have edited, with Bekker, Poppo, and Goeller, on the authority of several MSS., to which add Clar. and Cantab., for vulg. *προτιμωρήσασθαι*) there is supposed to be a *pleonasm*, examples of which are adduced

προτιμωρήσεσθαι, καὶ ὥσπερ εἶχον, ὥρμησαν εἴσω τῶν πυλῶν, καὶ περιέτυχον τῷ Ἱππάρχῳ †παρὰ τὸ Λεωκόριον καλούμενον· καὶ εὐθὺς, ἀπερισκέπτως προσπεσόντες, καὶ ὡς ἂν μάλιστα δι' ὀργῆς,—ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος, —ἔτυπτον· καὶ ἀποκτείνουσιν αὐτόν. 4. καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει, ὁ Ἀριστογείτων, ξυνδραμόντος τοῦ ὄχλου, καὶ ὕστερον ληφθεὶς, οὐ ῥᾳδίως διετέθη· Ἁρμόδιος δὲ αὐτοῦ παραχρῆμα ἀπόλλυται. LVIII. Ἀγγελθέντος δὲ Ἱππίᾳ ἐς τὸν Κεραμεικὸν, οὐκ ἐπὶ τὸ γενόμενον, ἀλλ' ἐπὶ τοὺς πομπέας τοὺς ὁπλίτας, πρότερον ἢ αἰσθέσθαι αὐτούς—ἄποθεν ὄντας —εὐθὺς ἐχώρησε· καὶ, ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ξυμ-

from supra i. 3, and v. 84. Soph. Aj. 108. Virg. Æn. iv. 23. But in the passage of our author, v. 84, there is, in effect, no pleonasm; since *πρῶτον* differs from *πρὶν*, and means 'in the first place.' Again, in the passage of Sophocles no pleonasm exists; since the construction there, interrupted by ver. 109, is resumed and completed at ver. 110. Finally, as to the *prius antequam* in the passage of Virgil, that, in effect, involves no more of pleonasm than the Greek *πρὶν—πρὶν ἤ*, which generally comes under the head of *repetition for pathos sake.*

ὥσπερ εἶχον] 'forthwith:' on which form of expression see note at iii. 30. *Τῶν πυλῶν*: meaning the gate called Dipylum; on the position of which see Col. Leake's Athens, pp. 223 & 436, second edition.

παρὰ] For this, which is quite indefensible, the true reading is doubtless *περὶ*, found in one good MS., and confirmed as it is by a parallel passage at i. 20, where all the MSS. have *περὶ τὸ Λεωκόριον*. How perpetually the two words *παρὰ* and *περὶ* are confounded by the scribes, it is scarcely necessary to observe.

ἀπερισκέπτως] Equivalent to *ἀλογίστως* at ch. 59, where see note. At *ὡς ἂν μάλιστα* Schaefer supplies *τύπτοιεν*; but Matthiæ (Gr. § 461) and Poppo, *προσπέσοιεν*, because when a verb is to be supplied, it must be from the *principal* verb. In order, however, to *ascertain* the principal verb, the *reference* has first to be determined,—which here is, from the contortness of the construction, far from clear. But from the *καὶ* it would seem to be to *προσπεσόντες*, the sense being, 'and the very way that men would fall upon persons in a passion;' *δι' ὀργῆς* being taken, as at ii. 11, 4, where we have, *δι' ὀργῆς αἱ ἐπιχειρήσεις γίγνονται*. The verb so supplied must be in the *optative* (so Xen. Hipp. ix. 1, *ὡς ἂν ἥκιστα ἐξεπατῶτο*); and consequently the principal verb ought properly to be in the indicative. Hence I agree with Schaefer, that in the passage of Demosth. Olynth. i. p. 15, adduced by Matthiæ, the true reading is *ἔχει* (not, what Bekker edits, *ἔχοι*). The principal design of Thucydides in the words *καὶ ὡς —ὑβρισμένος* was to advert to the *moving principle* which set the assessors to work, —namely, not that of patriotism, but solely *passion*, arising from private and personal interests and feelings.

I have placed a colon after *ἔτυπτον*, because the verbs, being in tenses so different, cannot be united in the same assertion, q. d. 'they struck and killed him.' Indeed, *ἔτυπτον* signifies, 'they so struck as to *hit*,' thus differing from *παιειν*, which only means to strike or make a blow at, whether hitting or missing. This is plain from a passage of Xen. Cyr. v. 4, 5, *ὁ ἐπιβουλεύων τῷ Γαδάτᾳ, παίει αὐτὸν* ('makes a blow at him') *καὶ—τύπτει αὐτὸν εἰς τὸν ὦμον, καὶ τιτρώσκει*. So Xen. Hist. vi. 4, 22, Th. *τύπτων τὸν Ἰάσονα*, 'hitting Jason.'

4. *ξυνδραμόντος τοῦ ὄχλου*] Meaning, 'through the great concourse of the people,' who flocked together, indeed, to apprehend the assassins, but thereby hindered rather than helped. *Διετέθη* means, 'was treated, was dealt with;' a sense which the word bears not unfrequently in the best writers. In *οὐ ῥᾳδίως* there is an *Attic meiosis* for *κακῶς* or *χαλεπῶς*, though so rare that I have not met with an example of the same elsewhere. However, as *ῥᾳδίως* often signifies *moderatè*, 'with moderation and equanimity,' as in bearing what befals one, so it may mean, 'with moderation,' i. e. mildness, as in *inflicting punishment.*

Ch. LVIII. 1. *ἀδήλως — ξυμφορὰν*] A certain difficulty here exists, arising (as often) from the bold and harsh *condensation* of expression, by which two things are blended together, (namely, the *means*

φορὰν, ἐκέλευσεν αὐτοὺς, δείξας τι χωρίον, ἀπελθεῖν ἐς αὐτὸ ἄνευ τῶν ὅπλων. 2. καὶ οἱ μὲν ἀνεχώρησαν, οἰόμενοί τι ἐρεῖν αὐτόν· ὁ δὲ τοῖς ἐπικούροις φράσας τὰ ὅπλα ὑπολαβεῖν, ἐξελέγετο εὐθὺς οὓς ἐπηρώτατο, καὶ εἴ τις εὑρέθη ἐγχειρίδιον ἔχων· μετὰ γὰρ ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν.

LIX. Τοιούτῳ μὲν τρόπῳ δι' ἐρωτικὴν λύπην ἥ τε ἀρχὴ τῆς ἐπιβουλῆς καὶ ἡ ἀλόγιστος τόλμα ἐκ τοῦ παραχρῆμα περιδεοῦς Ἁρμοδίῳ καὶ Ἀριστογείτονι ἐγένετο. 2. τοῖς δ' Ἀθηναίοις χαλεπωτέρα μετὰ τοῦτο ἡ τυραννὶς κατέστη· καὶ ὁ Ἱππίας, διὰ φόβου ἤδη μᾶλλον ὤν, τῶν τε πολιτῶν πολλοὺς ἔκτεινε, καὶ πρὸς τὰ ἔξω ἅμα διεσκοπεῖτο, εἴ ποθεν ἀσφάλειάν τινα ὀρῴη, μεταβολῆς γενομένης, ὑπάρχουσάν οἱ. 3. Ἱππόκλου γοῦν τοῦ Λαμψακηνοῦ τυράννου Αἰαντίδῃ τῷ παιδὶ θυγατέρα ἑαυτοῦ μετὰ ταῦτα Ἀρχεδίκην, Ἀθηναίοις ὢν Λαμψακηνῷ, ἔδωκεν, αἰσθανόμενος αὐτοὺς μέγα παρὰ

for effecting the device, and its *object*,) which ought to have been expressed separately. As it is, the translators and expositors have better succeeded in conveying the *general* sense, than showing *how* that sense arises. The construction, however harsh, must not be made more so; which would be the case if *ἀδήλως* were (as Dukas, Goeller, and Gail propose) taken as referred to *πρὸς ξυμφοράν*. Dr. Arnold assigns as the sense, 'without betraying any thing in his countenance;' i. e. having composed it upon the news of his loss: a view also adopted by Goeller, and not rejected by Poppo; but in such a dissevering of words which go together, and supplying of *αὐτὴν* without any warrant, there is involved something too arbitrary to be confidently acquiesced in; not to say that there is somewhat feeble and jejune in the sense, 'upon the *news of* his loss.' Whatever else be doubtful, one thing is, I apprehend, certain, that *ἀδήλως* is not to be referred to *πρὸς τὴν ξυμφ.*, but to be regarded as a condensed form of expression, parallel to *ἀπίστως* at i. 21, *τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνενεκικότα*. As respects the other words, *πλασ. τῇ ὄψει πρὸς τὴν ὄψιν*, there the difficulty complained of will be best removed by supposing the expression to bear a *sensus prægnans*. And as *πλάσσειν* signifies *fingere*, 'to form any thing according to a pattern (as the potter does his clay);' so *πλάσασθαι* may mean either 'to *form oneself*, i. e. one's manner, to certain circumstances or feelings;' or, 'to play the counterfeit,' *to feign*. So Dem. 389, 9, *πλάττομαι καὶ προσποιοῦμαι*. Herodian, v. 3, 18, *εἴτε πλασαμένη, εἴτε ἀληθεύουσα*. Here, however, I apprehend, *both* acceptations are intended; the sense being, 'having composed himself (i. e. his countenance) suitably to the calamity,' counterfeiting by his looks, dissembling the tranquillity which he did not really feel. This use of the dative after *πλάσασθαι* is, indeed, rare; but one example elsewhere is found, — namely, in Lysias, p. 659, ed. Reiske, *ἐνθυμεῖσθε δὲ ὅτι ὀλίγον μὲν χρόνον δύναιτ' ἄν τις πλάσασθαι τὸν τρόπον τὸν αὑτοῦ, ἐν ἐβδομήκοντα δὲ ἔτεσιν οὐδ' ἂν εἷς λάθοι πονηρὸς ὤν*· where, until I am made to comprehend how any one can counterfeit his *own* disposition, I shall feel persuaded that Lysias there wrote *τῷ τρόπῳ*, and then that the *ι* adscript was, as is perpetually the case, mistaken for *ν*. Thus the sense is, 'to play the counterfeit in his *disposition*, or in the visage.'

2. *ὑπολαβεῖν*] 'to carry off.' See note at i. 68. For vulg. *εἰώθησαν* and *προπομπὰς*, I have, with Bekker, Poppo, and Goeller, adopted the readings *εἰώθεσαν* and *πομπὰς*, which I have found also in Codd. Clar., Cant., and Mus. Brit.

Ch. LIX. 1. *λύπην*] 'grievance.' *Ἡ ἀλόγιστος τόλμα, audacia inconsulta. Ἐκ τοῦ παραχρῆμα περιδεοῦς*, 'from this fright on the nonce.' So infra viii. 1.

2. *χαλεπωτέρα κατέστη*] A fact attested by Herodot. vi. 123, (where it is said of the Alcmæonidæ,) *καὶ οὕτω τὰς Ἀθήνας οὗτοι ἔσαν οἱ ἐλευθερώσαντες πολλῷ μᾶλλον ἤπερ Ἁρμόδιός τε καὶ Ἀριστογείτων, ὡς ἐγὼ κρίνω. οἱ μὲν γὰρ ἐξηγέρισαν τοὺς λοιποὺς Πεισιστρατιδέων Ἵππαρχον ἀποκτείναντες, οὐδέ τι μᾶλλον ἔπαυσαν τοὺς λοιποὺς τυραννεύοντας.*

βασιλεῖ Δαρείῳ δύνασθαι. καὶ αὐτῆς σῆμα ἐν Λαμψάκῳ ἐστὶν, ἐπίγραμμα ἔχον τόδε·

Ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
Ἱππίου Ἀρχεδίκην ἥδε κέκευθε κόνις·
ἣ, πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὖσα τυράννων
παίδων τ', οὐκ ἤρθη νοῦν ἐς ἀτασθαλίην.

τυραννεύσας δὲ ἔτη τρία Ἱππίας ἔτι Ἀθηναίων, καὶ παυθεὶς ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν τῶν φευγόντων, ἐχώρει ὑπόσπονδος ἔς τε Σίγειον καὶ παρ' Αἰαντίδην ἐς Λάμψακον, ἐκεῖθεν δὲ ὡς βασιλέα Δαρεῖον· ὅθεν καὶ ὁρμώμενος ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ, ἤδη γέρων ὤν, μετὰ Μήδων ἐστράτευσεν.

LX. Ὧν ἐνθυμούμενος ὁ δῆμος ὁ τῶν Ἀθηναίων, καὶ μιμνησκόμενος ὅσα ἀκουῇ περὶ αὐτῶν ἠπίστατο, χαλεπὸς ἦν τότε καὶ ὑπόπτης ἐς τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβόντας, καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ ὀλιγαρχικῇ καὶ τυραννικῇ πεπρᾶχθαι. 2. καὶ ὡς, αὐτῶν διὰ τὸ τοιοῦτον ὀργιζομένων, πολλοί τε καὶ ἀξιόλογοι ἄνθρωποι ἤδη ἐν τῷ δεσμωτηρίῳ ἦσαν, καὶ οὐκ ἐν παύλῃ ἐφαίνετο, ἀλλὰ καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερόν τε καὶ πλείους ἔτι ξυλλαμβάνειν, ἐνταῦθα ἀναπείθεται εἷς τῶν δεδεμένων,

ἤρθη νοῦν] 'was puffed up in mind.' Compare Æschyl. Ag. 575, ἡ κάρτα πρὸς γυναικὸς αἵρεσθαι κέαρ.

ἀτασθαλίην] for ἀλαζονείαν.

Ch. LX. 1. ἦν ὑπόπτης ἐς τοὺς, &c.] 'was suspicious of them:' a metaphor taken from *shy horses*, as the Schol. points out; who tells us that the term is one expressly applied to such: and so, indeed, it is used in Xen. Hippag. iii. 9, and Pollux, i. 197, where, among the terms of censure as applied to a horse, he joins καταδεὴς and ὕποπτος, where, for ὕποπτος, should undoubtedly be read ὑπόπτης. The term is very rare, and the only examples I have noted elsewhere are in Ælian, V. H. iv. 18, ὑπόπτης ὢν ἐς πάντας ὁ Διονύσιος. Aristot. Hist. Anim. p. 298, Bekker, ἔστι δὲ τὸ ἦθος οὐχ ὑπόπτης οὐδενὸς, οὐδὲ ὑφορώμενος οὐδέν, and Soph. Phil. 136, Τί χρή με—Στέγειν, ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν (where *one* of the Scholiasts rightly explains by τὸν ὑφορώμενον ἡμᾶς). It appears, then, that the metaphor in question is one derived from a SHY *horse*, which looks down or under, ὀπτεύει ὑπὸ, from fear or suspicion; and the term is one especially applied to *wild beasts*. So Theocr. Id. xxiii. 10, οἷα δὲ θὴρ ὑλαῖος ὑποπτεύῃσι κυναγὸς, &c., where ὑποπτεύῃσι signifies, 'looks down or askance.' In short, this sense of ὑποπτεύω is (though the lexicographers have failed to observe it) the primary signification of the term.

τὴν αἰτίαν λαβόντας] 'who had incurred the accusation,' 'been accused:' an Attic forensic term, on which Poppo refers to Schaef. on Demosth. iv. p. 532. Πάντα αὐτοῖς—πεπρᾶχθαι. This suspicious temper of the Athenians, especially in whatever had any supposed connexion with the suppression of democracy, is well depicted in Aristoph. Vesp. 488, Ὡς ἅπανθ' ὑμῖν τυραννὶς ἐστι καὶ ξυνωμόται, Ἥν τε μεῖζον, ἢν τ' ἔλαττον πρᾶγμά τις κατηγορῇ, Ἧς ἐγὼ οὐκ ἤκουσα τοὔνομ' οὐδὲ πεντήκοντ' ἐτῶν· Νῦν δὲ πολλῷ τοῦ ταρίχους ἐστὶν ἀξιωτέρα.

2. οὐκ ἐν παύλῃ ἐφαίνετο] scil. τὸ πρᾶγμα. See on i. 7. iii. 33. Of the words following, ἐπεδίδοσαν — ξυλλαμβάνειν, the construction will best appear from Poppo's version: 'proficiebant in sævitiâ, et proficiebant ita ut plures etiam comprehendebant.' By εἷς τῶν δεδεμένων understand *Andocides*, the orator, whose speech de Mysteriis is here to be carefully

ὕσπερ ἐδόκει αἰτιώτατος εἶναι, ὑπὸ τῶν ξυνδεσμωτῶν τινος, εἴτε ἄρα καὶ τὰ ὄντα μηνῦσαι, εἴτε καὶ οὔ· ἐπ' ἀμφότερα γὰρ εἰκάζεται, τὸ δὲ σαφὲς οὐδεὶς οὔτε τότε οὔτε ὕστερον ἔχει εἰπεῖν περὶ τῶν δρασάντων τὸ ἔργον. 3. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρὴ, εἰ †μὴ † καὶ δέδρακεν, αὑτόν τε ἄδειαν ποιησάμενον σῶσαι, καὶ τὴν πόλιν τῆς παρούσης ὑποψίας παῦσαι· βεβαιοτέραν γὰρ αὐτῷ σωτηρίαν

consulted, for illustration of this whole account of the prosecution of Alcibiades; though, of course, it must be received with much caution. On the discrepancies between the accounts of Thucydides and Andocides, see Bp. Thirlwall's Appendix No. IV. to the second volume of his History of Greece.

ἐπ' ἀμφότερα γὰρ εἰκάζεται] 'it is matter of conjecture both ways.' Imitated from this is the expression in Jos. Ant. xix. 2, 4, ἐπ' ἀμφότερα δὲ οὗτος ὁ λόγος—καὶ τότε εἰκάζετο καὶ νῦν, &c. I have here, in deference to the authority of Bekker, Poppo, and Goeller, edited οὐδεὶς instead of vulg. οὐθεὶς, found in almost all the MSS., which is later Attic. I suspect, however, that οὐθ' εἷς (for οὐδὲ εἷς), which I have found in Cod. Mus. Brit., is the true reading here and at vi. 66. The *stronger* sense contained in οὐδὲ εἷς is here highly suitable; and the existence of vulg. οὐθεὶς tends not a little to confirm the above conjecture οὐθ' εἷς. The words, a little after, οὔτε τότε—ἔχει, are, as Poppo remarks, equivalent to οὔτε τότε εἶχεν, οὔτε ὕστερον [καὶ μέχρι τοῦ νῦν] ἔχει.

3. εἰ μὴ καὶ δέδρακεν] Arnold agrees with Poppo that this cannot be the right order of the words, since thus the sense expressed would be, not that required by the scope of the words, 'even if he had not done it,' but 'unless he *had* done it.' Hence he professes it to be his decided opinion that the true reading is εἰ καὶ μὴ δὲ δέδρακεν, as found in one MS. I would add, that this same error, if such it be, is found in all the MSS. and earlier editions of Dionys. Hal. Ant. viii. 30, εἰ μὴ καὶ τοσαῦτα: though there εἰ καὶ μὴ τοσαῦτα has been edited, from the conjecture of Sylburg, by Hudson and Reiske. After all, however, taking into consideration the occurrence of εἰ μὴ καὶ, supra ch. 18, and ii. 11, 6, together with the passages adduced by Schwebel on Onosand. p. 22, some reason is there to doubt whether this εἰ μὴ καὶ was not one of those somewhat harsh transpositions of particles occasionally found in the best writers, (especially those, like our author, little attentive to petty niceties of style,) and of which various instances are adduced in the Paris edition of Steph. Thes. t. iii. p. 191. To advert to the present case, though in our own language elegance of style would require 'even if he had not done it,' yet it would not be *ungrammatical* to write, 'if he had even not done it.' Now such harsh positions of words are cast aside as language advances to perfection, but only gradually; and consequently they may be expected to occasionally appear in the older and less polished writers.

παῦσαι] For this, one of the best MSS. has σῶσαι; but evidently by a mere gloss. The present use of παύειν with an accusative of *thing* and genitive of thing, is founded on that more usual one, an accusative of *person* and genitive of thing,—'to make any one desist from any action or practice,' generally some *bad* one. Here, however, the thing is put for the person, (namely, the *citizens*,) the sense being, *deducere, abstrahere* (to withdraw), *vel verbis vel re*, as iii. 65, 2, τῆς ἔξω ξυμμαχίας ὑμᾶς παῦσαι. Xen. Cyr. v. 5, 9, Th. τούτου παύσῃς αὐτ., and Hist. Mem. i. 2, 2. Plato, p. 396, αὐτὸς ἂν ὑμᾶς ἐπειρώμην παύειν τῆς διαφορᾶς. Sometimes the term bears the sense *liberare* and *sedere* as applied to disorders of the body, (as Xen. Mem. iii. 8, ἐάν τι ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, scil. ἡμᾶς τούτου. Eurip. Hipp. 512, ἃ σε παύσει νόσου τῆσδε,) or as said of *evil dispositions of the mind*; sometimes, also, that of *sedere*, both as said of disorders, and of violent *passions* of the mind, as *grief*, &c. (so Eurip. Bacch. 280, ὃ παύει τοὺς ταλαιπώρους βρότους λύπης,) also, to *quell* anger or fury, as Diod. Sic. t. vi. 307, τοῦ πολλοῦ θράσους ἔπαυσαν τοὺς βαρβάρους. I know not any example elsewhere of the term as applied to *suspicions*, except in Xen. Anab. ii. 5, 1, π. τὰς ὑποψίας, and none of the word used, as here, with accusative and genitive. We may here best express the sense by the Latin *amovere*, since in Plaut. Trin. iii. 3, 54, we have, '*suspicionem amovere* ab aliquo.'

βεβαιοτέραν] This was rightly edited by Bekker and others, though only on the authority of one indifferent MS. (to which add Clar. and Mus. Br.) instead of vulg. βεβαιωτέραν. Render, 'a surer chance of safety.' In διὰ δίκης ἐλθεῖν τινὶ, 'to be

εἶναι ὁμολογησαντι μετ᾽ ἀδείας, ἢ ἀρνηθέντι διὰ δίκης ἐλθεῖν. 4. καὶ ὁ μὲν αὐτός τε καθ᾽ ἑαυτοῦ καὶ κατ᾽ ἄλλων μηνύει τὸ τῶν Ἑρμῶν· ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἄσμενος λαβών, ὡς ᾤετο, τὸ σαφὲς, καὶ δεινὸν ποιούμενοι πρότερον, εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ εἴσονται, τὸν μὲν μηνυτὴν εὐθὺς καὶ τοὺς ἄλλους μετ᾽ αὐτοῦ ὅσων μὴ κατηγορήκει, ἔλυσαν· τοὺς δὲ καταιτιαθέντας, κρίσεις ποιήσαντες, τοὺς μὲν ἀπέκτειναν, ὅσοι ξυνελήφθησαν, τῶν δὲ διαφυγόντων θάνατον καταγνόντες, ἐπανεῖπον ἀργύριον τῷ ἀποκτείναντι. 5. καὶ τούτῳ οἱ μὲν παθόντες ἄδηλον ἦν εἰ ἀδίκως ἐτετιμώρηντο, ἡ μέντοι ἄλλη πόλις ἐν τῷ παρόντι περιφανῶς ὠφέλητο.

LXI. Περὶ δὲ τοῦ Ἀλκιβιάδου, ἐναγόντων τῶν ἐχθρῶν,—οἵπερ καὶ πρὶν ἐκπλεῖν αὐτὸν ἐπέθεντο,—χαλεπῶς οἱ Ἀθηναῖοι ἐλάμβανον· καὶ ἐπειδὴ τὸ τῶν Ἑρμῶν ᾤοντο σαφὲς ἔχειν, πολὺ δὴ μᾶλλον καὶ τὰ μυστικὰ, ὧν ἐπαίτιος ἦν, μετὰ τοῦ αὐτοῦ λόγου, καὶ τῆς ξυνωμοσίας ἐπὶ τῷ δήμῳ, ἀπ᾽ ἐκείνου ἐδόκει πραχθῆναι. 2. καὶ γάρ τις καὶ στρατιὰ Λακεδαιμονίων οὐ πολλὴ ἔτυχε κατὰ τὸν καιρὸν τοῦτον, ἐν ᾧ περὶ ταῦτα ἐθορυβοῦντο, μέχρι ἰσθμοῦ παρελθοῦσα πρὸς Βοιωτούς τι πράσσοντες. 3. ἐδόκει οὖν ἐκείνου πράξαντος, καὶ οὐ Βοιωτῶν ἕνεκα, ἀπὸ ξυνθήματος ἥκειν, καὶ, εἰ μὴ ἔφθασαν δὴ αὐτοὶ κατὰ τὸ μήνυμα ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν ἡ πόλις. καί τινα μίαν νύκτα καὶ κατέδαρθον ἐν Θησείῳ τῷ ἐν πόλει ἐν ὅπλοις.

at legal issue with,' 'to be impleaded with,' we have a somewhat rare phrase, formed on the model of *διὰ μάχης ἐλθεῖν τινι*, occurring at iv. 92, and elsewhere, *διὰ φιλίας εἶναι*, and others to be seen in Matth. Gr. Gr. § 680.

Ch. LXI. 1. *ἐπέθεντο*] *aggressi erant*, 'had attacked him.' Such is the use of our old English *to set on*, as understood both in a physical and a metaphorical sense. The *latter* is here intended; and so Hesych. explains by *ἐπέκειντο*. Of this somewhat rare use of the term examples occur occasionally in Plato, and one is found in a passage of the New Testament, Acts xviii. 10, *οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε*.

μετὰ τοῦ αὐτοῦ λόγου, καὶ τῆς ξυνωμοσίας] Vainly have Bredow, Haack, and Arnold sought to adjust the construction here by referring the *καὶ* to *τοῦ αὐτοῦ λόγου*, — of course repeating the word *μετά*. The sense which they assign,—namely, 'with the same meaning, and connected with the plot against,'—is one that does too much violence to the words to be safely admitted. I must still adhere to the view of the sense propounded in my former edition, by which the *καὶ* is regarded as here used, as often, for *δηλονότι*, *scilicet*, 'namely.' And this view has since been supported by the opinion of Dobree, and seemingly of Poppo, who observes, however, that the meaning may be *et quidem*. Be that as it may, *λόγου* must mean *intent*, or 'purpose,' and thus the article will refer to the words at ch. 60, *καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ—πεπρᾶχθαι*. Of course this conspiracy (to which allusion is made in *ἐδόκει*) was all purely imaginary.

ἐπὶ τῷ δήμῳ] *adversus statum popularem*. *Πρὸς Βοιωτούς τι πράσσοντες*, 'had been concocting some [scheme] with the Bœotians,' i. e. against the Athenians, their common enemy. See on iv. 132.

3. *ἐκείνου πράξαντος*] 'at his contrivance.' *Καὶ οὐ Βοιωτῶν ἕνεκα*, 'and not on account of any plan with the Bœotians.' *Ἀπὸ ξυνθήματος*, 'from some agreement [between the parties].' *Κατέδαρθον* is to be understood, not of *sleeping*, but of couching down, as if for slumber. *Ἐν Θησείῳ*. On this temple (now converted to a Christian church) it must suffice to refer to Col. Leake's Athens, p. 498, second edition. *Τῷ ἐν πόλει* is added, because there was a temple of Theseus in Peiræus. See Col. Leake's Athens, p. 392, second edition.

4. *οἵ τε ξένοι τοῦ Ἀλκιβιάδου οἱ ἐν Ἄργει κατὰ τὸν αὐτὸν χρόνον ὑπωπτεύθησαν τῷ δήμῳ ἐπιτίθεσθαι· καὶ τοὺς ὁμήρους τῶν Ἀργείων τοὺς ἐν ταῖς νήσοις κειμένους οἱ Ἀθηναῖοι τότε παρέδοσαν τῷ Ἀργείων δήμῳ διὰ ταῦτα διαχρήσασθαι.* 5. *πανταχόθεν τε περιεστήκει ὑποψία ἐς τὸν Ἀλκιβιάδην· ὥστε βουλόμενοι αὐτὸν ἐς κρίσιν ἀγαγόντες ἀποκτεῖναι, πέμπουσιν οὕτω τὴν Σαλαμινίαν ναῦν ἐς τὴν Σικελίαν ἐπί τε ἐκεῖνον καὶ ὧν πέρι ἄλλων ἐμεμήνυτο.* 6. *εἴρητο δὲ προειπεῖν αὐτῷ ἀπολογησομένῳ ἀκολουθεῖν, ξυλλαμβάνειν δὲ μή, θεραπεύοντες τό τε πρὸς τοὺς ἐν τῇ Σικελίᾳ στρατιώτας τε σφετέρους καὶ πολεμίους μὴ θορυβεῖν, καὶ οὐχ ἥκιστα τοὺς Μαντινέας καὶ Ἀργείους βουλόμενοι παραμεῖναι, δι᾽ ἐκείνου νομίζοντες πεισθῆναι † σφᾶς ξυστρατεύειν.* 7. *καὶ ὁ μὲν, ἔχων τὴν ἑαυτοῦ ναῦν, καὶ οἱ*

4. *οἵ τε ξένοι*, &c.] The matter is more perspicuously narrated in Diod. xiii. 5, *συνελάβετο δ᾽ αὐτῶν (τῶν Ἀλκιβιάδου ἐχθρῶν) ταῖς διαβολαῖς τὸ πραχθὲν παρὰ τοῖς Ἀργείοις· οἱ γὰρ ἰδιόξενοι συνθέμενοι καταλῦσαι τὴν ἐν Ἄργει δημοκρατίαν πάντες ὑπὸ τῶν πολιτῶν ἀνῃρέθησαν.* 'Alcibiades' enemies at home magnified the danger of a revolution, to overturn democracy at Argos, and obtained a decree by which those Argive citizens whom Alcibiades himself had carried away (and deposited in the islands of the Ægean: see v. 24.) for the security of the democratical government, were consigned to the discretion of the opposite, who put them all to death.' (Bp. Thirlwall.) Many of the best MSS. (to which add Clarend. and Cantab.) have *διαχρήσεσθαι*, which, however, is by no means to be defended. The common reading (very properly retained by the later editors) I find confirmed by the Cod. Mus. Brit.

5. *πανταχόθεν περιεστήκει ὑποψία*] *Περιεστήκει* is not well rendered by Portus and others *circumstabat*; for thus the *ἐς*, found in every MS., is passed over. The sense is *better* conveyed by the version of Dr. Arnold, 'suspicion gathered round against Alcibiades.' Yet even this too much suffers the force of the metaphor to evaporate (as does also that of Poppo, *conversa est*); while the *former* altogether *mistakes its nature*. The metaphor is one derived, not from a *storm* which gathers round and threatens to burst on any one's head; but, from insidious foes starting up from ambush all around, gradually closing in and directing their attacks at (for such is the force of the *ἐς*) some person or persons, and endeavouring *obruere eum*. Thus fear, danger, &c., are not unfrequently said to *gather round* and *close in* any one. A similar figure is found in Eurip. Sisyph. frag. i. 37, *τοῖσδε περιέστησαν ἀνθρώπους φόβου στοίχους*. But not only are *fear* and *danger* represented as gathering round and closing in, but also *calamity*, (as Demosth. 1470, 11.) *necessity*, and also *shame*; and so, as in the present passage, *suspicion*. Finally, no sufficient reason was there for Poppo to suspect the *ἐς* to be not genuine; for the construction of *περιέστ.* followed by *ἐς*, though without precedent elsewhere, may, however, very well be accounted for from the *significatio prægnans* inherent in the term *περιέστ.* The *ἐς* does not signify *contra*, (as it is interpreted by Arnold and Poppo,) but simply denotes direction or the termination of motion *at* any object.

6. *θεραπεύοντες*] *cautè curantes;* on which force of the word see note at iv. 67, and vii. 70. The *σφᾶς*, a little further on, is justly suspected by Bekker to be not genuine; since to take it, as we must, in the sense of *αὐτοὺς*, involves what is quite inadmissible. The true reading is, by Lindau and Dobree, with great probability, supposed to be *σφίσι*, which might very well be mistaken for *σφᾶς*, from the *abbreviation* of *σφίσι* in the MSS. Strong confirmation is derived to this conjecture from an altogether parallel construction at vii. 35, 1, *συστρατεύειν αὐτοῖς οἱ Θούριοι παρεσκευάσθησαν*.

7. *ἔχων τὴν ἑαυτοῦ ναῦν*] 'occupying his own ship,' i. e. the ship which he had equipped and commanded; though it is probable that he furnished the ship itself. Thus it is said of his father by Plut. Alcib. *ἰδιοστόλῳ τριήρει περὶ Ἀρτεμίσιον ἐνδόξως ἐναυμάχησεν*. And so Hdot. v. 47, 5, of another person, *συνέσπετο οἰκηΐῃ τε τριήρει καὶ οἰκηΐῃ ἀνδρῶν δαπάνῃ*, and of the father of Alcibiades, viii. 17, 6, *ὃς δαπάνην*

ξυνδιαβεβλημένοι ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς τὰς Ἀθήνας· καὶ ἐπειδὴ ἐγένοντο ἐν Θουρίοις, οὐκέτι ξυνείποντο, ἀλλ' ἀπελθόντες ἀπὸ τῆς νεὼς οὐ φανεροὶ ἦσαν, δείσαντες τὸ ἐπὶ διαβολῇ ἐς δίκην καταπλεῦσαι. 8. οἱ δ' ἐκ τῆς Σαλαμινίας τέως μὲν ἐζήτουν τὸν Ἀλκιβιάδην καὶ τοὺς μετ' αὐτοῦ· ὡς δ' οὐδαμοῦ φανεροὶ ἦσαν, ᾤχοντο ἀποπλέοντες. ὁ δὲ Ἀλκιβιάδης, ἤδη φυγὰς ὢν, οὐ πολὺ ὕστερον ἐπὶ πλοίου ἐπεραιώθη ἐς Πελοπόννησον ἐκ τῆς Θουρίας· οἱ δ' Ἀθηναῖοι ἐρήμῃ δίκῃ θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου.

LXII. Μετὰ δὲ ταῦτα οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ ἐν τῇ Σικελίᾳ, δύο μέρη ποιήσαντες τοῦ στρατεύματος, καὶ λαχὼν ἑκάτερος, ἔπλεον ξὺν παντὶ ἐπὶ Σελινοῦντος καὶ Ἐγέστης, βουλόμενοι μὲν εἰδέναι τὰ χρήματα εἰ δώσουσιν οἱ Ἐγεσταῖοι, κατασκέψασθαι δὲ καὶ τῶν Σελινουντίων τὰ πράγματα, καὶ τὰ διάφορα μαθεῖν τὰ πρὸς Ἐγεσταίους. 2. παραπλέοντες δ' ἐν ἀριστερᾷ τὴν Σικελίαν, τὸ μέρος τὸ πρὸς τὸν Τυρσηνικὸν κόλπον, ἔσχον ἐς Ἰμέραν, ἥπερ μόνη ἐν τούτῳ τῷ μέρει τῆς Σικελίας Ἑλλὰς πόλις ἐστί· καὶ ὡς οὐκ ἐδέχοντο αὐτούς, παρεκομίζοντο. 3. καὶ ἐν τῷ παράπλῳ αἱροῦσιν Ὕκκαρα, πόλισμα Σικανικὸν μέν, Ἐγεσταίοις δὲ πολέμιον· ἦν δὲ παραθαλασσίδιον· καὶ ἀνδραποδίσαντες τὴν πόλιν παρέδοσαν Ἐγεσταίοις (παρεγένοντο γὰρ αὐτῶν ἱππῆς)· αὐτοὶ δὲ πάλιν τῷ μὲν

οἰκήσιν παρεχόμενος ἐστρατεύετο, καὶ οἰκῇ νηΐ. Pausan. x. 9, ἐναυμάχησεν ἐναντία τοῦ Μήδου, ναῦν παρασκευασάμενος οἰκείαν. Hence is illustrated Soph. Phil. 497, ἔστελλον αὐτὸν—αὐτόστολον πέμψαντα: and Hor. Epist. i. 1, 93, 'locuples, quem ducit *priva triremis*.'

In the words, a little after, *οὐ φανεροὶ ἦσαν*, there is a peculiarity of expression, though not noticed by the commentators. Exactly corresponding to this idiom *φανερὸς εἶναι* is that in Latin, *non comparere*, 'not to be forthcoming' when called for or sought. The phrase was especially used in a *forensic* sense. So Paulus, Digest. xxix. 5, 6, 'Si unus è dominis non compareat,' i. e. shall not be found *forthcoming*, as we should say of any one who has *absconded*. Of this idiom the only examples that I have met with elsewhere in a Greek writer, are the following: Demosth. p. 1190, 4, *προσκληθεὶς ἀπὸ τῆς οἰκίας* ('having been summoned from his house') *οὐδὲ γὰρ ἦν φανερὸς* ('for he was not forthcoming,' namely, to give evidence) *ἔλιπε τὴν μαρτυρίαν*.

ἐπὶ διαβολῇ] 'at, or under, examination.' See Matth. Gr. Gr. § 586.

8. *πλοίου*] Meaning a vessel of burden; what is at ch. 88 more distinctly expressed by *πλ. φορτικοῦ*. *Τῆς Θουρίας*: meaning, not the *town*, but, as Poppo shows, the *country*; while *Θουρίοις* must be understood of the *inhabitants*, so called infra vii. 35.

ἐρήμῃ δίκῃ] *deserto vadimonio*. See Matth. de Jud. Athen. p. 266. (Goeller.) See also Herm. Antiq. § 144, referred to by Poppo. Such a trial was called *ἐρήμη*, from the person indicted being not *forthcoming* for trial, having absconded, and thereby forfeiting his recognizances.

Ch. LXII. 2. *Ὕκκαρα*] So called, as we learn from Athenæus, from the *ὕκκη*, (or *red-mullet*: see Hesych. in voc. *ὖκος*,) which the first colonists found there abundantly. It was situated at the bottom of a small bay, and at the mouth of a petty river. Its ruins yet remain near a plain called *Garbilangi*; and the ancient site is called Muro di Carini (meaning d'Icarini), i.e. 'the wall of the Icarines.' Our author subjoins *πόλισμα Σικανικὸν*, &c., because, from the circumstance of the town being of Sicanian origin, it might be expected that the Hyccarines should be on friendly terms with Egesta, which was of the same origin, or nearly such.

πεζῷ ἐχώρουν διὰ τῶν Σικελῶν, ἕως ἀφίκοντο ἐς Κατάνην· αἱ δὲ νῆες περιέπλευσαν, τὰ ἀνδράποδα ἄγουσαι. 4. Νικίας δὲ εὐθὺς ἐξ Ὑκκάρων ἐπὶ Ἐγέστης παραπλεύσας, καὶ τἆλλα χρηματίσας, καὶ λαβὼν τάλαντα τριάκοντα, παρῆν ἐς τὸ στράτευμα. 5. καὶ τἀνδράποδα †ἀπέδοσαν, (καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα) καὶ ἐς τοὺς τῶν Σικελῶν ξυμμάχους περιέπλευσαν, στρατιὰν κελεύοντες πέμπειν· τῇ τε ἡμισείᾳ τῆς ἑαυτῶν ἦλθον ἐπὶ Ὕβλαν τὴν Γελεᾶτιν, πολεμίαν οὖσαν, καὶ οὐχ εἷλον. καὶ τὸ θέρος ἐτελεύτα.

LXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς τὴν ἔφοδον οἱ Ἀθηναῖοι ἐπὶ Συρακούσας παρεσκευάζοντο, οἱ δὲ Συρακόσιοι καὶ αὐτοὶ ὡς ἐπ' ἐκείνους ἰόντες. 2. ἐπειδὴ γὰρ αὐτοῖς πρὸς τὸν πρῶτον φόβον καὶ τὴν προσδοκίαν οἱ Ἀθηναῖοι οὐκ εὐθὺς ἐπέκειντο, κατά τε τὴν ἡμέραν ἑκάστην προϊοῦσαν ἀνεθάρσουν μᾶλλον, καὶ ἐπειδὴ πλέοντες τά τε ἐπέκεινα τῆς Σικελίας πολὺ ἀπὸ σφῶν ἐφαίνοντο,

4. *τἆλλα χρηματίσας*] 'having despatched their affairs.' See on v. 61.

5. I have followed Poppo and Arnold in obelizing the word *ἀπέδοσαν*, because I entirely agree with them that we are not authorized to assign to the active voice the sense of *selling*,—a sense which belongs only to the *middle*. Hence Bekker thinks we should, for *ἀπέδοσαν*, read *ἀπέδοντο*: in which opinion I am inclined to agree. *If*, however, the text should, after all, be genuine, (and it so stands, I find, in Codd. Clar., Cant., and Mus. Brit.) I would by no means, with Arnold, assign to the word the sense, 'he produced, gave them up,'—a sense equally unauthorized as that of *sell*, above adverted to, and both partaking of what is harsh and jejune. Considering, too, that the town was taken by storm, and the whole population carried off by the army, there could be no private captors, nor consequently any captives to be produced or given up. Now, not improbably might we here suppose the existence of one of those *negligent* expressions, derived from the inexact language of common life, of which not a few instances occur elsewhere in our author. Perhaps, however, the difficulty in question may be removed without our being obliged to resort to what, after all, must be pronounced a somewhat precarious principle: for though the active *ἀποδιδόναι* cannot, it appears, bear the sense *to sell*, it may that of *set to sale*. And since the *generals* are here meant, they might be said to *set* the captives *to sale*, by ordering them to be sold by auction to the best bidder, by the common crier. See the *Vitarum Auctio* of Lucian. Accordingly we may regard *ἀπέδοσαν* as standing for the more exact term *ἀπεκήρυξαν*. And so in the humorous description just referred to, Jupiter is represented as saying, *ἀποκηρύξομεν βίους φιλοσόφους παντὸς εἴδους*. Compare also Herodot. i. 194, *ἀπεκήρυξαν*, where Valck. explains by 'vendenda voci subjecere præconis;' and adduces other examples of this use. Had the editors seen the true *subject* of the verb *ἀπέδοσαν*, they would have been better able to remove the difficulty. That they did *not* see it, is plain from their joining the words *καὶ τἀνδράποδα ἀπ.* with the words *preceding*, whereas they must belong to those *following*; and thus *ἀπέδοσαν* consorts well with the following *περιέπλευσαν*, the words *καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα* being parenthetical. I have pointed accordingly. Finally, I would observe, *περιέπλευσαν ἐς—Σικελῶν ξυμμάχους* is said, because, as the Siculi chiefly inhabited the mountainous chain which skirts the north coast of the island, the most convenient mode of reaching them was to go by *sea*, doubling the Pelorum promontory.

Ch. LXIII. 2. *πλέοντες τά τε ἐπέκεινα τῆς Σικελίας*] A certain perplexity here exists, which has given rise to a variety of conjectural emendations; though not one of these is countenanced by a single MS. The editors and critics in general agree in desiderating an *ἐς*; but it is, in reality, not needed; since, as Poppo observes, our author does not mean to say, '*navigare in* partem ulteriorem Siciliæ,' but, '*præternavigare* oram Siciliæ ulteriorem;' what is here said corresponding to the words at

καὶ πρὸς τὴν Ὕβλαν ἐλθόντες καὶ πειράσαντες, οὐχ εἷλον βίᾳ, ἔτι πλέον κατεφρόνησαν, καὶ ἠξίουν τοὺς στρατηγοὺς—οἷον δὴ ὄχλος φιλεῖ θαρσήσας ποιεῖν—ἄγειν σφᾶς ἐπὶ Κατάνην, ἐπειδή [γε] οὐκ ἐκεῖνοι ἐφ' ἑαυτοὺς ἔρχονται. 3. ἱππῆς τε προσελαύνοντες ἀεὶ κατάσκοποι τῶν Συρακοσίων πρὸς τὸ στράτευμα τῶν Ἀθηναίων ἐφύβριζον ἄλλα τε καὶ, 'εἰ ξυνοικήσοντες σφίσιν *αὐτοὶ μᾶλλον ἥκοιεν ἐν τῇ ἀλλοτρίᾳ, ἢ Λεοντίνους ἐς τὴν οἰκείαν κατοικιοῦντες.' LXIV. Ἃ γιγνώσκοντες οἱ στρατηγοὶ τῶν Ἀθηναίων, καὶ βουλόμενοι αὐτοὺς ἄγειν πανδημεὶ ἐκ τῆς πόλεως ὅτι πλεῖστον, αὐτοὶ δὲ ταῖς ναυσὶν ἐν τοσούτῳ ὑπὸ νύκτα παραπλεύσαντες στρατόπεδον καταλαβεῖν ἐν ἐπιτηδείῳ καθ' ἡσυχίαν, εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες, [καὶ] εἰ ἐκ τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιβάζοιεν, ἢ

ch. 62, *παραπλέοντες τὴν Σικελίαν, τὸ μέρος τὸ πρὸς τὸν Τυρσηνικὸν κόλπον.* And he adds, with great truth, that in this signification the words *πλεῖν τὰ ἐπέκεινα τῆς Σικελίας* seem to make equally good Greek as *περιορμίζεσθαι τὸ πρὸς νότον, περιορμεῖν τὰ πρὸς τὸ πέλαγος*, and such-like forms of expression, on which see note at iii. 6: and so in my smaller edition of our author, 'on the further parts or coasts of Sicily;' a sense which I have there illustrated from Herodot. iii. 115, *θάλασσα ἔστι τὰ ἐπέκεινα Εὐρώπης* (scil. *μέρη*). Æschyl. Suppl. 254, *Πίνδου τὰ ἐπέκεινα*, scil. *μέρη*. Arrian, Ind. 43, 6, *τὰ ἐπέκεινα*. Lucian, Ver. Hist. ii. 47, *ἀνεσκόπουν τὰ ἐπέκεινα ὅπως ἔχοι*: and, finally, a passage of our author, vii. 58, *ἐν τῷ ἐπέκεινα*. The *literal* sense thus meant to be conveyed is, 'towards those parts,' and then at the *other* or *yonder* part of any place, as compared with that where the speaker or writer is. Of course *ἐπέκ.* here is not governed of *πλέοντες*, but of some preposition understood, as *κατὰ* or such-like.

ἐφαίνοντο] This I have, with all the recent editors, received instead of vulg. *ἐφαίνετο*; and the same, I find, has place in MSS. Cantab. and Mus. Brit. Again, I have chosen after *ἐπειδή* to restore (though within brackets) the particle *γε*, which had been cancelled by all the recent editors, on the authority of most of the best MSS., yet on any thing but good grounds; since the word is strongly supported by internal evidence, as existing in the far greater likelihood of its being *omitted* than *inserted* in the MSS. Again, the propriety (nay, even elegance) of its use here sufficiently appears from the several examples of the form *ἐπειδή γε* occurring in Plato (e. g. p. 348, *ἐπειδή γε καὶ λέγω ἀδικίαν—λυσιτελεῖν*, &c.) and other Attic writers. Finally, I would observe, the word has place in Cod. Mus. Brit.

3. *αὐτοὶ*] This (the correction of Bekker, in his second edition) I have ventured, with Goeller and Arnold, to receive instead of vulg. *αὐτοῖς*, which, though found, it would seem, in all the MSS., involves an intolerable harshness, since, as Poppo points out, the dative is to be referred to the more remote name of the Syracusans. Poppo, indeed, urges that examples of *σφῶν αὐτῶν* for the simple *σφῶν* are not altogether wanting; referring, for proofs, to another passage of our author, infra viii. 48, 3, and a passage of Plato, Gorg. 519, b. But, waiving the passage of Plato, that of Thucydides is any thing but calculated to supply evidence to this effect, since there the *αὐτῶν* leads to a confusion in the sense quite intolerable, and hence has been justly rejected by Bekker. Finally, as to the use of *σφῶν αὐτῶν* for *σφῶν*, if the passages where it *seems* to have place were rigidly scrutinized, the *few* would, I suspect, become *none*. In short, while the *αὐτοῖς* were here worse than useless, the *αὐτοὶ* is little less than indispensable.

CH. LXIV. 1. *Ἃ γιγνώσκοντες*, &c.] On the construction of this lengthened period,—embarrassed as it is by parenthesis upon parenthesis,—see the Scholiast and Matth. Gr. Gr. § 631, 2. I have, with Poppo and Goeller, bracketed the *καὶ*, because (as they show) it can here bear no sense but one quite inadmissible. Of the two modes they propose — either (with Reiske) to cancel the *καὶ*, or to change it into *εἰ*, and the *εἰ* itself into *ἢ*—the *former* is preferable, on the ground of its being

κατὰ γῆν ἰόντες γνωσθείησαν· τοὺς γὰρ ἂν ψιλοὺς τοὺς σφῶν καὶ τὸν ὄχλον, τῶν Συρακοσίων τοὺς ἱππέας, πολλοὺς ὄντας,—σφίσι δ' οὐ παρόντων ἱππέων,—βλάπτειν ἂν μεγάλα· οὕτω δὲ λήψεσθαι χωρίον ὅθεν ὑπὸ τῶν ἱππέων οὐ βλάψονται ἄξια λόγου (ἐδίδασκον δ' αὐτοὺς περὶ τοῦ πρὸς τῷ Ὀλυμπιείῳ χωρίου—ὅπερ καὶ κατέλαβον—Συρακοσίων φυγάδες, οἳ ξυνείποντο)· τοιόνδε τι οὖν, πρὸς ἃ ἐβούλοντο, οἱ στρατηγοὶ μηχανῶνται. 2. πέμπουσιν ἄνδρα σφίσι μὲν πιστὸν, τοῖς δὲ τῶν Συρακοσίων στρατηγοῖς τῇ δοκήσει οὐχ ἧσσον ἐπιτήδειον· ἦν δὲ Καταναῖος ὁ ἀνήρ, καὶ ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἥκειν ἔφη, ὧν ἐκεῖνοι τὰ ὀνόματα ἐγίγνωσκον, καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι ὑπολοίπους ὄντας τῶν σφίσιν εὐνόων. 3. ἔλεγε δὲ τοὺς Ἀθηναίους αὐλίζεσθαι ἀπὸ τῶν ὅπλων ἐν τῇ πόλει, καὶ εἰ βούλονται ἐκεῖνοι πανδημεὶ ἐν ἡμέρᾳ ῥητῇ ἅμα ἔῳ ἐπὶ τὸ στράτευμα ἐλθεῖν, αὐτοὶ μὲν ἀποκλήσειν ‡ αὐτοὺς παρὰ σφίσι, καὶ τὰς ναῦς ἐμπρήσειν, ἐκεί-

the more simple, and being supported by the authority of Valla, who seems not to have had *καὶ* in his copy. The word may very possibly have been accidentally brought in from the copyists mistaking *εἰ* for the abbreviated mark to denote *καὶ*: and this would cause *εἰ* to be lost (as it is in the Cod. Mosq. and Mus. Brit. primâ manu); and when afterwards introduced, as indispensable to the sense, the *καὶ* was, we may suppose, inadvertently retained.

The *πρὸς* before *παρεσκευασμένους* signifies 'in the face of.' At *ἢ*, a little after, is to be repeated *εἰ*; and of *ἢ γνωσθείησαν* the sense is, 'or if they should be found out or perceived [by them] while going by land.' This signification of *γιγνώσκεσθαι, deprehendi*, is one frequent in Plato and Xenophon. Now the Athenians could not hope to escape observation while on the way by land, since the distance (about thirty-five miles) was far too great for a night-march, however forced; though by sea the passage itself might be achieved by night, and a landing effected, and a suitable position taken up before the Syracusan forces could return from Catana.

τοὺς γὰρ, &c.] The *γὰρ* adverts to the *reason* why this, being discovered, was viewed with alarm,—namely, because then the Syracusan cavalry would greatly annoy them, and especially the less defensive part of them, &c. *Τὸν ὄχλον*: meaning the mob of camp-followers; which must have been great, judging from what is said infra vii. 75, 5. This sense the expression bears also in Xen. Cyr. iv. 2, 3, and Anab. iii. 2, 36, & 3, 6. iv. 3, 15: and answering to this is the use in Latin of '*turba* castrensis.'

ἄξια λόγου] Corresponding to the term *μεγάλα* (adj. neut. plur. for adverb); except that here it is a phrase for *ἀξιόλογα*, (probably in the archetype of the Codd. Clarend. and Venet.) taken as equivalent to adv. *ἀξιολόγως*. *Πρὸς ἃ ἐβούλοντο.* Render, 'for the accomplishment of the object they wished for,' namely, the withdrawing of the Syracusans away from the city.

2. *τῇ δοκήσει*] 'in their opinion.' Of this use (which is rare) an example occurs supra iii. 45, 2, *ἥσσω τῇ δοκήσει ἔχουσα τὴν παρασκευήν*. Hence is confirmed the masterly emendation of H. Steph. on a line of Simonides cited by the Scholiast on Eurip. Orest. 235, *Τὸ δοκεῖν* (for *ἡ δόκησις*) *καὶ τὰν ἀλάθειαν* (for *τὰ μάλα θεῖα*) *βιᾶται*: from a comparison of which passage with the present I am inclined to think that by *ἡ δόκησις* here is denoted simply *opinion* as opposed to *truth*. And so in another passage of Eurip. frag. incert. xxviii. 2, we have, *Ζητῶμεν ἡ δόκησις ἀνθρώποις κακὸν, Καὶ τοὐπιχειρεῖν ἐξαμαρτάνειν φιλεῖ*: for so I would point there. Moreover, for *τοὐπιχειρεῖν*, which cannot be right, I propose to read *προὐπιχειρεῖν*, i. e. to first attack, to *strike the first blow*. Of this word, though rare, an example occurs in Thucyd. vi. 34, and Plut. Galb.

3. *ἀπὸ τῶν ὅπλων*] 'apart from their *place d'armes*, or encampment:' for such is, I apprehend, the sense of *τῶν ὅπλων*, as at i. 111. This name was given because it was, as Dr. Arnold observes, the place where the spears and shields were kept piled.

ἀποκλήσειν αὐτοὺς παρὰ σφίσι] I have,

νους δὲ ῥᾳδίως, [τὸ στράτευμα] προσβαλόντας τῷ σταυρώματι αἱρήσειν· εἶναι δὲ ταῦτα τοὺς ξυνδράσοντας πολλοὺς Καταναίων, καὶ ἡτοιμάσθαι ἤδη ἀφ' ὧν αὐτὸς ἥκειν. LXV. *Οἱ δὲ στρατηγοὶ τῶν Συρακοσίων, μετὰ τοῦ καὶ ἐς τὰ ἄλλα θαρσεῖν, καὶ εἶναι ἐν διανοίᾳ καὶ ἄνευ τούτων ἰέναι ‡ παρασκευάσασθαι ἐπὶ Κατάνην, ἐπίστευσάν τε τῷ ἀνθρώπῳ πολλῷ ἀπερισκεπτότερον, καὶ εὐθὺς ἡμέραν ξυνθέμενοι*

with Bekker (second edition), received *αὐτούς*, the reading of the greater part of the MSS. (to which add Codd. Clar. primâ manu, and Mus. Brit.) instead of vulg. *τοὺς*, retained by Haack, Poppo, Goeller, and Arnold, but which cannot be right, since it was just before said of the whole of the army lodged *in the city*; where *τοὺς παρὰ σφίσι* (*ὄντας*) would mean, 'those that were with them.' The term *ἀποκλήειν* may be explained to signify here, as often, 'to hinder persons from egress,' i. e. to shut up, as v. 80, *ἀποκλ. τὰς πύλας* (where see note). and Herodot. ii. 133, *ἀποκλ. τὰ ἱερά*. If, however, the above explanation be thought too harsh, the words *παρὰ σφίσι*, meaning, 'with themselves. so as to be within the city,' may be supposed to have been added by way of explanation.

ῥᾳδίως, τὸ στράτευμα—αἱρήσειν] The editors are agreed that there is here some corruption; though, on the mode of emending it, they are divided in opinion. That the words *τὸ στράτευμα* are, as Poppo suspects them to be, false and insititious, I consider little less than certain. I cannot, however, agree with him, that, for *σταυρώματι*, should be read, from several MSS., *στρατεύματι*: for, not to mention that the MSS. where that reading has place, are of the worst class, the expression *προσβαλ. τῷ σταυρ.* is surely too apt and forcible a one to be here dispensed with. Upon the whole, I doubt not that our author wrote *ῥᾳδίως, προσβαλόντας τῷ σταυρώματι, αἱρήσειν*, scil. *αὐτό*, meaning *τὸ στράτευμα* occurring before, which word the Scholiasts put down in the margin; and which to others seemed so necessary to the sense, that they brought it into the text. In short, the reading *στρατεύματι* may be supposed to have arisen from negligence on the part of the copyists, who inadvertently wrote, for the somewhat rare word *σταύρωμα*, the more ordinary term, and that twice before occurring, *στράτευμα*.

I will only add, that the term *προσβαλ.*, while not unfrequently used with *τείχει, τειχίσματι*, or such like, is never, as far as I know, used with *στρατεύματι*. Finally, that Dio Cass. in his copy of Thucydides read *σταυρώματι*, may, I think, justly be concluded from a passage p. 228, 50, (apparently written with a view to the present,) *τό τε σταύρωμα—προσβολῇ βιαίᾳ ἐκλιπεῖν ἠνάγκασε*.

ξυνδράσοντας] For this some MSS. have *ξυμπρασσ.*: but the common reading is confirmed by a passage of Liban. Orat. p. 736, *τοὺς ξυνδράσοντας πολίτας*. Of this word, which is one somewhat rare, I have noted examples in Eurip. Andr. 40, *ὁ συνδρῶν τάδε*, and Orest. 406. Aristoph. Conc. 16.

CH. LXV. 1. *μετὰ τοῦ—θαρσεῖν*] 'together with (meaning, *besides*) the courage which they otherwise felt:' a sense of *μετὰ* far from usual. In *εἶναι ἐν διανοίᾳ*, 'to be of a mind or intention to any thing,' meaning here to *go any where*,—we have a form of expression so rare, that I have met with no other example of it. It is equivalent to the more usual *ἔχειν διάνοιαν* or *διανοεῖσθαι*, 'to have a mind, or intention:' and we may compare the use of the Latin *in mente*, or *animo, habere*.

παρασκευάσασθαι] This I have thought proper to adopt in the place of vulg. *παρεσκευάσθαι* (which has been retained by Bekker, Poppo, Goeller, and Arnold); since, while yielding the very sense here required, *se præparare*, 'to make preparation,' it has the authority of four good MSS., and the support of four others, which, while they present *παρασκευάσθαι*, point at *παρασκευάσασθαι* as existing in their archetypes. *More* external evidence than this were here unnecessary; since the two forms in question are found frequently confounded. Moreover, the existence of the word in question may, I think, be said to be strongly attested by the evident *reference to it* which we may recognise in the article *τῆς* employed in the words, a little further on, *ἐπεὶ δὲ ἑτοῖμα ἦν τὰ τῆς παρασκευῆς*: a reference which is further confirmed by what forms no other than an exact case in point, supra vi. 29, *ἤδη γὰρ τὰ τῆς παρασκευῆς ἐπεπόριστο*· where, in like manner, the article *τῆς* has reference to what was said at ch. 26, 2, namely, *καὶ μετὰ ταῦτα ἡ παρασκευὴ ἐγίγνετο*.

πολλῷ ἀπερισκεπτότερον] 'far too

ἢ παρέσονται, ἀπέστειλαν αὐτόν, καὶ αὐτοὶ (ἤδη γὰρ καὶ τῶν ξυμμάχων Σελινούντιοι καὶ ἄλλοι τινὲς παρῆσαν) προεῖπον πανδημεὶ τᾶσιν ἐξιέναι Συρακοσίοις. ἐπεὶ δὲ ἑτοῖμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἦν, καὶ αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἥξειν ἐγγὺς ἦσαν, πορευόμενοι ἐπὶ Κατάνης ηὐλίσαντο ἐπὶ τῷ Συμαίθῳ ποταμῷ ἐν τῇ Λεοντίνῃ. 2. *οἱ δ' Ἀθηναῖοι ὡς ᾔσθοντο αὐτοὺς προσιόντας, ἀναλαβόντες τό τε στράτευμα ἅπαν τὸ ἑαυτῶν, καὶ ὅσοι Σικελῶν αὐτοῖς ἢ ἄλλος τις προσεληλύθει, καὶ ἐπιβιβάσαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα, ὑπὸ νύκτα ἔπλεον ἐπὶ τὰς Συρακούσας.* 3. *καὶ οἵ τε Ἀθηναῖοι ἅμα ἕῳ ἐξέβαινον ἐς ‡ τὸ κατὰ τὸ Ὀλυμπιεῖον, ὡς τὸ στρατόπεδον καταληψόμενοι, καὶ οἱ ἱππῆς οἱ Συρακοσίων πρῶτοι προσελάσαντες ἐς τὴν Κατάνην, καὶ αἰσθόμενοι ὅτι τὸ στράτευμα ἅπαν ἀνῆκται, ἀποστρέψαντες ἀγγέλλουσι τοῖς πεζοῖς, καὶ ξύμπαντες ἤδη ἀποτρεπόμενοι ἐβοήθουν ἐπὶ τὴν πόλιν.* LXVI. *Ἐν τούτῳ δ' οἱ Ἀθηναῖοι, μακρᾶς οὔσης τῆς ὁδοῦ αὐτοῖς, καθ' ἡσυχίαν καθίσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον, καὶ ἐν ᾧ μάχης τε ἄρξειν ἔμελλον ὁπότε βούλοιντο, καὶ οἱ ἱππῆς τῶν Συρακοσίων ἥκιστ' ἂν αὐτοὺς καὶ ἐν τῷ ἔργῳ καὶ πρὸ αὐτοῦ λυπήσειν· τῇ μὲν γὰρ τειχία τε καὶ οἰκίαι εἶργον καὶ δένδρα καὶ λίμνη, παρὰ δὲ τὸ κρημνοί.* 2. *καὶ τὰ ἐγγὺς δένδρα κόψαντες, καὶ κατενεγκόντες ἐπὶ τὴν θάλασσαν, παρά τε τὰς ναῦς σταύρωμα ἔπηξαν, καὶ ἐπὶ τῷ Δάσκωνι ἑρυμά τε, ᾗ ἐφοδώτατον*

inconsiderately.' *Αἱ ἡμέραι*. The plural is used with allusion to the *two* periods previously arranged in their plan of operations; namely, that of their setting out, and that of their arrival at Catana, on the second day early in the morning.

3. *τό*] So I have edited, with Poppo and Goeller, for vulg. *τὸν*, (retained by Bekker,) which is quite indefensible, since to suppose here, with the Scholiast and others, an ellipsis of *τόπον*, were in the highest degree objectionable; while at *τὸ* we may very well, with Duker, understand the word *χωρίον*, which is *expressed* supra ch. 64, *περὶ τοῦ πρὸς τῷ Ὀλυμπιείῳ χωρίῳ*. The *κατὰ*, just after, bears the sense over-against;' i. e. near where it was situated. So Herodot. i. 80, *κατὰ Φωκαίην πόλιν*, and i. 76, *κατὰ Σινώπην πόλιν—κειμένη*. and iii. 14, *παρῆσαν αἱ παρθένοι κατὰ τοὺς παρθένους*, i. e. near where their fathers were seated.

I have finally followed Poppo, Bekker (second edition), and Goeller (second edition), in receiving before *στρατόπεδον* the word *τὸ*, which is found in many of the best MSS. (to which add Codd. Cant. and Mus. Brit.) The article has reference to the words of the preceding chapter, *βουλόμενοι στρατόπεδον καταλαβεῖν ἐν ἐπιτηδείῳ*.

CH. LXVI. 1. *καθῖσαν*] So I have edited, with Bekker, Poppo, and Goeller, for vulg. *ἐκάθισαν*, on the authority of Cod. Palat., to which add Mus. Brit. and Clarend. à I manu. This reading also derives strong confirmation from another found in several of the best MSS., *καθισαν*. That *καθῖσαν* is the regular old Attic form of the augment of *καθίζω*, has been shown by Buttm. Gr. § 114. On this sense of the term *καθίζω* see note at ii. 71, 1.

λυπήσειν] Render, 'should annoy.' Poppo compares the use of the word at iv. 53, *λῃσταὶ τὴν Λακ. ἐλύπουν*. But there the word rather stands for *ἐκακούργουν*, 'devastated,' as appears from the term *κακουργεῖσθαι* just afterwards subjoined. On the peculiar idiom in *παρὰ δὲ τὸ*, a little after, see note at iii. 61, 1, and compare iii. 82, *ἐπὶ δὲ τῷ, ἀγάλλονται*.

2. *ἐφοδώτατον*] Render, 'most approachable.' So I have edited, with Haack, Bekker, Poppo, and Goeller, from most of the MSS., to which add Mus. Brit., for vulg. *εὐεφ.*, which, however supported by certain passages of Dio Cass.,

ἦν τοῖς πολεμίοις λίθοις λογάδην καὶ ξύλοις διὰ ταχέων ὤρθωσαν, καὶ τὴν τοῦ Ἀνάπου γέφυραν ἔλυσαν. 3. παρασκευαζομένων δὲ, ἐκ μὲν τῆς πόλεως οὐδεὶς ἐξιὼν ἐκώλυε, πρῶτοι δὲ οἱ ἱππῆς τῶν Συρακοσίων προσεβοήθησαν· ἔπειτα δὲ ὕστερον καὶ τὸ πεζὸν ἅπαν ξυνελέγη. καὶ προσῆλθον μὲν ἐγγὺς τοῦ στρατεύματος τῶν Ἀθηναίων τὸ πρῶτον, ἔπειτα δὲ ὡς οὐκ ἀντιπροήεσαν αὐτοῖς, ἀναχωρήσαντες καὶ διαβάντες τὴν Ἑλωρινὴν ὁδὸν, ηὐλίσαντο.

LXVII. Τῇ δ' ὑστεραίᾳ οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευάζοντο ὡς ἐς μάχην, καὶ ξυνετάξαντο ὧδε. δεξιὸν μὲν κέρας Ἀργεῖοι εἶχον καὶ Μαντινῆς, Ἀθηναῖοι δὲ τὸ μέσον, τὸ δὲ ἄλλο οἱ ξύμμαχοι οἱ ἄλλοι. καὶ τὸ μὲν ἥμισυ αὐτοῖς τοῦ στρατεύματος ἐν τῷ πρόσθεν ἦν, τεταγμένον ἐπὶ ὀκτώ, τὸ δὲ ἥμισυ ἐπὶ ταῖς εὐναῖς ἐν πλαισίῳ, ἐπὶ ὀκτὼ καὶ τοῦτο τεταγμένον· οἷς εἴρητο, ἢ ἂν τοῦ στρατεύματός τι πονῇ μάλιστα, ἐφορῶντας παραγίγνεσθαι. καὶ τοὺς σκευοφόρους ἐντὸς τούτων τῶν ἐπιτάκτων ἐποιήσαντο. 2. οἱ δὲ Συρακόσιοι ἔταξαν τοὺς μὲν ὁπλίτας ἐφ' ἑκκαίδεκα, ὄντας πανδημεὶ Συρακοσίους καὶ ὅσοι ξύμμαχοι παρῆσαν (ἐβοήθησαν δὲ αὐτοῖς Σελινούντιοι μὲν μάλιστα, ἔπειτα δὲ καὶ Γελῷων ἱππῆς, τὸ ξύμπαν ἐς διακοσίους, καὶ Καμαριναίων ἱππῆς ὅσον εἴκοσι, καὶ τοξόται ὡς πεντήκοντα)· τοὺς δὲ ἱππέας ἐπετάξαντο ἐπὶ τῷ δεξιῷ, οὐκ ἔλασσον ὄντας ἢ διακοσίους

Diod., and Procop., adduced in my smaller edition, is, for the reasons assigned by Abresch, and others also that might be alleged, quite indefensible. And vain is it to maintain, as does Didot, that ἐφοδώτατον is not Greek, since ἔφοδος is an adjective no where occurring; for, as Goeller observes, we have *substantives* whence comparatives and superlatives are formed, which same are substantives and adjectives; e. gr. ἔφορμος. In short, the reading εὐεφ. arose, we may suppose, not from *accident*, but from ignorance on the part of those who did not comprehend the force of the superlative, and hence supposed an εν to be wanted. Still more objectionable than εὐεφ. is the conjecture of Bekker in his second edition, εὐοδώτατον.

3. Ἑλωρινὴν] So I have edited, with Poppo and Goeller, from several MSS., for vulg. Ἑλωρίνην. Bekker has edited, from several of the best MSS., Ἑλοριήν. I have preferred the former, (which also, I find, has place in Cod. Mus. Brit.) for the reasons urged by Poppo in his Proleg. i. 2. p. 515.

Ch. LXVII. 1. ἐν τῷ πρόσθεν] 'in the front [of their position].' Ἐπὶ ταῖς εὐναῖς, 'at the tents,' as iii. 112, and iv. 32. Thus ranged in the rear of the first column, this other half acted both as a defence to the camp-followers, and a rear-guard and *corps de reserve* to the front line. The πλαίσιον was of an oblong form, (resembling a brick or tile,) and, of course, hollow. See more in Ælian, Tactic., Lex. Pol., and Xenophon.

πονῇ] *laboret*, 'should be in distress.' Compare Sall. Jug. 103, cited by Wasse. Τοὺς σκευοφόρους—τῶν ἐπιτάκτων ἐποιήσαντο. I must still adhere to the opinion propounded in my translation, (to which, I find, Dr. Arnold and Poppo, and at length Goeller, have acceded,) that by ἐντὸς τῶν ἐπιτάκτων ἐποιήσαντο is meant, 'placed within, in the middle of the *corps de reserve*;' which, as being a hollow square, could easily contain the baggage-bearers and other non-combatants. In this manner ἐντὸς is used infra ch. 75, and not unfrequently in Xen. See Sturz, Lex. Xen. The expression οἱ ἐπίτακτοι is explained by Suid. and Zonaras (of whom the former may be supposed to have in view the present passage) οἱ προτεταγμένοι τὴν μάχην, καὶ τῷ πονοῦντι μέρει βοηθεῖν (where, for προτετ., read προστ.). On the term, a little after, πανδημεί, see note at ch. 68, 2.

καὶ χιλίους, παρὰ δ' αὐτοὺς καὶ τοὺς ἀκοντιστάς. 3. μέλλουσι δὲ τοῖς Ἀθηναίοις προτέροις ἐπιχειρήσειν ὁ Νικίας, κατά τε ἔθνη ἐπιπαριὼν ἕκαστα καὶ ξύμπασι, τοιάδε παρεκελεύετο.

LXVIII. "Πολλῇ μὲν παραινέσει, ὦ ἄνδρες, τί δεῖ χρῆσθαι, οἳ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; αὐτὴ γὰρ ἡ παρασκευὴ ἱκανωτέρα μοι δοκεῖ εἶναι θάρσος παρασχεῖν, ἢ καλῶς λεχθέντες λόγοι μετὰ ἀσθενοῦς στρατοπέδου. 2. ὅπου γὰρ Ἀργεῖοι, καὶ Μαντινῆς, καὶ Ἀθηναῖοι, καὶ νησιωτῶν οἱ πρῶτοι ἑσμεν, πῶς οὐ χρὴ, μετὰ τοιῶνδε καὶ τοσῶνδε ξυμμάχων, πάντα τινὰ μεγάλην τὴν ἐλπίδα τῆς νίκης ἔχειν; ἄλλως τε καὶ πρὸς ἄνδρας πανδημεί τε ἀμυνομένους, καὶ οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς, καὶ προσέτι Σικελιώτας, οἳ ὑπερφρονοῦσι μὲν ἡμᾶς, ὑπομενοῦσι δὲ οὔ, διὰ τὸ τὴν ἐπιστήμην τῆς τόλμης ἧσσω ἔχειν. 3. παραστήτω δέ τινι καὶ τόδε, πολύ τε ἀπὸ τῆς ἠμετέρας αὐτῶν εἶναι, καὶ πρὸς γῇ οὐδεμιᾷ φιλίᾳ, ἤντινα μὴ αὐτοὶ μαχόμενοι κτήσεσθε. 4. καὶ τοὐναντίον ὑπομιμνήσκω ὑμᾶς, ἢ οἱ πολέμιοι σφίσιν αὐτοῖς, εὖ οἶδ' ὅτι, παρακελεύονται· οἱ μὲν γὰρ, ὅτι περὶ πατρίδος ἔσται ὁ ἀγὼν, ἐγὼ δὲ ὅτι οὐκ ἐν πατρίδι, * * * * ἐξ ἧς κρατεῖν δεῖ ἢ μὴ ῥᾳδίως ἀποχωρεῖν· οἱ γὰρ ἱππῆς

3. ἐπιπαριών] See note at iv. 94. 2.

Ch. LXVIII. A most soldier-like and spirit-stirring harangue, in which, however encouraging as to its general character, the judicious commander thinks fit to remind his troops, that they were about to engage on ground where defeat would be their utter destruction,—since *retreat* would be effectually cut off by the enemy's formidable cavalry.

1. πολλῇ μὲν—ἀγῶνα;] 'What need, my men, of much exhortation to such as, like ourselves, are come hither unto the same contest?' Meaning, that, however various might be the people composing the army, (comp. ch. 67, κατά τε ἔθνη ἐπιπαριὼν ἕκαστα,) the contest was the same to all: and for this reason, namely, that, (as Bauer remarks) 'unum omnibus discrimen et commune propositum inuit eandem omnium conditionem.'

αὐτὴ γὰρ—στρατοπέδου] Comp. a similar sentiment at v. 69, fin. and Xen. Cyr. vi. 4, 5, and Onosand. p. 65, 5.

2. ὅπου γὰρ—νίκης ἔχειν] 'For where (as now) Argives, Mantineans, Athenians, and the flower of the islanders, are present—how is it possible that we should *not* (associated with so many and so brave allies) feel every one of us a full hope of victory?' With respect to the *construction*, here again, (as at οἳ πάρεσμεν, § 1.) there is a blending of two modes of expression: and we are to take the words as though they were written, ὅπου γαρ Ἀ. καὶ Μ. καὶ Ἀ. καὶ νησιωτῶν οἱ πρῶτοί εἰσι (for πάρεισι) ὡς ἡμεῖς ἐσμέν. Comp. Lucian, Dial. Mort. xv. 3, ἀλλως τε ὁρᾷς, τῶν ἑταίρων ὅσοι περὶ σὲ ἐσμὲν οἵδε, where Gesner would read, for οἵδε, ὧδε: an ingenious conjecture, but which alters without any necessity; since while οἵδε imparts to the words no little spirit, ὧδε may very well be dispensed with, as in a passage of the New Testament, Acts x. 33, νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν, ἀκοῦσαι, &c. Ὅπου is here used as in Jos. Bell. ii. 16, 4, (a passage evidently written in imitation of the present,) καὶ τί δεῖ πολλὰ λέγειν, ὅπου καὶ Πάρθοι καὶ, &c. The term πανδημεὶ is meant, as at ch. 67, 2, to represent them as a promiscuous mass, and thus opposed to ἀπόλεκτοι, chosen troops.

3. παραστητω δέ τινι καὶ τόδε] 'let this, too, occur to the mind of each of you.' Comp. Lesbon. p. 174, 12, παραστήτω οὖν ὑμῶν ἑκάστῳ τοῦτο, ὡς, &c.

ἤντινα μὴ—κτήσεσθε] 'except such as ye may yourselves acquire in fight.'

4. οἱ μὲν γὰρ—ἀγὼν] Comp. Æschyl. Theb. 13, & Pers. 400, seq. Of the words following, ὅτι οὐκ ἐν—ἀποχωρεῖν, the full sense is: 'But *I*, that the contest [with you] will be in what is not your country, but in that wherein you must conquer; or [from which] you cannot easily get away.' The construction here,—from extreme bre-

πολλοὶ ἐπικείσονται. 5. τῆς τε οὖν ὑμετέρας αὐτῶν ἀξίας μνησθέντες, ἐπέλθετε τοῖς ἐναντίοις προθύμως, καὶ τὴν παροῦσαν ἀνάγκην καὶ ἀπορίαν φοβερωτέραν ἡγησάμενοι τῶν πολεμίων."

LXIX. Ὁ μὲν Νικίας τοιαῦτα παρακελευσάμενος, ἐπῆγε τὸ στρατόπεδον εὐθύς. οἱ δὲ Συρακόσιοι ἀπροσδόκητοι μὲν ἐν τῷ καιρῷ τούτῳ ἦσαν ὡς ἤδη μαχούμενοι· καί τινες αὐτοῖς, ἐγγὺς τῆς πόλεως οὔσης, καὶ ἀπεληλύθεσαν (οἱ δὲ, καὶ διὰ σπουδῆς προσβοηθοῦντες δρόμῳ, ὑστέριζον μὲν, ὡς δὲ ἕκαστός πη τοῖς πλείοσι προσμίξειε, καθίσταντο· οὐ γὰρ δὴ προθυμίᾳ ἐλλιπεῖς ἦσαν οὐδὲ τόλμῃ, οὔτ' ἐν ταύτῃ τῇ μάχῃ οὔτ' ἐν ταῖς ἄλλαις, ἀλλὰ τῇ μὲν ἀνδρείᾳ οὐχ ἥσσους, ἐς ὅσον ἡ ἐπιστήμη ἀντέχοι, τῷ δὲ ἐλλείποντι αὐτῆς καὶ τὴν βούλησιν ἄκοντες προὐδίδοσαν)· ὅμως δὲ οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν, καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, ὅμως ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῄεσαν. 2. καὶ πρῶτον μὲν αὐτῶν ἑκατέρων οἵ τε λιθοβόλοι καὶ σφενδονῆται καὶ τοξόται

vity, not a little harsh,—is as follows: ἐγὼ δὲ [παρακελεύομαι] ὅτι οὐκ ἐν πατρίδι [ἀγὼν ἔσται, ἀλλ' ἐν γῇ] ἐξ ἧς [ὁρμωμένους ὑμᾶς] κρατεῖν δεῖ, ἢ [ἐξ ἧς] μὴ ῥᾳδίως ἀποχωρεῖν [ἔσται]. The transposition here of the negation is, however harsh, yet unavoidable. Again, the *ellipsis* of ὁρμωμένους (which occurred also to the Scholiast) involves, indeed, a certain harshness; but that ὁρμ. was in the mind of the writer, is probable from a kindred passage supra ch. 50, κατεσκέψαντο τὰ περὶ τὴν χώραν, ἐξ ἧς αὐτοῖς ὁρμωμένοις πολεμητέα ἦν. As to the change of sense, *per dilogiam*, in ἐξ ἧς, it is, though harsh, quite Thucydidean. What an exact interpreter would most here stumble at, is the ellipsis supposed by Dr. Arnold of the word ἀλλὰ—an ellipsis, however, quite inadmissible, since no good reason can be given why Thucydides should not have *expressed* what, from its very nature, does not admit of being left understood. Hence I cannot but suspect that the words ἀλλ' ἐν χώρᾳ, 'but in a situation,' have been eaten away by a worm in some very early archetype. Such *lacunæ* occur occasionally in most writers; but, except where they are very short, can only be safely filled up by a reference to MSS. more ancient than the omission. Now here the context almost determines that these must have been the words lost, since it seems to have been the intention of Nicias to advert, not to the *country* in which they were going to carry on war, namely, Syracusia; but, to the *situation*, or *position*, they had taken up, and thus deduce an argument for maintaining it strenuously.

5. ἀνάγκην καὶ ἀπορίαν] Meaning, by hendiadys, a situation which left them no alternative, but to maintain their post, or perish.

Ch. LXIX. 1. καὶ ἀπεληλύθεσαν] 'had gone [thither].' I have edited, with Bekker, Goeller, and Poppo, ἀπελ., from two MSS. and Valla, instead of vulg. ἐπελ., which cannot be tolerated. In the next words, which are somewhat confused, the connexion is traced by Goeller as follows: οὐκ ἂν οἰόμενοι δὲ σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν, καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, ὅμως ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῄεσαν. I have thought proper to follow the punctuation of Poppo.

τῷ δὲ ἐλλείποντι—προὐδίδοσαν] *ejus vero defectu, voluntatem etiam, inviti, prodebant.* Meaning, that they were disposed to fight, wanted not the mind or heart; but when their military skill fell short, they, however unwillingly, gave up the will; or, in other words, their will abandoned them, their courage failed them.

ὅμως δὲ οὐκ ἂν οἰόμενοι] *quamvis autem non opinarentur, &c.* See Matth. Gr. Gr. § 566. (Poppo.)

καὶ διὰ τάχους ἀναγκαζόμενοι, &c.] 'though they were obliged to withstand them at short notice, yet they immediately took up their arms and advanced against them.'

2. οἵ τε λιθοβόλοι καὶ σφενδονῆται] 'the stone-flingers and slingers.' Of the former, mention is found in Hom. Od. K. 121. Æschyl. Pers. 466; and of *both*, in Eurip. Phœn. 1158, and other passages cited by Wasse. See also Pollux, i. 131, and Polyb. viii. 7. 2. ix. 41. 8.

προὐμάχοντο, καὶ τροπὰς, ‡οἷα εἰκὸς ψιλοὺς, ἀλλήλων ἐποίουν· ἔπειτα δὲ μάντεις τε σφάγια προὔφερον τὰ νομιζόμενα, καὶ σαλπιγκταὶ ξύνοδον ἐπώτρυνον τοῖς ὁπλίταις. 3. οἱ δ' ἐχώρουν, Συρακόσιοι μὲν περί τε πατρίδος μαχούμενοι καὶ τῆς ἰδίας ἕκαστος, τὸ μὲν αὐτίκα σωτηρίας, τὸ δὲ μέλλον ἐλευθερίας· τῶν δὲ ἐναντίων Ἀθηναῖοι μὲν περί τε τῆς ἀλλοτρίας οἰκείαν σχεῖν, καὶ τὴν οἰκείαν μὴ βλάψαι ἠσσώμενοι, Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἱ αὐτόνομοι ξυγκτήσασθαί τε ἐκείνοις ἐφ' ἃ ἦλθον, καὶ τὴν ὑπάρχουσαν σφίσι πατρίδα, νικήσαντες, πάλιν ἐπιδεῖν· τὸ δ' ὑπήκοον τῶν ξυμμάχων μέγιστον μὲν περὶ τῆς αὐτίκα ἀνελπίστου σωτηρίας, ἢν μὴ κρατῶσι, τὸ πρόθυμον εἶχον, ἔπειτα δὲ, ἐν παρέργῳ, καὶ εἴ τι ἄλλο ξυγκαταστρεψαμένοις ῥᾷον αὐτοῖς †ὑπακούσεται. LXX.

I have followed Haack, Poppo, and Goeller, in editing, from 9 MSS., (to which add Codd. Clar., Cant., and Mus. Brit.) οἷα, instead of vulg. οἵας, retained by Bekker, but on insufficient grounds; such being by no means agreeable to the usage of our author, and being opposed by internal evidence no less than external authority.

μάντεις τε σφάγια προὔφερον] Duk. cites Pollux i. 162, as introducing among military expressions, προὔθυσαν οἱ μάντεις, ἱερεῖα ἐθύσαντο. But I suspect that the lexicographer wrote, instead of the words as they now stand, προὔθεσαν οἱ μάντεις ἱερεῖα, ἐθύσαντο. And such, indeed, is found in *one* MS.; and some support to the reading is supplied by another.

In ξύνοδον ἐπώτρυνον τοῖς ὁπλίταις, *concursum instigabant*, 'urged on the charge to,' (equiv. to, 'urged them to the charge,') we have a certain form of expression, somewhat too bold indeed for the plain prose of narrative, but which seems to have been formed on a similar expression in Hom. Od. viii. 30, Ὁμπὴν δ' ὀτρύνει καὶ λίσσεται ἔμπεδον εἶναι. Ἡμεῖς δ', ὡς τοπάρος περ, ἐποτρυνώμεθα πομπὴν, 'let us urge on the sending away.' Moreover, with this use of the terms ὀτρύνω and ἐποτρύνω we may compare that of ἐγείρω in the Homeric ἔγειρε δὲ φύλοπιν αἰνὴν, and for the *hypallage* here, it is sufficient to compare Pind. Ol. ix. 72, ἔγειρ' ἐπέων σφιν οἶμον (*cantum*) λιγὺν, 'rouse to them the song,' i. e. excite them to the song. And so the phrases ἐγείρειν ἀοιδὴν, λύραν, &c.

3. τὸ πρόθυμον εἶχον] 'had a promptitude, or alacrity, [for the combat.]' Comp. Eurip. Iph. T. 939, τὸ μὲν πρόθυμον ἔχω, and iv. 85, πᾶν τὸ πρόθυμον παρεχόμενοι. The phrase occurs also in Plato.

ἔπειτα δὲ — ὑπακούσεται] In these words it is easier to perceive the *general* sense intended (which is, that 'by having aided in the subjugating of others, their own yoke would be the lighter') than to show *how* that sense arises. However, one or two points being made certain, will enable us to determine others in themselves doubtful. And, *first*, the participle must, it should seem, have reference to the *allies*, and is, as Dr. Arnold observes, a dative of the agent. The αὐτοῖς might be referred to the *Athenians*; but the context, and other matters adverted to by Poppo, rather determine it to the subject allies of Athens. With respect to the ἄλλο, no need is there to adopt the conjecture of Dr. Arnold, ἄλλους, since this is no other than the idiom, so frequent in our author, of neut. sing. for masc. plur. In the εἰ we are to suppose an ellipsis of πειρώμενος, i. e. to try whether, equiv. to 'if haply.' See Matth. Gr. Gr. § 526. The sense, then, may be well expressed, as it is by Poppo, 'deinde vero, secundo loco, (meaning, as a by-purpose or object. Comp. i. 142, fin. ἐν παρέργῳ,) etiam [alacres erant, ut experirentur] an forte futurum esset, ut a se, si alios quosdam una subegissent, facilius [a se] obediretur.' The only difficulty that remains is that which regards the use of ὑπακούσεται, for ὑπακουσθήσεται, mid. for pass.; a use at variance with the rule laid down in Buttm. Gr. § 113, note 10, that 'those future middles, which either always, or most commonly, are employed for datives, are not readily found in a passive sense.' But it is sufficient to say, that in a writer so abounding in rare usages as our author the objection is one far from formidable. Moreover, it has been shown by Poppo, de Verb. Med. p. 5, seq., that the idiom in question is not so rare as to be *unpre-*

Γενομένης δ' ἐν χερσὶ τῆς μάχης, ἐπὶ πολὺ ἀντεῖχον ἀλλήλοις· καὶ ξυνέβη βροντάς τε ἅμα τινὰς γενέσθαι καὶ ἀστραπὰς, καὶ ὕδωρ πολὺ,—ὥστε τοῖς μὲν πρῶτον μαχομένοις, καὶ ἐλάχιστα πολέμῳ ὡμιληκόσι, καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου, τοῖς δ' ἐμπειροτέροις τὰ μὲν γιγνόμενα καὶ ὥρᾳ ἔτους περαίνεσθαι δοκεῖν, τοὺς

cedented. Upon the whole, in this mode of removing the difficulty (which has, I find, been finally adopted by Goeller) I feel enabled fully to acquiesce. And supposing the grammatical demur above stated to be not wholly overruled, there would be little difficulty in admitting the possibility that our author, for *ὑπακούσεται*, wrote *ὑπακουσθήσεται*; and that, as in various other cases, the *longer* termination, being expressed by abbreviation, had been mistaken for the shorter one. Of course, *αὐτοῖς* stands for *ὑπ' αὐτῶν*: and *ὑπακ.* is (as Duk. and Goeller are agreed) to be taken *impersonally*. Thus, as observes Dukas, we say *ὑπακούω σοι ῥᾷον*, and *ὑπακούετέ μοι ῥᾷον πρός σε*. Accordingly *ῥᾷον ὑπακούσεται αὐτοῖς* is equivalent to *ῥᾷων αὐτῶν ἡ ὑπακοὴ ἔσται πρὸς Ἀθηναίους*.

Ch. LXX. 1. *πολέμῳ ὡμιληκόσι*] 'conversant with war:' of which rare phrase see examples in Plato, p. 410, *γυμναστικῇ ὁμ.* Dionys. Hal. Ant. viii. 65. The *origin* of the phrase may be accounted for by bearing in mind that the term *ὁμιλεῖν* is properly, by its very derivation, (which is from *ὁμοῦ* and *ἴλη*,) a *military* one, meaning, 'to engage with;' and thus is, as Eustath. says, equiv. to *ὁμοῦ ταῖς στρατιωτικαῖς ἴλαις γενέσθαι*. Accordingly it is not unfrequently used with a genitive of *person*, in the sense *to fight:* but when used, as here, with a genitive of *thing*, the phrase seems to bear the sense, 'to engage with by *handling arms*,' &c.; a view confirmed by a passage of the Antiope of Eurip. frag. xlii. 5, *οὔτ' ἐν ἀσπίδος κύτει ὁμιλήσῃς*, &c., where, for *ἐν*, I propose to read, on the conjecture of Valckenaer, *ἄν*: and *ἀσπίδος κύτει* I would explain to mean, by a poetic boldness, *the hollow shield*. To which purpose I would comp. Æschyl. Theb. 492, *περὶ δρόμον κύτος Προσηδάφισται κοιλογάστορος κύκλου*, where *κοιλογ.* serves as a mere epithet of ornament (like *cavo* in Virg. Æn. iii. 286, '*Ære cavo* clipeum, magni gestamen Abantis:') and the terms *περὶ ἔρ., κοιλογ.*, and *κύκλου* are meant to be *graphic*.

τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου] Abresch, stumbling at this, what he terms, *strange* use of the term, as applied to a thing unpleasant, which one desires not to be increased, but from which to be *freed*, (the term otherwise bearing the sense to *help* or *alleviate*,) proposes, for *ξυνεπιλαβέσθαι*, to read *ξυνεπιβαλέσθαι*: a conjecture which has been approved by Bauer, and received into the text by Goeller; who, by way of illustration and confirmation, refers to another passage of our author supra iii. 36; but in vain—for I have there completely established the existence of this sense of *helping*, as said of *increasing* any thing, even evil; comparing iv. 47, *ξυνελάβοντο τοιούτου*, 'helped to bring about this state of things;' and viii. 26, *ξυν. τῆς Ἀθηναίων καταλύσεως*. Dio Cass. p. 375, 6, *προσσυνελάβετο γὰρ τοῦ λόγου τοιούτου, ὅτι*, &c. Here, then, the sense intended is, lit., 'helped their fear,' namely, by contributing to bring it about, or increase it. Dr. Arnold aptly compares the similar use of the term *help* in a passage of Milton, Parad. Lost, bk. vi. 656, 'Their armour help'd their harm.' And he might have added another instance equally parallel in a passage of the Old Testament, Zech. i. 15, 'I was but a little displeased; and they *helped forward* the evil (*τῷ κακῷ*) of my displeasure.'

τοῖς δ' ἐμπειροτέροις—δοκεῖν] 'whereas to the more knowing and better-informed (like the Athenians, who are at vi. 36 described as *πολλῶν ἔμπειροι*) what happened was thought to be brought about even by the season of year.' Compare Arrian E. A. i. 17, 6, *ὥρας ἔτους χειμὼν* (a tempest) *ἐπιγίγνεται καὶ βρονταὶ σκληραὶ, καὶ ὕδωρ ἐξ οὐρανοῦ πίπτει*. Appian, i. 399, 85. Hdian viii. 4, 6, *τὰς δι' ὅλου τοῦ χειμῶνος παγείσας χιόνας λύουσα ἡ τοῦ ἔτους ὥρα, παμμεγέθη τὸν χειμάῤῥουν εἰργάζετο*. Hence in a passage of Joseph. Ant. iii. 1, 6, (on the subject of the Manna) *καὶ περιπηγνυμένας ταῖς χερσὶ. Μωϋσῆς—γεύεταί τε, καὶ ἡσθεὶς, τοῦ πλήθους ἀγνοοῦντος καὶ νομίζοντος νίφεσθαι, καὶ τῆς ὥρας εἶναι τοῦ ὑετοῦ τὸ γινόμενον*, an evident corruption exists, which, though unnoticed by the editors, involves absolute nonsense. Wrongly did Hudson and Havercamp there introduce, from MSS., *ὑετοῦ* in the place of the old reading *ἔτους*, which is quite right, and from which an excellent sense will arise, if for *τῆς ὥρας* we read *τῇ ὥρᾳ*—a conjecture strongly supported by the present passage of Thucydides, which Josephus may be presumed to have had in view while writing the above.

The season of year here spoken of was *Autumn*, as we find from another passage infra vii. 79, *βρονταί τινες—καὶ ὕδωρ, οἷα τοῦ ἔτους πρὸς μετόπωρον ἤδη ὄντος, φιλεῖ γίγνεσθαι*.

That fear, even a superstitious fear, (as though *evil* were portended,) was not unfrequently felt by the ancients in such circumstances, might be shown by various examples. See Polyæn. i. 32, 2.

2. *παρεῤῥήγνυτο*] See note at iv. 96.

3. *προδιώκοντας*] 'going forward in pursuit:' for so I have edited, with Haack, Bekker, Goeller, and Poppo, on the authority of 12 MSS., instead of vulg. *προσδ.* Of this very rare word I have noted an example elsewhere in Xen. An. iii. 3, 10.

4. *τὴν Ἑλωρινὴν ὁδὸν*] 'the Helorine Causeway.'

μὴ οἱ Ἀθηναῖοι τῶν χρημάτων—κινήσωσι] 'lest they should meddle with,' i. e. remove and apply to their own use. So i. 143, *κινήσαντες τῶν Ὀλυμπίασιν ἢ Δελφοῖς χρημάτων*, and ii. 24. The genitive is a genitivus *partitivus;* the sense being, 'some of the money,' or, rather, valuable effects. For we find from Plut. Nic., that they consisted of golden and silver *ἀναθήματα*.

Ch. LXXI. 1. *ξυγκομίσαντες τοὺς ἑαυτῶν νεκροὺς*] *congestis suorum cadaveribus*, i. e. for burial. Compare Xen. An. vi. 5, 6, *συνενεγκόντες αὐτοὺς, ἔθαψαν*, and vi. 4, 9. Plut. Ages. c. 19, *τοὺς νεκροὺς—συγκεκομισμένους*. Soph. Aj. 1068, *τόνδε τὸν νεκρὸν χεροῖν μὴ συγκομίζειν*. After all, however, it may be doubted whether the sense be not, *colligere* or *componere* ad funus. The idea arises from implication; the taking up and collecting together of corpses for interment implying the discharge of the previous duties of washing, laying out, &c. Insomuch that the Scholiast on Æschyl. Theb. 930, says that *συγκομίζειν* is equiv. to *ἡ πρὸ τοῦ τάφου πᾶσα ἐπιμέλεια*. And undoubtedly this sense exactly suits the passage of Sophocles above cited.

In *τὰ ὀστᾶ συνέλεξαν* there is reference to the custom of collecting the bones of those dying in foreign warfare, for burial in their native country, (see ii. 34.) with such simple pathos alluded to in Æschyl. Ag. 434, *ἀντὶ δὲ φωτῶν Τεύχη καὶ σποδὸς εἰς ἑκάστου ξόμνυς ἀφικνεῖται*.

δὲ ἀνθεστῶτας πολὺ μείζω ἔκπληξιν μὴ νικωμένους παρέχειν. 2. ὡσαμένων δὲ τῶν Ἀργείων πρῶτον τὸ εὐώνυμον κέρας τῶν Συρακοσίων, καὶ μετ' αὐτοὺς τῶν Ἀθηναίων τὸ κατὰ σφᾶς αὐτοὺς, παρεῤῥήγνυτο ἤδη καὶ τὸ ἄλλο στράτευμα τῶν Συρακοσίων, καὶ ἐς φυγὴν κατέστη. 3. καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ Ἀθηναῖοι (οἱ γὰρ ἱππῆς τῶν Συρακοσίων, πολλοὶ ὄντες καὶ ἀήσσητοι, εἶργον, καὶ ἐσβαλόντες ἐς τοὺς ὁπλίτας αὐτῶν, εἴ τινας προδιώκοντας ἴδοιεν, ἀνέστελλον), ἐπακολουθήσαντες δὲ ἀθρόοι, ὅσον ἀσφαλῶς εἶχε, πάλιν ἐπανεχώρουν, καὶ τροπαῖον ἵστασαν. 4. οἱ δὲ Συρακόσιοι, ἀθροισθέντες ἐς τὴν Ἑλωρινὴν ὁδὸν, καὶ ὡς ἐκ τῶν παρόντων ξυνταξάμενοι, ἔς τε τὸ Ὀλυμπιεῖον ὅμως σφῶν αὐτῶν παρέπεμψαν φυλακὴν,—δείσαντες μὴ οἱ Ἀθηναῖοι τῶν χρημάτων, ἃ ἦν αὐτόθι, κινήσωσι,—καὶ οἱ λοιποὶ ἐπανεχώρησαν ἐς τὴν πόλιν.

LXXI. Οἱ δὲ Ἀθηναῖοι πρὸς μὲν τὸ ἱερὸν οὐκ ἦλθον, ξυγκομίσαντες δὲ τοὺς ἑαυτῶν νεκροὺς, καὶ ἐπὶ πυρὰν ἐπιθέντες, ἠλίσαντο αὐτοῦ. τῇ δ' ὑστεραίᾳ τοῖς μὲν Συρακοσίοις ἀπέδοσαν ὑποσπόνδους τοὺς νεκροὺς, (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων περὶ ἑξήκοντα καὶ διακοσίους) τῶν δὲ σφετέρων τὰ ὀστᾶ ξυνέλεξαν (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων ὡς πεντήκοντα), καὶ τὰ τῶν πολεμίων σκῦλα ἔχοντες ἀπέπλευσαν ἐς Κατάνην. 2. χειμών τε γὰρ ἦν,

καὶ τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὔπω ἐδόκει δυνατὸν εἶναι, πρὶν ἂν ἱππέας τε μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν, καὶ ἐκ τῶν αὐτόθεν ξυμμάχων ἀγείρωσιν, ὅπως μὴ παντάπασιν ἱπποκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτόθεν τε ξυλλέξωνται, καὶ παρ' Ἀθηναίων ἔλθῃ, τῶν τε πόλεών τινας προσαγάγωνται, ἃς ἤλπιζον μετὰ τὴν μάχην μᾶλλον σφῶν ὑπακούσεσθαι, τά τε ἄλλα καὶ σῖτον, καὶ ὅσων δέοι παρασκευάσωνται, ὡς ἐς τὸ ἔαρ ἐπιχειρήσοντες ταῖς Συρακούσαις.

LXXII. Καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς τὴν Νάξον καὶ Κατάνην διαχειμάσοντες· Συρακόσιοι δὲ τοὺς σφετέρους αὐτῶν νεκροὺς θάψαντες, ἐκκλησίαν ἐποίουν. 2. καὶ παρελθὼν αὐτοῖς Ἑρμοκράτης ὁ Ἕρμωνος, ἀνὴρ καὶ ἐς τἆλλα ξύνεσιν οὐδενὸς λειπόμενος, καὶ κατὰ τὸν πόλεμον ἐμπειρίᾳ τε ἱκανὸς γενόμενος καὶ ἀνδρείᾳ ἐπιφανὴς, ἐθάρσυνέ τε καὶ οὐκ εἶα τῷ γεγενημένῳ ἐνδιδόναι· τὴν μὲν γὰρ γνώμην αὐτῶν οὐχ ἡσσῆσθαι, τὴν δὲ ἀταξίαν βλάψαι. οὐ μέντοι τοσοῦτόν γε λειφθῆναι ὅσον εἰκὸς εἶναι ἄλλως τε τοῖς πρώτοις τῶν Ἑλλήνων ἐμπειρίᾳ, ἰδιώτας, ὡς εἰπεῖν, χειροναυσος, *a bungler*. That it *may* here bear the *latter* sense, is not to be denied; but that it may, as far as the *usus loquendi* is concerned, bear the *former*, I must strenuously maintain; and this fully appears from the following passages—infra ch. 27. Dio Cass. p. 615, where Antony thus addresses his soldiers: καὶ παντὸς εἴδους μάχης χειροτέχναι ἐστέ: besides others adduced by Goeller from Dionys. Hal. Ant. iii. 32. iv. 17. vii. 59. ix. 12. Finally, so in Aristot. Eth. iii. 11, it is said that disciplined soldiers fighting with undisciplined ones are like ἀθληταὶ ἰδιώταις μαχόμενοι. In answer to the objection, that χειροτέχνης is continually opposed to a soldier, as signifying a mere artisan, (so Herodot. ii. 167.) it is well observed by Dr. Arnold, that ἰδιώτης being 'a person not trained to the business,' let that business be what it will, χειροτέχνης is taken simply as 'a workman,' or one who has had practice in the use of his hands, distinguished from one who has not. Such is the use of the expression τεχνίτας τῶν πολεμικῶν in Jos. 861, 41, and in Xen. de Repub. Laced. 13, where it is opposed to αὐτοσχεδιασταί. And so ἐργάτης μάχης in Suidas v. Δεινός. Poppo aptly compares the same use of our word *workman* in a passage of Shakspeare, Mark Antony, iv. 4, 'O Love, that thou couldst see my wars to-day; And knew'st the royal occupation! thou Shouldst see a *workman* in it.'

As to the external evidence in favour

ὅπως μὴ—ἱπποκρατῶνται] 'that they might not be beaten out of the field by the enemy's cavalry.' Ἱπποκρατέω occurs in Arrian E. A. v. 6, 14. Polyb. iii. 66, 2. and 92, 7. iii. 117, 3. Appian i. 761. In the *passive* I have only met with it in Synes. p. 265, B. ἱπποκρατεῖται ἅπαντα, for so it should be read, from 2 MSS., for ἱπποκροτεῖται.

Ch. LXXII. 1. θάψαντες] *compositis rogis cremantes*. See note on ii. 34, 1.

2. οὐκ εἶα τῷ γεγενημένῳ ἐνδιδόναι] 'was not for having them give way at what had happened.'

τὴν μὲν γὰρ γνώμην αὐτῶν οὐχ ἡσσῆσθαι] 'for that their *minds* were not vanquished;' and hence they need not be daunted. Comp. ii. 87, οὐδὲ δίκαιον, τῆς γνώμης τὸ μὴ κατὰ κράτος νικηθὲν—τῷ ἀποβάντι ἀμβλύνεσθαι. In the next words, τὴν δὲ ἀταξίαν βλάψαι we have a brief form of expression for, 'but it was disarray that had done the mischief.'

χειροτέχναις] So I have, as in my sm. ed., edited, (with Dobree, Goell., and Arn.) instead of vulg. χειροτέχνας, retained by Poppo and Bekker; the sense yielded by which, (namely, 'mere bungling mechanics,') though tolerable in itself, is by no means so natural and apt as that which arises from the former. Render: 'being, so to speak, mere *raw-hands*, as opposed to regular *workmen*.' Of course, the question as to the *reading* depends, as Goeller observes, on this—whether χειροτέχνης may be supposed to mean *artifex*, or βάτέχναις, ἀνταγωνισαμένους. 3. μέγα δὲ βλάψαι καὶ τὸ πλῆθος τῶν στρατηγῶν καὶ τὴν πολυαρχίαν (ἦσαν γὰρ πεντεκαίδεκα οἱ στρατηγοὶ αὐτοῖς), τῶν τε πολλῶν τὴν ἀξύντακτον ἀναρχίαν. 4. ἢν δὲ ὀλίγοι τε στρατηγοὶ γένωνται ἔμπειροι, καὶ ἐν τῷ χειμῶνι τούτῳ παρασκευάσωσι τὸ ὁπλιτικὸν, οἷς τε ὅπλα μὴ ἔστιν, ἐκπορίζοντες,—ὅπως ὡς πλεῖστοι ἔσονται,—καὶ τῇ ἄλλῃ μελέτῃ προσαναγκάζοντες, ἔφη κατὰ τὸ εἰκὸς κρατήσειν σφᾶς τῶν ἐναντίων, ἀνδρείας μὲν σφίσιν ὑπαρχούσης, εὐταξίας δὲ ἐς τὰ ἔργα προσγενομένης· ἐπιδώσειν γὰρ ἀμφότερα αὐτά, τὴν μὲν μετὰ κινδύνων μελετωμένην, τὴν δ' εὐψυχίαν αὐτὴν ἑαυτῆς μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσαλεωτέραν ἔσεσθαι. 5. τούς τε στρατηγοὺς καὶ ὀλίγους καὶ αὐτοκράτορας χρῆναι ἑλέσθαι, καὶ ὁμόσαι αὐτοῖς τὸ ὅρκιον ἢ μὴ ἐάσειν ἄρχειν ὅπη ἂν ἐπίστωνται· οὕτω γὰρ ἅ τε κρύπτεσθαι δεῖ, μᾶλλον ἂν στέγεσθαι, καὶ τἆλλα κατὰ κόσμον καὶ ἀπροφασίστως παρασκευασθῆναι.

LXXIII. Καὶ οἱ Συρακόσιοι αὐτοῦ ἀκούσαντες, ἐψηφίσαντό τε πάντα ὡς ἐκέλευε, καὶ στρατηγὸν αὐτόν τε εἵλοντο τὸν Ἑρμοκράτην, καὶ Ἡρακλείδην τὸν Λυσιμάχου, καὶ Σικανὸν τὸν Ἐξηκέστου, τούτους τρεῖς. 2. καὶ ἐς τὴν Κόρινθον καὶ ἐς τὴν Λακεδαίμονα πρεσβεῖς ἀπέστειλαν, ὅπως ξυμμαχία τε αὐτοῖς παραγένηται, καὶ τὸν πρὸς Ἀθηναίους πόλεμον βεβαιότερον πείθωσι ποιεῖσθαι ἐκ τοῦ προφανοῦς

of the reading χειροτέχναις, Valla seems to have had it in his copy, and probably Pollux i. 156; it occurs as a marginal reading in the Cod. Aug. And as I have ascertained that in the Cod. Clarend. the *a* is upon *rasure*, there can be no doubt that the original reading there was χειροτέχναις. Though indeed, in so minute a variation as the present, the authority of MSS. has no great weight.

3. μέγα δὲ βλάψαι—πολυαρχίαν] No wonder; since true, in all ages, is the Homeric *dictum*, (Il. ii. 204.) οὐκ ἀγαθὴ πολυκοιρανίη, which has been verified by the frequent testimony of historians and narrators of political events. (See the passages adduced in my Translation.) The thing is the more strongly put by the opposition between τῶν στρατηγῶν πολυαρχίαν and τῶν πολλῶν ἀναρχίαν, 'disorderly anarchy arising from insubordination.'

4. παρασκευάσωσι] The term is here, I apprehend, to be taken in its most extensive sense,—namely, that of *making ready for action*, both by unsparing levies, by personal training, and by seeing the men properly provided with arms and accoutrements. Thus παρασκευάζειν bears in Xen. Hist. vii. 1, 5, the sense *to provide with arms and armour:* and such is not unfrequently the use of the passive. Accordingly it corresponds to *præparare* in Latin, which is sometimes so used; e. g. Sallust. ap. Veget. i. 9, 'suos milites præparare ad prœlia,' 'to train to battle.' Such, too, is the view of the sense propounded by the Schol., who explains by παιδεύωσιν εἰς παρασκευήν (*preparatory training*). Finally, these two ideas of *arming* and *training* are especially adverted to in the words following.

ἐπιδώσειν γὰρ—μελετωμένην] Comp. supra ii. 87, and i. 18, μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης. Meaning, that 'their courage would grow bolder *than before* (αὐτὴν ἑαυτῆς), when united with the confidence of skill.' Comp. Veget. i. 1, (cited by Acacius,) 'scientia rei bellicæ dimicandi nutrit audaciam. Nemo facere metuit, quod se bene fecisse confidit.'

5. τὸ ὅρκιον] Render, 'the oath,' meaning, the customary, and accordingly well-known, oath in such a case as the present.

Ch. LXXIII. 2. ὅπως ξυμμαχία—παραγένηται] *ut auxilia* (meaning auxiliary troops) *sibi mitterentur*. Abstract for

ὑπὲρ σφῶν τοὺς Λακεδαιμονίους, ἵνα ἢ ἀπὸ τῆς Σικελίας ἀπαγάγωσιν αὐτούς, ἢ πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἧσσον ὠφέλειαν ἄλλην ἐπιπέμπωσι.

LXXIV. Τὸ δ' ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθηναίων ἔπλευσεν εὐθὺς ἐπὶ Μεσσήνην, ὡς προδοθησομένην· καὶ, ἃ μὲν ἐπράσσετο, οὐκ ἐγένετο·—Ἀλκιβιάδης γὰρ, ὅτε ἀπῄει ἐκ τῆς ἀρχῆς ἤδη μετάπεμπτος, ἐπιστάμενος ὅτι φεύξοιτο, μηνύει τοῖς τῶν Συρακοσίων φίλοις τοῖς ἐν τῇ Μεσσήνῃ, ξυνειδὼς τὸ μέλλον· οἱ δὲ τούς τε ἄνδρας διέφθειραν πρότερον, καὶ τότε στασιάζοντες, καὶ ἐν ὅπλοις ὄντες, ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους οἱ ταῦτα βουλόμενοι·—ἡμέρας δὲ μείναντες περὶ τρεῖς καὶ δέκα οἱ Ἀθηναῖοι, ὡς ἐχειμάζοντο καὶ τὰ ἐπιτήδεια οὐκ εἶχον, καὶ προὐχώρει οὐδὲν, ἀπελθόντες ἐς Νάξον καὶ Θράκας, ‡ σταυρώματα περὶ τὸ στρατόπεδον ποιησάμενοι,

concrete, by a use frequent in our author, and on which see Matth. Gr. § 429, 1. On the term *ὠφέλεια* in this peculiar use, to signify *auxilium*, see note at i. 3.

Ch. LXXIV. 1. *ἃ μὲν ἐπράσσετο*] lit. 'the things which were being practised,' or clandestinely managed, for delivering up the city to the Athenians. Of *πράσσω* in this sense examples occur also at ii. 79. iv. 89 and 132. v. 85. vi. 10. *Οὐκ ἐγένετο*, 'were not brought to pass.' *Ξυνειδὼς τὸ μέλλον*, lit. 'having come to a knowledge (namely, by being in the secret) of the projected betrayal of the city,' which was going to be carried into execution. *Ἐπεκράτουν*, 'prevailed, carried their point.' The words *οἱ ταῦτα βουλόμενοι* are (like many other similar forms of expression in our author) introduced *ad epexegesin*.

ἡμέρας δὲ μείναντες] The *δὲ* here corresponds to the *μὲν* at *ἃ μὲν ἐπράσσετο, οὐκ ἐγένετο*: the intermediate words being parenthetic, and intended to explain the *cause* of the failure in question.

καὶ Θράκας] This,—justly regarded by Heilm. and Bredow as the true reading,—I have edited, on the authority of Codd. Cant., Clarend. (à pr. manu), Mus. Brit., (further supported by the reading of the Cod. Lugd. *Θράκην*,) instead of vulg. *Θρᾷκας*, which cannot be tolerated,—if at least this be (as it seems a name of place) called *Θράκαι*, like the *Θράκων* noticed, as Heilm. observes, by Steph. Byz. as a town near Antioch, though mentioned, it is believed, by no other writer. Thus the *Θράκαι* here spoken of was, we may suppose, a village in the immediate vicinity of Naxos; probably on the bay, about 3 miles N.E. from Naxos, and very possibly on the site afterwards occupied by *new* Naxus, or Tauromenium. Now this would be a very commodious spot for the naval station; and the camp, for the land-forces, was doubtless on the beach immediately above. See Capt. Smyth's Map of Sicily. Bekker, Goeller, and Dr. Arnold have, indeed, *cancelled* the obnoxious name; but quite uncritically, since it has place in perhaps every known MS. (for as to the *Paris*, Duk. and Gail differ in their account;) and if we were to admit that the word originated in *χάρακας*, meant as a gloss on *χαρακώματα*, (though how a gloss should be wanting to so plain a term, it is difficult to see,) it exceeds belief that it should have found its way into *all* the MSS.

σταυρώματα] This I have, with Poppo, admitted into the text, instead of vulg. *σταύρωμα*, which has been retained by Bekker, Goeller, and Dr. Arnold, but not on good grounds; since the *external* authority in favour of *σταυρώματα* is too strong to be resisted; and it is supported by a no inconsiderable weight of *internal* evidence, as existing in the circumstance of the singular form being *common*, while the plural is comparatively *rare*; though I have noted it in Xen. Anab. v. 2, 15 & 19. Ages. ii. 22. Diod. Sic. t. i. 190. Dio Cass. p. 345, 55, *σταυρώμασι καὶ ταφρεύμασι διχῇ διαλαβόντες ἀνταπ. τειχισαι*, (a passage probably written with a view to the present,) and Polyæn. p. 266, 267, ed. Coray. The word is also introduced together with the singular by J. Pollux ix. 14, among other military terms. Finally, the above reading is, as Poppo points out, supported by another passage of our

αὐτοῦ διεχείμαζον· καὶ τριήρη ἀπέστειλαν ἐς τὰς Ἀθήνας ἐπί τε χρήματα καὶ ἱππέας, ὅπως ἅμα τῷ ἦρι παραγένωνται.

LXXV. Ἐτείχιζον δὲ καὶ οἱ Συρακόσιοι ἐν τῷ χειμῶνι πρός τε τῇ πόλει, τὸν Τεμενίτην ἐντὸς ποιησάμενοι, τεῖχος παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὁρῶν, ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ὦσιν, ἢν ἄρα σφάλλωνται, καὶ τὰ Μέγαρα φρούριον, καὶ ἐν τῷ Ὀλυμπιείῳ ἄλλο· καὶ τὴν θάλασσαν προεσταύρωσαν πανταχῇ ᾗ ἀποβάσεις ἦσαν. 2. καὶ τοὺς Ἀθηναίους εἰδότες ἐν τῇ Νάξῳ χειμάζοντας, ἐστράτευσαν πανδημεὶ ἐπὶ τὴν Κατάνην· καὶ τῆς τε γῆς αὐτῶν ἔτεμον, καὶ τὰς τῶν Ἀθηναίων σκηνὰς καὶ τὸ στρατόπεδον ἐμπρήσαντες ἀνεχώρησαν ἐπ' οἴκου. 3. καὶ πυνθανόμενοι τοὺς Ἀθηναίους ἐς τὴν Καμάριναν, κατὰ τὴν ἐπὶ Λάχητος γενομένην ξυμμαχίαν πρεσβεύεσθαι, εἴ πως προσαγάγοιντο αὐτούς, ἀντεπρεσβεύοντο καὶ αὐτοί. ἦσαν γὰρ ὕποπτοι αὐτοῖς οἱ Καμαριναῖοι μὴ προθύμως σφίσι μήτ' ἐπὶ τὴν πρώτην μάχην πέμψαι ἃ ἔπεμψαν, ἔς τε τὸ λοιπὸν μὴ οὐκέτι βούλωνται ἀμύνειν, ὁρῶντες τοὺς Ἀθηναίους ἐν τῇ μάχῃ εὖ πράξαντας, προσχωρῶσι δ' αὐτοῖς κατὰ τὴν προτέραν φιλίαν πεισθέντες. 4. ἀφικομένων οὖν ἐκ μὲν Συρακουσῶν Ἑρμοκράτους καὶ ἄλλων ἐς τὴν Καμάριναν, ἀπὸ δὲ τῶν Ἀθηναίων Εὐφήμου μεθ' ἑτέρων, ὁ Ἑρμοκράτης, ξυλλόγου γενομένου τῶν Καμαριναίων, βουλόμενος ‡ προδιαβάλλειν τοὺς Ἀθηναίους, ἔλεγε τοιάδε.

author, vii. 53; for I agree with him, that the term *here* has reference, not to the *palisading* about the ships, (as ch. 66.) but to the fortified line drawn round the Athenian camp, like that mentioned at Catana, supra ch. 64: and here there would be *several*. To which purpose is a passage of Lycophr. Cass. 290, *τότ' οὔτε τάφρος, οὔτε ναυλόχων σταθμῶν Πρόβλημα, καὶ σταυροῖσι κορσωτὴ πτέρυξ, Οὐ γεῖσα χραίσμησσιν, οὐδ' ἐπάλξεις*. This kind of work was, I suspect, something like that of the *stockades*, or wooden lines of fortification, in use among the *Birmans*.

Ch. LXXV. 1. This *τέμενος*, or tract consecrated to Apollo, hence called *Temenitis*, was that belonging to a temple of Apollo, or perhaps only a statue of the god; if, at least, the famous statue of Apollo, mentioned by Cicero and Suetonius, was then in being; which is doubtful. It is also doubtful whether our author does not speak by *anticipation*, when he seems to regard the Temenitis as a *quarter* of the city. We may rather suppose that it was at the time he speaks of, properly speaking, only a strip of land forming the *τέμενος* to the temple of Apollo; but that being then brougnt within the city wall, it became soon afterwards a new quarter of the city itself. As to *Epipolæ*, it was not then a quarter of the city, but was merely, as is intimated, ch. 96, the name given to a tract which was on the crown of the height above the city, to the NE., and was so called as being *ἐπιπολῆς τοῦ ἄλλου*, above the rest of the country.

δι' ἐλάσσονος] 'by a shorter cut.' *Τὰ Μέγαρα φρούριον*. Repeat *ἐτείχιζον*, 'they fortified Megara,' i. e. made a fort there.

4. *προδιαβάλλειν*] So I have edited, with Poppo and Goeller, for vulg. *προσδιαβάλλειν*, this yielding a sense far more apt in itself, and suitable to the occasion. For it was usually thought politic to ensure the *first hearing* of an assembly, in order thereby to pre-occupy their favourable opinion by prejudicing them against the opposite party. The term *προδ.* is one of rare occurrence; the only example of it, that I have noted elsewhere, being in Dionys. Hal. t. v. 45, Reiske.

Finally, I have edited *προδιαβάλλειν* in preference to *προδιαβαλεῖν*, (adopted by Bekker and Dr. Arnold.) partly from its

LXXVI. "Οὐ τὴν παροῦσαν δύναμιν τῶν Ἀθηναίων, ὦ Καμαριναῖοι, μὴ αὐτὴν καταπλαγῆτε, δείσαντες ἐπρεσβευσάμεθα, ἀλλὰ μᾶλλον τοὺς μέλλοντας ἀπ' αὐτῶν λόγους, πρίν τι καὶ ἡμῶν ἀκοῦσαι, μὴ ὑμᾶς πείσωσιν. 2. ἥκουσι γὰρ ἐς τὴν Σικελίαν προφάσει μὲν ᾗ πυνθάνεσθε, διανοίᾳ δὲ ἣν πάντες ὑπονοοῦμεν· καί μοι δοκοῦσιν οὐ Λεοντίνους βούλεσθαι κατοικίσαι, ἀλλ' ἡμᾶς μᾶλλον ἐξοικίσαι. οὐ γὰρ δὴ εὔλογον τὰς μὲν ἐκεῖ πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε κατοικίζειν, καὶ Λεοντίνων μὲν Χαλκιδέων ὄντων κατὰ τὸ ξυγγενὲς κήδεσθαι, Χαλκιδέας δὲ τοὺς ἐν Εὐβοίᾳ, ὧν οἵδε ἄποικοί εἰσι, δουλωσαμένους ἔχειν. 3. τῇ δὲ αὐτῇ ἰδέᾳ ἐκεῖνά τε ἔσχον καὶ τὰ ἐνθάδε νῦν πειρῶνται. ἡγεμόνες γὰρ γενόμενοι, ἑκόντων τῶν τε Ἰώνων καὶ ὅσοι ἀπὸ σφῶν ἦσαν ξύμμαχοι, ὡς ἐπὶ τοῦ Μήδου τιμωρίᾳ, τοὺς μὲν ‡ λιποστρατίαν, τοὺς δὲ ἐπ' ἀλλήλους

greater grammatical propriety, but chiefly from the preponderance of MS. authority in favour of the former.

Ch. LXXVI. In the present speech (which is marked by the same characteristics as the two preceding,—namely, single-minded patriotism, penetrating acuteness, and convincing eloquence) the speaker commences, ch. 76, with exposing the shallowness of the pretext by which the Athenians sought to cover their designs on the liberties of all Sicily. He contrasts their hollow professions of sympathy towards the Chalcidians of *Leontium* with their conduct towards the Chalcidians of *Eubœa*, whom they had enslaved, and held in strict subjection, though both were alike kinsmen of the Athenians, as being *Ionians*.

Hermocrates commences with showing *why* he has sought to speak first,—namely, as fearing the *words* of the Athenians, if heard *before* the representations that might proceed from him, rather than any effect which the present display of power by the Athenians might have in working on their minds.

1. *οὐ τὴν παροῦσαν—ἐπρεσβευσάμεθα*] 'Non ideo, quod veriti simus, ne præsentibus Atheniensium copiis terreremini, legati ad vos venimus. Sicut sæpe, id quod notissimum est, subjectum enunciationis alteri subjectæ in objectum primariæ mutatur, ita hic objectum illius in hanc relatum, sed simul illic pronomine *αὐτὴν* indicatum.' (Poppo.)

2. *προφάσει μὲν—διανοίᾳ δὲ*] Compare Hdot. ii. 100, *τῷ λόγῳ—νόῳ δέ*. At *ἣν* the *attraction* is neglected, (as at i. 50 & 52,) and that, we may suppose, in order to fix the attention of the hearers on the *intention* so suspected. Worthy of observation is the *paronomasia* at *κατοικίσαι* and *ἐξοικίσαι*, as imparting vigour to the sentiment.

3. *ἰδέᾳ*] for *διανοίᾳ*, *motive*, *purpose*. See note at iii. 62.

ἐκεῖνα] for *τοὺς ἐκεῖ* (neuter for masculine), meaning, the Chalcidians of Eubœa, and other Grecian states enslaved by the Athenians. *Τὰ ἐνθάδε*. Meaning, the Sicilian states generally. At *πειρῶνται* is left to be supplied (from *ἔσχον* in the context) the word *ἔχειν*; of which idiom the only examples I have noted elsewhere are the following: Xen. Cyr. i. 5, 7, Th. *μεγάλα—καὶ μικρὰ πειρώμενον*. Eurip. Tr. 979, *ἢ γάμον Ἀθάνα θεῶν τινος πειρωμένη*. Hom. Od. xxiv. 237, *ἢ πρῶτ' ἐξερέοιτο, ἕκαστα τε πειρήσαιτο*, *singula exploravit interrogando*. Compare with the present a phrase occurring in another passage of our author, ii. 19, 1, *πᾶσαν ἰδέαν πειράσαντες*, 'trying at,' i. e. attempting every mode of assault: for the two ideas of *attempting* and *attacking* are cognate; and the latter naturally springs from the former. Similarly the Latin *attentare* is used both in the sense *aggredi* and *adoriri*.

ὅσοι ἀπὸ σφῶν ἦσαν ξύμμαχοι] Of these words the sense, which is far from clear, has been variously explained. It seems best, with the Scholiast, Portus, Bredow, Haack, and Poppo, to understand *σφῶν* of the *Athenians*, rendering: 'all who being descended from the Athenians, became their allies.' Haack aptly compares here the words of the Athenian orator at ch. 82, *οὐδὲ ἀδίκως καταστρεψάμενοι τούς τε Ἴωνας καὶ νησιώτας, οὓς ξυγγενεῖς φασιν ὄντας ἡμᾶς Συρακόσιοι δεδουλῶσθαι*.

λιποστρατίαν] So I have edited, with

στρατεύειν, τοῖς δ' ὡς ἑκάστοις τινὰ εἶχον αἰτίαν εὐπρεπῆ, ἐπενεγκόντες, κατεστρέψαντο. 4. καὶ οὐ περὶ τῆς ἐλευθερίας ἄρα, οὔτε οὗτοι τῶν Ἑλλήνων οὔθ' οἱ Ἕλληνες τῆς ἑαυτῶν, τῷ Μήδῳ ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσιν, ἀλλὰ μὴ ἐκείνῳ, καταδουλώσεως, οἱ δ' ἐπὶ δεσπότου μεταβολῇ, οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ.

Bekker (2nd edition), and Dr. Arnold, instead of vulg. *λειποστρατίαν*, retained by Goeller and Poppo, but which is *later* Greek; while the form *λιποστρατίαν* is *earlier*. (See Poppo in loc.) Nor will the *ει* be demanded by the passages which I have, in my smaller edition, adduced from Herodot. v. 27, and Dionys. Hal. Ant. xi. 22, since the former merely presents the *Ionic*, and the latter, the *later* Greek form, which Dionys. employed, though he chose to employ the Thucydidean phrase. So strikingly similar to the present is the passage of Herodotus, that one can hardly avoid supposing our author to have had it in view. But that he wrote *λιποστρατίαν*, is attested by the existence of the word in several of the best MSS., to which add Mus. Brit.

4. *οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ*] The exact sense here intended is far from clear; partly from the *pointed* character of the phraseology, and partly from the uncertainty as to the precise import of the term *κακοξυνετωτέρου*, a term of which no example elsewhere is found, and which may be supposed to have been *coined* for the occasion, to suit *ἀξυνετωτέρου*, and complete the *point*. Towards determining the sense, *two* things are to be considered, 1. the force of the formula *οὐκ—δὲ*, and, 2. the import of *κακοξυνετωτέρου*. Now the formula *οὐκ—δὲ* is nearly equiv. to that of *οὐκ—ἀλλά*, *non tam—quam*, though somewhat stronger; q. d. 'I do *not* say—but,' &c. Comp. iv. 86, *οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλ. παρελήλυθα*. On this use of *δὲ* for *ἀλλὰ discretiva*, see Hoogev. de Part. It is of frequent occurrence in Xen., and is occasionally found in other writers, as in the New Testament, Hebr. iv. 15, *οὐ γὰρ ἔχομεν—πεπειρασμένον δὲ*, &c. The sense, then, may be thus expressed: 'a master, not one more foolish than the former, but one,' &c. With respect to the term *κακοξυνετωτέρου*, it is explained by the Schol. *πανουργότερος*, and by the translators and expositors, 'more astute and crafty.' But considering that the *Athenians* were not noted for craft, but rather the *Lacedæmonians*, such a sense would surely be here little suitable. The import of the term is rather, I apprehend, what might be expressed by a compound coined for the occasion,—namely, *evil-wise*: meaning, clever, sagacious, knowing, though for *evil*, not for good. Thus understood, *κακοξυνετωτέρου* has an exact parallel to the expression *σοφὸς τοῦ κακοποιῆσαι* in a passage of the Old Testament, Jerem. iv. 22, where of the Israelites it is said, *υἱοὶ ἄφρονές εἰσι καὶ οὐ συνετοί*. And then there is added, by way of explanation, *σοφοί εἰσι τοῦ κακοποιῆσαι, τὸ δὲ καλῶς ποιῆσαι* (I conj. *καλοποιῆσαι*, an emendation confirmed by another passage of the Old Testament, Levit. v. 4) *οὐκ ἐπέγνωσαν*, intimating that they are fools and unwise, because they only show their talent in evil-doing. Similarly Demodeus, as we learn from Aristot. Ethic. vi. 8, said of the Milesians: *Ἀσύνετοι μὲν οὐκ εἰσί· δρῶσι δὲ οἷαπερ οἱ ἀσύνετοι.*

Finally, with good reason is it said *οὐκ ἀξυνετωτέρου*, since the *Persians* are never spoken of as *συνετοί*, but the *Athenians* are continually. So supra ch. 36, 3, the latter are styled even by the Syracusan orator as *ἄνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι*, where the term *δεινοί* is well explained by the Schol. *συνετοί*. And so, supra i. 70, we have *ἐπινοῆσαι ὀξεῖς*. Here then, by the words *οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δὲ*, the speaker means to say of the Athenians, that 'they are only clever *for evil*;' the very character in Scripture ascribed to the great Enemy of mankind, into whose thoughts, as says the poet, '*good* never enters,' or at least dwells; since, as being the Evil One, he is only wise for *evil*. And such is the idea intended by Milton, Paradise Lost, bk. ix. 465, when he represents Satan as almost bereaved for the moment of his love of evil on the first view of Eve: 'That space the Evil One abstracted stood From his own evil, and for the time remain'd *Stupidly good*.' For it seems to have been the thought of the great poet, in the above expressive lines, that if a being, *κακοξύνετος*, only wise for *evil*, could by any possibility be bereaved of the *principle of evil*, he would become, what Satan is there represented, as being for a little space, *stupidly good*.

One difficulty alone remains to be removed; and that is, to account for the use of the comparative in *κακοξυνετωτέρου*; for, in point of fact, the Persians were

LXXVII. Ἀλλ᾽ οὐ γὰρ δὴ τὴν τῶν Ἀθηναίων, εὐκατηγόρητον οὖσαν, πόλιν νῦν ἥκομεν ἀποφανοῦντες ἐν εἰδόσιν ὅσα ἀδικεῖ, πολὺ δὲ μᾶλλον ἡμᾶς αὐτοὺς αἰτιασόμενοι, ὅτι ἔχοντες παραδείγματα τῶν τ᾽ ἐκεῖ Ἑλλήνων, ὡς ἐδουλώθησαν οὐκ ἀμύνοντες σφίσιν αὐτοῖς, καὶ νῦν ἐφ᾽ ἡμᾶς ταὐτὰ παρόντα σοφίσματα, Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἐγεσταίων ξυμμάχων ἐπικουρίας, οὐ ξυστραφέντες βουλόμεθα προθυμότερον δεῖξαι αὐτοῖς, ὅτι οὐκ Ἴωνες τάδε εἰσὶν, οὐδ᾽ Ἑλλησπόντιοι καὶ νησιῶται, οἳ δεσπότην—ἢ Μῆδον ἢ ἕνα γέ τινα, ἀεὶ μεταβάλλοντες—δουλοῦνται, ἀλλὰ Δωριῆς ἐλεύθεροι ἀπ᾽ αὐτονόμου τῆς Πελοποννήσου τὴν Σικελίαν οἰκοῦντες. 2. ἢ μένομεν ἕως ἂν ἕκαστοι κατὰ πόλεις ληφθῶμεν, εἰδότες ὅτι ταύτῃ μόνον ἀλωτοί ἐσμεν, καὶ ὁρῶντες αὐτοὺς ἐπὶ τοῦτο τὸ

rather stupidly good, than cleverly evil. We may suppose the comparative form to have been here employed rather for the purpose of completing the antithesis, than for any other reason; and consequently the present will fall under that extensive class of passages (on which see Buttm., Matth., and Kuhn. Gr.) in which the compar. is used for the positive, and some adverb equiv. to our *too*, or *too much*, i. e. more than one should be. So Herodot. iii. 145, *ὑπομαργότερος*. vi. 38, *ὑποθερμότερος*. vi. 92, *αὐθαδέστεροι*. i. 116, *ὑπόκρισις ἐλευθεριωτέρη, justo liberior.*

Ch. LXXVII. In this chapter the speaker proceeds to say, that he is not come there to animadvert on the confessedly criminal ambition of the Athenians, (who rather followed the impulse of a natural passion,) but to complain of the arrant folly of the Sicilian Greeks, who had by their disunion encouraged the forming of projects such as the present against their liberty; and which, should they suffer themselves,—in spite of warning,—to be deceived by flimsy pretexts, would expose them *all* to the danger of being *separately* subdued.

1. *ἀποφανοῦντες ἐν εἰδόσιν*] Duker here compares another passage of our author, supra ii. 36, *μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος*, and others also, ii. 43. iv. 59. iii. 53; and Wasse compares passages highly to the present purpose, of Æschyl. Prom 450, Blomfield, Ἀλλ᾽ *αὐτὰ σιγῶ· καὶ γὰρ εἰδυίαισιν ἂν Ὑμῖν λέγοιμι*, and Eurip. Hec. 658, *Οὐ καινὸν εἶπας, εἰδόσιν δ᾽ ὠνείδισας.*

τ᾽] So I have edited, with Poppo and Goeller, (second edition,) instead of vulg. *τε*. In three MSS., but those least valuable, the word is not found, and, as such, was formerly cancelled by Bekker and Goeller, who, however, in their second editions, have *restored* the word; and rightly, since it may very well be supposed to have been omitted from the circumstance adverted to by Poppo and Dr. Arnold, of the conjunction being here used a little out of its place; the construction being: *ἔχοντες παραδείγματά τε τῶν ἐκεῖ Ἑλλήνων, καὶ νῦν ἐφ᾽ ἡμᾶς ταὐτὰ παρόντα σοφίσματα.*

For vulg. *ἐκεῖ*, several good MSS. have *ἐκεῖσε*, which has been edited by Poppo, Goeller, and Dr. Arnold; but I have chosen to retain the former, because, as Poppo now acknowledges, all the examples by which the critics (as Krueger and Lobeck) defend *ἐκεῖσε* for *ἐκεῖ* are from writers *not Attic*.

ταὐτὰ] So I have edited, with Bekker, Poppo, and Goeller, for vulg. *ταῦτα*: and to the authority of the four MSS. adduced in favour of this reading, I add that of Mus. Brit., and also Dionys. Hal.

κατοικίσεις—ἐπικουρίας] Plurali utitur, quasi genera et modos notaturus *τῶν σοφισμάτων*, qualia sint; qua ratione et nos utimur, quum indignabundi loquimur, in propriis quoque nominibus. (Poppo.) *Ξυστραφέντες*, just after, is not well explained by the Schol. *συνταχθέντες*, and by Hesych. *συνελθόντες*. As to the examples adduced by Abresch, in support of the former sense, they are, as Bauer points out, for the most part, merely examples of the sense *conglobari*, which were here little suitable, since the meaning intended to be expressed is simply, *conjuncti, consociati*, 'uniting for defence.'

2. *μένομεν*] Render, 'are we waiting.' See Matth. Gr. Gr. § 516, 2. *Ἐπὶ τοῦτο τὸ εἶδος τρεπ.*, 'resorting to this kind of policy.' Compare viii. 56, *τρέπεται ἐπὶ τοιόνδε εἶδος*. Aristoph. Plut. 317, *ἐπ᾽ ἄλλ᾽ εἶδος τρέπεσθ᾽*. See more in note on viii. 89, 3.

εἶδος τρεπομένους, ὥστε τοὺς μὲν λόγοις ἡμῶν διϊστάναι, τοὺς δὲ ξυμμάχων ἐλπίδι ἐκπολεμοῦν πρὸς ἀλλήλους, τοῖς δὲ ὡς ἑκάστοις τι προσηνὲς λέγοντες; δύνανται κακουργεῖν; καὶ οἰόμεθα, τοῦ ἄποθεν ξυνοίκου προαπολλυμένου, οὐ καὶ ἐς αὐτόν τινα ἥξειν τὸ δεινόν, πρὸ δὲ αὐτοῦ μᾶλλον τὸν πάσχοντα καθ᾽ αὑτὸν δυστυχεῖν; LXXVIII. Καὶ εἴ τῳ ἄρα παρέστηκε τὸν μὲν Συρακόσιον, ἑαυτὸν δ᾽ οὐ πολέμιον εἶναι τῷ Ἀθηναίῳ, καὶ δεινὸν ἡγεῖται ὑπέρ γε τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθήτω οὐ περὶ τῆς ἐμῆς μᾶλλον, ἐν ἴσῳ

διϊστάναι] Meaning, 'to set [them] at variance, and dissever them [one from another].' Compare Xen. Hist. ii. 4. 35, *διῖστησι τοὺς ἐν ἄστει*. Lucian. t. i. 396, *διαστήσας αὐτούς*. Aristoph. Vesp. 41, *διϊστάνειν τὸν δῆμον*. Dionys. Hal. Ant. 1726, 3, *διαστῆσαι τὴν πόλιν*. And such is the use of *dissociare* in Latin. In *τοὺς δὲ ἐκπολεμοῦν πρὸς ἀλλήλους*, 'to set them at variance with each other,' we have a construction quite unusual, and of which the only example (at least as regards the use of the verb in the active) that I have noted elsewhere is in Polyb. xx. 4, 4. (though in another passage, Xen. Hist. v. 4, 20, *ἵν᾽ ἐκπολεμήσειε τοὺς Ἀθηναίους πρὸς τοὺς Λακεδαιμονίους*, I suspect that, for *ἐκπολεμήσειε*, the true reading is *ἐκπολεμώσειε*.) In the *passive*, the same construction is found at Herodot. v. 73. Dionys. Hal. Ant. p. 998, 1783, 2227.

τι προσηνὲς λέγοντες] Meaning, not, as Hobbes and others render, 'by saying somewhat falling in as favourable;' but, as Portus, 'aliquid blandi,' something pleasant and agreeable: *προσηνὴς* here being, like *blandus* in Latin, (which has this sense in the expression of Petron. *blanda oratio*,) used for *ἄρεσκος* or *χρηστόλογος*, 'grateful to the ear.' So Plutarch vi. 169, *προσηνεῖς—ὁμιλίας*, and Lucian, t. ii. 471, *ὁ τόνος τοῦ φθέγματος — προσηνής*. The nearest approach that I have noted to the present phrase is in Jos. Ant. viii. 8, 2, *φύσει τῶν ὑπηκόων ἀγαπώντων τὸ προσηνὲς*, where I suspect Josephus (with the present passage in view) to have written, for *τὸ προσ., τι προσηνὲς*, to which a parallel is found in an expression occurring in the Septuagint, *λέγειν λόγους ἀγαθούς*.

At *τοῖς δὲ—κακουργεῖν* there exists a certain difficulty, which is best encountered by supposing (with Haack, Krueger, and Poppo) that the words 'attractionis causa trajecta esse,' the construction being, *τοῖς δὲ λέγοντες, ὡς ἑκάστοις τι προσηνὲς δύνανται [λέγειν] κακουργεῖν.*

ξυνοίκου] Render, 'fellow-countryman,' as at ii. 68. iv. 64. Its proper signification is, 'a fellow-*inmate* of any *house*:' and hence it is applied in a figurative sense to one living in the same country, and so implying the idea of *neighbour*. Accordingly in iv. 64, the same states are spoken of as *γείτονες ὄντες καὶ ξύνοικοι μιᾶς χώρας*.

οὐ καὶ] So I have edited, with Haack, Poppo, and Bekker, (second edition,) for vulg. *οὐκ*; and to the 15 MSS., which are adduced to support this reading, am enabled to add that of Codd. Cant. and Mus. Brit. The *οὐ καὶ* may very well be supposed to have passed into *οὐκ* from the mark of abbreviation for *καὶ* being, as it might easily be, mistaken for a *κ*, especially by one who did not perceive the force here of the conjunction, which is, 'to him *also*.' Compare with the present a similar sentiment at i. 120, 3, *προσδέχεσθαι δέ ποτε—κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν.*

πρὸ δὲ αὐτοῦ—δυστυχεῖν] Render, 'but that the sufferer before him is unfortunate for himself alone.'

Ch. LXXVIII. The speaker now proceeds to remind those who were jealous of the *power* of Syracuse, that her strength, which exposed her to the first attack of a foreign enemy, was likewise a rampart to the weaker states; and that it was idle to wish that this barrier might be strong on *one* side and weak on the *other*; or that Syracuse might continue to protect her neighbours from aggression, and yet be so humbled as not to excite their pity.

1. *καὶ εἴ τῳ ἄρα παρέστηκε*, &c.] 'And if, indeed, it has occurred to any one that,' &c. Poppo compares with this a parallel sentiment at iv. 61, *παρεστάναι δὲ μηδενὶ ὡς οἱ μὲν*, &c. At *τὸν Συρακ.* and *τῷ Ἀθηναίῳ* we have the use of singular for plural, as at vi. 84, *ὁ Χαλκιδεύς*. This idiom is not, however, as Dionysius thinks, confined to our author; but is, as Do-

δὲ καὶ τῆς ἑαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχούμενος, τοσούτῳ δὲ καὶ ἀσφαλέστερον, ὅσῳ, οὐ προδιεφθαρμένου ἐμοῦ, ἔχων δὲ ξύμμαχον ἐμέ, καὶ οὐκ ‡ ἔρημος, ἀγωνιεῖται· τόν τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι, τῇ δ' ἐμῇ προφάσει τὴν ἐκείνου φιλίαν οὐχ ἧσσον βεβαιώσασθαι βούλεσθαι. 2. εἴ τέ τις φθονεῖ μὲν, ἢ

bree shows, found also in *Herodot.*, as viii. 136, *τὸν Ἀθηναῖον*, and ix. 12, *τὸν Σπαρτιήτην*.

ὅσῳ, οὐ προδιεφθαρμένου—ἀγωνιεῖται] Render, 'inasmuch as, by me not being previously destroyed, he will fight not destitute of aid, but having me as his helper.'

For *ἔρημος* almost all the MSS. have *ἔρημον*, which has been received into the text by Haack and Poppo, while Bekker and Goeller retain the common reading; and very properly, for *ἔρημον*, if not absolutely indefensible, admits only of a sense very forced and jejune, (namely, 'he will have me as his ally, and an ally not destitute of funds,') and which is so very inferior to that yielded by *ἔρημος*, that one cannot for a moment hesitate as to which deserves the preference. In vain is it to urge even the strongest external authority for one reading, when internal evidence of every kind exists in favour of another. And such is certainly the case here, when we consider how very likely it was that *ἔρημος* should be mistaken for *ἔρημον*, as seeming to belong to *ἐμέ*; not to mention that the internal evidence of truth, arising from far greater suitableness as to sense, is very strong.

Of the term *ἔρημος*, in this absolute use, (corresponding to that of Lat. *destitutus* in Sueton. Galb. 11, and our *forlorn, helpless,*) examples are found in Xen. Cyr. vii. 4, 5, and 5, 18, (edit. Thiem.) *εἰ καταλείψει ἐρήμους, οἷς ἦλθε σύμμαχος*, and iv. 5, 5, *καταλιπόντας αὐτὸν ἔρημον*. Œcon. xi. 5. Hist. ii. 4, 14; besides two other passages of our author, ii. 90, and iii. 11. Finally, if any doubt should still exist, it must be effectually removed by an example of this very use of *ἔρημος*, and that in conjunction with the term *ἀγωνίζεσθαι*, in Xenoph. Cyrop. vii. 1, 15, *οὐκ ἐάσοντες ἐρήμους ὑμᾶς ἀγωνίζεσθαι*.

τόν τε Ἀθηναῖον—βεβαιώσασθαι] It is plain that the first words *τόν τε Ἀθηναῖον*, &c. depend, in construction, upon *ἐνθυμηθήτω* preceding, here repeated, but to be taken as standing for its equivalent *νομιζέτω*. Of *τόν τε Ἀθην.—κολάσασθαι* the sense is: 'And let him reckon, that the Athenian does not mean to chastise the enmity of the Syracusan [against him],' i. e. it is not the intention of the Athenians to chastise the Syracusans for their enmity against them; meaning, that they are not actuated by the desire of avenging hostility.

But to turn to the other clause of the sentence, *τῇ δ' ἐμῇ προφάσει—βούλεσθαι*, nothing is there to warrant the suspicion of *corruption*: and accordingly the conjectures of Reiske and Poppo (in themselves, I apprehend, liable to greater objection than the common reading) might have been spared. It is truly remarked by Goelier, that 'the common reading is *not* inexplicable, since the speaker means to say, "*meum* odium prætexens illius (i. e. aliorum Siceliotarum, qui Syracusanos oderunt) amicitiam maximè firmare Atheniensis studet." Nimirum (he adds) qui quem communiter oderunt, eos consentaneum est, eo firmiorem inter se amicitiam colere:' a remark, the truth of which is strongly borne out by the profound dictum of Aristotle, (Ethic. Nicom. lib. viii.) that 'it contributes much to the formation of friendship to either love or hate the same person.' *Οὐχ ἧσσον* has here the not unfrequent sense of *maximè*. Of *βεβαιώσασθαι* the sense is, (as in Polyb. ii. 5, 5, and iii. 31, 3.) 'firmare sibi, in suam rem.' And so Dr. Arnold renders, 'to secure for ever the friendship of him who is their friend now:' a version to which Poppo demurs, with the query, how *βεβ.* can be made out to mean *in perpetuum aliquid sibi firmum reddere?* But it is sufficient to observe, that although so much is not *expressed*, it may be said to be *implied* in the term *βεβ.*; since if any thing be made really *secure*, it will, of course, continue *in perpetuity*. Not but that the idea of *permanence* thus implied in that of *firmness*, would, as far as regards *perspicuity*, be better *expressed*, as it is in a passage of the Old Testament, Ps. xl. 12, Sept. *ἐμοῦ δὲ, διὰ τὴν ἀκακίαν, ἀντελάβου, καὶ ἐβεβαίωσας με ἐνώπιόν σου εἰς τὸν αἰῶνα* (in perpetuum). And so in another passage of the Old Testament, Isaiah xxxii. 17, where it is said that 'the work of righteousness shall be peace; and the effect of righteousness shall be quiet, and assurance

καὶ φοβεῖται (ἀμφότερα γὰρ τάδε πάσχει τὰ μείζω), διὰ δὲ αὐτὰ τὰς Συρακούσας κακωθῆναι μὲν, ἵνα σωφρονισθῶμεν, βούλεται,—περιγενέσθαι δὲ ἕνεκα τῆς αὐτοῦ ἀσφαλείας, οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει· οὐ γὰρ οἷόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι. 3. καὶ εἰ γνώμῃ ἁμάρτοι, τοῖς αὐτοῦ κακοῖς ὀλοφυρθεὶς τάχ' ἂν ἴσως καὶ τοῖς ἐμοῖς ἀγαθοῖς ποτε βουληθείη αὖθις φθονῆσαι. ἀδύνατον δὲ προεμένῳ, καὶ μὴ

(rather, *security*) for ever.' Not so easy is it to justify the concluding words in the above version, 'who is their friend now.' But something tantamount to this is here implied, which is well expressed in the version of Portus, 'amicitiam *sibi* conciliatam.'

2. *ἵνα σωφρονισθῶμεν*] 'that we may be brought to a better mind,' (as we say, brought to our sober senses,) i. e. may be cured of the folly of ambition and love of rule; brought back to the path of duty. Compare Xen. Cyr. iii. 1, 12, Th. *δοκεῖ ἡ τοιαύτη ἥττα σωφρονίζειν — ἀνθρώπους*. Eurip. Tr. 350, *οὐδέ σ' αἱ τύχαι, τέκνον, Σεσωφρονίκασιν*. The Schol., indeed, explains *σωφρονισθῶμεν* by *ταπεινωθῶμεν*, as Suidas does *σωφρονισθέντας* by *ταπεινωθέντας*: but I have not found this signification in any writer earlier than Plutarch,—and the former interpretation is sufficiently borne out by another passage of our author, supra iii. 65, 3, *σωφρονισταὶ ὄντες τῆς γνώμης*: and especially by ch. 87, *μηθ', ὡς σωφρονισταὶ ἀποτρέπειν πειρᾶσθε*.

In the words, a little after, *οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει*, there is a phraseology somewhat unusual, and which may be said to be suited to *poetry* rather than to *prose*, though it may be tolerated in *oratorical* prose. Ἐλπίζειν has here, as not unfrequently in our author and in other writers, the sense to *expect*, *look for*: and by *βούλησιν* is denoted, not the *act* of willing or wishing, but the *object* thereof, namely, the thing wished for or desired,—*votum*, which is not unfrequently used for *voluntas*, and sometimes for the thing wished for, as *frui*, or *potiri*, *votis*. In *οὐκ ἀνθρωπίνης δυνάμεως* we have a form of expression somewhat recondite to signify 'supra humanas vires,' or what is conveyed by the plainer expression, *μακρότερα ἀνθρ. δυν.*, 'beyond the power of man to accomplish,' in a similar passage of our author supra iii. 39, 3, *ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως*. Compare also Lucian, Hermot. 51. i. 792, *ἀνέλπιστα ἐλπίζων*.

τῆς ἐπιθυμίας] Meaning, the object desired,—namely, that Syracuse should be humbled, and the Siceliot states generally should be saved. *Τῆς τύχης* is well explained by the Schol. *τῆς ἐκβάσεως τῶν πραγμάτων*. The term *ταμίας* just after signifies here *disposer, manager*. As applied to *τῆς ἐπιθυμίας*, it denotes *regulator* or manager of the desire, namely, so as to desire, or not, or so far as he pleases. Compare Jos. Bell. ii. 8, 6, *καὶ ὀργῆς ταμίαι*. As joined with *τύχης*, it signifies *disposer*, one who *suo arbitratu* sua constituit. And such is the use of the *verb* *ταμιεύεσθαι* at ch. 18, 3, *οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν*. So also in Hom. Il. iv. 84, we have, *Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται*. Here, then, it is meant, that 'the same person cannot be at once the arbiter or regulator of his own wishes, (so as to have them in his own power,) and at the same time of the *event* of the actions resulting from those wishes.' And accordingly with the present we may compare a similar sentiment at iv. 64, 1, *μηδὲ μωρίᾳ φιλονεικῶν ἡγεῖσθαι τῆς τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ εἶναι, καὶ, ἧς οὐκ ἄρχω, τύχης*.

3. *εἰ γνώμῃ ἁμάρτοι*, &c.] Here we have another argument to induce the Camarinæans to co-operate in driving out the Athenians,—namely, that any error in judgment or opinion, as to what *shall* take place, being biassed by the *wish* that it *should* take place, must make them feel that grief for themselves which they would be ready to feel for humbled, but not ruined, Syracuse. In the next words, *τάχ' ἂν ἴσως—φθονῆσαι*, we have a refined turn, occasionally resorted to by rhetoricians, of which the purpose is to set forth the value of any thing *present*, by adverting to its *absence* or loss. And the general sense intended is, that 'they would be glad to recall their present state of safety, even at the expense of again envying the good of their fortunate neighbour.' For, as Poppo points out, in the words *τοῖς ἐμοῖς ἀγαθοῖς ποτε αὖθις φθο-*

τοὺς αὐτοὺς κινδύνους, οὐ περὶ τῶν ὀνομάτων ἀλλὰ περὶ τῶν ἔργων, ἐθελήσαντι προσλαβεῖν· λόγῳ μὲν γὰρ τὴν ἡμετέραν δύναμιν σώζοι ἄν τις, ἔργῳ δὲ τὴν αὐτοῦ σωτηρίαν. 4. καὶ μάλιστα εἰκὸς ἦν ὑμᾶς, ὦ Καμαριναῖοι, ὁμόρους ὄντας, καὶ τὰ δεύτερα κινδυνεύσον-

νῆσαι, there is contained the *consequent*, 'to see any one again in a prosperous condition.' A similar turn is found in Dionys. Hal. vi. 71, εἰ δὲ παρήσετε τὸν καιρὸν τοῦτον, εὕξαισθε ἂν πολλάκις ὅμοιον εὑρεῖν ἕτερον, and in a passage of the New Testament, St. Luke xvii. 22, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. The words, just after, ἀδύνατον δέ answer to those in the above passage; καὶ οὐκ ὄψεσθε meaning, that the thing so irrationally desired *will* not, *can*not be.

But to advert to the clausula τοῖς αὐτοῦ κακοῖς ὀλοφυρθεῖς, here it has been disputed whether a *passive* or an *active* sense is intended in ὀλοφυρθεῖς. Portus and Elmsley assign the *former*; and certainly, as Poppo points out, 'considering that this verb is a deponent middle, as well in other writers as in Thucydides himself infra vii. 30, one would naturally expect in ὀλοφυρθεῖς a passive form, ὀλοφύρεσθαι being reckoned by the grammarians (see Rost Gr. § 143, note 5. Buttm. § 113, note 7. and Kuhn. § 368, 6) among those deponent verbs of which the passive aorist has a passive sense.' Accordingly the import of the words will be, as Portus understands them, 'ob sua ipsius mala deploratus.' Yet thus the dative would have a very unusual force; and, what is more, the sense thus yielded would be any thing but suitable; for, as Bauer queries, *by whom* are we to understand the individual to be deplored? or what is it to the purpose that others should deplore him? Hence it is better, with the Schol., Acac., Valla, Stephens, Bauer, and indeed expositors in general, to assign the *active* sense, *suis malis dolens*. Render, 'suis malis illacrimans,' and compare Ovid, Trist. v. 6, 'Nostra (scil. mala) *quibus* possint *illacrimare* feræ.' Now the sense thus arising is as suitable as can be desired; and any petty objection on the score of minute grammatical exactness is surely in a writer like Thucydides (so attached to the unusual and peculiar) any thing but cogent. We have only to suppose that as in δέχομαι and its compounds, though the *rule* is for the passive aorist to bear a passive sense, yet in Eurip. Heracl. 757, ὑποδεχθεὶς is used for the middle, i. e. taken in an active sense, ἱκέτας ὑποδεχθείς.

οὐ περὶ τῶν ὀνομάτων ἀλλὰ περὶ τῶν ἔργων] Here ὀνομάτων bears the sense, not *words* or *names*, but, like *tituli* in Latin, *pretences*, as opposed to real deeds: and so *titulo* and *re* are opposed in Justin iii. 3. 1. That such is the true meaning meant to be conveyed may be argued from what is said supra ch. 75, of the *want of zeal* on the part of Camarina; the Camarinæans having only sent 120 horse and 50 archers; a force so paltry as to cover a real neutrality under the *titulus* of *alliance*, prepared to desert the Syracusans, if suffering defeat. It was plain, then, that they were no true friends; for, as says Eurip. Orest. 448, Ὄνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ ἐπὶ ταῖσι συμφοραῖς ὄντες φίλοι.

In the next words, λόγῳ γὰρ—σωτηρίαν, the λόγῳ and ἔργῳ bear the sense of the Latin *nomine*, as used in opp. to *re ipsa*, and our phrase *in word* as opposed to *in deed*. In the twofold application of σώζοι both to δύναμιν and to σωτηρίαν, there *may* be what the grammarians term a *zeugma*, i. e. a sort of *brachylogia* where *two* or *more* objects depend on one verb, which can strictly be applied to only *one* of them. (See Matth. Gr. Gr. § 634, 3, and Kuhn. Gr. § 895, d.) Perhaps, however, σωζ. may, in strictness, apply to σωτηρίαν: and if so, there will be no occasion to suppose the existence of any such zeugma. Certainly, as Bauer says, 'there is no reason why we should not say *salutem servare*;' especially considering that *salus*, being used as a *nominative* to *servare*, may surely without impropriety *follow* it as an accusative. In fact, Cicero himself, in his Epist. Famil. xi. 7, has, 'conservare salutem populi Romani.'

4. τὰ δεύτερα κινδυνεύσοντας] Of this use (not a little rare) of τὰ δεύτ. for τὸ δεύτερον, examples are found elsewhere in Soph. Œd. Tyr. 282, τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ', and Lucian ii. 205, τὰ δεύτερα μετὰ τὸν Θεὸν τιμώμεθα. That it is not a mere Atticism appears from its being found in Hom. Il. xxiii. 537, Ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικὲς, Δεύτερ', where Heyne so stumbles at the expression as to be ready to reject the whole verse as spurious: but the difficulty which seems to the learned editor so formidable will at once vanish if the word ἀέθλιον,

τας, προορᾶσθαι αὐτὰ, καὶ μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν, αὐτοὺς δὲ πρὸς ἡμᾶς μᾶλλον ἰόντας, ἅπερ, εἰ ἐς τὴν Καμαριναίαν πρῶτον ἀφίκοντο οἱ Ἀθηναῖοι, δεόμενοι ἂν ἐπεκαλεῖσθε, ταῦτα ἐκ τοῦ ὁμοίου καὶ νῦν παρακελευομένους, ὅπως μηδὲν ἐνδώσομεν, φαίνεσθαι. ἀλλ' οὔθ' ὑμεῖς νῦν γέ πω, οὔθ' οἱ ἄλλοι, ἐπὶ ταῦτα ὥρμησθε. LXXIX. Δεινὰ δὲ ἴσως τὸ δίκαιον πρός τε ἡμᾶς καὶ πρὸς τοὺς ἐπιόντας θεραπεύσετε, λέγοντες ξυμμαχίαν εἶναι ὑμῖν πρὸς Ἀθηναίους· ἦν γε οὐκ ἐπὶ τοῖς φίλοις ἐποιήσασθε, τῶν δὲ ἐχθρῶν ἧν

before occurring, be but *mentally repeated*, by which the sense will be, as conveyed in a free version, 'But come let us give him, as is right, a reward, a *second*-rate [reward];' literally, one in the second place: δεύτερα being used for δευτερεῖα in Hdot. i. 32, εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι, or for τὰ δεύτερα in another passage of Herodot. viii. 104, φερόμενον—τὰ δεύτερα. But most of all to the present purpose is the passage of Lucian above cited, where the expression τὰ δεύτερα τιμᾶσθαι signifies, 'to be honoured with the second rate [of honours],' similarly as is in Thucydides iii. 39, 2, we have τιμώμενος ἐς τὰ πρῶτα, or, simply, 'in the *next degree* [after the God].' *Here*, however, τὰ δεύτ. means the second or next in *place* or account, the next *turn*. And accordingly the exact sense intended to be conveyed by this peculiar expression, κινδυνεύειν τὰ δεύτερα, is, 'to take the next turn of danger,' as said of those whose turn of danger comes *next*. Thus the Camarinæans are here spoken of as neighbours, whose turn of danger will come *next* to the Syracusans: and, in point of fact, Camarina was the very next Grecian city to Syracuse in *situation*: and hence, by the term ὁμόρους, which signifies *next-door neighbour*, is meant to be suggested the truth so happily expressed in the well-known lines of Horace: 'ecquid Ad *te* post paulo *ventura* pericula sentis? Nam tua res agitur, paries cum *proximus* ardet.'

προορᾶσθαι αὐτὰ] 'to forecast for these matters.' Compare i. 17, τὸ ἐφ' ἑαυτῶν προορ. Μαλακῶς ξυμμαχεῖν, i. e. 'to render aid remissly, or faintly;' μαλ. standing for ἀπροθύμως. So Plut. t. vi. 274, 2, μαλακῶς καὶ ἀπροθύμως ἔχειν πρὸς τὰ καλά. Aristot. Rhet. i. 10, μαλακὸς περὶ τὰ ῥάθυμα. And so in another passage of our author, viii. 50, we have, μαλακωτέρως ἀνθήπτετο, meaning what is expressed at viii. 29, by μαλακὸς ἦν περὶ τοῦ μισθοῦ. And so supra ii. 18, we have the use of μαλακῶς for ἀπρόθυμως. Finally, this use of μαλακὸς has an exact parallel in that of *mollis* in Latin.

CH. LXXIX. The speaker now proceeds to anticipate the objection that might be made, as regarded their treaty with Athens, which demanded at least *neutrality*: and he shows that it would be alike *unjust* and *impolitic*.

1. τὸ δίκαιον πρός τε ἡμᾶς—θεραπεύσετε] The term θεραπεύω has here a sense far from usual, but which has an exact parallel in the Latin *colere justitiam*, and our phrase to cultivate, i. e. practise, justice or virtue: except that in the present case there is (as the Scholiast well points out) implied in the *sarcastic* use of the expression, that this *cultivation of justice* will be a mere pretence to cloak their cowardice under a show of equity and impartiality. Moreover, in the expression 'what is just to either party,' is implied the rendering no aid to either against the other, what may emphatically be called *neutrality*.

ἦν γε οὐκ ἐπὶ τοῖς φίλοις, &c.] This is one of those cases (of no rare occurrence in our author, and indeed found more or less in the best writers of all ages) in which the pron. relative is employed as serving to denote *purpose*, *result*, *cause*, &c., in short, any thing that would more properly be expressed by a conjunction, or a conjunction and pronoun demonstrative. Thus ἦν γε—ἐποιήσασθε is equivalent to καίπερ—ταύτην, 'though ye made it:' and similar is the use of the relative ὃς in Dionys. Hal. Ant. 1461, 14. The force of the ἐπὶ in ἐπὶ τοῖς φίλοις ἐποιήσ. is, not that conveyed by the usual rendering 'adversus amicos,' 'against your friends,' but rather, what is required by the use of the *dative*, 'to the injury of your friends;' a signification of ἐπὶ also found supra iii. 93, 2, ὧν ἐπὶ τῇ γῇ ἐκτίζετο, and i. 142. v. 51. Xen. Cyr. i. 6, 19, μηχανὰς ἐπὶ τοῖς μικροῖς θηρίοις ἐμηχάνω. Comp. also Hdot. iv. 154, πᾶν (scil. κακὸν) ἐπ' αὐτῇ μηχανωμένη, and vi. 88, τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι. In short, these several

τις ἐφ' ὑμᾶς ἴῃ, καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων, καὶ μὴ αὐτοί, ὥσπερ νῦν, τοὺς πέλας ἀδικῶσιν· ἐπεὶ οὐδ' οἱ Ῥηγῖνοι, ὄντες Χαλκιδῆς, Χαλκιδέας ὄντας Λεοντίνους ἐθέλουσι ξυγκατοικίζειν. 2. καὶ δεινόν, εἰ ἐκεῖνοι μέν, τὸ ἔργον τοῦ καλοῦ δικαιώματος ὑποπτεύοντες, ἀλόγως σωφρονοῦσιν, ὑμεῖς δ' εὐλόγῳ προφάσει τοὺς μὲν φύσει πολεμίους βούλεσθε ὠφελεῖν, τοὺς δὲ ἔτι μᾶλλον φύσει

passages are to be regarded as falling under that class of passages in which ἐπί is employed with the dative, by what Kuhner, Gr. § 634, calls the use *causal*, or that by which the preposition denotes the *object* or *purpose* of any action considered as the motive thereof, (mostly with verbs which *do not* imply *motion*, for with them the accusative is commonly used,) a purpose generally *hostile*, and directed to the harm of another.

Of the words following, τῶν δὲ ἐχθρῶν ἦν τις ἐφ' ὑμᾶς ἴῃ, the construction is, ἦν δέ, i. e. ἀλλὰ [ἐποιήσασθε αὐτὴν] ἤν τις τῶν ἐχθρῶν ἴῃ ἐφ' ὑμᾶς. Τοὺς πέλας, for τοὺς ἄλλους. See note on i. 32.

The words ἐπεὶ οὐδὲ — ξυγκατοικίζειν are wrongly thrown by Bauer, Poppo, and Dr. Arnold, to the next section. They plainly belong to the *present*; being meant to introduce a sort of *under-reason* why the Camarinæans should not aid the Athenians now *attacking others*; namely, that not even the Rhegines, though themselves Chalcidians, had aided their hostile attacks on others, to, forsooth, restore the Leontines. The ἐπεὶ may thus be rendered *siquidem, etenim*; and this regarded as one of those cases (treated on by Hoogev. de Part. p. 214, who refers to Aristoph. Ran. 673) in which the thing whereto the causative ἐπεὶ applies, 'latet in contextu.'

2. καὶ δεινὸν, εἰ ἐκεῖνοι — διαφθεῖραι] This is meant to *further* press the argument against the Camarinæans aiding the Athenians,—and that deduced from the case of the Rhegines. The general cast of thought is very similar to that at i. 35, 2, καὶ δεινὸν, εἰ τοῖσδε—ἡμᾶς δὲ, &c., but there are two or three particular forms of expression to which it is proper to advert: 1. τὸ ἔργον τοῦ καλοῦ δικαιώματος ὑποπτεύοντες, where by τὸ ἔργον is meant, as Bauer explains, the work or thing itself, namely, the coming to Sicily to re-instate the Leontines; and τὸ καλὸν δικαίωμα signifies, as Poppo explains it, *speciosa æquitatis asseveratio*: and, again, ὑποπτεύοντες τὸ ἔργον, as Bauer explains, *suspicate frandem hoc obtentu tegi*, literally, 'suspecting the deed, or action, of (i. e. connected with) this fair show or pretence of equity:' a view of the sense borne out by what is said at ch. 80, 2, (where the words ἔργον and δικαίωμα are similarly opposed,) οὐ γὰρ ἔργῳ ἴσον, ὥσπερ τῷ δικαιώματι, ἐστιν.

Of the expression following, ἀλόγως σωφρονοῦσιν, the sense is, 'are wise without any [seeming good] reason,' ἀλόγως being used as ἄλογον at i. 32. In order, however, to perceive the exact import of the term, it is proper to carefully compare the context, and in particular the antithetical phrase just after, εὐλόγῳ προφάσει, from which it appears that ἀλόγως here signifies, 'devoid of any reasonable pretext.' Σωφρονοῦσι Bauer explains to mean, '*cautè agunt utut, ἄνευ λόγου*, i. e. carentes prætextu et excusatione [qua amoliantur a se Atheniensium subdolam postulationem].' And such is the view of the sense taken by Haack and Goeller, of whom the latter explains the expression ἀλόγως σωφρονεῖν to mean, 'cautè agere, *ita tamen ut rationem* [*agendi*] *tuam defendere non possis*.' Arnold proposes two modes of rendering the expression: 1. 'they are wise even against what is natural;' 2. 'they are wise without reason.' Of these the former can by no means be defended, since the word ἀλόγως is not susceptible of any such signification. As to the latter, it proceeds on much the same view of the sense as that adopted, except as regards the term σωφρ., which here must be supposed to mean (as often) not so much, 'to be *wise*,' as 'to be *prudent* or discreet.' Suffice it to say, that the true purpose of the words seems to be to express that 'in acting thus discreetly, what they did was devoid of that *excuse* which the contrary course would have carried with it,' because of their close affinity to the Leontines; or, that so acting, they acted without that *reason* which might have been assigned for the opposite course. Such is the use of ἀλόγως at ch. 84, 3, ἀλόγως—ἐλευθεροῦν, and v. 104, ἀλόγως θρασύνεσθαι, and viii. 27, ἀλόγως διακινδυνεύειν, and of the adjective ἄλογος at i. 32, ἐπιτήδευμα—ἄλογον, and v. 105, fin. τῆς ἀλόγου σωτηρίας, where ἀλ. is equivalent to ἢ ἄνευ λόγου ἐστὶ, or ἢ λόγον οὐκ ἔχει, 'which

ξυγγενεῖς μετὰ τῶν ἐχθίστων διαφθεῖραι. ἀλλ' οὐ δίκαιον· ἀμύνειν δέ. 3. καὶ μὴ † φοβεῖσθαι τὴν παρασκευὴν αὐτῶν· οὐ γὰρ ἢν ἡμεῖς ξυστῶμεν πάντες δεινή ἐστιν, ἀλλ', ἢν (ὅπερ οὗτοι σπεύδουσι) τἀναντία διαστῶμεν· ἐπεὶ οὐδὲ πρὸς ἡμᾶς μόνους ἐλθόντες, καὶ μάχῃ περιγενόμενοι, ἔπραξαν ἃ ἠβούλοντο, ἀπῆλθον δὲ διὰ τάχους.

LXXX. Ὥστε οὐκ, ἀθρόους γε ὄντας, εἰκὸς ἀθυμεῖν, ἰέναι δὲ ἐς τὴν ξυμμαχίαν προθυμότερον· ἄλλως τε καὶ ἀπὸ Πελοποννήσου παρεσομένης ὠφελείας, οἳ τῶνδε κρείσσους εἰσὶ τὸ παράπαν τὰ πολέμια· καὶ μὴ ἐκείνην τὴν προμήθειαν δοκεῖν τῳ ἡμῖν μὲν ἴσην

has no reason to be offered why it should be expected.' So also in Eurip. Prot. frag. vi. we have, ἐλπίδες ἄλογοι, and in Ælian V. H. ii. 8, 3, ἀλόγου ἐλπίδος. In the antithetic clause ὑμεῖς δὲ—διαφθεῖραι the point of antithesis is εὐλόγῳ, as opposed to ἀλόγως. No correspondent point is there to σωφρονοῦσι, as would have been the case if instead of τοὺς μὲν—διαφθεῖραι our author had written ἀφρονεῖ τε κακῶς φρονεῖτε. But instead of this, he chose to express in what respects they were acting foolishly, with however reasonable a pretext: and the sense of the words as they stand may be laid down as follows: 'ye are disposed to aid (ὠφ. bearing here the sense *juvare, adjuvare*, as it does also in Xen. Anab. v. 1, 7, ὅπως ὠφελοῦντες οἱ ξύμμαχοι καὶ ὠφελῶνται. And such is the sense which the *noun* ὠφέλεια bears not unfrequently in Thucydides) those who are by nature your enemies, (viz. as being of a different race, Ionians,) and to destroy in conjunction with their bitterest foes those who are yet more by nature your kinsmen.'

ἀλλ' οὐ δίκαιον — παρασκευήν] The punctuation which I have adopted seems called for by the elliptical nature of the position, the sense of which, expressed in full, is, 'But this were not just; just it would be for you to render us assistance, and not to fear their force, or armament.' Ἀμύνειν cannot mean, as it is interpreted by Hobbes, 'to fight with'—a sense which were little suitable—but, 'to render us aid,' the word ἡμῖν being understood. At μὴ φοβεῖσθαι, Bauer suggests, the word δίκαιον is to be repeated, and that, as understood in a modified sense, for εἰκός. Yet no little harshness is incurred in thus repeating again a word which has already been repeated; and the sentiment conveyed is any thing but forcible; not to mention that thus the expectation to courageous resistance in opposition to the δειλία or faintheartedness, a little before spoken of, is not made sufficiently prominent; and, moreover, not μὴ, but οὐ would be required. Hence I venture, with some confidence, to propose that, for φοβεῖσθαι, should be read φοβεῖσθε; reforming the punctuation as follows: ἐχθ. διαφθεῖραι. ἀλλ' οὐ δίκαιον· ἀμύνειν δέ. Καὶ μὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν. This emendation is, I apprehend, placed beyond doubt by a kindred passage at ch. 17, 1, which was formerly read as follows: καὶ ὀργῇ πίστιν παρασχομένη, ἔπεισε καὶ νῦν μὴ πεφοβῆσθαι αὐτὴν, where, in my smaller edition, I received into the text the conjecture of Reiske and Bekker, ὀρ. π. παρασχομένη, ἔπεισε. Καὶ νῦν μὴ πεφοβῆσθε αὐτὴν: a conjecture subsequently adopted by Haack and Dr. Arnold. In either passage the copyists may have fallen into error, from the great similarity in MS. abbreviations of the two terminations σθαι and σθε.

The next words, οὐ γὰρ ἢν ἡμεῖς ξυστῶμεν, &c. serve to show *why* they ought not to be afraid. Render, 'for if we unite together, that will not be formidable; but [only] if, on the contrary, we [which they strive to bring about] (see Herodot. i. 38) split into parties.' Here, then, we have the *first* reason; namely, that there is no cause for fear, if they do but hold all together. In the next words, ἐπεὶ οὐδὲ, &c. we have the *second* reason; which is, that even when they attacked the Syracusans alone, and came off victors, they did not do what they wished, (i. e. besiege Syracuse,) but went off in haste. Ἐπεὶ has here the same sense as at § 1, ἐπεὶ οὐδ' οἱ Ῥηγῖνοι, where see note.

CH. LXXX. 1. ὥστε οὐκ — πολέμια] These words ought to have been thrown to the former chapter, and chap. 80 should have commenced at καὶ μὴ ἐκείνην; the scope of the passage being to deduce the inference from the sentence immediately preceding. Render, 'accordingly, it is not fitting for us [if at least all together] to be afraid, but [it is fitting] for us to enter

εἶναι, ὑμῖν δὲ ἀσφαλῆ,—τὸ μηδετέροις δὴ, ὡς καὶ ἀμφοτέρων ὄντας ξυμμάχους, βοηθεῖν· οὐ γὰρ ἔργῳ ἴσον, ὥσπερ τῷ δικαιώματι, ἐστιν· εἰ γὰρ δι' ὑμᾶς μὴ ξυμμαχήσαντας ὅ τε παθὼν σφαλήσεται, καὶ ὁ κρατῶν περιέσται,—τί ἄλλο ἢ, τῇ αὐτῇ ἀπουσίᾳ, τοῖς μὲν οὐκ

into alliance with the more zeal and alacrity.' By οὐκ εἰκὸς (which bears here, as at iii. 10, the sense, 'non consentaneum est') it is meant that no reasonable ground is there for being discouraged, but rather to, &c. The οἷ is to be referred to Πελοποννήσιοι inherent in Πελοποννήσον. (See Matth. Gr. Gr. § 434, 1, 6.)

καὶ μὴ ἐκείνην τὴν προμήθειαν δοκεῖν] The construction here depends on οὐκ εἰκὸς, to be repeated from the preceding context. I have here, with Poppo, Bekker, and Goeller, adopted the correction of Duker, τῳ for τῷ, this being absolutely required by propriety, and, besides, being borne out by the ἐοκείτω of the Scholiast, having, as I find, the support of the Cod. Clar. I have also followed Haack, Bekker, Poppo, and Goeller in editing, from many MSS. (to which add Mus. Br.) instead of vulg. προθυμίαν, which is quite indefensible, προμήθειαν. How often the two words are confounded by the copyists it is scarcely necessary to observe. The article τὴν (at which Bauer stumbles) has here no little force, q. d. 'this discretion of yours.' Render, 'Nor ought it to seem to any one, that this prudent circumspection of yours is on the one hand fair to us, and on the other safe to you,'—this aiding, forsooth, of neither party, and being allies of both.

Of τῷ δικαιώματι, as opp. to ἔργῳ a little after, the sense is, *in allegatione*, i. e. speciosa asseveratione æquitatis, meaning, a justificatory plea, as supra ch. 79, and v. 97. The γὰρ in εἰ γὰρ, &c. is *explanatory*, as in a passage of Xenophon, cited by Matth. Gr. Gr. § 615, fin. In such a case, the first γὰρ serves to introduce the *cause*; the second, the *illustration* of the cause, by showing its nature, grounds, &c. Render, 'since if, by your not having given succour, the suffering party shall be ruined.'

In the next words, the antithesis in ὅ τε παθὼν and ὁ κρατῶν is remarkable; and here ὁ παθὼν does not stand, as the Scholiast takes it, for ὁ κακῶς παθὼν, nor does ὁ παθὼν mean, 'qui oppugnatus fuerit,' as Portus renders; nor, strictly speaking, 'qui *victus* fuerit,' as Bauer. But there is here an ellipsis of τι, the phrase being the same with παθεῖν τι occurring in Herodot. viii. 21, ἦν τι πάθῃ scil. κακὸν or ἀνήκεστον. Thus its sense is, 'suffer utter defeat,' equivalent to σφαλῆναι: and the general meaning of the words is, 'if the party that is utterly defeated comes to ruin by you, and if the victorious party shall obtain the superiority through you,' &c. Of this phrase (which is far from usual) examples are found in Xen. Cyr. i. 4, 2. ii. 1, 2. iv. 4, 5. And in Hier. ii. 13, we have the *complete* phrase, ἄν τι πάθωσι κακὸν, ἡττηθέντες. The peculiarity in the present instance is, that τι as well as κακὸν or ἀνήκεστον is omitted; of which I have noted certain examples elsewhere; for at vii. 75, 4, not τι but μεῖζω is understood; though, I suspect, one exists in Herodot. viii. 21, τῷ προσετέτακτο, εἰ παλήσειε ὁ ναυτικὸς στρατὸς, σημαίνειν τοῖσι ἐν Θερμ. ἐοῦσι, where παλήσειε, the reading of almost every MS., is confessedly corrupt, and the conjecture proposed by Portus, Reiske, and Valcken., wholly inadmissible. The only conjecture deserving of attention is that characterized by Valcken. as *minimè absurda*, namely, εἴ τι παθήσειε, which being admitted, the present will fall under the same class with the passages of Xen. above noted, forming. as Valcken. remarks, one of those *euphemisms* of which the purpose is to save the mention of the sad consequences of defeat in war. The only objection that exists to the above conjecture is, that no probable reason can be alleged for the circumstance of the τι having been lost in all the MSS.: but the truth is, there is, as appears from the passage of Thucydides under consideration, no absolute *need* of the τι: and I doubt not that Herodotus wrote, for the words as they now stand, τῷ προσετέτακτο, εἰ παθήσειε ὁ ναυτικὸς στρατὸς, &c. As to the objection of Valcken., *forma quidem paulo insolentior*, it carries little weight in a case like the present, where παθήσειε is so strongly borne out by the internal evidence to its truth existing in the circumstance that the two letters, λ and θ, are, from being so very similar, continually confounded: and the two words would be *the more likely to be mistaken*, from the circumstance of the one being of far less usual occurrence than the other.

τί ἄλλο ἢ] See note at iii. 85. At σωθῆναι, a little after, supply ὥστε. The construction in the words following, ἐκώ-

ἠμύνατε σωθῆναι, τοὺς δὲ οὐκ ἐκωλύσατε κακοὺς γενέσθαι; 2. καίτοι κάλλιον τοῖς ἀδικουμένοις, καὶ ἅμα ξυγγενέσι, προσθεμένους τήν τε κοινὴν ὠφέλειαν τῇ Σικελίᾳ φυλάξαι, καὶ τοὺς Ἀθηναίους, φίλους δὴ ὄντας, μὴ ἐᾶσαι ἁμαρτεῖν. 3. ξυνελόντες τε λέγομεν οἱ Συρακόσιοι, ἐκδιδύσκειν μὲν οὐδὲν ἔργον εἶναι σαφῶς, οὔτε ὑμᾶς οὔτε τοὺς ἄλλους, περὶ ὧν αὐτοὶ οὐδὲν χεῖρον γιγνώσκετε· δεόμεθα δὲ—καὶ μαρτυρόμεθα ἅμα, εἰ μὴ πείσομεν—ὅτι ἐπιβουλευόμεθα μὲν ὑπὸ Ἰώνων ἀεὶ πολεμίων, προδιδόμεθα δὲ ὑπὸ ὑμῶν Δωριῆς Δωριέων. καὶ, εἰ καταστρέψονται ἡμᾶς Ἀθηναῖοι, ταῖς μὲν ὑμετέραις γνώμαις κρατήσουσι, τῷ δ' αὐτῶν ὀνόματι τιμηθήσονται, καὶ τῆς νίκης οὐκ ἄλλον τινὰ ἆθλον, ἢ τὸν τὴν νίκην παρασχόντα, λήψονται· καὶ, εἰ αὖ ἡμεῖς περιεσόμεθα, τῆς αἰτίας τῶν κινδύνων οἱ αὐτοὶ τὴν τιμωρίαν ὑφέξετε. 4. σκοπεῖτε οὖν, καὶ αἱρεῖσθε ἤδη ἢ τὴν αὐτίκα ἀκινδύνως δουλείαν,

λύσατε κακοὺς γενέσθαι, (which is that of infin. without the article,) is found also supra ch. 70, where we have, κωλῦσαι αὐτοὺς, 'to prevent their escaping.' Another example, too, occurs in Xenoph. Cyr. vi. 2, 7.

2. καίτοι κάλλιον τοῖς ἀδικουμένοις, &c.] 'And yet (or, whereas) it were more honourable to you, by joining the *wronged* party,' lit. 'adding your aid to them.' So supra v. 62, 1. καὶ προσέθεντο οἱ Ἀργεῖοι —τοῖς Μαντινεῦσι.

τήν τε κοινὴν ὠφέλειαν τῇ Σικελίᾳ φυλάξαι] Render, 'to defend and preserve to Sicily the common weal.'

3. Now comes the ἐπίλογοι, or *conclusion* of the speech, commencing with what may be called briefly giving the gist of the whole argument; and that introduced by earnest entreaty and strong protestation, followed up by warning as to the *consequences* of their present determination.

οὐδὲν ἔργον εἶναι] for οὐ χρείαν εἶναι, οὐδὲν ὄφελος, 'no use,' i. e. nothing to be gained by doing it. So Eurip. Hipp. 911, σιωπῶν οὐδὲν ἔργον εἶναι. Aristoph. Plut. 1154, ἔργον οὐδέν ἐστι σ. This use of the term ἔργον has its origin in that peculiar use, (found in Demosth. 819, 2, and of no unfrequent occurrence elsewhere,) by which it denotes the *profit* or interest made by money put out in trade, or what is obtained by labour, as in Xen. de Vectig. iv. 44.

δεόμεθα δὲ—Δωριέων] Constr. δεόμεθα δὲ, καὶ, εἰ μὴ πείσομεν, μαρτυρόμεθα. At δεόμεθα Abresch supplies from the context πεισθῆναι; Bauer, μὴ ἐπιβουλεύεσθαι. But there is no occasion to supply either word; since δεόμεθα may better be taken *absolutely*, in the sense, 'we entreat you,' 'we use entreaty.' And so the term is used in Xen. Cyr. i. 6, 4, ἥδιον μὲν ἔρχῃ πρὸς τοὺς θεοὺς δεησόμενος, and παρακαλεῖν in a passage of the New Testament, 1 Cor. iv. 13, βλασφημούμενοι παρακαλοῦμεν. Thus used as a term of *deprecation*, it possesses a certain pathos, (similar to that observable in another passage, supra iii. 59, 2, ἐπισκήπτομεν—ἱκέται ὄντες, &c.) which is enhanced by the added words, καὶ μαρτυρόμεθα ἅμα, 'and withal we protest,' i. e. call on gods and men to witness that,' &c. Comp. Plut. de Superst., ch. 8, μαρτυρομένων, καὶ βοώντων, ὅτι, &c. I have placed no comma after ὑμῶν, because the words Δωριῆς Δωριέων are in apposition with ἡμεῖς and ὑμῶν.

I have not, with Poppo and Dr. Arnold, commenced a new section at καὶ εἰ, because the words καὶ εἰ—ὑφέξετε form part of, i. e. the *second* part of, the protestation, —namely, that which respects the *future*, as ὅτι ἐπιβουλευόμεθα—Δωριέων preceding did the *present*. At καὶ εἰ the ὅτι just before is to be repeated, thus: καὶ ὅτι, εἰ. Ταῖς ὑμετέραις γνώμαις. Render, 'your resolves,' i. e. the course you now determine on. Τῷ δ' αὐτῶν ὀνόματι, 'in their own person,' or character; meaning, that they will *themselves* have it, and not those by whom they have gained the victory.

οὐκ ἄλλον τινὰ ἆθλον] Here ἆθλον is, as Goeller points out, of the neuter gender, and is not to be joined with ἄλλον τινὰ, the sense being, 'non alium quemque præmium (*or*, pro præmio) accipient.'

τῆς αἰτίας τῶν κινδύνων, &c.] Meaning, 'you will have to suffer the penalty of being the cause of our danger,' namely, by keeping aloof and not helping them.

4. σκοπεῖτε οὖν—ξιαφυγεῖν] The sense is well expressed by the Scholiast, as fol-

ἢ κἂν, περιγενόμενοι μεθ' ἡμῶν, τούσδε τε μὴ αἰσχρῶς δεσπότας λαβεῖν, καὶ τὴν πρὸς ἡμᾶς ἔχθραν, μὴ ἂν βραχεῖαν γενομένην, διαφυγεῖν."

LXXXI. Τοιαῦτα μὲν ὁ Ἑρμοκράτης εἶπεν· ὁ δ' Εὔφημος, ὁ τῶν Ἀθηναίων πρεσβευτὴς, μετ' αὐτὸν τοιάδε.

LXXXII. "Ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὔσης ξυμμαχίας ἀνανεώσει· τοῦ δὲ Συρακοσίου καθαψαμένου, ἀνάγκη καὶ περὶ τῆς ἀρχῆς εἰπεῖν, ὡς εἰκότως ἔχομεν. 2. τὸ μὲν οὖν μέγιστον μαρτύριον αὐτὸς εἶπεν, ὅτι οἱ Ἴωνες ἀεί ποτε πολέμιοι τοῖς Δωριεῦσίν εἰσιν. ἔχει δὲ καὶ οὕτως· ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι, καὶ πλείοσιν οὖσι καὶ παροικοῦσιν, ἐσκεψάμεθα ὅτῳ τρόπῳ ἥκιστ' ἂν † αὐτῶν ὑπακουσόμεθα· καὶ, μετὰ τὰ Μηδικὰ ναῦς κτησά-

lows: *Σκεψάμενοι οὖν ἔλεσθε ἢ εὐθὺς δουλεύειν τοῖς Ἀθηναίοις χωρὶς κινδύνων, ἢ μεθ' ἡμῶν στάντες καὶ κρατήσαντες, μήτε ὑπ' ἐκείνων ἀτίμως δουλωθῆναι, τήν τε πρὸς ἡμᾶς ἔχθραν ἐκφυγεῖν, μὴ ἂν μικρὰν γενομένην, εἰ Ἀθηναίοις συμμαχήσετε.* In *τὴν αὐτίκα ἀκινδύνως δουλείαν* Poppo notices the uncommonness of an adverb of *quality* being used for its cognate adjective; which is by no means unusual in adverbs of *place* and *time*, and inconsiderable particles. He compares the *ὁ ἀληθῶς οὐρανὸς καὶ τὸ ἀληθῶς φῶς* in Plato Phæd. ch. 58. The words *αἱρεῖσθε κἂν μὴ λαβεῖν* are to be taken together. Render, 'choose even,' or, 'even choose the chance (for that is the force of the *καί*) of not having the Athenians for your masters.' The words *σκοπεῖτε καὶ αἱρεῖσθε ἤδη*, 'take now your choice,' have considerable force; as urging one or other of two alternatives. Thus in a passage of the Old Testament, Josh. xxiv. 15, 'Choose ye this day whom ye will serve.' Compare also 1 Kings xviii. 21.

CH. LXXXII. Euphemus commences his *justificatory address* by urging, that although the Athenians might defend the ambition laid to their charge on the ground of *justice*, yet it were enough to plead for it on the score of its *necessity;* self-defence being the motive of their acquiring dominion in Greece, and the same cause rendering it needful for them to *maintain* their power, both there and in Sicily.

1. *ἀφικόμεθα μέν*, &c.] Section 1 contains the *proem* of the speech; which is well imagined, forming a sort of *captatio benevolentiæ*, or excuse for any imperfection in the address, on the ground of its being wholly unpremeditated and unprepared for; q. d. 'We came not here to make a speech, but for important state-business; nevertheless, as a speech has been made by the Syracusan, in which we have been assailed with invective as holding rule unjustly, we are compelled to address you, in order to vindicate the justice of our dominion.' *Καθάπτεσθαι* is used as at ch. 16, and in Herodot. vi. 69. Hom. Od. ii. 240, *καθαπτόμενοι ἐπέεσσιν*: and such is the use occasionally of *tangere* in Latin; as Terent. Eun. iii. 1, 30, 'Rhodium *tetigerim*.'

2. *τὸ μὲν οὖν—εἰσιν*] A condensed form of expression, of which the full sense is: 'Now the greatest testimony [in proof of this position] he has himself mentioned,—namely, that the Ionians are always at hostilities with the Dorians;' meaning, in other words, 'the *fact* in question affords the strongest evidence to the position, that we hold the dominion we have on just grounds.' The next words *ἔχει δὲ καὶ οὕτως* are merely meant to show *how* the proof can be deduced from the fact; hence their sense cannot be that expressed in the versions of Hobbes, Smith, Levêque, Gail, and others, 'and the fact is true;' for that fact no one disputed. The true sense is, 'now the case stands thus.' We have here, as Bauer points out, a *transposition* for *καὶ ἔχει δὲ οὕτω*; and also the not unfrequent ellipsis of *πρᾶγμα*. See note on iv. 94, 4, *ὡς αὐτοῖς διάκειται*, scil. *τὰ πράγματα*, where, I suspect, should be read *ὡς αὐτοῖς δὴ* (*forsooth*, as in vi. 80, 1) *κεῖται*, 'how the case stands with them.' So Xen. An. vii. 3, 17, *ἄμεινον ὑμῖν κεῖσεται*, scil. *τὰ πράγματα*.

ἥκιστ' ἂν] I have followed Krueger and Poppo in receiving the above reading, partly because I am enabled to adduce, in addition to the testimony already alleged in its favour, that of two good MSS. (the Clarend. primâ manu, and Cantabr.) but

μενοι, τῆς μὲν Λακεδαιμονίων ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν, οὐδὲν προσῆκον μᾶλλόν τι ἐκείνους ἡμῖν, ἢ καὶ ἡμᾶς ἐκείνοις, ἐπιτάσσειν, πλὴν καθ' ὅσον ἐν τῷ παρόντι μεῖζον ἴσχυον· αὐτοὶ δὲ τῶν ὑπὸ βασιλεῖ πρότερον ὄντων ἡγεμόνες καταστάντες οἰκοῦμεν, νομίσαντες ἥκιστ' ἂν ὑπὸ Πελοποννησίοις οὕτως εἶναι, δύναμιν ἔχοντες ᾗ ἀμυνούμεθα, καὶ, ἐς τὸ ἀκριβὲς εἰπεῖν, οὐδὲ ἀδίκως καταστρεψάμενοι

chiefly from its being so strongly supported by *internal* evidence, as existing in the greater probability that *ἥκιστ' ἄν* would be mistaken by the scribes for *ἥκιστα*, than *ἥκιστα* for *ἥκιστ' ἄν*. Moreover, although the use of *ἄν* with the indic. fut. is rare in Attic phraseology, yet for its existence it is sufficient to refer to Matth. Gr. § 598, 2. Kühn. Gr. § 424, and Poppo, Proleg. i. 1. p. 160. Finally, if the propriety of this use of *ἄν* depends on the *condition* implied in the future being expressed, that is precisely the case here, the sense being, 'how we *should* least be subject to them.'

It remains, however, to advert to a certain difficulty still attaching to the sentence, and existing whether the one or other of the above readings be adopted,—namely, in the pronoun *αὐτῶν* being repeated after the *subject*, which had preceded at Πελοποννησίοις, with which Goeller compares, as instances of the same, iv. 93, *τῷ Ἰπφ. ὄντι—ὡς αὐτῷ ἠγγέλθη*, &c. i. 114, *καὶ ἐς αὐτὴν, διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθ. ἠγγέλθη αὐτῷ*: and true it is, that, as Goeller points out, *ὑπακούειν*, like *πειθεσθαι*, admits of either construction, a genitive or a dative. But the question is, *why* was the *genitive* of the pronoun here added? It was, Dr. Arnold says, 'for the purpose of making more clear what is the object to which the verb *ὑπακουσ.* refers.' 'When the sentence (continues he) was begun, the dative Πελοποννησίοις was intended to be made dependent on some word similar in sense to *ὑπακουσόμεθα*, and it is only owing to the length of the sentence that the pronoun *αὐτῶν* was inserted.' Yet this is insufficient to explain *one* difficulty; which is, that if Thucyd. wished to make more prominent the *object* of the verb *ὑπακουσόμεθα*, why did he not write *αὐτοῖς*, rather than introduce a variation of construction which was only calculated to obscure the sense? That would surely argue a negligence of composition, such as it would be difficult on any principle to justify. Again, as to what our author *intended*, with this we have nothing to do, because on this we are surely not enabled to pronounce. Upon the whole, I cannot but suspect that a *corruption* here exists; and that resting on the words *ἂν αὐτῶν*, for which I have little doubt was originally written, what Mr. G. Burges has very ably conjectured to be the true reading, *ἥκιστα πάντων*. According to this, the construction will be at once cleared, and the sense strengthened. The construction with the *dative*, though less frequent, is yet found in the earlier writers. See supra v. 98, and Xen. Cyr. ii. 4, 5. iii. 3, 8. Of the phrase *ἥκιστα πάντων* (answering to which is *minimè gentium* in Latin) examples occur in Xen. Cyr. viii. 4, 9, *ἢ οὐχ ἡδομένως πράττοντά με κατέγνως*; *Τοῦτο δὴ πάντων ἥκιστα*, *ἔφη ὁ Κῦρος*. Aristoph. Plut. 440, *Οὐ παραμένεις*; *Ἥκιστα πάντων*. Plato, p. 130, 380, and 792. Demosth. de Cor. *οὐδεὶς ἀγνοεῖ, καὶ πάντων ἥκιστα σύ*. Lucian de Calumn. cited by Steph. Thes. p. 4114, *ὡς μειρακιῶδες καὶ ταπεινὸν, καὶ, πάντων οὐχ ἥκιστα, ἄδικον*: for so the passage should be pointed; whence may be emended a passage of Xen. Mem. iii. 4, 11, *οὐχ ἥκιστα δὲ τούτων, ἐὰν ἀπαράσκευος ᾖ, φυλάξεται συνάπτειν μάχην*, where, for *τούτων*, which makes nonsense, and cannot be (what the editors account it) *redundant*, read *πάντων*. How easily there *πάντων* might by mistake be altered to *τούτων*, as in the passage of our author it might pass into *ν αὐτῶν*, is obvious.

οὐδὲν προσῆκον μᾶλλόν τι] 'there being no more cause,' (as iii. 40. iv. 95. vi. 84.) or, 'it being no more proper,' according to that use by which *προσῆκον* bears in Demosth. p. 832, 59, the sense *quum decet*. On this use of accusatives absolute in the place of participles of impersonal verbs, (such as *ἐξὸν, ἐνὸν, δέον, παρὸν, δοκοῦν, δόξαν*, &c.) see Jelf's Kühn. Gr. § 700.

καταστάντες οἰκοῦμεν] for *καταστάντες μένομεν* or *διάγομεν*, 'we continue to go on so.' In *ἐς τὸ ἀκριβὲς* we have a *phrase* for the *adverb ἀκριβῶς*, (as in like manner *ἐς τὸ παντελὲς*, 'to the uttermost,' is used for *παντελῶς*, *utterly*, in the New Testament, Luke xiii. 11.) the sense being *exactly*, i. e. plainly, or, as we should say, *bluntly*. Render, 'and to speak the

τούς τε Ἴωνας καὶ νησιώτας—οὓς ξυγγενεῖς φασιν ὄντας ἡμᾶς Συρακόσιοι δεδουλῶσθαι—ἦλθον γὰρ ἐπὶ τὴν μητρόπολιν, ἐφ' ἡμᾶς, μετὰ τοῦ Μήδου, καὶ οὐκ ἐτόλμησαν ἀποστάντες τὰ οἰκεῖα φθεῖραι, ἅσπερ ἡμεῖς ἐκλιπόντες τὴν πόλιν, δουλείαν δὲ αὐτοί τε ἐβούλοντο καὶ ἡμῖν τὸ αὐτὸ ἐπενεγκεῖν. LXXXIII. Ἀνθ' ὧν ἄξιοί τε ὄντες ἅμα ἄρχομεν, ὅτι τε ναυτικὸν πλεῖστόν τε καὶ προθυμίαν ἀπροφάσιστον παρεσχόμεθα ἐς τοὺς Ἕλληνας, καὶ διότι καὶ τῷ Μήδῳ ἑτοίμως τοῦτο δρῶντες οὗτοι ἡμᾶς ἔβλαπτον, ἅμα δὲ τῆς πρὸς Πελοποννησίους ἰσχύος ὀρεγόμενοι. 2. καὶ οὐ καλλιεπούμεθα, ὡς ἢ τὸν βάρβαρον μόνοι καθελόντες, εἰκότως ἄρχομεν, ἢ ἐπ' ἐλευθερίᾳ τῇ τῶνδε μᾶλλον ἢ τῶν ξυμπάντων τε καὶ τῇ ἡμετέρᾳ αὐτῶν κινδυνεύσαντες. πᾶσι δὲ ἀνεπίφθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι. καὶ νῦν, τῆς ἡμετέρας ἀσφαλείας ἕνεκα καὶ ἐνθάδε

plain truth.' Of this idiom, which is rare, an example occurs in Plato, p. 336, *σαφῶς μοι καὶ ἀκριβῶς λέγε*.

ἐφ' ἡμᾶς] 'namely, against us.' On this use of the preposition, repeated before an apposition, see Matth. Gr. § 595, 4. *Ἀποστάντες τὰ οἰκεῖα φθεῖραι*, 'to abandon our city and destroy our property.' *Οὐκ ἐτόλμησαν*, 'could not bring themselves.' See Monk on Eurip. Alc. 285.

Ch. LXXXIII. 1. *ἀνθ' ὧν ἄξιοί—ὀρεγόμενοι*] Of this perplexed passage the sense seems to be: 'For these causes we exercise dominion, both as being worthy thereof,—since we furnished for the service of Greece the greatest fleet, and evinced the most unhesitating alacrity,—and because *they*, by readily doing this for the Mede, injured us; and, moreover, as being actuated by a wish to thereby furnish ourselves with strength against the Peloponnesians.' The orator urges two claims to the dominion of Athens over the Ionians: 1. That it was for the good of Greece that they should be held in subjection; and that none were so worthy of the addition to dominion as the Athenians, by whose means the *whole* that *any* possessed was preserved. 2. That they had a sort of right of conquest, as over enemies and injurers. So much for the *right*; then comes the *inducement by which they were to be led to take it*, and now hold it,—namely, their own security, and defence against the Peloponnesians.

πρὸς Πελοποννησίους ἰσχύος] i. e. 'strength to oppose the Peloponnesian aggressors.' Dukas lays down the general sense meant to be expressed, as follows: *Ἅμα μὲν ἄξιοι ὄντες, ἅμα δὲ καὶ τῆς πρὸς Πελοποννησίους ἰσχύος ὀρεγόμενοι, ἄρχομεν· τὸ μέν, ὅτι πλεῖστον ναυτικὸν—παρεσχόμεθα, καὶ ὅτι αὐτοὶ (οἱ Ἴωνες) ἡμᾶς ἔβλαπτον, τῷ Μήδῳ ἑτοίμως τοῦτο δρῶντες· τὸ δὲ ἵνα μὴ ἄλλῳ ἐπώμεθα*. On the subject itself compare the similar course of argument pursued by the Athenian ambassadors, i. 75, seq.

2. *οὐ καλλιεπούμεθα*] 'we do not use fine speeches.' For vulg. *οὐκ ἄλλῳ ἐπόμεθα* I have, with Haack, Poppo, Bekker, and Goeller, adopted the reading of three MSS. as above; and to the testimony of those MSS. am enabled to add that of the Cod. Cantabr. and Lugd., which have *οὐκ ἄλλο ἐπούμεθα*, evidently copied from originals which had *οὐ καλλοεπούμεθα*, a mere slip of the scribes for *οὐ καλλιεπούμεθα*. That this reading is the true one, there can be no doubt; it being absolutely required by the connexion of ideas, and moreover borne out by a similar expression at v. 89, *ἡμεῖς—οὔτε αὐτοὶ μετ' ὀνομάτων καλῶν, ὡς ἢ δικαίως, τὸν Μῆδον καταλύσαντες, ἄρχομεν, ἢ*, &c. Of this rare term *καλλιεπούμεθα*, examples elsewhere (besides the one already adduced) occur in Theophr. Sim. p. 76, and Schol. on Eurip. Hec. 382.

τῶνδε] Meaning the Ionians; the argument hinted at being, that 'having delivered them from bondage, they had a right to rule over them.'

πᾶσι δὲ ἀνεπίφθονον—ἐκπορίζεσθαι] This is said in justification of the motive or inducement, above adverted to, to claim and maintain the right in question. Render: 'it is irreprehensible for all [who are in danger] to provide means for their own preservation.' The same sentiment, more fully evolved, is found at viii. 10, 5. Of the phrase *ἀνεπίφθονόν ἐστι* an example

παρόντες, ὁρῶμεν καὶ ὑμῖν * * * * ταὐτὰ ξυμφέροντα. 3. ἀποφαίνομεν δὲ ἐξ ὧν οἵδε τε διαβάλλουσι, καὶ ὑμεῖς μάλιστα ἐπὶ τὸ φοβερώτερον ὑπονοεῖτε,—εἰδότες τοὺς περιδεῶς ὑποπτεύοντάς τι, λόγου μὲν ἡδονῇ τὸ παραυτίκα τερπομένους, τῇ δ' ἐγχειρήσει ὕστερον τὰ ξυμφέροντα πράσσοντας,—τήν τε γὰρ ἐκεῖ ἀρχὴν εἰρήκαμεν διὰ

occurs supra i. 75, and another in Aristoph. Eq. 1233, *λοιδορῆσαι τοὺς πονηροὺς οὐδὲν ἔστ' ἐπιφθονον*. Similar, too, is the use of *ἀνεμέσητον* in Æschin. p. 50, 31. 63, 8, and the Homeric sentiment, (probably the foundation of all,) *οὐ γάρ τις νέμεσις*. By *τὴν προσήκουσαν σωτηρίαν* is meant not merely '*suam* salutem,' but 'the self-preservation which *pertains* to *them* as a *duty*.' Compare iv. 92. 7, *τὰς προσηκούσας ἀρετάς*. Plato p. 985, *τιμὰς μὴ δεχομένους τὰς προσηκούσας αὐτοῖς*. 'which pertained to them by right.'

ὁρῶμεν] *animadvertimus*, lit. 'we see and know,' *invenimus*. *Καὶ ὑμῖν . . . ταὐτὰ ξυμφέροντα*, lit. 'that the same things are expedient to you [as to us].' For vulg. *ταῦτα*, which cannot be defended, I have, with Haack, Poppo, and Goeller, edited *ταὐτά*; a reading recommended at once by suitableness as to sense, and propriety of language; which, in a case like this, possess more weight than the authority of MSS. Accordingly, the meaning will be, that their interests are the same, both being interested in the same event,—the humbling of Syracuse. Certain it is that the two words *ταῦτα* and *ταὐτὰ* are very frequently interchanged; an instance of which occurs at v. 36, *ταὐτὰ γιγνώσκειν*, as the late editors read, though almost every MS. has *ταῦτα*. the sentiment intended to be expressed (which is the well-known *idem velle atque idem nolle*, answering to what is at v. 31, denoted by *τὸ αὐτὸ λέγοντες*) absolutely requiring *ταὐτά*. Such, however, is the harshness involved, in words so essential to the sense being left to be understood, that I cannot but suspect, that after *καὶ ὑμῖν* the words *καὶ ἡμῖν* have been lost: a suspicion not a little countenanced by the existence in 7 MSS. of the var. lect. *ἡμῖν*. Insomuch that I doubt not some of the ancient archetypes had *καὶ ὑμῖν καὶ ἡμῖν*, and that here, as not unfrequently, the repetition of *καὶ* caused the omission of *καὶ ὑμῖν*; and then, in other copies, the *ἡμῖν* was altered to *ὑμῖν*, as the context would require.

3. *ἀποφαίνομεν δὲ*] Render, 'now we demonstrate this fact,'—namely, *ὅτι καὶ ὑμῖν καὶ ἡμῖν ξυμφερόντως πάρεσμεν*. And how? why, *ἐξ ὧν οἵδε διαβάλλουσι, καὶ ὑμεῖς—ὑπονοεῖτε*: meaning, that 'he can prove the accusations of the Syracusans, and the suspicious fears of those whom he is addressing, to be false,' even on the very grounds whereon the accusations in question proceed; namely, the self-interested and domineering policy of Athens. Even if tried by *this* test, their professions, as to the design of their coming to Sicily, might be credited. Accordingly, the speaker proceeds to say generally, 'The same principle of *fear* for their own safety that had caused them to hold dominion there, had induced them to come here; and not the design of enslaving any, but rather of preventing any from suffering oppression.' *Καταστησόμενοι* is for *ὡς καταστησόμενοι*. At *τὰ ἐνθάδε* understand *πράγματα*, scil. *τῆς ἀρχῆς*, from *ἀρχὴν* preceding. The *complete* phrase occurs at ch. 55, *τὰ τῆς ἀρχῆς πράγματα καθίστατο*. Highly significant is the expression *ἐπὶ τὸ φοβερώτερον ὑπονοεῖν*, ('to make matter of very fearful surmise;') the nearest approach to which is in Dio Cass. xlvii. 24, *ἀγγέλλεσθαι ἐπὶ τὸ φοβερώτερον*. Dionys. Hal. Ant. i. 57, p. 144, *ἀγγέλλεται τὰ γινόμενα ἐπὶ τὸ φοβερώτατον*: where, however, for *φοβ.* the true reading is doubtless *φοβερώτερον*, the *neuter* being used in this kind of phrase, (as *πλεῖον, μεῖζον*, &c.) not the masculine. So also in Appian t. ii. 115, *μαντευμάτων παλαιῶν ἐπιφοβωτέρων ἐμνημόνευον*: for *ἐπιφοβ.* ought undoubtedly to be read *ἐπὶ φοβερώτερον*.

Finally, in the words *εἰδότες*, scil. *ἡμεῖς*. *οἱ Ἀθηναῖοι*, which are parenthetical, is contained a profound political maxim; the speaker intimating it as his full persuasion, that, 'however, through fearful suspicions, men may be seduced by the charms of oratory, yet, when they afterwards come to *action*, they will act as *interest* draws them;' which interest, he proceeds to show, will lead them to alliance with the *Athenians*, not the Syracusans. Of the phrase *πράσσειν τὰ ξυμφέροντα* the sense is, 'to practically *pursue* or practise the profitable,' as opposed to theoretically *approving* the just or good, *τὰ δίκαια* or *τὰ καλά*. Of this phrase I have noted no example elsewhere: but Plato, p. 172 and 339, has *τὰ συμφέροντα τίθεσθαι*, and p. 116, *τὰ δίκαια ἆρα—συμφέροντά ἐστιν*. Compare also

δέος ἔχειν, καὶ τὰ ἐνθάδε διὰ τὸ αὐτὸ ἥκειν μετὰ τῶν φίλων ἀσφαλῶς καταστησόμενοι, καὶ οὐ δουλωσόμενοι, μὴ παθεῖν δὲ μᾶλλον τοῦτο κωλύσοντες. LXXXIV. Ὑπολάβῃ δὲ μηδεὶς ὡς, οὐδὲν προσῆκον, ὑμῶν κηδόμεθα,—γνοὺς ὅτι, σωζομένων ὑμῶν, καὶ διὰ τὸ μὴ ἀσθενεῖς ὑμᾶς ὄντας ἀντέχειν Συρακοσίοις, ἧσσον ἂν, τούτων πεμψάντων τινὰ δύναμιν Πελοποννησίοις, ἡμεῖς βλαπτοίμεθα. καὶ ἐν τούτῳ προσήκετε ἤδη ἡμῖν τὰ μέγιστα. 2. διόπερ καὶ τοὺς Λεοντίνους εὔλογον κατοικίζειν μὴ ὑπηκόους, ὥσπερ τοὺς ξυγγενεῖς αὐτῶν τοὺς ἐν Εὐβοίᾳ, ἀλλ' ὡς δυνατωτάτους, ἵνα ἐκ τῆς σφετέρας, ὅμοροι ὄντες, τοῖσδε ὑπὲρ ἡμῶν λυπηροὶ ὦσι. 3. τὰ μὲν γὰρ ἐκεῖ, καὶ αὐτοὶ ἀρκοῦμεν πρὸς τοὺς πολεμίους, καὶ ὁ Χαλκιδεὺς—ὧν ἀλόγως ἡμᾶς φησι δουλωσαμένους τοὺς ἐνθάδε ἐλευθεροῦν—ξύμφορος ἡμῖν ἀπαράσκευος ὢν καὶ χρήματα μόνον φέρων, τὰ δὲ ἐνθάδε, καὶ Λεοντῖνοι καὶ οἱ ἄλλοι φίλοι, ὅτι μάλιστα αὐτονομούμενοι. LXXXV. Ἀνδρὶ δὲ τυράννῳ, ἢ πόλει ἀρχὴν ἐχούσῃ, οὐδὲν ἄλογον ὅ τι ξυμφέρον, οὐδ' οἰκεῖον ὅ τι μὴ πιστόν· πρὸς ἕκαστα δὲ

Xen. Ath. i. 13, *τοῦ δικαίου αὐτοῖς μέλει, μᾶλλον ἢ τοῦ συμφέροντος.*

Ch. LXXXIV. The speaker now enters more at large on the proof; showing that it was as much their *interest* to maintain the independence of their Sicilian allies, for a counterpoise to the power of Syracuse, as it was to deprive their Asiatic subjects of the power to resist them. He commences with anticipating an *objection* to the above view, which was not unlikely to occur to his hearers,—namely, that this is but taking anxious care about those who are nothing to us. This he refutes, by showing, that the safety of the Camarinæans will be no other than the safeguard of *Athens*. The words *καὶ ἐν τούτῳ—μέγιστα* contain the *inference* from the foregoing proof.

2. *διόπερ καὶ—ὦσι*] This is meant as an answer to what was urged by Hermocrates, ch. 76, on the inconsistency of subverting the Chalcidæans in Eubœa, and resettling them here, or the holding in servitude of the former, but proposing to restore in independent settlement the latter. To the argument, *οὐ γὰρ δὴ εὔλογον τὰς μὲν ἐκεῖ πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε κατοικίζειν*, Euphemus replies: *Διόπερ εὔλογον*, &c. 'Wherefore (i. e. on the score of self-preservation and self-interest) it is colourable and reasonable to resettle the Leontines, not in political dependence, but in state as powerful as possible.'

ἵνα ἐκ τῆς—λυπηροὶ ὦσι] 'that from their territory (being borderers) they may, on our behalf, annoy those.' So ch. 12, *ἵνα τοῖς ἐκεῖ ἐχθροῖς ἡμῶν λυπηροὶ ὄντες*, &c. and viii. 46.

3. What is said in this section is meant to further evince, by *example*, that what was said as to the Athenians being *interested* to foster the power and preserve the independence of their allies, is perfectly true.

At *ὃν ἀλόγως—ἐλευθεροῦν* Poppo rightly points out, that *ἀλόγως* coheres, not with *ἐλευθεροῦν*, but with the whole sentiment, thus: *ὃν ἡμῶν δουλώσασθαι καὶ τοὺς ἐνθάδε ἐλευθεροῦν ἄλογόν φησι.* This use of *ξύμφορος* put personally (in the sense *useful, beneficial*) is, Poppo observes, 'contra morem nostri sermonis;' and he refers to his note on vi. 33, 4. He might have said the same of almost any other author; since it is so rare, that the only example of it I have noted elsewhere, is in Xen. Ath. ii. 19, *τοὺς σφίσιν αὐτοῖς συμφόρους φιλοῦσι.* And such is the use in Latin of *utilis*, as Hor. Od. i. 12, 42: and the poet would also, I suspect, have used the term, had the metre permitted it, in his Od. iii. 26, 1, 'Vixi puellis nuper *idoneus*, Et militavi non sine gloriâ.' As it is, *idoneus*, which answers to Gr. *ἐπιτήδειος*, is used, like that word, in the sense *χρήσιμος*. So Hesychius explains *ἐπιτήδειον* by *ὠφέλιμον.*

ὅτι μάλιστα αὐτονομούμενοι] 'in as great independence as possible.'

Ch. LXXXV. 1. *ἀνδρὶ δὲ τυράννῳ—γίγνεσθαι*] What is here said is meant to be a *reply* in refutation of the charge of *inconsistency*; and that couched in the form

δεῖ ἢ ἐχθρὸν ἢ φίλον μετὰ καιροῦ γίγνεσθαι. καὶ ἡμᾶς τοῦτο ὠφελεῖ ἐνθάδε,—οὐκ, ἢν τοὺς φίλους κακώσωμεν, ἀλλ', ἢν οἱ ἐχθροὶ διὰ τὴν τῶν φίλων ῥώμην ἀδύνατοι ὦσιν. 2. ἀπιστεῖν δὲ οὐ χρή· καὶ γὰρ ‡τοὺς ἐκεῖ‡ ξυμμάχους, ὡς ἕκαστοι χρήσιμοι, ἐξηγούμεθα,—Χίους μὲν καὶ Μηθυμναίους νεῶν παροχῇ αὐτονόμους, τοὺς δὲ πολλοὺς χρημάτων, βιαιότερον, φορᾷ, ἄλλους δὲ καὶ πάνυ ἐλευθέρως

of a political maxim, similar to which are several occurring in the course of the celebrated discussion at the end of lib. v. Compare especially ch. 89, *εἰδότας ὅτι δίκαια μὲν ἐν τῷ ἀνθρωπείῳ λόγῳ ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προὔχοντες πράσσουσι, καὶ οἱ ἀσθενεῖς ξυγχωροῦσιν.* The sense of the present passage is as follows: 'But [indeed] to any individual holding despotic rule, or to any state-swaying empire, nothing is absurd or inconsistent that is profitable; nor is any thing kindred, unless it be trustworthy (i. e. it is of no value); though, as respects each case, it is needful that any one be friend or foe *in season*.' Of which three several clauses, the first contains a sentiment similar to that found at v. 89. In the second there is an allusion to the Chalcidians of Eubœa, who, through the kindred of the Athenians, (for such is the sense here of *οἰκεῖος*, which stands for *ξυγγενής*, as at i. 9, 3, *κατὰ τὸ οἰκεῖον*, 'on account of relationship,') were not to be relied on, and therefore were not to be trusted with arms. The third clause contains a political maxim.

πρὸς ἕκαστα the Scholiast and Portus explain to mean *pro singulis rebus* [quæ geruntur]. But that sense would require *καθ' ἕκαστα* for *πρὸς ἕκαστα*. Hence it is better, with Dukas and Poppo, to take it as standing for *πρὸς ἑκάστους*, neut. for masc., as the context requires; thus rendering, 'as respects either party.' In *μετὰ καιροῦ* (which is equiv. to *σὺν καιρῷ*, *cum opportunitate*, 'with seasonableness,' so as to *time* the thing) we have an exceedingly rare phrase—so rare, indeed, that I have noted no example of it elsewhere; though I suspect that it should, in a passage of Arrian, E. A. iv. 5, 2, be read instead of the present *κατὰ καιροῦ*; being used there as a phrase for adj. *καίριον*, *seasonable*. How often *κατὰ* and *μετὰ* are in the MSS. confounded, is well-known.

καὶ ἡμᾶς τοῦτο ὠφελεῖ ἐνθάδε] These words serve to *illustrate* the foregoing. Render, 'and [accordingly],' &c. *adeoque nobis hic commodum est*, &c. *Κακώσωμεν*, 'should endamage, wear down the strength of;' as is implied by the antithetic words *διὰ τὴν ῥώμην ἀδύνατοι.* Compare ch. 18. viii. 22.

2. Here is subjoined what further serves to prove that the representations which the Athenians made of their intentions and policy in the expedition to Sicily, were credible and trustworthy.

For *τοὺς ξυμμάχους*, many MSS. (including Clarend. pr. manu, Cantab., and Mus. Brit.) have *τοῖς ξυμμάχοις*, which latter is edited by Poppo and Goeller; while Haack and Bek. retain the common reading;—and rightly, for in so minute a variation, the authority of MSS. is but slender. The *accusative* is found at i. 71, though the *genitive* would be more agreeable to general use. Thus in Hom. Il. ii. 806, we have *τῶν δ' ἐξηγεῖσθαι*: and so in another passage of our author, supra i. 19, *οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς ξυμμάχους ἡγοῦντο*, a passage altogether similar to the present, *αὐτονόμους* here corresponding to *φόρου ὑποτελεῖς* there. Duker determines that the dative here cannot be admitted on account of the accusatives following: but this Poppo pronounces to be no sufficient reason, referring to ch. 91, fin. and other passages adduced by him in Proleg. i. 1, p. 131. Thus there will be a *variation* of construction, as not unfrequently; and Goeller remarks: 'Dativum pariter atque accusativum h. l. adjunctum habet, quia utroque modo verbum construi licebat.' Yet no proof, I apprehend, exists that *ἐξηγεῖσθαι* in the old Attic writers ever took the dative in the strict sense to *govern* or *rule*. As to the passage adduced by Poppo, in proof of *ἐξηγ.* carrying the dative, namely, supra iii. 55, *ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμάχοις*, it is any thing but conclusive, the verb there carrying an *accusative* of thing as the *principal* regimen, and the dative of person only as a *secondary* one; the sense being, 'as to the things which you enjoin, or dictate to the allies [to do].'

ὡς ἕκαστοι χρήσιμοι] 'in the way that each may be useful to us.' In *νεῶν παροχῇ* the dative is one of *circumstance*, (see Kühn. Gr. § 603, ed. Jelf,) as in another passage supra i. 84, *εὐπραγίαις*, 'at (or 'under') payment of tribute;' implying

ξυμμαχοῦντας, καίπερ νησιώτας ὄντας καὶ εὐλήπτους, διότι ἐν χωρίοις ἐπικαίροις εἰσὶ περὶ τὴν Πελοπόννησον. 3. ὥστε καὶ τανθάδε εἰκὸς πρὸς τὸ λυσιτελοῦν, καὶ, ὃ λέγομεν, ἐς Συρακοσίους δέος, καθίστασθαι. ἀρχῆς γὰρ ἐφίενται ὑμῶν· καὶ βούλονται ἐπὶ τῷ ἡμετέρῳ ξυστήσαντες ὑμᾶς ὑπόπτῳ βίᾳ, ἢ καὶ κατ' ἐρημίαν, ἀπράκτων ἡμῶν ἀπελθόντων, αὐτοὶ ἄρξαι τῆς Σικελίας. 4. ἀνάγκη δὲ, ἢν ξυστῆτε πρὸς αὐτούς· οὔτε γὰρ ἡμῖν ἔτι ἔσται ἰσχὺς τοσαύτη ἐς ἓν ξυστᾶσα εὐμεταχείριστος, οὔθ' οἵδ' ἀσθενεῖς ἂν, ἡμῶν μὴ παρόντων, πρὸς ὑμᾶς εἶεν. LXXXVI. Καὶ, ὅτῳ ταῦτα μὴ δοκεῖ, αὐτὸ τὸ ἔργον ἐλέγχει. τὸ γὰρ πρότερον ἡμᾶς ἐπηγάγεσθε, οὐκ ἄλλον τινὰ προσείοντες φόβον, ἢ, εἰ περιοψόμεθα ὑμᾶς ὑπὸ Συρα-

liability thereto, as expressed by our preposition *under*. Βιαιότερον is to be referred, not, as some have supposed, and as the collocation of the words would suggest, to φορᾷ, but to ἐξηγούμεθα, as the construction of the context demands: for, as Poppo remarks, 'considering that in the first clause we have ἐξηγούμεθα αὐτονόμους, (i. e. ὥστε εἶναι αὐτούς,) and in the third ἐξηγούμεθα ἐλευθέρως ξυμμαχοῦντας, so in the second, ἐξηγούμεθα βιαιότερον ought, of course, to correspond thereto.'

3. πρὸς τὸ λυσιτελοῦν] 'to our advantage.' So τὸ λυσιτελ. is used in Isæus, p. 44, 31, and Æschin. p. 13, 41. Καὶ ὃ λέγομεν—δέος is, as Æmil. Port., Bauer, and Poppo explain, equivalent to καὶ τὸ δέος, ᾧ τοὺς Συρ. φοβούμεθα, ὃ λέγομεν ὑμῖν. With this use, δέος ἐς, *timor in* or *erga*, compare αἰδὼς ἐς Μυκ. in Eurip. Orest. 101. Ἐπὶ τῷ ἡμετέρῳ—ὑπόπτῳ, for ἐπὶ τῷ ὑπόπτῳ ἐς ἡμᾶς.

Between ἢ and κατ' several MSS. (including Clar., Cant., and Mus. Br.) add καὶ, which has been adopted by Poppo, and, though rejected in their *first* editions, received in their *second* ones, by Bekker and Goeller. I have thought proper to do the same, from the greater likelihood of the word, in such a position, being *omitted* than *inserted*. Its sense, however, is not *also*, but *even*.

4. ἀνάγκη δὲ] 'but this must [be the case].' Ἢν ξυστῆτε πρὸς αὐτούς, 'if you join their party:' a peculiar syntax of ξυνίστ., of which examples elsewhere occur, i. 1, 1. viii. 83; and Dio Cass. 424, 86. 426, 67. 699, 33. Of the words following, οὔτε γὰρ ἡμῖν—εὐμεταχείριστος, the sense is that which I laid down in my smaller edition, as follows: 'for neither will so great a force, when drawn together, be any longer manageable by us,' (literally, easy to be handled or managed,) so as to cope or deal with it. And such is the use of εὐμετ. in Xen. An. ii. 6, 18, ἐπεβούλευον, ὡς εὐμεταχειριστῳ ὄντι. Plato, p. 240, οὔτε εὐάλωτον—οὔτε ἀλόντα εὐμεταχείριστον ἡγήσεται. Plut. Pomp. 20, εὐμεταχείριστος ἀνταγωνιστής. Dionys. Hal. Ant. viii. 5, p. 1515, ἀπ' ἐμοῦ τοῦ νεωτέρου τε καὶ εὐμεταχειριστοτέρου ἀρξάμενοι. This view of the sense has, I find, been adopted by Dr. Arnold, who aptly compares a passage of Herodot. vii. 236, ἁλὸς δὲ ἐὼν ὁ ναυτικὸς στρατὸς, δυσμεταχείριστος αὐτοῖσι γίνεται.

Ch. LXXXVI. 1. ὅτῳ] For the antecedent to this is to be supplied the pronoun αὐτόν. At ἐλέγχει supply either γνώμης, or δόξης ἁμαρτίας, 'convicteth him of error:' examples of which ellipsis occur in Xen. Mem. iii. 8, 1. iv. 4, 8, and Symp. iv. 3 & 4. Plato, p. 166. 349. 467, and not unfrequently in the New Test. The word left understood is *expressed* in a passage of the New Test., St. John viii. 46, Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; and xvi. 8. By τὸ ἔργον is meant *the fact*, namely, of the case in question. Of the words οὐκ ἄλλον προσείοντες φόβον, the sense must depend on the nature and force of the metaphor, which some, as Ruhnk. on Tim. p. 136, Casaub. on Athen. i. 19, and Goeller, suppose to be derived from the phrase προσείειν θαλλὸν, 'to shake forward a green bough, for the purpose of alluring cattle.' And in proof of this view they adduce certain passages, of Plato, Phæd. ch. 10. p. 30, ὥσπερ οἱ τὰ πεινῶντα θρέμματα, θαλλὸν—προσείοντες, ἄγουσι, and Lucian, Herm. 68, (where the same thing is alluded to,) θαλλῷ προδειχθέντι ἀκολουθεῖν ὥσπερ τὰ πρόβατα. Admitting, then, the metaphor to be that above mentioned, the sense will be, as Duk. explains it, *metu ostenso aliquo compel-*

κοσίοις γενέσθαι, ὅτι καὶ αὐτοὶ κινδυνεύσομεν. 2. καὶ νῦν οὐ δίκαιον, ᾧπερ καὶ ἡμᾶς ἠξιοῦτε λόγῳ πείθειν, τῷ αὐτῷ ἀπιστεῖν· οὐδ', ὅτι δυνάμει μείζονι πρὸς τὴν τῶνδε ἰσχὺν πάρεσμεν, ὑποπτεύεσθαι,—πολὺ δὲ μᾶλλον τοῖσδε ἀπιστεῖν. 3. ἡμεῖς μέν γε οὔτε ἐμμεῖναι δυνατοὶ μὴ μεθ' ὑμῶν, εἴ τε καὶ, γενόμενοι κακοὶ, κατεργασαίμεθα,—ἀδύνατοι κατασχεῖν, διὰ μῆκός τε πλοῦ, καὶ ἀπορίᾳ φυλακῆς πόλεων μεγάλων καὶ τῇ παρασκευῇ ἠπειρωτίδων· οἵδε δὲ, οὐ στρατοπέδῳ, πόλει δὲ μείζονι τῆς ἡμετέρας παρουσίας ἐποικοῦντες ὑμῖν, ἀεί τε

lere. Yet the idea of drawing others on by holding some attractive object is one *here* little to the purpose; and notwithstanding what Ruhnken and Poppo urge, the occurrence of ἐπηγάγεσθε, just before, will by no means oblige us to adopt that view of the sense; for the term ἐπηγ. there may be supposed to mean, not, 'ye drew us over,' 'prevailed on us,' but, as often in our author, 'ye called us in to your aid.' Accordingly, I must still continue to prefer the *other* mode of explaining the metaphor proposed by Duker, namely, as one derived from those who shake swords or spears at an enemy *in terrorem*. In proof of which I am enabled to adduce—besides the passage of Ælian, V. H. xii. 23, cited by Duk.—the following from Eurip. Herc. Fur. 1209, Τί μοι προσείων χεῖρα, σημαίνεις φόνον; and hence, I would observe, may be emended a very corrupt passage of Ælian ap. Suid. voce Γοργών, frag. p. 1015, ed. Gron. καὶ ἐνέκειντο τὴν ἐξ αὐτοῦ προφέροντες, καὶ προσιόντες, ὡς εἰπεῖν, Γοργόνα κατεσίγασαν, ἀλλ' ὡς πρόλαλον ὄντα καὶ ἰταμὸν, where I propose to read, and point as follows: καὶ ἐνέκειντο, (scil. αὐτῷ,) τὴν [νομοθεσίαν] ἐξ αὐτοῦ προφέροντες, καὶ, προσείοντες, ὡς εἰπεῖν, Γοργόνα, κατεσ. ἄλλως πρ. ὅ. κ. ἰ., whence we are enabled to see the origin of the metaphor here.

Finally, for προσείοντες, I should be inclined to think ought here to be read προσσείοντες, but that the sense *shake forth* or *out* may be said to imply *at*: and answering to the phrase φόβον προσείειν is the term in Latin *intentare*, as Tacit. Ann. iii. 28, *terror* omnibus *intentatur*: and so the phrase *intentare crimen*, &c. for objicere, ad mortem intentare. In Jos. Bell. i. 10, 9, we have ἐπισείειν αὐτῷ σκιὰν ἀδικημάτων, with which compare the expression in Quintil. iii. 10, 'intentari invicem crimen.'

2. λόγῳ] 'argument,' (lit. allegation,) as i. 76, τῷ δικαίῳ λόγῳ, i. e. the argument of justice. The πρὸς is best referred to μείζονι; the sense being, as Haack expresses it, *majori quam pro Syracusanorum viribus*.

3. κακοὶ] A general term, though here to be understood, agreeably to the context, in the sense *faithless, perfidious*; a sense which the word bears also in Xen. Cyr. iii. 2, 14, and An. i. 4, 8. vi. 6, 6. Hist. vi. 5, 38. (ed. Th.) And so Hom. Il. xxiv. 63, κακῶν ἔταρ', αἰὲν ἄπιστε. Of τῇ παρασκευῇ ἠπειρωτίδων the sense is literally, 'continental (as opposed to maritime) in their force;' i. e. well provided with foot and horse. With which tacit opposition to ναυτικῇ compare the *direct* one at i. 35, καὶ ναυτικῆς, καὶ οὐκ ἠπειρώτιδος, διδομένης, where, as here, ἠπ. does not mean *mediterraneus, inland*, but, simply, *terrestris, land*; a sense derived from the very frequent use of ἤπειρος in the early writers (as Homer, Hesiod, and the Tragedians) for γῆ. So Hesiod, Theog. 582, κνώδαλ' ὅσ' ἤπειρος πολλὰ τρέφει ἠδὲ θάλασσα. As to the *origin* of the word ἤπειρος, that is far out of ken (though probably to be found in the Sanscrit); but it is acknowledged to have been formerly an *adjective*. See Lennep, Etym. And Dammius says it is used in Homer as 'epitheton terræ, positum pro terrâ:' which is very true; but the question is, what was the original force of the epithet? I believe it to have been that of ξηρός: an opinion, I apprehend, placed beyond doubt by a passage of Eurip. Hippol. 761, Μουνύχου δ' ἀκταῖσιν ἐκδὴ σαντο πλεκτὰς πεισμάτων ἀρ|χὰς, ἐπ' ἀπείρου τε γῆς ἔβασαν, where, what Monk calls 'rarior licentia,' is no other than the primitive use; for what does ἐπ' ἀπείρου γῆς ἔβασαν mean but, 'they stepped on the dry land,' answering to ἠπείρου ἐπιβῆναι in Hom. Od. v. 399. But in process of time, ἤπειρος scil. γῆ came to be used, like ξηρὰ scil. γῆ, to denote dry land, as opposed to θάλασσα, as in Ps. lxvi. 6, (Sept.) ὁ μεταστρέφων τὴν θάλασσαν εἰς ξηράν.

οὐ στρατοπέδῳ] sc. ἱδρυθέντες, not as the Athenians were, mere encampers. See supra ch. 37, fin. In the words following, πόλει δὲ

ἐπιβουλεύουσι, καὶ, ὅταν καιρὸν λάβωσιν ἑκάστου, οὐκ ἀνιᾶσιν (ἔδειξαν δὲ καὶ ἄλλα ἤδη, καὶ τὰ ἐς Λεοντίνους), καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταῦτα κωλύοντας, καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε μὴ ὑπ' αὐτοὺς εἶναι, παρακαλεῖν ὑμᾶς, ὡς ἀναισθήτους. 4. πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντιπαρακαλοῦμεν, δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις μὴ προδιδόναι, νομίσαι τε τοῖσδε μὲν, καὶ ἄνευ ξυμμάχων, ἀεὶ ἐφ' ὑμᾶς ἑτοίμην διὰ τὸ πλῆθος εἶναι ὁδὸν, ὑμῖν δ' οὐ πολλάκις παρασχήσειν μετὰ τοσῆσδε ἐπικουρίας ἀμύνασθαι· ἢν εἰ τῷ ὑπόπτῳ ἢ ἄπρακτον ἐάσετε ἀπελθεῖν, ἢ καὶ σφαλεῖσαν, ἔτι βουλήσεσθε καὶ πολλοστὸν μόριον αὐτῆς ἰδεῖν, ὅτε οὐδὲν ἔτι περανεῖ παραγενόμενον ὑμῖν.

LXXXVII. Ἀλλὰ μήτε ὑμεῖς, ὦ Καμαριναῖοι, ταῖς τῶνδε διαμείζονι τῆς ἡμ. παρουσίας, there is the not unfrequent use of abstract for concrete, namely, τοῦ ἡμετέρου στρατοπέδου νῦν παρόντος. In ὅταν καιρὸν λάβωσιν ἑκάστου there is a condensed form of expression for what, more fully expressed, would be, 'and when they get an opportunity [for attacking] each [of you],' i. e. each state of the Siceliot territory. Οὐκ ἀνιᾶσιν, for οὐκ ἀνήσουσι, 'they will not let it go.'

καὶ ἀνέχοντας—εἶναι] These words are exegetical of the preceding ones; and the general sense intended is obvious, though the exact nature of the metaphor in ἀνέχοντας is far from clear. Portus, Hobbes, and Abresch suppose it to be derived from the act of keeping up or afloat a sinking ship. But no proof of such a sense has been adduced from any writer of the age of our author: nay, the passage of Aristides, appealed to by Abresch, will very well bear the signification found in the earlier writers, *to hinder* (literally, 'to keep back,' 'prevent,' probably an equestrian metaphor): and hence no reason is there why the same sense should not be supposed here intended.

4. πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν] A transposition for ἐπὶ δὲ πολὺ ἀληθ. σωτ. (Bauer.) Τὴν ὑπάρχ. ἀπ' ἀλλήλων—προδ., 'not to betray the present safety to both, from the aid of one another.' Παρασχήσειν, scil. τὸν καιρὸν, 'will the opportunity offer itself.' Só Hdot. iii. 13, ἡμῖν παρέξει (scil. ὁ καιρὸς) ἀνασώσασθαι τὴν ἀρχήν.

ἔτι βουλήσεσθε—ἰδεῖν] 'ye will some time wish to see even the smallest portion of it, when, if present, it could no longer be of any service to you.' Compare Xen. Cyr. v. 4, 7, εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὖθις ἂν τοιαύτην δύναμιν λάβοιτε ξύμμαχον. Dionys. Hal. vi. 71, εἰ δὲ παρήσετε τὸν καιρὸν τοῦτον, εὔξαισθε ἂν πολλάκις ὅμοιον εὑρεῖν ἕτερον, and vii. 24. and Liv. xxxi. 29, 'sero ac nequidquam, quum dominum Romanum habebitis, socium Philippum quæretis;' and lastly a passage of the New Testament, St. Luke xvii. 22, ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

Again, for vulg. πολλοστημόριον, I have, with Bekker, Goeller, and Poppo, received, from many of the best MSS. (to which I add Clar., Cant., and Mus. Brit.) πολλοστὸν μόριον: for πολλοστημόριον is Greek of a later period than that of our author, being found in such writers as Plutarch, Lucian, and Longinus; whereas in πολλοστὸν μόριον or μέρος we have Greek sufficiently ancient to be found in Xenoph., Plato, Aristotle, and Demosth., and sometimes occurring in the purest of the later writers, as Arrian, Dio Cass, and Themistius. As to the argument urged by Duker, that 'the Scholiast recognises the former,' that would have some force if it were well founded; but it is not, since πολλοστημ. occurs only in the Scholiast's *paraphrase*; and no more proof is there that he read πολλοστὸν μόριον than that he read ποτε for ἔτι, but quite the contrary. In short, every reason is there to think that the reading in question was derived from the Scholiast. With respect to the *sense* of πολλοστὸν μόριον, that may be explained, 'a minute part out of many such, a very small fraction of the whole;' and, consequently, the expression may be said to have an exact parallel in that of the passage of St. Luke above cited, μίαν τῶν ἡμερῶν.

CH. LXXXVII. The speech is now brought to a close,—first, in the way of

βολαῖς ἀναπείθεσθε, μήτε οἱ ἄλλοι· εἰρήκαμεν δ' ὑμῖν πᾶσαν τὴν ἀλήθειαν περὶ ὧν ὑποπτεύομεθα, καὶ ἔτι ἐν κεφαλαίοις ὑπομνήσαντες, ἀξιώσομεν πείθειν. 2. φαμὲν γὰρ ἄρχειν μὲν τῶν ἐκεῖ, ἵνα μὴ ὑπακούωμεν ἄλλου, ἐλευθεροῦν δὲ τὰ ἐνθάδε, ὅπως μὴ ὑπ' αὐτῶν βλαπτώμεθα· πολλὰ δ' ἀναγκάζεσθαι πράσσειν, διότι καὶ πολλὰ φυλασσόμεθα, ξύμμαχοι δὲ καὶ νῦν καὶ πρότερον τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις οὐκ ἄκλητοι, παρακληθέντες δὲ, ἥκειν. 3. καὶ ὑμεῖς μήθ' ὡς δικασταὶ γενόμενοι τῶν ἡμῖν ποιουμένων, μήθ' ὡς σωφρονισταὶ,—ὃ χαλεπὸν ἤδη,—ἀποτρέπειν πειρᾶσθε· καθ' ὅσον δέ τι ὑμῖν τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸ ξυμφέρει, τούτῳ ἀπολαβόντες χρήσασθε· καὶ νομίσατε μὴ πάντας ἐν ἴσῳ βλάπ-

warning; 2. in that of *recapitulation* of the strongest arguments why the Athenians should not be suspected of evil designs, accompanied by earnest remonstrance, and concluding with *entreaty* and *exhortation*. The speaker bids them bear in mind that 'the very self-interestedness imputed to the Athenians would lead them to *protect* the independence so essential to their own benefit:' and as to the *restless interference with foreign nations* ascribed to them, the Camarinæans might, from the close community of their interests with those of Athens, safely take advantage, by availing themselves of the aid now offered of that *stirring spirit* which prompted Athens to interpose wherever her aid was sought, and which rendered her very name a restraint to the domineering, and a stay to the helpless.

2. πολλὰ δ' ἀναγκάζεσθαι] The expression here, πολλὰ πράσσειν, is susceptible of both a bad and a good sense: and such is its use in a passage cited by Acacius from Eurip. Suppl. 576, where the Theban herald says to king Theseus, πράσσειν σὺ πόλλ' εἴωθας, ἥ τε σὴ πόλις, and Theseus replies, τοίγαρ πονοῦσα πολλὰ, πόλλ' εὐδαιμονεῖ.

In φυλασσόμεθα, the full sense of which is, 'we are obliged to be on our guard in many ways,' there is a use of the middle verb frequent in our author. In οὐκ ἄκλητοι, παρακληθ. δὲ, ἥκειν, there is *not*, what Abresch supposes, a *Perissologia*, but rather, as Bauer points out, a sort of *Amplificatio* per diversum, very forcible and well suited to the denial of any thing. So in Æschyl. Choeph. 825, we have, ἥκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος, where ὑπάγγελος is equivalent to κληθεὶς ὑπ' ἀγγέλου: but ὑπάγγελος ought not to be *altered*, as Blomfield supposes, to ὑπ' ἀγγέλου, since that would be to change an uncommon and poetic into a common and prosaic expression.

3. καὶ ὑμεῖς μήθ'—χρήσασθε] Render, 'and attempt not, as *judges* of what is done by us, nor as *moderators* or correctors, to divert us from our purpose, (which were now hard to effect,) but, so far as this our busy intermeddling spirit is *even* profitable to *you*, take it and use it.' Σωφρ. is used as at iii. 65, where see note. In πολυπραγ. καὶ τρόπου there is an hendiadys. Ἀπολαβόντες χρήσασθε stands for λαβόντες ἀποχρήσ., the literal sense being, 'take it off or away [and welcome], and use it to the utmost.' Compare Plato 369, b. ἀπολαμβάνων, ὃ ἂν ᾖ δυσχερέστατον τοῦ λόγου, τοῦτον ἔχῃ, *secum habeat*. It remains, however, to determine a point here more than any other material to investigate,—namely, the sense of πολυπραγμοσύνης, which Steph., Duk., Poppo, and Goeller take in a *good* sense, to denote an active, stirring spirit: but no proof is there that the term ever bore a *good* sense; for as to the authority of A. Gell. xi. 16, which those commentators adduce, it is insufficient; nor is there any reason to suppose that the term ever had any sense but that of a busy intermeddling in the concerns of others;—a sense here more particularly required by the term associated with πολυπ., namely, τρόπος. Hence I am still, as formerly, of opinion that there is here a concealed sarcasm, or witty point, by which Euphemus uses the very term employed by the enemies of Athens,—choosing to take for granted the truth of the imputation of a *busy intermeddling restlessness*, which will neither be quiet, nor suffer others to be so. To which purpose compare the sketch of the Athenian character, i. 70, where are various traits that correspond to the πολλὰ πράσσειν here spoken of, and where is lastly subjoined one parallel to the πολυπραγμοσύνη in question: ὥστε μήτε αὐτοὺς ἔχειν ἡσυχίαν, μήτε τοὺς ἄλλους ἀνθρώπους

τειν αὐτά, πολὺ δὲ πλείους τῶν Ἑλλήνων καὶ ὠφελεῖν. ἐν παντὶ γὰρ πᾶς χωρίῳ, καὶ ᾧ μὴ ὑπάρχομεν, ὅ τε οἰόμενος ἀδικήσεσθαι καὶ ὁ ἐπιβουλεύων, διὰ τὸ ἑτοίμην ὑπεῖναι ἐλπίδα τῷ μὲν, ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δὲ, εἰ ἥξομεν, μὴ ἀδεεῖς εἶναι κινδυνεύειν, ἀμφότεροι ἀναγκάζονται ὁ μὲν, ἄκων σωφρονεῖν, ὁ δ', ἀπραγμόνως σώζεσθαι. 4. ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ὑμῖν νῦν παροῦσαν ἀσφάλειαν μὴ ἀπώσησθε· ἀλλ', ἐξισώσαντες τοῖς ἄλλοις, μεθ' ἡμῶν τοῖς Συρακοσίοις, ἀντὶ τοῦ ἀεὶ φυλάσσεσθαι αὐτούς, καὶ ἀντεπιβουλεῦσαί ποτε ἐκ τοῦ ὁμοίου μεταλάβετε."

LXXXVIII. Τοιαῦτα δὲ ὁ Εὔφημος εἶπεν. οἱ δὲ Καμαριναῖοι ἐπεπόνθεσαν τοιόνδε. τοῖς μὲν Ἀθηναίοις εὔνοι ἦσαν, πλὴν καθ'

ἐᾷν. That πολυπραγμοσύνη and the *verb* πολυπραγμονεῖν are very frequently used to denote an intermeddling in the concerns of others is quite certain; and that not only as applied to *individuals*, but to *states*. Compare Polyb. ii. 43, 9, and 45, 6. ii. 13, 3, τὰ κατὰ τὴν Ἰβηρίαν πολυπραγμονεῖν. xviii. 34, 2, μηδὲν πολ. τῶν κατὰ τὴν Ἀσίαν. Joseph. Ant. iv. 6, 2, γῆν ἄλλην πολυπραγμονεῖν.

Here, then, by πολυπραγ. is to be understood what the enemies of Athens call a busy intermeddling interference with others; as, in like manner, at ch. 17, 1, Alcibiades, by the same elegant turn, says, ταῦτα ἢ ἐμὴ ἄνοια: nay, it is not quite clear whether in the very expression πολλὰ πράσσειν we may not have a sort of subtle *detortio* of the sense in which the enemies of Athens used to apply it to Athens. Thus in the above-cited passage of Euripides, as Markland well observes, the herald *meant* to have the expression πράσσειν πολλὰ taken in the *bad* sense for πολυπραγμονεῖν (a sense of which he adduces examples from Herodot. v. 33, and Aristoph. Ran. 749); but, in his *answer*, Theseus dexterously parries the thrust by taking it in the *good* sense for πολλὰ πονεῖν; which, indeed, he was justified in doing, since even the Corinthian orator, in Thucydides i. 70, describes the Athenians as ἄοκνοι—μετὰ πόνων πάντα—μοχθοῦντες, καὶ μήτε ἑορτὴν ἄλλο τι ἡγούμενοι, ἢ τὸ τὰ δέοντα πρᾶξαι.

ἐν παντὶ γὰρ — σώζεσθαι] Of these words the sense, obscurely expressed, seems to be as follows: 'For all in every place, (even where we are not at hand,) both he who thinks he shall be wronged, and he who meditates the wrong, by reason of the present hope that the *one* has of obtaining counter-aid from us, and the full expectation of the *other*, that if we come, he may run the risk of finding us formidable enemies—both parties are obliged, the one to learn moderation, however unwillingly, the other to be saved with no trouble of his own.' Καὶ ᾧ (for ἐν ᾧ) μὴ ὑπάρχομεν, 'even in that where we are not at hand,' viz. to render any aid sought for, as in Sicily, Africa, and other distant countries, as distinguished from Greece. See Goeller and Dr. Arnold. The term ἐλπὶς has here, as Abresch points out, the twofold sense of *hope* and *fear*, (or, rather, it may be said to denote *fearful expectation*, what is at ch. 61 expressed by ἡ ἐλπὶς τοῦ φόβου.) as taken with the two members of the period. Of the words μὴ ἀδεεῖς εἶναι κινδυνεύειν, the sense is best represented thus, 'that we may chance to be not unalarming to him.' Ἀπραγμόνως is equivalent to χωρὶς πόνου, 'without any trouble to him.'

4. ταύτην οὖν — μεταλάβετε] Render, 'This security, then, which now is presented,—common both to the power that entreats it and to yourselves,—reject not; but, acting like other men, instead of always *standing on your guard* against the Syracusans, unite with us, and take your turn to *counterplot* against them, as they have plotted against you.' With ἐξισώσαντες (scil. ἑαυτοὺς) τοῖς ἄλλοις (of which the sense is literally, 'making yourselves like others,' i. e. doing as others do; see Milton's Lycidas, v. 67.) compare Soph. El. 1194, μητρὶ δ' οὐδὲν ἐξισοῖ.

Ch. LXXXVIII. 1. ἐπεπόνθεσαν τοιόνδε] 'had stood thus affected:' a sense which πάσχειν bears not unfrequently in the Attic writers, especially Plato; yet almost always, in this case, followed by πρὸς or such like; not, as here, taken *absolutely*, though πρὸς ἑκατέρους, 'towards each party,' is mentally to be supplied.

πλὴν καθ' ὅσον εἰ] Haack and Poppo bracket the εἰ, which, with Reiske, they suspect to have come from the *margin*,

ὅσον εἰ τὴν Σικελίαν ᾤοντο αὐτοὺς δουλώσεσθαι, τοῖς δὲ Συρακοσίοις ἀεὶ, κατὰ τὸ ὅμορον, διάφοροι· δεδιότες δ' οὐχ ἧσσον τοὺς Συρακοσίους, ἐγγὺς ὄντας, μὴ καὶ ἄνευ σφῶν περιγένωνται, τό τε πρῶτον αὐτοῖς τοὺς ὀλίγους ἱππέας ἔπεμψαν, καὶ τὸ λοιπὸν ἐδόκει αὐτοῖς ὑπουργεῖν μὲν τοῖς Συρακοσίοις μᾶλλον,—ἔργῳ ὡς ἂν δύνωνται μετριώτατα,—ἐν δὲ τῷ παρόντι, ἵνα μηδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νεῖμαι, ἐπειδὴ καὶ ἐπικρατέστεροι τῇ μάχῃ ἐγένοντο, λόγῳ ἀποκρίνασθαι ἴσα ἀμφοτέροις. 2. καὶ οὕτω βουλευσάμενοι ἀπεκρίναντο, 'ἐπειδὴ τυγχάνει ἀμφοτέροις οὖσι ξυμμάχοις σφῶν πρὸς ἀλλήλους πόλεμος ὤν, εὔορκον δοκεῖν εἶναι σφίσιν ἐν τῷ παρόντι μηδετέροις ἀμύνειν.' καὶ οἱ πρέσβεις ἑκατέρων ἀπῆλθον.

3. Καὶ οἱ μὲν Συρακόσιοι τὰ καθ' ἑαυτοὺς ἐξηρτύοντο ἐς τὸν πόλεμον· οἱ δ' Ἀθηναῖοι, ἐν τῇ Νάξῳ ἑστρατοπεδευμένοι, τὰ πρὸς τοὺς

where it was entered down as an explanation of καθ' ὅσον: but nothing is there in the MSS. to countenance this idea; and καθ' ὅσον *needs* no explanation. True it is that, as Poppo says, πλὴν καθ' ὅσον without εἰ occurs at ch. 54 and 82, but no gloss is there found. Hence *better* were it, I think, to suppose the word *pleonastic*, but that such might justly be pronounced a mere expedient to remove a difficulty: and as εἰ ᾤοντο cannot mean, what Dr. Arnold would make it to mean, 'might think,' (and that both because such a rendering is forbidden by propriety of language, and because it would make their so thinking too *hypothetical*,) it is best to regard this as one of those many formulas occurring in our author, in which there is a *blending of two modes of expression*. Moreover, considering the frequent occurrence of πλὴν εἰ and πλὴν ὅσον, both in Thucydides and the best writers, why should we not suppose that καθ' ὅσον between πλὴν and εἰ is blended with πλὴν εἰ by way of increasing the exceptive force; q.d. 'except in so far as?' Thus in the formula πλὴν ἀλλ' εἰ, (on which see Steph. Thes. 7716, e.) we have the same interposition of another particle by way of qualifying the exception.

κατὰ τὸ ὅμορον] 'on account of their being borderers;' which circumstance was a constant source of jealousy and ill-will. See i. 15, 2. v. 69. iv. 92. After μᾶλλον I have placed a comma, because ἔργῳ is to be construed with the words *following*, not those *preceding*: the sense of ἔργῳ being *reipsâ*, *reverâ*, as often in the best writers, especially Eurip., Xen., and Plato.

ὡς ἂν δύνωνται μετριώτατα] 'as sparingly as they could.'

ἵνα μηδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νεῖμαι] Here, for vulg. δοκῶσιν εἶναι, I have adopted, with all the later editors, the emendation of Valcken. on Eurip. frag. p. 77, δοκῶσι νεῖμαι, which, though quite unsupported by *external* evidence, is sufficiently borne out by, what in so very minute a variation far outweighs external, *internal* evidence. Finally, such must have been the reading in Valla's copy, judging by his rendering, 'ne minoris facere viderentur Athenienses.' With the expression ἔλασσον νέμ. compare Eurip. Suppl. 379, τὸ δ' ἧσσον ἀδικίᾳ Νέμεις. Of the phrase πολὺ, πλέον, or πλεῖστόν τινι νέμειν, examples occur elsewhere in Æsch. Prom. 292, οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νεῖμαι. Plato, p. 492, μηδὲν πλέον νέμοντες τοῖς φίλοις τοῖς αὑτῶν ἢ τοῖς ἐχθροῖς.

3. τὰ καθ' ἑαυτοὺς ἐξηρτύοντο] For this several MSS. (to which add Mus. Brit.) have τὰ καθ' ἑαυτούς: but the former, besides yielding a sense more suitable than the latter, (which, as Duker observes, will mean *pro virili*, as in the phrase τὸ κατ' ἐμὲ,) is sufficiently defended by Herodian iii. 1, 16, ὁ Νίγερος ἐξήρτυε τὰ καθ' ἑαυτόν: and with τὰ καθ' ἑαυτοὺς ἐξηρτ. here we may compare τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι, supra i. 82. τ' ἄλλα ἐξηρτύσαντο, vii. 65. τὰ περὶ τὴν Α. ἐξηρτ., iv. 107, and ναυτικὰ ἐξηρτύετο ἡ Ἑλλὰς, i. 13: and though the phrase followed, as here, by ἐς τὸν πόλεμον, has something far receding from ordinary use, yet I have noted an example of the same elsewhere in Plato, p. 625, ταῦτα πρὸς τὸν πόλεμον ἐξηρτ. Finally, it may be observed that τὰ is here required in order to correspond to the τὰ a little further on, in the words τὰ πρὸς τοὺς Σικ., where the article is not, as some suppose, *redundant*, but carries an ellipsis of πράγματα

Σικελοὺς ἔπρασσον, ὅπως αὐτοῖς ὡς πλεῖστοι προσχωρήσονται. 4. καὶ οἱ μὲν πρὸς τὰ πεδία μᾶλλον τῶν Σικελῶν, ὑπήκοοι ὄντες τῶν Συρακοσίων, οἱ πολλοὶ ἀφεστήκεσαν· τῶν δὲ τὴν μεσόγαιαν ἐχόντων †αὐτόνομοι [οὖσαι] καὶ πρότερον ἀεὶ [αἱ] †οἰκήσεις, εὐθὺς, πλὴν ὀλίγοι, μετὰ τῶν Ἀθηναίων ἦσαν, καὶ σῖτόν τε κατεκόμιζον τῷ στρα-

to be supplied from the verb ἔπρασσον, the sense being what we should express by the phrase to manage matters or affairs.

4. *οἱ πολλοὶ ἀφεστήκεσαν*] For οἱ πολλοί, Canter conjectured the true reading to be *οὐ πολλοί*, which conjecture has been approved by Duker, and adopted by Poppo; but not on good grounds; since although at ch. 103 we have *ἦλθον δὲ καὶ τῶν Σικελῶν πολλοὶ ξύμμαχοι τοῖς Ἀθηναίοις, οἳ πρότερον περιεωρῶντο*, yet that will not exclude *οἱ πολλοί*, as understood in the sense *plerique*, since the *many* of one passage is very consistent with the *very many* of the other: nor are the two terms ἀφεστ. and περιεωρ. irreconcileable; the former adverting to the *fact* itself, that they stood aloof (literally, stood or held off); the latter, to the *animus* which dictated it,—namely, that of looking around, waiting to see which party should be superior. And one who thus *looks about him* will, of course, stand off or keep aloof. Hence I must still, as formerly, prefer the interpretation of the Scholiast, *οὐ προσεχώρουν*, which, as Dukas observes, is confirmed by another passage of our author, iv. 119, *οὐδενὸς ἀποστήσονται*, and vii. 7, and viii. 2, *ἀφειστήκει τοῦ πολέμου*; as also by several of Demosthenes, Aristides, Lucian, and others adduced in Steph. Thes. Poppo, indeed, objects that in all those cases the genitive is added; the omission of which here Dr. Arnold thinks remarkable, but is of opinion that *τῶν Ἀθηναίων* must be supplied from what immediately follows; comparing a passage of Demosth. p. 355, *ἐγὼ δὲ ἀφίσταμαι* scil. *τοῦ πράγματος*, 'I have nothing to do with the matter.' Under these circumstances Poppo's decision is as follows: 'Quum *ἀφίστασθαι*, ubicunque aut absolute aut etiam addito genitivo nationis legitur, *deficere* Thucydidi sonet, atque ex altera interpretatione imperfectum magis requiratur, Canteri conjecturam adhuc probabilem ducimus:' but of these two reasons neither would seem very cogent; especially in a writer, like our author, who recedes so far from ordinary usage. The *former* is quite irrelevant, considering that *ἀφίστασθαι* is not here the word most in question; and the latter is any thing but forcible; inasmuch as the *pluperfect* where we should have expected the perfect tense,—and that also associated with the perfect,—is sometimes found in the best writers, especially the earlier ones, as Homer, Herodotus, and Thucydides. See Matth. Gr. Gr. § 505, 4, (where is adduced another passage of our author, vii. 86, *ἐτεθνήκει — μετεχείρισαν*,) and Kühn. Gr. § 400, 2, (ed. Jelf,) who truly remarks, that 'where the perfect has a present sense, the pluperfect is used as a perfect;' which is the very case in the present instance, since *ἕστηκα* has the sense of a *present*, 'I stand.'

Finally, I am enabled to confirm the interpretation of the Scholiast above mentioned, from a passage of Josephus, written, I doubt not, with a view to the present, Bell. Jud. vii. 8, 1, *καὶ τὴν μὲν ἄλλην ἅπασαν* (scil. Ἰουδαίαν) *ὁρῶν τῷ πολέμῳ κεχειρωμένην, ἓν δὲ μόνον ἔτι φρούριον ἀφεστηκὸς*, for *οὐ προσχωροῦν*, 'holding out, not coming over to terms of surrender.' In nearly the same sense *ἀφίσταμαι* occurs in a passage of Polyb. xxxvi. 6, 1, *καὶ τότε συνεγγίσας τοῖς ἐφεδρείαις, προβαλόμενος ὀφρὺν ἀπότομον, ἀπέστη καὶ πλείω χρόνον*: and nearly the same sense the word bears in the passage above cited of Demosthenes, where it stands for *οὐ κοινωνῶ*.

τῶν δὲ τὴν μεσόγαιαν — ἦσαν] The obscurity justly complained of by Duker in these words will be materially diminished if we adopt, as I have done, the conjecture of Bekker, (which had long ago occurred to myself before the appearance of his edition,) and interpret *οἰκήσεις*, with Hudson, Bauer, Dukas, and Dr. Arnold, in the sense *oppidula*. 'The term *οἰκήσεις*,' observes Dr. Arnold, 'was employed by our author in preference to *πόλεις* or even *κῶμαι*, in order to denote the absolutely barbarian habits of the Sicuh, whose *habitations* had nothing in them approaching to civil union: and thus,' he adds, 'it is the term used by Plato (de Leg. iii. p. 681) to describe the first assemblage of dwellings formed by men in the very infancy of society, *τῶν οἰκήσεων τούτων μειζόνων αὐξανομένων ἐκ τῶν ἐλαττόνων καὶ πρώτων*.' I add, that Diodorus, (iv. 30.) making mention of a mountain tribe in Sardinia,

τεύματι, καὶ εἰσὶν οἳ καὶ χρήματα. 5. ἐπὶ δὲ τοὺς μὴ προσχωροῦντας οἱ Ἀθηναῖοι στρατεύοντες τοὺς μὲν προσηνάγκαζον, τοὺς δὲ καὶ ὑπὸ τῶν Συρακοσίων, φρουρούς τε πεμπόντων καὶ βοηθούντων, *ἀπεκωλύοντο. τόν τε χειμῶνα μεθορμισάμενοι ἐκ τῆς Νάξου ἐς τὴν Κατάνην, καὶ τὸ στρατόπεδον, ὃ κατεκαύθη ὑπὸ τῶν Συρακοσίων,

employs the very term *οἰκήσεις* to designate their habitations, which he says were subterraneous caves hewn out of the mountains (like the *Troglodytæ* mentioned by Strabo and others); and the inhabitants he describes as being in the lowest state of barbarism. Moreover, he mentions their perpetual independence, his words (probably written with a view to the present passage) being, *ἅπαντα τὸν αἰῶνα διαμένοντες ἐλεύθεροι*. At any rate, the description he there gives of the Sardinian mountaineers might not unaptly have been employed of these Sikelians: *μεταστάντες ἐς τὴν ὀρεινὴν, ἐν ταῖς δυσχωρίαις κατῴκησαν. Ἐθίσαντες δ' ἑαυτοὺς τρέφεσθαι γάλακτι καὶ κρέασι, καὶ πολλὰς ἀγέλας κτηνῶν τρέφοντες, οὐκ ἐπεδέοντο σίτου. Κατασκευάσαντες δ' οἰκήσεις (domicilia, sedes) ἑαυτοῖς καταγείους, καὶ τὴν τοῦ βίου διεξαγωγὴν ἐν τοῖς διορύγμασι ποιούμενοι*, ('dragging out their miserable existence in caves,') *τοὺς ἐκ τῶν πολέμων κινδύνους ἐξέφυγον* (where, for *πολέμων*, I conjecture the true reading to be *πολεμίων*). Compare also three passages of the Old Testament, Is. ii. 19, and Jerem. xvi. 16. xlviii. 28, and finally a passage of Xen. Cyr. ii. 14, 12, where Cyrus, inquiring about the Armenians (inhabitants also of a remarkably rugged and mountainous country), asks the question, *αἱ δ' οἰκήσεις πότερον ἐν ἐχυροῖς χωρίοις εἰσίν*; where by *οἰκήσεις* cannot be meant what Poppo understands it to denote, *domicilia*, but *oppidula*; the term being employed to intimate a state of things like the above, wherein the inhabitants of what would elsewhere form a petty village, being crowded into one *cave*, formed a domicile not widely differing from what were the *towns* of our Saxon ancestors: and so in Thuc. i. 6, *διὰ τὰς ἀφράκτους οἰκήσεις*, the term *οἰκ.*, though it properly signifies *domicilia* or *sedes*, yet must at any rate denote *towns*, such as are called at v. 1, *πόλεις ἀτείχιστοι*. Accordingly the construction will be, *αἱ δὲ οἰκήσεις τῶν ἐχόντων τὴν μεσόγαιαν, οὖσαι καὶ πρότερον ἀεὶ αὐτόνομοι, εὐθὺς ἦσαν μετὰ τῶν Ἀθηναίων, πλὴν ὀλίγοι [ἄνθρωποι, per synesin]*, where the transition from the feminine to the masculine is, in Poppo's opinion, not more harsh than certain others adduced by him in Proleg. i. 1, p. 102, seq. Of those, the only instance quite to the purpose is from viii. 64, fin. *σωφροσύνην λαβοῦσαι αἱ πόλεις — οὐ προτιμήσαντες*. Yet, what might be tolerated in *πόλεις* there, cannot in *οἰκήσεις* here. Harsh enough were it to take *οἰκήσεις* as standing for *πόλεις* according to the *proper* sense of the word; but intolerably harsh were it to regard the *city* as put for the *citizens*. Upon the whole, there is great reason to think that the corruption of the passage in all the MSS. is too extensive to be removed by the *mild* means adopted by Bekker; and I suspect that the corruption rests chiefly with *οὖσαι*, (which seems to have been accidentally introduced from the *margin*, where it had been entered down to fill up the construction) though *also* with *αὐτόνομοι* and *οἰκήσεις*, for which the true reading is, I apprehend, *αὐτονόμῳ* and *οἰκήσει*. Accordingly the passage will stand thus: *τῶν δὲ τὴν μεσογαίαν ἐχόντων αὐτονόμῳ, καὶ πρότερον ἀεὶ, οἰκήσει, εὐθὺς*, &c.: of this phrase, which is rare, another example occurs supra ii. 16, 1, *τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκήσει μετεῖχον οἱ Ἀθηναῖοι*, i. e. 'used (or enjoyed) free and independent habitancy.' Here, then, the sense will similarly be, 'those who occupied the inland region, even ever aforetime held in independent habitancy, they immediately, [all] except a few, were on the side of the Athenians.' The *genitive* here, *τῶν ἐχόντων*, stands for what we should rather have expected, the *nominative*, because it is a *genitivus partitivus*, to be referred to the word left *understood*, though plainly alluded to, at *πλὴν ὀλίγοι*, namely, *πάντες*.

5. *ἀπεκωλύοντο*] For vulg. *ἀπεκώλυον*, I have at length ventured to receive the above what may be called *certain* emendation of Doederlein; which had also occurred to Bekker and Dobree, and has been edited by Poppo, Goeller, Bekker (2nd edit.), Haack (2nd edit.), and Dr. Arnold. As respects the *construction*, we must here supply *μὴ* (or *τοῦ*) *προσαναγκάζειν* from the context. See Goeller, who compares a passage infra ch. 102 (where at *διεκώλυσε* supply *αἱρεῖν*), and Dobree another, ch. 91, *κωλύσετε*, scil. *ὠφελεῖσθαι*.

αὖθις ἀνορθώσαντες διεχείμαζον. 6. καὶ ἔπεμψαν μὲν ἐς Καρχηδόνα τριήρη περὶ φιλίας, εἰ δύναιντό τι ὠφελεῖσθαι, ἔπεμψαν δὲ καὶ ἐς Τυρσηνίαν, ἔστιν ὧν πόλεων ἐπαγγελλομένων καὶ αὐτῶν ξυμπολεμεῖν. περιήγγελλον δὲ καὶ τοῖς Σικελοῖς, καὶ ἐς τὴν Ἔγεσταν πέμψαντες, ἐκέλευον ἵππους σφίσιν ὡς πλείστους πέμπειν· καὶ τἆλλα ἐς τὸν περιτειχισμὸν, πλινθία καὶ σίδηρον, ἡτοίμαζον,—καὶ ὅσα ἔδει, ὡς ἅμα τῷ ἦρι ἐξόμενοι τοῦ πολέμου.

7. Οἱ δ' ἐς τὴν Κόρινθον καὶ Λακεδαίμονα τῶν Συρακοσίων ἀποσταλέντες πρέσβεις, τούς τε Ἰταλιώτας ἅμα παραπλέοντες ἐπειρῶντο πείθειν μὴ περιορᾶν τὰ γιγνόμενα ὑπὸ τῶν Ἀθηναίων, ὡς καὶ ἐκείνοις ὁμοίως ἐπιβουλευόμενα· καὶ, ἐπειδὴ ἐν τῇ Κορίνθῳ ἐγένοντο, λόγους ἐποιοῦντο, ἀξιοῦντες σφίσι κατὰ τὸ ξυγγενὲς βοηθεῖν. 8. καὶ οἱ Κορίνθιοι, εὐθὺς ψηφισάμενοι αὐτοὶ πρῶτοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν, καὶ ἐς τὴν Λακεδαίμονα ξυναπέστελλον αὐτοῖς πρέσβεις, ὅπως καὶ ἐκείνους ξυναναπείθοιεν τόν τε αὐτοῦ πόλεμον σαφέστερον ποιεῖσθαι πρὸς τοὺς Ἀθηναίους, καὶ ἐς τὴν Σικελίαν ὠφέλειάν τινα πέμπειν. 9. καὶ οἵ τε ἐκ τῆς Κορίνθου πρέσβεις παρῆσαν ἐς τὴν Λακεδαίμονα, καὶ Ἀλκιβιάδης, μετὰ τῶν ξυμφυγάδων περαιωθεὶς τότ' εὐθὺς ἐπὶ πλοίου φορτηγικοῦ ἐκ τῆς Θουρίας ἐς Κυλλήνην τῆς Ἠλείας πρῶτον, ἔπειτα ὕστερον ἐς τὴν Λακεδαίμονα, αὐτῶν τῶν Λακεδαιμονίων μεταπεμψάντων, ὑπόσπονδος ἐλθών· ἐφοβεῖτο γὰρ

Certain it is that the *το* in *ἀπεκωλύοντο* might easily be lost, either as absorbed in the *το* of *τόν* just after, or rather from the circumstance that in the *ancient* MSS. it would be written (as it is actually in Mus. Brit.) *ἀπεκωλύονˉ*, which the later copyists would easily mistake for *ἀπεκώλυον*, especially in case of the *τ* being faded.

6. *εἰ δύναιντό τι ὠφελεῖσθαι*] 'to try if they could get any aid:' on which sense of *ὠφελεῖσθαι* I have before treated.

ἐξόμενοι τοῦ πολέμου] 'as being about to apply themselves closely to the war.' Compare i. 140, *ἔχ. γνώμης*, and iv. 66, *λόγου ἔχεσθαι*.

7. *ὡς καὶ ἐκείνοις ἐπιβουλευόμενα*] 'as treacherously planned against *them* also.' Compare iii. 96, 3, *ὅτε τὸ πρῶτον ἐπεβουλεύετο*, scil. *ἡ παρασκευή*, 'when the design of the expedition was being planned.'

8. *ψηφισάμενοι—ὥστε*] On this use of *ὥστε* Goeller refers to Matth. Gr. Gr. § 531, obs. 2, and Poppo compares other passages, infra viii. 45, *πεῖσαι ὥστε*, and 79, *δόξαν ὥστε*, and 86, *ἐπαγγελλόμενοι ὥστε*.

9. *φορτηγικοῦ*] 'a vessel of burden.' Many of the best MSS. have *φορτητικοῦ*, but that may justly be supposed an error of the scribes arising from their mistaking *ſ* for *τ*: not to mention that the word would be formed contrary to analogy. As to *φορτηγικοῦ πλοίου* here, there is the less reason to suspect it to be wrong, considering that the word occurs in Xen. Anab. v. 1, 18, *τὰ φορτηγικὰ πλοῖα καὶ γέμοντα ἔξω ἄγειν*.

ὑπόσπονδος ἐλθών] 'having gone under the sanction of a solemn assurance of safety;' corresponding to what we call a *safe-conduct*. Ὑπόσπονδος is one of those adjectives formed from a phrase consisting of a preposition and substantive governed of it. Thus *ὑπόσπονδος* stands simply for *ὑπὸ σπονδαῖς*, equiv. to Lat. *sub fide*, i. e. pactione, and may bear the sense either of *fide data*, as Polyb. iii. 8, 1. (where we have *ὑπόσπονδον ἀφιέναι τινά*.) Xen. Hist. i. 2, 12. ii. 2, 1. iv. 8, 8, and often in Plutarch; or, *fide accepta*, as in two other passages of our author, ii. 79, and vi. 103: and the epithet is in Thucydides, Xen., and Polyb., very frequently applied to the slain in battle, permitted to be taken away for burial, *fide accepta*, scil. ex victoribus, who are said *ἀποδιδόναι*. Far less frequent is it for persons to be said to go

αὐτοὺς διὰ τὴν περὶ τῶν Μαντινικῶν πρᾶξιν. 10. καὶ ξυνέβη ἐν τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων τούς τε Κορινθίους καὶ τοὺς Συρακοσίους τὰ αὐτὰ καὶ τὸν Ἀλκιβιάδην δεσμένους πείθειν τοὺς Λακεδαιμονίους. καὶ, διανοουμένων τῶν τε Ἐφόρων καὶ τῶν ἐν τέλει ὄντων πρέσβεις πέμπειν ἐς Συρακούσας ‡ κωλύοντας μὴ ξυμβαίνειν Ἀθηναίοις, βοηθεῖν δὲ οὐ προθύμων ὄντων, παρελθὼν ὁ Ἀλκιβιάδης παρώξυνέ τε τοὺς Λακεδαιμονίους καὶ ἐξώρμησε λέγων τοιάδε.

LXXXIX. "Ἀναγκαῖον περὶ τῆς ἐμῆς διαβολῆς πρῶτον ἐς ὑμᾶς εἰπεῖν, ἵνα μὴ χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκρουάσησθε.

forth from a besieged place *fide accepta*, ('sub pactione,') viz. from the besiegers; which is the use of the term supra i. 103, and Herodot. v. 72. Diod. Sic. t. ii. 375, et al.: and very rare is it for a person to be said to go *to* any place *ὑπόσπονδος*, as here, and vi. 59, *ἐχώρει ὑπόσπονδος ἐς Σιγεῖον*. The only examples of this use that I have noted *out of* Thucydides, are, Herodot. vi. 103, *κατῆλθε ἐπὶ τὰ ἑωυτοῦ ὑπόσπονδος*, 'sub pactione,' 'under safe-conduct.' Eurip. Phœn. 79, *ὑπόσπονδον μολεῖν Ἔπεισα παιδὶ παῖδα*, where the term may be rendered 'fide *inita*,' since it implies the mutually giving and receiving the solemn pledge of security: and so 460, *ὅπως κλύοιμί σου Κοινὰς βραβείας, αἷς ὑπόσπονδον μολεῖν Τόνδ' εἰσεδέξω τειχέων*, where by *βραβείας* is meant *διαλλαγάς*. Such a mutual *pactio* must also be meant in a passage of Plutarch, viii. 363, *τὴν Καδμείαν ὑπόσπονδον παραδόντες ἡμῖν*, where, however, for *ὑπόσπονδον*, is doubtless to be read *ὑπόσπονδοι*. The same error is observable in Diod. Sic. t. iii. 364, *ἐξέλιπον τὸ χωρίον ὑπόσπονδον*. In Polyb. v. 86, 4, *ἐκήδευσε τοὺς τεθνεῶτας ὑποσπόνδους*. Schweighæuser says, 'omnino scribendum putem *ὑπόσπονδος*:' but the learned critic did not consider, that as the conquered are said to ask for the dead *ὑποσπόνδους*, and, accordingly, to *receive* them *ὑποσπόνδους*, and also *ἀνελέσθαι νεκροὺς ὑποσπόνδους*, (an expression of frequent occurrence in Xen. and Thucydides,) so there is no reason why they should not be said *κηδεύειν τοὺς νεκροὺς ὑποσπόνδους*.

10. *τὰ αὐτὰ καὶ τὸν Ἀλκιβιάδην δεομένους*] 'by making the same requests as Alcibiades [did].' For vulg. *κωλύσοντας* I have, with Bekker, Poppo, and Goeller, adopted *κωλύοντας*, this being supported alike by external authority and internal evidence. In *παρώξυνέ τε καὶ ἐξώρμησε* we have a highly significant form of expression, by the *union* of two terms which, however synonymous, yet have this distinction, that the former signifies, 'to whet on or egg on persons to quarrel and fight,' by working on their angry feelings; (so Xen. Hist. vi. 4, 6, says, *παροξ. πρὸς τὸ μάχην συνάπτειν*: and Shakspeare, 'Oh *whet* not on those two too furious peers!') the latter, to *goad on* to action by the application of strong motives, such as literally will not *let one rest*. So Hom. Il. vi. 338, *με—ἐπέεσιν Ὄρμησ' ἐς πόλεμον*.

CH. LXXXIX. In the able speech now before us (which Dionys. Hal. made his model in the harangue ascribed by him, Ant. viii. 3, to *Coriolanus* addressing the Volsci) Alcibiades commences with loosening their prejudices, by apologizing for his former opposition to the interests of Lacedæmon, and that on the ground that it was *forced* upon him by their neglect of his attentions, and their strengthening the hands of his political adversaries; hence he argues, that they have no reason to keep up their resentment, but might be appeased. Such is the substance of the first three sections, forming the *proem*. In § 1 there is a not unusual *captatio benevolentiæ*, intended to deprecate any prejudice against him on the score of his constant enmity to Sparta, and as constant support to democracy in opposition to oligarchy.

1. *τῆς ἐμῆς διαβολῆς*] For *τῆς κατ' ἐμοῦ διαβολῆς*, 'the crimination, or accusation (*αἰτίας*), brought against me,' i. e. of being a determined enemy of Lacedæmon, and supporter of democracy. Such is the sense of *διαβολῆς*, and not that assigned by Smith and others, *calumny;* for the thing is considered in the light of a charge or imputation *quâ male audiebat*, and which the speaker now proceeds to refute. Compare i. 131. vi. 29. viii. 91, *οὐ πάνυ διαβολὴ μόνον τοῦ λόγου*. Of *χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσησθε* the sense is, 'lend a less attentive ear to what concerns the public weal by your suspicion of me.'

2. τῶν δ' †ἡμῶν προγόνων την προξενίαν ὑμῶν κατά τι ἔγκλημα ἀπειπόντων αὐτὸς ἐγὼ πάλιν ἀναλαμβάνων ἐθεράπευον ὑμᾶς, ἄλλα τε καὶ περὶ τὴν ἐκ Πύλου ξυμφοράν. καὶ διατελοῦντός μου προθύμου, ὑμεῖς, πρὸς Ἀθηναίους καταλλασσόμενοι, τοῖς μὲν ἐμοῖς ἐχθροῖς δύναμιν, δι' ἐκείνων πράξαντες, ἐμοὶ δὲ ἀτιμίαν περιέθετε. 3. καὶ διὰ ταῦτα δικαίως ὑπ' ἐμοῦ, πρός τε τὰ Μαντινέων καὶ Ἀργείων τραπομένου καὶ ὅσα ἄλλα ἠναντιούμην ὑμῖν, ἐβλάπτεσθε. καὶ

2. τῶν δ' ἡμῶν προγόνων] Reiske and Poppo, objecting to the position of δὲ and the use of the *plur.* pron. where the *sing.* might have been expected, would, for τῶν δ' ἡμῶν προγόνων, read τῶν δ' ἐμῶν προγόνων. But no such alteration is necessary, since, as respects the δ', that may very well stand (as it not unfrequently *does* in our author) for the γὰρ explicative (answering to Lat. *enim*), or for the narrative *autem*; its purpose being to usher in a statement of the *circumstances* on which Alcibiades seeks to remove the charge against him. With respect to the emendation ἐμῶν, that is by Krueger and Dr. Arnold rejected on the ground that as the plural occurs several times in the course of the chapter, it may here be taken for the singular; or that his fellow-exiles, who may be understood to have accompanied him, may be included; or, again, that he may have meant to include some others of his family, certain members of which may have been banished with him. Against these arguments, however, Poppo urges that the collocation of the pers. pron. ἡμῶν is such as to run counter to Attic usage; and the mention of his *family*, which the speaker makes further on, is *there* far more in place than it would be here. Of which two reasons the latter has far more force and weight than the former. Though, indeed, the whole defence of the common reading involves so much of what is merely *suppositious* and *conjectural*, as to be quite inadmissible. Far less difficulty is involved in the supposition that the copyists by mistake wrote, for ἐμῶν, ἡμῶν. As to προξενίαν, just after, it is well observed by Goeller, 'discernenda est ἰδιοξενία familiarum Alcibiadis Spartani et Attici a προξενίᾳ familiæ Alcibiadis Attici cum Spartanis publice inita.' He also enters at large (chiefly from Mueller's Dor. ii. p. 411, note 3, and Wachsm. Ant. i. p. 268, sq. note 22.) into the subject of the connexion by hospitality of the family of the Attic Alcibiades with the Spartans.

διατελοῦντός μου προθύμου] Other writers (as Euripides, Herodian, and Arrian) use τὸ πρόθυμον for προθυμίᾳ; but I have met with no instance elsewhere of the omission of the *article*, so indispensable to converting the adjective into a substantive. Hence I suspect that, for μου should be read τοῦ, where the article may at once stand for the pron. possess., and *also* convert the adjective into a substantive. Not but that this presents too much of what may be called the *short cut*; and exact propriety would rather have required τοῦ ἐμοῦ προθύμου, as in Eur. Med. 179, μήτοι τό γ' ἐμὸν πρόθυμον φίλοισιν ἀπέστω. In such a case, it seems, the article is thought to be sufficient, expressed *once*, to serve both purposes, when placed before the adjective or adj. pronoun.

Retaining, however, the common reading, we must suppose that πρόθυμον is here regarded as a noun substantive, like διάφορον, *dissidium*, a word formed from τὸ διάφορον. So we have both τὰ διάφορα, and διάφορα without the τὰ at v. 65, οὐ περὶ μικρῶν τὸν κίνδυνον εἶναι—διαφόρων, and iv. 87, τὰ μέγιστα ἡμῖν διάφορα, also in Xen. An. iv. 6, 2, and Mem. ii. 3, 5.

ἐμοὶ δὲ ἀτιμίαν περιέθετε] Compare iv. 87, τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναι. Demosth. 1417, 3, δόξαν περ., also the expressions ἀξίωμα and κόσμον περ. in Plut., and ἀξίωμα περ. in Æschin. The metaphor in these cases is one taken from *dress*, and derived from the custom of honouring or disgracing any one, by putting upon him a rich robe or a mean garment. Compare Ps. lxxi. 13, περιβαλλέσθωσαν αἰσχύνην. Here the meaning is simply, 'ye put a slight upon me:' and answering to this is the expression in Lucilius ap. Non. i. 93, *ignominiam* alicui *imponere*.

3. The words πρός τε—ὑμῖν advert to the *instances* of injury done to them and him: and of πρὸς τὰ M. καὶ Ἀργ. τραπομένου, the sense is, 'to pass over to the side or interests of the Mantineans and Argives.' Compare iii. 55, πρὸς Ἀθηναίους τραπέσθαι, 'to go over to the Athenians.' The words following, ὅσα ἄλλα ἠναντιούμην ὑμῖν, have reference to the

νῦν, εἴ τις καὶ τότε ἐν τῷ πάσχειν, οὐκ εἰκότως, ὠργίζετό μοι, μετὰ τοῦ ἀληθοῦς σκοπῶν ἀναπειθέσθω· ἢ, εἴ τις, διότι καὶ τῷ δημῳ προσεκείμην μᾶλλον, χείρω με ἐνόμιζε, μηδ' οὕτως ἡγήσηται ὀρθῶς ἄχθεσθαι. τοῖς γὰρ τυράννοις ἀεί ποτε διάφοροί ἐσμεν· πᾶν δὲ τὸ ἐναντιούμενον τῷ δυναστεύοντι δῆμος ὠνόμασται· καὶ ἀπ' ἐκείνου ξυμπαρέμεινεν ἡ προστασία ἡμῖν τοῦ πλήθους. ἅμα δὲ, τῆς πόλεως δημοκρατουμένης, τὰ πολλὰ ἀνάγκη ἦν τοῖς παροῦσιν ἕπεσθαι. 4. τῆς δὲ ὑπαρχούσης ἀκολασίας ἐπειρώμεθα μετριώτε-

events at Epidauria narrated supra v. 53, seqq.

καὶ νῦν—ἀναπειθέσθω] These words are closely connected with the preceding, and are *inferential*; the meaning being, in other words, 'and [accordingly] now,—though any one was then, while under suffering, incensed, however causelessly, against me,—let him now, considering things in their true light, be persuaded to change his opinion.' Ἀναπειθέσθω here stands for μεταπειθέσθω, 'to be drawn to another opinion;' a sense very rare, of which examples occur elsewhere in Plato, p. 304. 370. 371. 495: so also in a passage of the Old Testament, Prov. xxv. 15, it is said, 'by long forbearing is a prince appeased,' lit. persuaded, viz. to turn from his anger, change his intention. Οὐκ εἰκότως stands, as Poppo says, for ἀπεικότως, *unreasonably*. Compare οὐκ ἀπεικότως, i. 73. The reason why οὐκ εἰκότως was here used, and not ἀπεικότως, was, that the expression is parenthetical, and accordingly rather requiring two words than one.

ἢ εἴ τις, &c.] Alcibiades now proceeds to the *second* charge against him, founded on his devoted attachment to democratical principles; and here he appeals to their equitable allowance, inasmuch as 'he could not well set himself against the institutions of his country.' He however, most adroitly, slips it in, by way of a *captatio benevolentiæ*, what Thirlwall terms 'a liberal sneer at the Athenian constitution,' and with the same view ascribes his expulsion to the extravagance of democratical licence. At ἀναπειθέσθω I have placed a *colon*, not a *period*, as is done by Bekker and Dr. Arnold, the latter of whom here *commences a new section*: but that is quite forbidden by the ἢ, εἴ τις, for the particle ἢ never commences a new sentence, unless it be an *interrogative* one; it can only commence a new *clause*, and where it strictly signifies *aut*, 'or,' it must have reference to a clause preceding, (or the first member of a sentence,) which must have an ἢ expressed, or understood, or, as here, some equivalent, such as *καί*. Thus here καὶ εἴ τις has corresponding to it, ἢ εἴ τις, *aut si*. This use of ἢ is very rare in any but *interrogative* sentences, (where it is frequent,) and the only example of it that I have noted elsewhere, is in Plato, p. 453, ἢ ἔχεις τι λέγειν; No instance of this use with εἰ following have I met with except in the present passage. In *Latin*, too, extremely rare is the use of *aut*, *si*, &c. found in Virg. Eclog. vii. 24, 'aut, si non possumus omnia;' yet there *aut* precedes. Even here, however, the disjunctive force of ἢ is very perceptible, since it serves to introduce another and different argument.

τῷ δήμῳ προσεκείμην] 'was attached to democracy,' *addictus sum*; denoting the attachment which springs from long friendship. So Herodot. vi. 61, ἦν οἱ φίλος τῶν Σ. ἀνὴρ, τῷ προσεκέετο τῶν ἀστῶν μάλιστα ὁ Ἀ. Dio Cass. 254, 36, τῷ ὁμίλῳ προσκ. Alcibiades employs here the term δήμῳ as one fitted to his present purpose, this forming one of the *three* arguments which, as Goeller observes, he here uses in order to ward off the charge against him, (contained in the words τοῖς γὰρ τυράννοις—λοιδορήσαιμι,) namely, that it was τῷ δήμῳ, not τῷ ὄχλῳ, that he was attached to, i. e. to *democracy*, not to *ochlocracy*.

τοῖς γὰρ τυράννοις—ἐσμεν] Meaning, that he and his family had *ever* been opposed to despotic rule. Of the words following, πᾶν δὲ τὸ—ὠνόμασται, the sense is, 'now whatever [part of the citizens] is opposed to despotic rule, (in other words, 'that party in the city which is politically opposed to *tyranny*,' or every power exercised without being sanctioned by lawful authority in the will of the people,) is denominated *the people*.'

καὶ ἀπ' ἐκείνου—πλήθους] 'and from that cause,' viz. because one naturally associates enmity to despotic power with support of popular right and power. Τοῖς παροῦσιν ἕπεσθαι, 'to follow the course of things as they are,' act as a conservative.

4. τῆς δὲ ὑπαρχούσης—εἶναι] 'but we

ροι ἐς τὰ πολιτικὰ εἶναι. ἄλλοι δ' ἦσαν,—καὶ ἐπὶ τῶν πάλαι, καὶ νῦν,— οἳ ἐπὶ τὰ πονηρότερα ἐξῆγον τὸν ὄχλον· οἵπερ καὶ ἐμὲ ἐξήλασαν. 5. *ἡμεῖς δὲ τοῦ ξύμπαντος προέστημεν, δικαιοῦντες, ἐν ᾧ σχήματι μεγίστη ἡ πόλις ἐτύγχανε καὶ ἐλευθερωτάτη οὖσα, καὶ ὅπερ ἐδέξατό τις, τοῦτο ξυνδιασώζειν· ἐπεὶ δημοκρατίαν γε καὶ ἐγιγνώσκομεν οἱ φρονοῦντές τι,—καὶ αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσῳ † καὶ λοιδορήσαιμι,* [*γιγνώσκοιμι*]*—ἀλλὰ περὶ ὁμολογουμένης ἀνοίας οὐδὲν ἂν*

endeavoured to be more moderate in matters of polity, than agreed with the existing intemperate licence of the populace;' *τῆς ὑπαρχ. ἀκολασίας* standing, by a somewhat harsh use, for *ἡ κατὰ τὴν ὑπάρχουσαν ἀκολασίαν*, as i. 76, *δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν*. The same idiom has place at i. 84.

ἄλλοι δ' ἦσαν—οἳ ἐπὶ τὰ πονηρότερα ἐξῆγον τὸν ὄχλον] By these Dr. Arnold supposes to be meant, the *high aristocratical party:* and the same view is adopted by Goeller and Poppo. But this, I apprehend, besides being highly improbable in itself, is at once discountenanced by the very term *ὄχλον*, which naturally suggests the idea of those belonging to the *low democratical*, or *mob-party*, rather than that of the high aristocrats, who surely cannot be supposed to have had any influence with the mob. I fully agree with Bp. Thirlwall, that the true interpretation of the words here is to be sought in those of another passage infra viii. 65, where the demagogue Androcles is described as the man *ὅσπερ καὶ τὸν Ἀλκιβιάδην οὐχ ἥκιστα ἐξήλασεν*: as Plutarch, Alcib. 19, observes, *ἦν γὰρ οὗτος ἐχθρὸς ἐν τοῖς μάλιστα τοῦ Ἀλκιβιάδου*. In *πονηρότερα* there is, not the mere use of comparative for positive, but the expression imports *deteriora quam par est*, 'worse than should have been,' or, than consisted with the *moderate* political principles of Alcibiades. In *ἐξῆγον* we have the same metaphor as at iii. 45, 5, *ἐξάγουσιν ἐς τοὺς κινδύνους*.

5. *τοῦ ξύμπαντος*] Another term to denote, like *respublica*, 'democracy.' With the sentiment in *ἐν ᾧ σχήματι—ξυνδιασώζειν*, compare i. 71, and vi. 18. By *σχῆμα*, scil. *πολιτικὸν*, is meant, 'form of constitution.'

In like manner *Coriolanus*, in order to show that the Volsci ought not to distrust him, but may place full reliance on him, at first adverts to the *constitution* of his country, and notices the political feuds which caused him to be banished.

ἐπεὶ δημοκρατίαν — φρονοῦντές τι] 'since democracy, forsooth, we who had any sense, knew,' viz. what it is. In the next words there exists a difficulty almost insuperable; to remove which, Krueger and Arnold would suppose some words lost before *λοιδορήσαιμι*, so that the words *οὐδενὸς ἂν χεῖρον* properly belong to that verb, and after *ὅσῳ* should, they think, be supplied *μᾶλλον ὑπ' αὐτῆς*. This, however, is too bold a mode of emendation to be approved: and as to the *versions* proposed by Arnold and Dobree, these, though they present the *general* sense intended, yet yield such a sense as can by no means be said to arise either out of the words as they stand, or as they propose to emend them. Now, it is the opinion of Poppo, that *if all be right* in the words, we must at *ἂν χεῖρον* supply *γιγνώσκοιμι*, and at *ὅσῳ λοιδορήσαιμι* the particle *ἄν*, which we may suppose omitted here because it was put in the former member of the sentence. Thus (continues he) the sentiment will stand as follows: 'Et ego non minus quam alius ullus intelligam, quo magis vel objurgem, i. e. quo justiorem causam objurgandi habeam.' Yet *all* surely *cannot be right* in a sentence which requires certain words to be supplied in so irregular a manner as each of the foregoing methods requires. Under these circumstances, I venture to propose an emendation at once mild and effectual,—which is after *λοιδορήσαιμι* to insert *γιγνώσκοιμι*, (which may easily have been lost after so very similar a word,) and for *καὶ λοιδ.* to read *κἂν*,—by which all will be right, since the *ἄν* after *οὐδενὸς* will thus belong to *γιγνώσκ.*, and *λοιδ.* will have the *ἄν* which it requires. Easily might the *κἂν* be mistaken (as it has not unfrequently been elsewhere) for *καί*: and quite indispensable is the *ἄν* here, the conditional force imparted by the conjunction being demanded by the words which follow, *ἀλλὰ περὶ ὁμολογουμένης ἀνοίας οὐδὲν ἂν καινὸν λέγοιτο*; of which the meaning is, in other words, 'I *could* revoke it; but nothing new would be said on what involves the imputation of acknowledged folly,—namely, a democratical form of government.'

Accordingly I have ventured to insert the word *γιγνώσκοιμι*, in small characters,

καινὸν λέγοιτο·*—καὶ τὸ μεθιστάναι αὐτὴν οὐκ ἐδόκει ἡμῖν ἀσφαλὲς εἶναι, ὑμῶν πολεμίων προσκαθημένων.*

XC. *"Καὶ τὰ μὲν ἐς τὰς ἐμὰς διαβολὰς τοιαῦτα ξυνέβη· περὶ δὲ ὧν ὑμῖν τε βουλευτέον, καὶ ἐμοὶ—εἴ τι πλέον οἶδα—εἰσηγητέον, μάθετε ἤδη.* 2. *Ἐπλεύσαμεν ἐς Σικελίαν πρῶτον μέν, εἰ δυναίμεθα,*

and within brackets. And though no MS. has preserved it, it would seem that Dionys. Hal. had it in his copy, since at Antiq. ii. 20, his words are, *ἀλλά, καίπερ ἐπιστάμενος ταῦτα οὐδενὸς χεῖρον*: and in no other writer, I believe, do we find this rare use of *οὐδενὸς χεῖρον* by *litotes* for 'as well as any one.'

The sense of the words may be thus expressed: 'And I too myself should (or might) know this, better than any, in proportion as I could (or might) speak more severely of it,' literally, might, if I pleased or thought it worth while: on which force of the *ἄν*, as imparting to the optative (which of itself could only express an indefinite possibility) something *conditional*, see Jelf's Kühn. Gr. § 425, 1. With *καὶ αὐτὸς* here compare Soph. Phil. 319, *Ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις, Ὡς εἰσ' ἀληθεῖς οἶδα* (where, for *ἐν*, which cannot be right, read *ὧν*).

For vulg. *ὅσον*, I have, with Bekker, Goeller, and Poppo, received *ὅσῳ*, which is at once supported by a vastly preponderating weight of external authority from MSS. (including Mus. Brit.) and borne out by *internal* evidence, as existing in the circumstance that the use in question (to signify, 'in proportion to,' or *eo quod*) is of frequent occurrence in our author, (see i. 68. iii. 45. v. 90. vi. 11.) though somewhat rare in other writers. Of course in this case *μᾶλλον* is implied. Again, for vulg. *ἀγνοίας*, I have, with Haack, Bekker, Goeller, and Poppo, adopted *ἀνοίας*, which has in its favour a preponderating weight of external evidence from MSS. (including Mus. Brit.) and is supported by strong *internal* evidence, as existing in the greater propriety of *ἄνοια* taken as at iii. 42. 48. iv. 17. The same error should be emended in Plut. Alcib. c. 38. Plut. de Is. et Os. 24. Democrit. ap. Stob. Serm. p. 233, 41. Clem. Alex. 374, c. Isocr. Areop. § 33, p. 244, seemingly written with a view to the present passage. Also in Phalar. Ep. 57, *καὶ κακὴ ἄγνοια*, I conjecture *καὶ κακὴ καὶ ἄγνοια*. The *contrary* emendation ought to be adopted in Liban. Orat. 138, and Plato de Repub. l. ii. p. 607. With the *sentiment* Poppo compares Dionys. Hal. Ant. 1179, and Demosth. p. 383, *ὁ δῆμος—ἀσυνθετώτατον*, where he rightly emends, from several MSS., *ἀσυνετ.*: a correction confirmed by a passage which Demosthenes had there probably in view, of Herodot. iii. 81, *ὁμίλου ἀχρηίου οὐδὲν ἐστι ἀξυνετώτερον*. See Dio Cass. l. lii. 15.

The words *καὶ τὸ μεθιστάναι—προσκαθημένων* are not to be taken with those that immediately precede them, the moods and tenses of the verbs being quite different. Neither, however, are they, what Dr. Arnold supposes, a continuation of the sentence *δικαιοῦντες τοῦτο ξυνδιασώζειν*: but they are to be referred to *ἐπεὶ δημοκρατίαν—ἐγιγνώσκομεν οἱ φρονοῦντές τι*, the intermediate words being in some measure parenthetical. To this, indeed, it is objected by Poppo, that 'thus the *καὶ* must have an *adversative* sense.' But the objection is not valid; since, considering that this is a *not unfrequent* use of *καὶ* in the best Attic writers, no reason is there why it should not be admitted here. The *καὶ*, indeed, bears here exactly the same sense as in Aristoph. Conc. 977, and a passage of the New Test., Matt. vi. 26, *ὅτι οὐ σπείρουσιν—καὶ ὁ Πατὴρ ὑμῶν τρέφει αὐτά*, 'and *yet*,' &c. The meaning, then, may be thus expressed: 'We know very well what democracy is (i. e. how foolish a thing); and yet to change it [into any other form] did not seem safe,' &c.

CH. XC. The speaker now proceeds to relate the *real* design with which the Sicilian expedition had been undertaken. This he prefaces with the words *καὶ τὰ μὲν—ἤδη*, which serve as the *vinculum* to what follows, and of which the *general* sense is, 'And so stand matters as regards the charges against me:' though, according to the *literal* sense, they import that the circumstances of the case as regarded the charges against him, *were* such as he avers, *fell out as he says:* in other words, he has given 'a plain unvarnished tale.' But (be that as it may) he bids them listen and learn as to the matters about which they are now to consult,—and he ventures to counsel or suggest what is proper to be done. See note on iii. 20, 1. The words *εἴ τι πλέον οἶδα* are thrown in by way of intimating, that he knows more than the

Σικελιώτας καταστρεψόμενοι, μετὰ δ' ἐκείνους αὖθις καὶ Ἰταλιώτας, ἔπειτα καὶ τῆς Καρχηδονίων ἀρχῆς, καὶ αὐτῶν, ἀποπειράσοντες. 3. εἰ δὲ προχωρήσειε ταῦτα, ἢ πάντα ἢ καὶ τὰ πλείω, ἤδη τῇ Πελοποννήσῳ ἐμέλλομεν ἐπιχειρήσειν, κομίσαντες ξύμπασαν μὲν τὴν ἐκεῖθεν προσγενομένην δύναμιν τῶν Ἑλλήνων, πολλοὺς δὲ βαρβάρους μισθωσάμενοι, καὶ Ἴβηρας καὶ ἄλλους τῶν ἐκεῖ, ὁμολογουμένως νῦν [βαρβάρων] μαχιμωτάτους * * * * * τριήρεις τε, πρὸς ταῖς

other counsellors, of the real intentions of Athens. Compare v. 29, πλέον τι εἰδότας.

2. τῆς Καρχηδονίων ἀρχῆς] Meaning, the states subject to them, as Ionia and the islands to Attica; meaning Corsica, Sardinia, the Baleares, and the provinces of Bætica and Tarraconensis in Hispania. By τῶν αὐτῶν understand Carthage itself, including its territory, as distinct from its ἀρχή. That the Baleares and Hispania Carthaginiensis must be *included*, plainly appears from the circumstance, that the Carthaginians had always called the people of those regions into the field to fight their battles, as being under their dominion; and still more from what is added, that the Athenians reckoned on the services of the Iberians and others of the barbarians of those parts. By the *others* are meant as well the Iberians,—the Celtiberi, the Oretani, Ilerdones, Contestani, and also the tribes of Bætica,—as the Turdetani, Turduli, Bastuli, and others.

I must not omit, however, to advert to a certain difficulty resting on the word μαχιμωτάτους, which Poppo thinks he removes by reading μαχιμωτάτων, on the authority of one MS.; and Müller and Arnold by placing a comma after ἐκεῖ. Of these two methods neither can be approved; the former, because evidence both external and internal is against μαχιμωτάτων, this being manifestly a mere blunder of a negligent copyist from a bad original, proceeding on a mistake of the termination ους for ων, and arising from the circumstance of the word preceding terminating in ων. With respect to the *latter* of the above methods, it is objectionable on the ground that, as Poppo is aware, it would require the presence of the article τῶν before βαρβάρων. Preferable to either of these two is the expedient resorted to by Bekker, (in his second edition,) namely, to cancel the word βαρβάρων, supposing it to have crept in from the *margin*. Yet this has the objection of being wholly unsupported by the authority of MSS.: and as to the argument in its favour derived from its lessening the unpleasantness of the transposition, and removing what to a modern ear would seem a defect in βαρβάρων,—this surely, in a writer like Thucydides, can have but little weight. The transposition is, indeed, not harsher than *others* of a similar kind occurring in our author; and the construction will stand thus: καὶ ἄλλους νῦν ὁμολ. μαχ. τῶν ἐκεῖ βαρβ., or ὁμ. μαχ. τῶν νῦν ἐκεῖ βαρβ. Finally, there will be the less harshness in adopting the above construction, if we may regard ὁμολογουμένως as interposed parenthetically, and standing in the place of a short interposed clause equivalent to *ut in confesso est*, as in a passage of the New Testament, 1 Tim. iii. 16, καὶ, ὁμολογουμένως, μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον: and also Xen. Anab. ii. 6, 1, ὁμολογουμένως ἐκ πάντων, *quod omnium consensu est*. If, however, this be thought scarcely admissible, and if it be, as it must, granted that there is something not a little harsh in τῶν νῦν ἐκεῖ, we may adopt the punctuation of Müller and Arnold, and place a comma after ἐκεῖ, thus referring μαχιμ. both to Ἴβηρας and to ἄλλους. As to the objection of Poppo, that thus τῶν would be required before νῦν, that may be obviated by supposing, with Bekker, that βαρβ. is from the margin. The objection of Arnold, that in that case the omission of the participle ὄντας before ὁμολογουμένως would be sufficiently harsh,—it is insuperable: and rather than admit so unprecedentedly harsh an ellipsis, I would suppose the possibility of there being some corruption in the text; and I have little doubt that the word ὄντας has been lost after μαχιμωτάτους, which it might easily be from the circumstance that the *sigla* for the termination at the top of μαχ. being indistinctly marked, ὄντας written in abbreviation would seem to be the termination to μαχ. That Dio Cass. had ὄντας in his copy, is pretty certain from his words, (evidently imitated from this form of expression,) p. 624, 5, πρὸς Ταυρίσκους καὶ Ἰάπυδας καὶ Δαλμάτας καὶ Παννονίους — ἐμαχέσασθε, καὶ πάντας

ἡμετέραις, πολλὰς ναυπηγησάμενοι,—ἐχούσης τῆς Ἰταλίας ξύλα ἄφθονα,—* αἷς τὴν Πελοπόννησον πέριξ πολιορκοῦντες, καὶ τῷ πεζῷ ἅμα ἐκ γῆς ἐφορμαῖς, τῶν πόλεων τὰς μὲν βίᾳ λαβόντες, τὰς δ' ἐντειχισάμενοι, ῥᾳδίως ἠλπίζομεν καταπολεμήσειν, καὶ μετὰ ταῦτα καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν. 4. χρήματα δὲ καὶ σῖτον, ὥστε εὐπορώτερον γίγνεσθαί τι αὐτῶν, αὐτὰ τὰ προσγενόμενα ἐκεῖθεν χωρία ἔμελλε διαρκῆ, ἄνευ τῆς ἐνθένδε προσόδου, παρέξειν. XCI. Τοιαῦτα μὲν περὶ τοῦ νῦν οἰχομένου στόλου παρὰ τοῦ τὰ

αὐτοὺς, καίτοι πολεμικωτάτους ὁμολογουμένως ὄντας, ἐχειρώσασθε. Under these circumstances I have ventured to place the βαρβάρων within brackets, by way of noting the omission of ὄντας by the usual mode of a *lacuna*.

The reference of the relative αἷς, just after, has been disputed. Duker refers it, not to the nearer antecedent ξύλα, but the remoter τριήρεις; while Abresch and Arnold refer it neither to ξύλα singly, nor to τριήρεις, but to all that had previously been spoken of, δύναμιν τῶν Ἑλλήνων—πολλοὺς βαρβάρους—τριήρεις τε πολλάς. But a naval blockade can only with propriety be referred to the *ships*, not to the land-forces, Greek or barbarian, because such would be *disembarked*, and act τῷ πεζῷ ἐκ γῆς ἐφορμαῖς: though, indeed, that is preferable to supposing, with Haack, a reference *ad rerum notionem generalem*, or, with Poppo, that 'the gender is accommodated to the nearer noun ξύλα, because those are the materials of triremes, and are themselves sometimes named for ships:' of which reasons the former is utterly without force; and the latter has very little weight, since the term ξύλον is never so employed except in the oldest poets: for as to the passage supra iv. 11, 4, (referred to by Poppo,) see the note there. The reference must be to τριήρεις, for the words ἐχούσης—ἄφθονα are in some measure parenthetical, and consequently the true reading must be, what I have ventured to edit, with Bekker, αἷς, because though it seems not found in the MSS., yet it is strongly borne out by *internal* evidence, as existing in the possibility and probability, from its being separated so far from its antecedent, and coming immediately after ξύλα, of its having been mistaken for οἷς.

In the expression πέριξ πολιορκοῦντες (which is so rare as to be, I believe, unprecedented elsewhere) we have what is well adapted to designate the naval blockade of an island by *cruising around it*. Compare supra iv. 14, τὴν νῆσον περιέπλεον καὶ ἐν φυλακῇ εἶχον, and Æschyl. Pers. 373—6, Τάξαι νεῶν μὲν στῖφος ἐν στίχοις τρισὶν, Ἔκπλους φυλάσσειν καὶ πόρους ἁλιρρόθους· Ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ.

The next words, τῷ πεζῷ—ἐφορμαῖς, are best taken, not, with the *preceding*, (as it is by Arnold,) but,—as it is by Duk., Bauer, and Poppo,—with the *following*, λαβόντες. Misled by this error in construction, Arnold assigns to ἐφορμαῖς a sense which the term will by no means bear, namely, *positions*, like Pylus, Argos, from which to observe and annoy the enemy. That sense would require vulg. ἀφορμαῖς, for which Arnold has, in common with all the editors, rightly adopted the reading of most of the best MSS. (to which add Mus. Brit.) ἐφορμ., required by the context. The term ἐφορμὴ properly denotes 'the impetus of a body in motion towards any point;' but also, like *impetus* in Latin, an *attack* or *onset*. It is true the word is very rare; yet it is not so rare as to be unprecedented, since it occurs in Hom. Od. xxii. 130, μία δ' οἴη γίνετ' ἐφορμῇ (where it signifies *approach, access*). Apoll. Rhod. iv. 204, ἡμετέρῃ δ' ἐπειρεῖδεται Ἑλλὰς ἐφορμῇ (*enterprise*). Oppian, Hal. iv. 623, Ἔλπεται οὐχ ὁρόωσα λαθεῖν ὁρώωντος ἐφορμήν (*attack*). In like manner our noun *approach* originally signified only *aditus, access*, though subsequently a *hostile* approach, an *attack*. Finally, the term, a little after, ἐντειχισάμενοι, refers to walling in by circumvallation.

4. ὥστε εὐπορώτερον γίγνεσθαί τι αὐτῶν] 'so that each of these undertakings may be the more practicable,' easier of accomplishment. Comp. ch. 17, τά τε οὖν ἐκεῖ—τοιαῦτα καὶ ἔτι εὐπορώτερα εἶναι.

CH. XCI. The speaker proceeds to say, that 'such were the plans formed by the Athenians, (as they may be sure, having their intelligence from the best source,) and that such as they were, they will be carried out, unless they be frustrated by the speedy interposition of the Lacedæmonians.'

ἀκριβέστατα εἰδότος, ὡς διενοήθημεν, ἀκηκόατε· καὶ ὅσοι ὑπόλοιποι στρατηγοί, ἢν δύνωνται, ὁμοίως αὐτὰ πράξουσιν. ὡς δέ, εἰ μὴ βοηθήσετε, οὐ περιέσται τἀκεῖ, μάθετε ἤδη. 2. Σικελιῶται γὰρ ἀπειρότεροι μέν εἰσιν· ὅμως δ' ἄν, ξυστραφέντες ἀθρόοι, καὶ νῦν ἔτι περιγένοιντο. Συρακόσιοι δὲ μόνοι, μάχῃ τε ἤδη πανδημεὶ ἠσσημένοι καὶ ναυσὶν ἅμα κατειργόμενοι, ἀδύνατοι ἔσονται τῇ νῦν Ἀθηναίων ἐκεῖ παρασκευῇ ἀντισχεῖν. 3. καὶ εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία, καὶ εὐθὺς καὶ Ἰταλία· καὶ ὃν ἄρτι κίνδυνον ἐκεῖθεν προεῖπον, οὐκ ἂν διὰ μακροῦ ὑμῖν ἐπιπέσοι. 4. ὥστε μὴ περὶ τῆς Σικελίας τις οἰέσθω μόνον βουλεύειν, ἀλλὰ καὶ περὶ τῆς Πελοποννήσου, εἰ μὴ ποιήσετε τάδε ἐν τάχει, στρατιάν τε ἐπὶ νεῶν πέμψετε τοιαύτην ἐκεῖσε, οἵτινες, αὐτερέται κομισθέντες, καὶ ὁπλιτεύσουσιν εὐθύς, καὶ—ὃ τῆς στρατιᾶς ἔτι χρησιμώτερον εἶναι νομίζω—ἄνδρα Σπαρτιάτην ἄρχοντα, ὡς ἂν τούς τε παρόντας ξυντάξῃ, καὶ τοὺς μὴ θέλοντας προσαναγκάσῃ. οὕτω γὰρ οἵ τε ὑπάρχοντες ὑμῖν φίλοι θαρσήσουσι μᾶλλον, καὶ οἱ ἐνδοιάζοντες ἀδεέστερον προσίασι. 5. καὶ τὰ ἐνθάδε χρὴ ἅμα φανερώτερον ἐκπολεμεῖν, ἵνα Συρακόσιοί τε, νομίζοντες ὑμᾶς ἐπιμελεῖσθαι, μᾶλλον ἀντέχωσι, καὶ Ἀθηναῖοι τοῖς ἑαυτῶν ἧσσον ἄλλην ἐπικουρίαν πέμπωσι. 6. τειχίζειν δὲ χρὴ Δεκέλειαν τῆς Ἀττικῆς· ὅπερ Ἀθηναῖοι μάλιστα ἀεὶ φοβοῦνται, καὶ μόνου αὐτοῦ νομίζουσι τῶν ἐν τῷ πολέμῳ οὐ διαπεπειρᾶσθαι. βεβαιότατα δ' ἄν τις οὕτω τοὺς πολεμίους βλάπτοι, εἰ, ἃ μάλιστα δεδιότας αὐτοὺς αἰσθάνοιτο, ταῦτα, σαφῶς πυνθανόμενος, ἐπιφέροι· εἰκὸς γὰρ αὐτοὺς ἀκριβέστατα ἑκάστους τὰ σφέτερα αὐτῶν δεινὰ ἐπισταμένους φοβεῖσθαι. 7. ἃ δ' ἐν τῇ ἐπιτειχίσει αὐτοὶ ὠφελούμενοι τοὺς ἐναντίους κωλύσετε, πολλὰ παρεὶς, τὰ μέγιστα κεφαλαιώσω. οἷς τε γὰρ ἡ χώρα κατεσκεύασται, τὰ πολλὰ πρὸς ὑμᾶς—τὰ μὲν ληφθέντα, τὰ δ' αὐτόματα—ἥξει· καὶ τὰς τοῦ Λαυρίου τῶν ἀργυρείων μετάλλων προσόδους, καὶ ὅσα ἀπὸ γῆς καὶ δικαστηρίων νῦν ὠφελοῦνται, εὐθὺς ἀποστερήσονται, μά-

1. *οὐ περιέσται τἀκεῖ*] 'those parts,' or rather, (the neuter being taken as standing for masculine,) 'those persons (meaning the Siceliots) will not bring the war to a successful termination,' i. e. will be worsted. Compare ii. 13, 10, *περιέσεσθαι τῷ πολέμῳ*, and i. 55, *περιγίγνεται τῷ πολέμῳ*.

2. The speaker now shows on what *grounds* he forms this opinion. On the expression *ξυστραφέντες*, see note supra ch. 77, 1. Here the addition of *ἀθρόοι* serves to impart intensity of sense. *Κατειργόμενοι*, 'hemmed in,' viz. by the naval blockade. So ch. 6, *κατεῖργον*, and Hdot. vi. 102, *κατέργοντες πολλὸν* [*τοὺς Ἀθηναίους*]. Though in those passages the term bears rather the metaphorical sense to *straiten*.

3. Here are pointed out the *consequences* of this event, resulting in the speedy conquest of all Sicily, followed by the immediate subjugation of Italy, (meaning Magna Græcia,) and gradually the *danger* before adverted to from the conquered countries. *Ἔχεται*, 'capta tenetur.' Compare supra ii. 5, *ἐχομένων*, and Xen. Cyr. vii. 2, 4, *εἴχετο τὰ ἄκρα*. The *present* is here used instead of the future, in order to denote the *certainty* and speedy occurrence of the event, as in Matt. iii. 10. Mark ix. 31.

4. The speaker now suggests the *means* that must be taken to ward off these dangers; which are, 1. to send speedy and effective aid to Syracuse, and, above all, a Spartan to take the command. 2. To renew and carry on more vigorously than ever the war in Greece; and especially to occupy and fortify Decelea in Attica.

ὥστε μὴ—Πελοποννήσου, εἰ μὴ ποιήσετε] Here, as Poppo well points out, the words, *τάδε ποιήσετε* are *explained* by the subsequent ones, *στρατιάν τε πέμψετε*, referring to Matth. Gr. Gr. § 630, 2.

αὐτερέται κομισθέντες] On this form of expression see i. 10, and iii. 18. In the words, a little after, *ὡς ἂν—ξυντάξῃ*, by *τοὺς παρόντας* are meant those at present serving as soldiers, in opposition to *τοὺς μὴ θέλοντας*, just after, 'those who are not disposed' to serve; for the term *προσαναγκάζω* here bears the sense to *compel to serve*, as infra vii. 18, *τοὺς ἄλλους Πελ. προσηνάγκαζον*. *Ξυντάξῃ* seems to bear the united sense of *training* or *organizing*, (found in Herodot. vii. 78, *τούτους συνέτασσον ἄρχοντες οἵδε*. Pol. xi. 10, 9, *συνέταξε τοὺς ὄχλους*. i. 73, 2, *τοὺς πολιτικοὺς συντ.*, 'to form trained bands,') and, which is a sense of the word elsewhere found in our author, 'to draw up in order of battle,' including the general *direction* of the operations of the army.

5. *τὰ ἐνθάδε φανερώτερον ἐκπολεμεῖν*] lit. 'to more manifestly carry on war with those here (meaning the Athenians at home);' in other words, maintain a more declared hostility. *Ὑμᾶς ἐπιμελεῖσθαι*,

scil. *αὐτῶν*, 'that you care for (are solicitous for) their welfare:' a sense which the word bears nowhere else in Thucydides, though examples are rare in other writers. It is found in Xen. Cyr. i. 6, 3, *τῶν φίλων ἐπιμελεῖσθαι*, and Symp. viii. 18, *ἀπόντων μᾶλλον ἢ παρόντων ἐπιμελεῖσθαι*. So also in the New Testament, Phil. ii. 20, *οὐδένα ἔχω—ὅστις τὰ περὶ ὑμῶν μεριμνήσει*.

6. *οὐ διαπεπειρᾶσθαι*] *se non experturos esse*, 'that they have not experienced [this evil];' of which sense, which is very rare, examples occur elsewhere in Herodot. iii. 14, *διεπειρᾶτο αὐτοῦ τῆς ψυχῆς*. Demosth. p. 311, *πειρᾶσθαι κακῶν*. Themist. ap. Steph. Thes. *χαλεποῦ πειρᾶσθαι δαίμονος*.

βεβαιότατα δ' ἄν τις—ἐπιφέροι] This has the air of a political maxim, of which the sense is, 'Thus may one be most sure of injuring one's foes, if, what we have ascertained from clear information they most fear, that we bring upon them.' At *ἐπιφέροι* supply *αὐτοῖς*. In this sense, far from usual, 'to cause any thing to happen to any one,' the word occurs supra iii. 56, *ὅτι πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος*. Plato, p. 945, *ἐπενεγκεῖν τιμωρίαν*. Hence may be understood a peculiar expression in the New Testament, Phil. i. 16, *οἰόμενοι θλῖψιν ἐπιφέρειν τοῖς δεσμοῖς μου*, of which the true sense is, 'to bring affliction (or severity of treatment) to me already suffering imprisonment.' Answering to this is the phrase in Latin, 'alicui sollicitudinem, metum, dolorem objicere,' or *afferre*, and our expression to *bring upon*, always used of *evil*, except that in a passage of Jerem. xxxii. 42, (Engl. Vers.) it bears a *good* sense, yet only by reason of the antithetical words, 'Like as I have brought all this evil upon this people, so will I bring upon them all the *good*.'

7. At *κωλύσετε* supply *ὠφελεῖσθαι* from the preceding *ὠφελούμενοι*. In *τὰ μέγιστα κεφαλαιώσω* we have a *sensus prægnans*, to signify, 'I will bring together and sum up in a few words.' See note at iii. 67, 8.

οἷς—ἡ χώρα κατεσκεύασται] 'ea, quibus ipsorum ager est instructus,' meaning, as Dr. Arnold and Poppo are agreed, both the live and the dead stock of the country, slaves, cattle, sheep, farm-houses, trees, &c. The expression *πρὸς ὑμᾶς—ἥξει* signifies, as applied to the dead stock, and of the live, the cattle, 'will come into your hands:' a sense any thing but usual, but which is here meant the better to consort with *αὐτόματα*, which, as appears from another passage of our author, infra vii. 27, 5, must have reference to the *σώματα*, or slaves, who were the agricultural labourers. The term *ληφθέντα* applies to the *dead* stock and the cattle; *αὐτόματα*, to the *slaves*, who went over voluntarily to the enemy, *ηὐτομολήκεσαν*, as it is said infra vii. 27, 5, (a passage calculated to throw no little light on the present;) so forming a fulfilment of all that Alcibiades anticipated from this *ἐπιτείχισις*

I have here followed Haack, Bekker, Goeller, and Poppo, in adopting, from nine manuscripts, (to which add Codd. Cant. and Mus. Brit.) the reading *Λαυρίου* instead of vulg. *Λαυρείου*.

ὅσα ἀπὸ γῆς—ὠφελοῦνται] Meaning, the benefit from the land, both in the produce to the proprietors, and the tax thereon paid to the government, since the latter could not be paid if the former was utterly annihilated, which, in point of fact, it was, as appears from the words

λιστα δὲ τῆς ἀπὸ τῶν ξυμμάχων προσόδου ἧσσον διαφορουμένης, οἳ, τὰ παρ' ὑμῶν ν μίσαντες ἤδη κατὰ κράτος πολεμεῖσθαι, ὀλιγωρήσουσι. 8. γίγνεσθαι δέ τι αὐτῶν καὶ ἐν τάχει καὶ προθυμότερον, ἐν ὑμῖν ἐστὶν, ὦ Λακεδαιμόνιοι· ἐπεὶ, ὥς γε δυνατά, (καὶ οὐχ ἁμαρτήσεσθαι οἶμαι γνώμης) πάνυ θαρσῶ. XCII. Καὶ χείρων οὐδενὶ ἀξιῶ

infra vii. 27, τῆς χώρας ἁπάσης ἐστέρηντο.

δικαστηρίων] Meaning, as Poppo remarks, 'Prytanea cum parastasi et paracatabole atque multa,' namely, fees and fines of various sorts, on which see Boeckh, Publ. Œcon. i. p. 250, and Wachsm. Ant. ii. 1, p. 140, seqq.

μάλιστα δὲ] scil. ἀποστερήσονται, vel βλαφθήσονται. (Æm. Port.) In ἧσσον διαφορουμένης, 'less [regularly] rendered,' or paid, we have a use of διαφορέω scarcely found elsewhere. The nearest approach to it is that at ch. 100, and Dio Cass. 629, 41, where it bears the sense *perferre, transferre*, Angl. to *remit, transmit*. Thus there will be no reason to read, with Poppo, διαφρουμένης: indeed that word would here be little suitable in sense. Dobree queries whether διαφορουμένης be here equivalent to διαφερομένης, *perferre, constanter ferre*. I answer, by no means; for otherwise why should not our author have *written* διαφερομένης? But indeed διαφέρειν does not bear the sense *constanter ferre*. There is no difficulty in supposing, that as διαφορέω originally signified *transferre*, 'to bear abroad to different parts,' (according to its use infra viii. 101, and in Hom. Odyss. xix. 333, τοῦ μέν τε κλέος εὐρὺ ('far and wide') διὰ ξεῖνοι φορέουσι, with which compare a passage of Ennius, 'Volito vivu' per ora virûm,') so did it also mean to *transmit, remit*, as said of money. Finally, the genitives τῆς προσόδου διαφορουμένης are *not*, as Dukas supposes them, genitives absolute, but are governed of ἀποστερήσονται to be repeated at μάλιστα δέ: and the *genitive* here is quite as correct as the accusative before; since, as Hertl. ap. Pop. remarks, 'the verb ἀποστερεῖσθαι is construed both with an accusative and a genitive. See supra ch. 82, 2. 68, 2.' The use of the *two* in the same sentence may seem harsh, but it is far from unfrequent in our author; especially where, as here, the two different regimens are separated by the intervention of several words. Indeed an instance in the case of this very verb, and that with *no separation*, occurs in Eurip. Troad. 374, Ἔθνησκον, οὐ γῆς ὅρι' ἀποστερούμενοι, Οὐδ' ὑψιπύργου πατρίδος, where, had Reiske and Burges remembered the present passage, they would certainly have refrained from *conjecturing*.

οἳ τὰ] Thus, for οἱ τὰ, was rightly edited by Bekker, Goeller, and Poppo, though only from the Edd. Ald. and Basil. I am enabled to further confirm it from the MSS. Clarend., Cant., and Mus. Brit.

ὀλιγωρήσουσι] Supply αὐτῶν from the context: the sense is, 'will set light by them,' 'will hold them cheap.' So Xen. Mem. ii. 4, 3, τῶν φίλων ὀλιγωροῦντες.

8. γίγνεσθαι—θαρσῶ] I have followed Poppo in throwing this to the present chapter, from which it had been wrongly separated in the preceding editions; since it forms, in effect, the closing sentence of the counsel given. Ἐν ὑμῖν ἐστὶ, 'rests with you:' on this force of the phrase, see Blomf. on Æschyl. Pers. 177.

Ch. XCII. Now comes the ἐπίλογοι, in which, as the speaker had before endeavoured to remove certain injurious *prejudices* against him, so, here reverting to the same subject, he applies himself to *anticipate* certain *objections*, which might possibly occur to his hearers against receiving him, —namely, on the score of the busy zeal of a fugitive, or on that of his former patriotism, and hatred to Lacedæmon. He shows, in the way of apology, *why* he should not be thought worse of on those accounts; and on what *grounds* he acts as he now does against his country, and how far he was justifiable. He remarks, that he regards his country as no longer his country, but that he is endeavouring to make it such, in order that he may return to it.

Section 4 contains the *conclusion*, which deals in earnest entreaty, 1. that they would confidently employ his services even on the well-known and fully admitted argument, that 'if, while an enemy, he has done them much injury, so, when a *friend*, he can render them *proportionable service*;' one may very fairly be thought a just measure of the other. 2. That, aware of the importance of the object in view, they would lose no time in setting about the attainment, especially considering, that at moderate sacrifices they may secure weighty advantages—the possession of acknowledged pre-eminence with undisturbed security.

δοκεῖν ὑμῶν εἶναι, εἰ τῇ ἐμαυτοῦ μετὰ τῶν πολεμιωτάτων, φιλόπολίς ποτε δοκῶν εἶναι, νῦν ἐγκρατῶς ἐπέρχομαι· οὐδὲ ὑποπτεύεσθαί μου ἐς τὴν φυγαδικὴν προθυμίαν τὸν λόγον. 2. φυγάς τε γάρ εἰμι †τῆς τῶν ἐξελασάντων †πονηρίας, καὶ οὐ τῆς ὑμετέρας, ἢν πείθησθέ μοι, ὠφελείας· καὶ πολεμιώτεροι οὐχ οἱ τοὺς πολεμίους που βλάψαντες ὑμεῖς, ἢ οἱ τοὺς φίλους ἀναγκάσαντες πολεμίους γενέσθαι. 3. τό τε φιλόπολι οὐκ ἐν ᾧ ἀδικοῦμαι ἔχω, ἀλλ' ἐν ᾧ ἀσφαλῶς ἐπολιτεύθην. οὐδ' ἐπὶ πατρίδα οὖσαν ἔτι ἡγοῦμαι νῦν

1. χείρων—εἶναι] Comp. Andocid. p. 39, μηδὲ τῷ χείρους δόξωμεν εἶναι. Ἐγκρατῶς is well explained by the gloss of the Schol. καρτέρως, i. e. σφοδρῶς, since the term κάρτερος not unfrequently bears the sense *vigorous* or *vehement*, as said of an *attack*. Of ἐγκρατῶς in this sense examples are so rare, that I have met with it no where else except in Appian, i. 93 and 96, πολεμεῖν ἐγκρατῶς, and Theoph. Simoc. p. 69, καταπολεμηθέντων ἐγκρατῶς, and 175.

οὐδὲ ὑποπτεύεσθαι—τὸν λόγον, &c.] 'nor let my word (or counsel) be suspected on the score of the busy forwardness, or officious zeal of an exile.' Προθυμία, being a vox mediæ significationis, is capable, according to its application, both of a *good* and a *bad* sense: as used in the *latter*, it is very rare; though I have noted examples supra ii. 65, ἄκαιρον προθυμίαν, and Eurip. Herc. Fur. 310, πρόθυμός ἐστιν· ἡ προθυμία δ' ἄφρων: and answering to this is the use in Latin of *alacer* or *officiosus*. Not but that the fugitive or deserter has a strong desire to work evil on his former friends; but his chief characteristic is a busy forwardness to do the behests of his new masters or friends. Compare Xen. Anab. i. 9, 10. (Thiem.) ἀλλὰ μήν, εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδὲν ἀχάριστον εἴασε τὴν προθυμίαν. This construction of ὑποπτ. with εἰς and accusative of thing (to denote some *quality*) is so rare, that I have met with no examples of it elsewhere. But διαβάλλειν, λοιδορεῖν, and other verbs, are used with this very construction, accusative of person followed by accusative of thing depending on εἰς. See note at viii. 88. In φυγάς εἰμι—ὠφελείας we have a somewhat frigid play upon words, similar to certain others that occur in our author, and in the writings of St. Paul, and which cannot be well represented in translation. The best mode of expressing the figure in the present instance, is by resolving the phrase φυγάς εἰμι into its equivalent φυγαδεύεσθαι, q. d. 'I am a run-away from, I flee from the malice (i. e. malicious persecution) of those that drove me out, (compare Plato, p. 241, φυγὰς γίγνεται ἐκ τούτων, *fugit hæc*. Plut. Ant. 70 (of Timon), φυγὰς ἀνθρώπων, and Nonnus, φυγὰς μερόπων,) and yet not, if ye hearken to me, from *your* benefit, the benefiting of you;' meaning, as the Schol. explains, οὐ φεύγω (*non fugio, refugio*) τὸ ὠφελεῖν ὑμᾶς. Compare viii. 47. Levêque, indeed, expresses the sense as follows, 'Je m'exile loin de la méchanceté de mes persécuteurs, et—jamais je ne m'exilerai de vos intérêts:' and so Dr. Arnold. Yet this would make the former clause to contain something bordering on nonsense: and I am greatly inclined to think that Portus expresses the true sense intended when he renders, 'exul sum propter improbitatem,' &c., except that this sense cannot be extracted from the words as they now stand. Hence I strongly suspect that, for φυγάς τε γάρ εἰμι τῆς τῶν ἐξελ. πονηρίας, &c., our author wrote φυγάς τε γάρ εἰμι, τῇ τῶν ἐξελ. πονηρίᾳ, &c., according to which all will be right, and the sense be, in other words, 'I am indeed, by the wickedness of those who drove me out, a banished man; but I am not banished from rendering you service.'

3. οὐκ ἐν ᾧ ἀδικοῦμαι—ἐπολιτεύθην] 'And my love of country I keep (or approve), not wherein I am wronged, but wherein I enjoyed securely the right of citizen.' Ἐν ᾧ means, (as Poppo and Dr. Arnold point out,) 'quo rerum statu,' 'a case in which, under circumstances in which.' The city, or state, of Athens is considered under two points of view,—namely, one as his *protectress*, the other as his *oppressor*. The speaker means to say, that he holds or approves his patriotism for the former, not the latter. Now the *present* tense would have best suited both these clauses; but as the aorist is used in the latter, we must suppose here a certain brevity of expression to be filled up as follows: 'but my patriotism I held or approved in a state where,' &c.

The sentiment is further developed in

ἰέναι, πολὺ δὲ μᾶλλον τὴν οὐκ οὖσαν ἀνακτᾶσθαι. καὶ φιλόπολις οὗτος ὀρθῶς, οὐχ ὃς ἂν, τὴν ἑαυτοῦ ἀδικῶς ἀπολέσας, μὴ ἐπίῃ ἀλλ', ὃς ἂν ἐκ παντὸς τρόπου, διὰ τὸ ἐπιθυμεῖν, πειραθῇ αὐτὴν ἀναλαβεῖν. 4. οὕτως ἐμοί *τε ἀξιῶ ὑμᾶς καὶ ἐς κίνδυνον καὶ ἐς ταλαιπωρίαν πᾶσαν ἀδεῶς χρῆσθαι, ὦ Λακεδαιμόνιοι,—γνόντας τοῦτον δὴ τὸν ὑφ' ἁπάντων προβαλλόμενον λόγον, ὡς, 'εἰ πολέμιός γε ὢν σφόδρα ἔβλαπτον, κἂν, φίλος ὢν, ἱκανῶς ὠφελοίην,' ὅσῳ τὰ μὲν Ἀθηναίων οἶδα, τὰ δ' ὑμέτερα ἤκαζον,—καὶ αὐτούς, νῦν νομίσαντας περὶ μεγίστων δὴ τῶν διαφερόντων βουλεύεσθαι, μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν τε καὶ ἐς τὴν Ἀττικὴν στρατείαν, ἵνα τά τε ἐκεῖ,

the next words, *οὐδ' ἐπὶ πατρίδα—ἀνακτᾶσθαι*, in which we have a refined way of expressing, that Athens, as now his oppressor, is no longer his country, but that he is endeavouring to repossess himself of it as such, i. e. as a protectress. Closely imitated from the present is a passage of Dionys. Hal. Ant. viii. 7, where Coriolanus is represented as similarly saying, *πατρίδα δὲ ἡγοῦμαι, οὐ τὴν ἀπαρνησαμένην με, πόλιν, ἀλλ' ἧς, ἀλλότριος ὢν, πολίτης γέγονα· γῆν τε, οὐκ ἐν ᾗ ἠδίκημαι, φίλην, ἀλλ' ἐν ᾗ τὸ ἀσφαλὲς ἔχω.* Also another, of Appian, t. i. 35, 74, *εἶπεν οὐκ εἶναι πατρίδα τὴν ἐκβαλοῦσαν, ἀλλὰ τὴν ὑποδεχομένην.*

καὶ φιλόπολις, &c.] 'He is a true patriot, not who having been unjustly deprived of it (by banishment) forbears to invade it; but who, from his desire for it, endeavours in every way to repossess it.' Ὀρθῶς is used as at ii. 87, 4, *τοὺς αὐτοὺς ἀεὶ ἀνδρείους ὀρθῶς εἶναι*: of this exceedingly rare use of *ἀπόλλυμι* to signify the losing of any thing by deprivation, I know no example elsewhere; but something very similar to it occurs in Plato, p. 695, *τὴν ἀρχὴν ἀπώλεσεν ὑπὸ τῶν Μήδων*, 'was deprived of it by the Medes.' Xen. Anab. iii. 4, 11, *τὴν ἀρχὴν ὑπὸ τῶν Μήδων ἀπώλεσαν*: and parallel to this is the use of *amittere* in Cicero de Orat. i. 40, *amittere civitatem*, and Justin vi. 1 (of Conon), '*amissâ* bello *patriâ*, Cypri exulabat.'

4. *οὕτως ἐμοί τε*] This, the reading of Bekker (2nd edition), I have thought proper to adopt instead of vulg. *ἔμοιγε*, which, though found in perhaps all the MSS., cannot be right, since, while difficult is it to see what place *γε* can here have, *τε* has great propriety, as referred to the *καὶ* at *καὶ αὐτούς*, which it may be with the less harshness, considering that the intermediate words are in some measure parenthetical. Οὕτως. Render, *quapropter*, 'accordingly,' lit. 'and so, such being the case,' as i. 76, 2. Of *ἐμοὶ—ἀδεῶς χρῆσθαι* the sense is, 'I request you to fearlessly use me, (i. e. my services,) both for every danger and for every toil.' The interposed words *γνόντας—ὠφελοίην* suggest the *ground* of this fearlessness,—namely, that contained in the *λόγος*, or argument, alleged by all persons so circumstanced, (exiles deserting to the enemy,) that 'if, while an enemy, he injured them exceedingly, he may also, when become a friend, benefit them abundantly.' Of *προβαλλόμενον* the sense is lit., 'put forward,' alleged; a very rare sense of the term, the nearest approach to which exists in a passage of Plato, p. 201, *τὸν Ὅμηρον—προβάλλεσθαι*. Herodot. iv. 46, *ἔθνος οὐδὲν ἔχομεν προβάλλεσθαι σοφίης πέρι*. Evidently written with a view to this passage, and especially the next words, is the following passage of Dionys. Hal. Ant. viii. p 1522, *ἀλλὰ καταχοῆσθέμοι* (read *καταχοῆσθ' ἐμοὶ*) *λαβόντες, ὅπου ἂν μέλλω τι ὑμᾶς ὠφελήσειν, καὶ εὖ ἴστε, ὅτι, ὃς πολεμῶν ὑμῖν μεγάλα βλάπτειν ἐυνατὸς ἦν, καὶ σὺν ὑμῖν ἀγωνιζόμενος, μεγάλα ἐυνήσομαι ὠφελεῖν*, where, for ὅς, read *εἰ*, on the authority of Vat. MS. and that of Lapus.

ὅσῳ τὰ μὲν — ἤκαζον] These words advert to the *power* which would accompany the will. The full sense is, 'Inasmuch as, on the one hand, I *know* the affairs of the Athenians, and [then, when I was an enemy] I only *guessed* at yours. Now, however, I know *both*,—and consequently can sufficiently serve you.' See v. 26, 4, *γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι*.

αὐτούς] for *ὑμᾶς*. *Περὶ μεγίστων δὴ τῶν διαφερόντων*, 'about matters of the very greatest moment.' Compare i. 70, *μεγάλων τῶν διαφερόντων καθεστώτων*. With *μὴ ἀποκνεῖν τὴν—στρατείαν*, 'do not shrink from the expedition,' compare Pausan. ix. 8, 3, *τὴν πορείαν ἀπώκνησε*,

βραχεῖ μορίῳ ξυμπαραγενόμενοι, μεγάλα σώσητε, καὶ Ἀθηναίων τήν τε οὖσαν καὶ τὴν μέλλουσαν δύναμιν καθέλητε, καὶ μετὰ ταῦτα αὐτοί τε ἀσφαλῶς οἰκῆτε, καὶ τῆς ἁπάσης Ἑλλάδος ἑκούσης, καὶ οὐ βίᾳ, κατ' εὔνοιαν δὲ ἡγῆσθε."

XCIII. Ὁ μὲν Ἀλκιβιάδης τοσαῦτα εἶπεν. οἱ δὲ Λακεδαιμόνιοι, διανοούμενοι μὲν καὶ αὐτοὶ πρότερον στρατεύειν ἐπὶ τὰς Ἀθήνας, μέλλοντες δ' ἔτι καὶ περιορώμενοι, πολλῷ μᾶλλον ἐπερρώσθησαν, διδάξαντος ταῦτα ἕκαστα αὐτοῦ, καὶ νομίσαντες παρὰ τοῦ σαφέστατα εἰδότος ἀκηκοέναι. 2. ὥστε τῇ ἐπιτειχίσει τῆς Δεκελείας προσεῖχον ἤδη τὸν νοῦν, καὶ τὸ παραυτίκα καὶ τοῖς ἐν τῇ Σικελίᾳ πέμπειν τινὰ τιμωρίαν. καὶ Γύλιππον τὸν Κλεανδρίδου προστάξαντες ἄρχοντα τοῖς Συρακοσίοις, ἐκέλευον μετ' ἐκείνων καὶ τῶν Κορινθίων βουλευόμενον ποιεῖν ὅπη ἐκ τῶν παρόντων μάλιστα καὶ τάχιστά τις ὠφέλεια ἥξει τοῖς ἐκεῖ. 3. ὁ δὲ δύο μὲν ναῦς τοὺς Κορινθίους ἤδη ἐκέλευέν οἱ πέμπειν ἐς Ἀσίνην, τὰς δὲ λοιπὰς παρασκευάζεσθαι ὅσας διανοοῦνται πέμπειν, καὶ ὅταν καιρὸς ᾖ, ἑτοίμας εἶναι πλεῖν. ταῦτα δὲ ξυνθέμενοι ἀνεχώρουν ἐκ τῆς Λακεδαίμονος.

4. Ἀφίκετο δὲ καὶ ἡ ἐκ τῆς Σικελίας τριήρης τῶν Ἀθηναίων, ἣν ἀπέστειλαν οἱ στρατηγοὶ ἐπί τε χρήματα καὶ ἱππέας. καὶ οἱ Ἀθηναῖοι ἀκούσαντες ἐψηφίσαντο τήν τε τροφὴν πέμπειν τῇ στρατιᾷ καὶ τοὺς ἱππέας. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἕβδομον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε, ὃν Θουκυδίδης ξυνέγραψεν.

XCIV. Ἅμα δὲ τῷ ἦρι εὐθὺς ἀρχομένῳ τοῦ ἐπιγιγνομένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι, ἅραντες ἐκ τῆς Κατάνης παρέπλευσαν ἐπὶ

and another passage of our author, supra iii. 30, *ἀπώκνησαν τὸν κίνδυνον*.

βραχεῖ μορίῳ] 'with a moderate force,' viz. as compared with the whole of their army. *Τὰ ἐκεῖ — μεγάλα σώσητε*, 'may save the great interests there at stake.' Alcibiades well knew that the Lacedæmonians were only moveable on a point where their interest was concerned; and accordingly in these concluding sentences the argument is solely that of *interest*. Knowing their stinginess, he only asks for a *slender* aid to secure *great* interests; and he concludes with laying before them the alluring attraction of attaining what their sluggish (and yet grasping) spirit would most prize, the attainment at once of all they would desire, the secure possession of the empire of all Greece, without the trouble of continually enforcing its obedience.

Ch. XCIII. 1. *περιορώμενοι*] *circumspectantes*, taken absolutely; or with the supply of *τὸν καιρὸν*, or *τὰ γενησόμενα*, *expressed* in Dio Cass. 675, 7. Dionys. Hal. vii. 64. In *ἐπερρώσθησαν* there is a *pregnancy of sense* for, 'were yet more confirmed in their intention, and emboldened to carry it into execution.' Such is the use of *οἰκοδομεῖσθαι* in a passage of the New Testament, 1 Cor. viii. 10, *οὐχὶ ἡ συνείδησις αὐτοῦ οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν*;

2. *ὥστε τῇ ἐπιτειχίσει*, &c.] 'Such being the case, they set their mind on the fortifying of Decelea,' i. e. made it their continual aim, or object in view. The infinitive *πέμπειν* depends on *προσεῖχον τὸν νοῦν* understood in the *implied* sense which it carries, of *intending*, as though *διενοήθησαν* had preceded. With *ποιεῖν ὅπη*, *operam dare quomodo*, i. e. *ut*, compare i. 65, *ἔπρασσεν ὅπη γενήσεται*. On the phrase *ἐκ τῶν παρόντων*, see note at iii. 29. iv. 17.

4. *τὴν τροφήν*] Meaning the money to pay the troops withal. See note at viii. 57.

Μεγάρων τῶν ἐν τῇ Σικελίᾳ, οὓς ἐπὶ Γέλωνος τοῦ τυράννου, ὥσπερ καὶ πρότερόν μοι εἴρηται, ἀναστήσαντες Συρακόσιοι, αὐτοὶ ἔχουσι τὴν γῆν. 2. ἀποβάντες δὲ ἐδῄωσαν τούς τε ἀγροὺς, καὶ ἐλθόντες ἐπὶ ἔρυμά τι τῶν Συρακοσίων, καὶ οὐχ ἑλόντες, αὖθις καὶ πεζῇ καὶ ναυσὶ παρακομισθέντες ἐπὶ τὸν Τηρέαν ποταμὸν, τό τε πεδίον ἀναβάντες ἐδῄουν, καὶ τὸν σῖτον ἐνεπίμπρασαν, καὶ τῶν Συρακοσίων περιτυχόντες τισὶν οὐ πολλοῖς, καὶ ἀποκτείναντές τέ τινας, καὶ τροπαῖον στήσαντες, ἀνεχώρησαν ἐπὶ τὰς ναῦς. 3. καὶ ἀποπλεύσαντες ἐς Κατάνην, ἐκεῖθεν δὲ ἐπισιτισάμενοι, πάσῃ τῇ στρατιᾷ ἐχώρουν ἐπὶ Κεντόριπα Σικελῶν πόλισμα, καὶ προσαγαγόμενοι ὁμολογίᾳ ἀπῆσαν, πιμπράντες ἅμα τὸν σῖτον τῶν τε Ἰνησσαίων καὶ τῶν Ὑβλαίων. 4. καὶ ἀφικόμενοι ἐς Κατάνην, καταλαμβάνουσι τούς τε ἱππέας ἥκοντας ἐκ τῶν Ἀθηνῶν πεντήκοντα καὶ διακοσίους, ἄνευ τῶν ἵππων, μετὰ σκευῆς,—ὡς αὐτόθεν ἵππων πορισθησομένων,—καὶ ἱπποτοξότας τριάκοντα, καὶ τάλαντα ἀργυρίου τριακόσια.

XCV. Τοῦ δ' αὐτοῦ ἦρος καὶ ἐπ' Ἄργος στρατεύσαντες Λακεδαιμόνιοι μέχρι μὲν Κλεωνῶν ἦλθον, σεισμοῦ δὲ γενομένου ἀπεχώρησαν. καὶ Ἀργεῖοι μετὰ ταῦτα ἐσβαλόντες ἐς τὴν Θυρεᾶτιν, ὅμορον οὖσαν, λείαν τῶν Λακεδαιμονίων πολλὴν ἔλαβον, ἣ ἐπράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι. 2. καὶ ὁ Θεσπιέων δῆμος ἐν τῷ

Ch. XCIV. 2. *ἔρυμά τι*] This must mean the fort lately raised by the Syracusans on the ruins of Old Megara, as spoken of supra vi. 75. Far from clear is it what is meant by *τὸ πεδίον*, for, in point of fact, the country all thereabout is very *hilly*, and there is, properly speaking, *no plain*. Yet something answering to this description exists in a district running along the coast from the mouth of the *Terias* to the east of the *Pantagias*, forming a sort of *Delta*; also a very narrow plain running along the margin of the Terias up to Leontini, and forming what the Scotch call a *strath*. The term here *ἀναβάντες* is used, not because the site of this strath is of any great elevation, but simply with reference to its being such as compared to the coast line.

3. *Κεντόριπα*] The site of this ancient capital of the Siculi may with confidence be fixed at the present *Centorbi*, as laid down in Captain Smyth's map; a most commanding situation for the purpose of strength. The site of Inessa, *another* strong hold, mentioned just after, and iii. 103, (and of which the original name was *Ætna*,) it is difficult to fix. It has been best placed by Dorv. Sic. p. 224, at the present *Santo Nicolo* (or *Nicolosi*, as laid down in Capt. Smyth's map): yet that will not tally with the distance assigned by Strabo, of eighty stadia from Catania. Hence I would fix it at a village called *Arragona* in Capt. Smyth's map, exactly eighty stadia from the port of Catania, and in a situation almost as strong as Centorbi, and more so than any other in that part of the country. This view is confirmed by what Strabo further observes, namely, that it was not far from Centoripa. Now Arragona is only thirteen miles distant from Centoripa. By the *Hyblæans*, just after spoken of, understand those of Hybla *Major* or Galeatis.

1. *ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι*] For this might rather have been expected *ἐλασσόνων*: but the idiom by which *ἔλασσον* considered as an *adverb* is made to supply the place of the *adjective ἔλασσον*, is, however rare, not unprecedented. So Diod. Sic. xvi. 86, *ἔχων ἵππους οὐκ ἔλασσον τῶν δισχιλίων*, and a passage of the New Testament, 1 Tim. v. 9, *χήρα μὴ ἔλαττον ἐτῶν ἑξ*. Xen. Hist. vi. 5, 52, where some MSS. have *οὐκ ἔλαττον ἀπώλοντο εἴκοσι ἱππέων*, while the reading of the *text* is *ἐλάττονας*. The idiom in question may first have arisen from the use of adverb parenthetically, in order to

αὐτῷ θέρει οὐ πολὺ ὕστερον, ἐπιθέμενος τοῖς τὰς ἀρχὰς ἔχουσιν, οὐ κατέσχεν· ἀλλὰ, βοηθησάντων Θηβαίων, οἱ μὲν ξυνελήφθησαν, οἱ δ' ἐξέπεσον Ἀθήναζε.

XCVI. Καὶ οἱ Συρακόσιοι τοῦ αὐτοῦ θέρους ὡς ἐπύθοντο τούς τε ἱππέας ἥκοντας τοῖς Ἀθηναίοις, καὶ μέλλοντας ἤδη ἐπὶ σφᾶς ἰέναι, νομίσαντες, ἐὰν μὴ τῶν Ἐπιπολῶν κρατήσωσιν οἱ Ἀθηναῖοι,—χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως εὐθὺς κειμένου,—οὐκ ἂν ῥᾳδίως βάσεις αὐτῶν φυλάσσειν, ὅπως μὴ κατὰ ‡ταύτας λάθωσι σφᾶς ἀναβάντες οἱ πολέμιοι· οὐ γὰρ ἂν ἄλλῃ γε αὐτοὺς δυνηθῆναι. 2. ἐξήρτηται γὰρ τὸ ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινές τέ ἐστι καὶ ἐπιφανὲς πᾶν εἴσω· καὶ ὠνόμασται ὑπὸ τῶν Συρακοσίων, διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι, Ἐπιπολαί. 3. καὶ οἱ μὲν, ἐξελθόντες πανδημεὶ ἐς τὸν λειμῶνα παρὰ τὸν Ἄναπον ποταμὸν ἅμα τῇ ἡμέρᾳ, (ἐτύγχανον γὰρ αὐτοῖς καὶ οἱ περὶ τὸν Ἑρμοκράτην στρα-

modify a foregoing assertion, as to numbers. Compare Thucyd. vii. 19, *παραπλήσιον, καὶ οὐ πυλλῷ πλέον*, &c.

Ch. XCVI. 1. *ὑπὲρ τῆς πόλεως*] Hence the origin of the *name*, which signifies *Above-hill*. *Τὰς προσβάσεις αὐτῶν*: meaning the *ways up*, access to, *Epipolæ*, by its precipitous sides, so as to reach the summit called, from its form, the *Hog's back*. There is the same use of *πρόσβασις* in a similar passage of Herodot. iii. 111, *πρὸς ἀποκρήμνουσι οὔρεσι, ἔνθα πρόσβασιν ἀνθρώπῳ οὐδεμίην εἶναι*. See another example of this plural use in a passage of Polybius, cited and emended at vii. 51, 2. *Why* the Athenians could not circumvallate Syracuse, without possession of the heights of Epipolæ, see Map and Memoir in Appendix.

For *ταύτας*, Poppo and Goeller have received the reading *ταῦτα*, on the authority of six MSS., to which add Codd. Clarend., Cant., and Mus. Br. Yet strong as is the external evidence in its *favour*, I must still, with Bekker, decline to receive it into the text, because it is susceptible of no tolerable sense. Easily might *ταύτας* be mistaken for *ταῦτα*, from the circumstance of the *siglæ* serving to denote the terminations *α* and *ας* being so very similar.

2. *ἐξήρτηται*] It is truly observed by Goeller, that *ἐξαρτᾶσθαι* is said *de altitudine præruptâ*, as *suspensa rupes* in Virg. Æn. viii. 190. This sense of the word occurs also in Plut. Anton. 46, *τὰ μεγάλα πεδία τῶν λοφῶν τούτων ἐξήρτηται*, and in Strabo ap. Steph. Thes. *ἐξήρτηται ἡ χώρα πρὸς νότον*.

καὶ ἐπιφανὲς πᾶν εἴσω] The sense is well expressed by the rendering of Portus and Bauer, '*introrsus* (i. e. ab urbe) totus vel patens est.' And it is justly observed by Poppo, that 'in this use of *ἐπιφανὲς* the situation of the spectator is (as not unfrequently elsewhere) changed.' So supra i. 64, we have, *τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος*, where Bauer explains, 'a parte, a regione isthmi;' adding, 'nempe, mutato spectantis situ, quod in isthmum versum esset, etiam ex isthmo ex altera parte pertinebat.'

3. *τὸν λειμῶνα παρὰ τὸν Ἄναπον*] Render, 'the meadow by the side of the Anapus;' the article serving to denote the meadow by the Anapus, *well known* as being probably the usual place of military exercise. Here, indeed, propriety might be thought to require the repetition of the article *τόν*; but several examples of its *omission* are adduced by Poppo, though scarcely one that is quite decisive. The present instance scarcely falls under the canon laid down in Matth. Gr. Gr. § 277, and Buttm. § 125, because the place in question was, we may suppose, one so well known, that the appellation *the meadow* had become a *proper name*, in which case the article would not be required. To which purpose compare a passage of the New Testament, Acts xvi. 13, where we have, *ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν οὗ ἐνομίζετο προσευχὴ εἶναι*, meaning 'the place by the river-side, where prayer was wont to be offered up.' Now *there* the article is with reason omit-

τηγοὶ ἄρτι παρειληφότες τὴν ἀρχὴν) ἐξέτασίν τε ὅπλων ἐποιοῦντο, καὶ ἐξακοσίους λογάδας τῶν ὁπλιτῶν ἐξέκριναν πρότερον, ὧν ἦρχε Διόμιλος, φυγὰς ἐξ Ἄνδρου, ὅπως τῶν τε Ἐπιπολῶν εἵησαν φύλακες, καὶ ἢν ἐς ἄλλο τι δέῃ, ταχὺ ξυνεστῶτες παραγίγνωνται. XCVII. Οἱ δὲ Ἀθηναῖοι ταύτης τῆς νυκτὸς τῇ ἐπιγιγνομένῃ ἡμέρᾳ ἐξητάζοντο, καὶ ἔλαθον αὐτοὺς παντὶ ἤδη τῷ στρατεύματι ἐκ τῆς Κατάνης σχόντες κατὰ τὸν Λέοντα καλούμενον, ὃς ἀπέχει τῶν Ἐπιπολῶν ἓξ ἢ ἑπτὰ σταδίους, καὶ τοὺς πεζοὺς ἀποβιβάσαντες, ταῖς τε ναυσὶν ἐς τὴν Θάψον καθορμισάμενοι· ἔστι δὲ χερσόνησος μὲν ἐν στενῷ ἰσθμῷ προὔχουσα ἐς τὸ πέλαγος, τῆς δὲ Συρακοσίων πόλεως οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει. 2. καὶ ὁ μὲν ναυτικὸς στρατὸς τῶν Ἀθηναίων ἐν τῇ Θάψῳ, διασταυρωσάμενος τὸν ἰσθμόν, ἡσύχαζεν· ὁ δὲ πεζὸς ἐχώρει εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολάς, καὶ φθάνει ἀναβὰς κατὰ τὸν Εὐρύηλον, πρὶν τοὺς Συρακοσίους, αἰσθομένους, ἐκ τοῦ λειμῶνος καὶ τῆς ἐξετάσεως παραγενέσθαι. 3. ἐβοήθουν δὲ οἵ τε ἄλλοι, ὡς ἕκαστος τάχους εἶχε, καὶ οἱ περὶ τὸν Διόμιλον ἐξακόσιοι· στάδιοι δὲ, πρὶν προσμίξαι ἐκ τοῦ λειμῶνος, ἐγίγνοντο αὐτοῖς οὐκ ἔλασσον ἢ πέντε καὶ εἴκοσι. 4. προσπεσόντες οὖν αὐτοῖς τοιούτῳ τρόπῳ, ἀτακτότερον, καὶ μάχῃ νικηθέντες οἱ Συρακόσιοι ἐπὶ ταῖς Ἐπιπολαῖς, ἀνεχώρησαν ἐς τὴν πόλιν· καὶ ὅ τε Διόμιλος ἀποθνήσκει, καὶ τῶν ἄλλων ὡς τριακόσιοι. 5. καὶ μετὰ τοῦτο οἱ Ἀθηναῖοι τροπαῖόν τε στήσαντες καὶ τοὺς νεκροὺς ὑποσπόνδους ἀποδόντες τοῖς Συρακοσίοις, πρὸς τὴν πόλιν αὐτὴν τῇ ὑστεραίᾳ ἐπικαταβάντες, ὡς οὐκ ἐπεξῆεσαν αὐτοῖς, ἐπαναχωρήσαντες φρούριον ἐπὶ τῷ Λαβδάλῳ ᾠκοδόμησαν, ἐπ' ἄκροις τοῖς κρημνοῖς τῶν Ἐπιπολῶν ὁρῶν πρὸς τὰ Μέγαρα, ὅπως εἴη αὐτοῖς, ὁπότε προΐοιεν, ἢ μαχούμενοι ἢ τειχιοῦντες, τοῖς τε σκεύεσι καὶ τοῖς χρήμασιν ἀποθήκη XCVIII. Καὶ οὐ πολλῷ ὕστερον αὐτοῖς ἦλθον ἔκ τε Ἐγέστης ἱππῆς τριακόσιοι, καὶ Σικελῶν καὶ Ναξίων καὶ ἄλλων τινῶν ὡς ἑκατόν· καὶ Ἀθηναίων ὑπῆρχον πεντήκοντα καὶ διακόσιοι, οἷς ἵππους τοὺς μὲν παρ' Ἐγεσταίων καὶ Καταναίων ἔλαβον, τοὺς δ' ἐπρίαντο,

ted, as being, from the notoriety of the place in question, unnecessary.

On the expression ἐξέτασις ὅπλων see note at vi. 72, 73.

Ch. XCVII. 1. ἐν στενῷ ἰσθμῷ] On this use of ἐν see note at iv. 113.

2. κατὰ τὸν Εὐρύηλον] 'at and up to the knoll,' literally, *the broad knoll*, or *wart*, from its resemblance to that excrescence. See the map, and memoir.

5. Λαβδάλῳ] By the name *Labdalum* is meant, literally, the wart, or excrescence of the *Labda*, the letter Λ having thus the form of an obtuse angle, and constituting, we find, the summit of the Hog's back. This is with great probability supposed to have been on or near the point now called *Belvedere*, from the *fine view* thence presented.

By χρήμασι are meant *effects*, or moveable property of every kind, especially clothes and furniture; (see supra ch. 49, and note on iii. 74.) and by σκεύη, *accoutrements*, baggage, and tackle of every kind, so necessary to a besieging army in an enemy's country.

καὶ ξύμπαντες πεντήκοντα καὶ ἑξακόσιοι ἱππῆς ξυνελέγησαν. 2. καὶ καταστήσαντες ἐν τῷ Λαβδάλῳ φυλακὴν, ἐχώρουν πρὸς τὴν Συκῆν οἱ Ἀθηναῖοι, ἵναπερ καθεζόμενοι ἐτείχισαν τὸν κύκλον διὰ τάχους· καὶ ἔκπληξιν τοῖς Συρακοσίοις παρέσχον τῷ τάχει τῆς οἰκοδομίας· καὶ ἐπεξελθόντες μάχην διενοοῦντο ποιεῖσθαι καὶ μὴ περιορᾶν. 3. καὶ ἤδη ἀντιπαρατασσομένων ἀλλήλοις, οἱ τῶν Συρακοσίων στρατηγοὶ, ὡς ἑώρων σφίσι τὸ στράτευμα διεσπασμένον τε καὶ οὐ ῥᾳδίως ξυντασσόμενον, ἀνήγαγον πάλιν ἐς τὴν πόλιν, πλὴν μέρους τινὸς τῶν ἱππέων· οὗτοι δὲ, ὑπομένοντες, ἐκώλυον τοὺς Ἀθηναίους λιθοφορεῖν τε καὶ ἀποσκίδνασθαι μακροτέραν. 4. καὶ τῶν Ἀθηναίων φυλὴ μία τῶν ὁπλιτῶν καὶ οἱ ἱππῆς μετ' αὐτῶν πάντες ἐτρέψαντο τοὺς τῶν Συρακοσίων ἱππέας προσβαλόντες, καὶ ἀπέκτειναν τέ τινας καὶ τροπαῖον τῆς ἱππομαχίας ἔστησαν.

XCIX. Καὶ τῇ ὑστεραίᾳ οἱ μὲν ἐτείχιζον τῶν Ἀθηναίων τὸ πρὸς Βορέαν τοῦ κύκλου τεῖχος, οἱ δὲ λίθους καὶ ξύλα ξυμφοροῦντες παρέβαλλον ἐπὶ τὸν Τρώγιλον καλούμενον ἀεὶ, ᾗπερ βραχύτατον ἐγίγνετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ τὴν ἑτέραν θάλασσαν τὸ ἀποτείχισμα. 2. οἱ δὲ Συρακόσιοι, οὐχ ἥκιστα Ἑρμοκράτους τῶν

Ch. XCVIII. 2. Συκῆν] See Map and Memoir. The place was doubtless, as Steph. Byz. supposes, so called (like many others) from the circumstance of *fig-trees* abounding on this spot. Τὸν κύκλον: meaning 'the wall of circumvallation,' as at ch. 99, 1, τὸ πρὸς Βορέαν τοῦ κύκλου τεῖχος. Hence it is clear that the method pursued by the Athenians was to commence the wall of circumvallation at its most northerly point (Συκῆ), and then draw it downward each way (east and west) until they should reach the sea in both directions, and thus effectually block up all access to the place.

ἔκπληξιν] The term may best be understood to denote that mixture of *surprise* and *alarm* similarly conveyed by our term *consternation*, implying the *suddenness* of the stroke of dismay: in which view compare a passage of the Old Testament, Ezek. xxiv. 16, 'I take away from thee the desire of thine eyes with a *stroke*, (or rather, as it would have been better translated, '*at* a stroke,' what in the Sept. is expressed by ἐν παρατάξει, for which probably the true reading may have been ἐν παραπλήξει,) and another of Prov. i. 26, καταχαροῦμαι—ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος, where ἄφνω, though it has no corresponding word in the Hebrew original, is, however, very properly *expressed*, being *implied* in the accompanying term *Suphah*, *a hurricane*; *suddenness* forming the characteristic idea and distinguishing property of *hurricanes*, agreeably to the words of the poet, '*Sudden* th' impetuous hurricanes descend.'

3. διεσπασμένον] 'disordered,' 'in disarray' (by a use of the word frequent in Xenophon: so Anab. iv. 8, ἡ φάλαγξ διασπασθήσεται); the *contrary* to which is, in military phraseology, ξυντάσσεσθαι.

Ch. XCIX. 1. λίθους καὶ ξύλα ξυμφοροῦντες] From this passage it is clear that *timber* was used together with stone in the walls of circumvallation, chiefly, we may suppose, for the *towers*; and hence *carpenters* (as we learn from ch. 44) were brought as well as masons. Παρέβαλλον. The full sense is, 'laid them along the intended line.' Ἐπὶ Τρωγίλον, 'towards Trogilus.' I have followed Poppo in placing the accent as above — Τρώγιλον — because, as he observes, though the MSS. here universally present either Τρωγίλον or Τρωγιλὸν, yet all the MSS. at vii. 2, have Τρώγιλον, and the same is found in Steph. Byz. Nor is it entirely without support from MSS. in the present passage; for I have found it in Mus. Brit. and Clarend. primâ manu. From the manner in which our author makes mention of this place, it would seem to have been not a village, but merely a petty port.

τὸ ἀποτείχισμα] Meaning the wall

στρατηγῶν ἐσηγησαμένου, μάχαις μὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακινδυνεύειν, ὑποτειχίζειν δὲ ἄμεινον ἐδόκει εἶναι, ᾗ ἐκεῖνοι ἔμελλον ἄξειν τὸ τεῖχος,—καὶ, εἰ φθάσειαν, ἀποκλήσεις γίγνεσθαι· καὶ ἅμα καὶ ἐν τούτῳ εἰ ἐπιβοηθοῖεν, μέρος ἀντιπέμπειν αὐτοὶ τῆς στρατιᾶς· καὶ φθάνειν ἂν τοῖς σταυροῖς προκαταλαμβάνοντες τὰς ἐφόδους, ἐκείνους δὲ ἂν, πανομένους τοῦ ἔργου, πάντας ἂν πρὸς σφᾶς τρέπεσθαι. 3. ἐτείχιζον οὖν ἐξελθόντες, ἀπὸ τῆς σφετέρας πόλεως ἀρξάμενοι, κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων ἐγκάρσιον τεῖχος ἄγοντες, τάς τε ἐλάας ἐκκόπτοντες τοῦ Τεμένους καὶ πύργους ξυλίνους καθιστάντες. 4. αἱ δὲ νῆες τῶν Ἀθηναίων οὔπω ἐκ τῆς Θάψου περιεπεπλεύκεσαν ἐς τὸν μέγαν λιμένα, ἀλλ' ἔτι οἱ Συρακόσιοι ἐκράτουν τῶν περὶ τὴν θάλασσαν, κατὰ γῆν δ' ἐκ τῆς Θάψου οἱ Ἀθηναῖοι τὰ ἐπιτήδεια ἐπήγοντο.

C. Ἐπειδὴ δὲ τοῖς Συρακοσίοις ἀρκούντως ἐδόκει ἔχειν ὅσα τε ἐσταυρώθη καὶ ᾠκοδομήθη τοῦ ὑποτειχίσματος, καὶ οἱ Ἀθηναῖοι

of circumvallation, called *τὸ περιτείχισμα* ch. 101, 1.

2. *ὑποτειχίζειν*] 'to build an under-wall,' meaning, one below the wall of circumvallation, which should intercept and cut off its course by crossing the place where it was meant to be carried.

καὶ, εἰ φθάσειαν—στρατιᾶς] In tracing the construction here, it seems best, with Goeller and Arnold, to regard *ἀποκλήσεις* as a *nominative*, and supply *ἐδόκουν* from *ἐδόκει*, or *ἔμελλον*, and at *φθάσειαν* to supply, with Poppo, the words *τὸ τεῖχος ἀγαγόντες* [*ἐκεῖνοι οἱ Ἀθηναῖοι*]. The plural *ἀποκλ.* is employed, because the two lines would, in the event of the *ὑποτείχισμα* being pushed forward in time, mutually block up each other's course, and thus the circumvallation be effectually prevented.

In the next words, *καὶ ἅμα*, &c., there is a yet greater harshness, not to say corruption of the text: to remove which, I have decided on adopting, instead of the manifestly corrupt reading *αὐτοὺς*, the conjecture of Arnold, *αὐτοί*, in preference to that of Bekker, *αὐτοῖς*, which has been introduced into the text by Poppo, but which is scarcely less objectionable than *αὐτούς*. In favour of *αὐτοὶ* Arnold justly urges the circumstance of its better agreeing with the words following, *φθάνειν ἂν τοῖς σταυροῖς προκαταλαμβάνοντες*.

καὶ φθάνειν ἂν—προκαταλαμβάνοντες] The sense is well expressed by the rendering of Dobree, 'atque ita videbantur occupaturi.' By *τὰς ἐφόδους* seem meant, the enemy's approaches or attacks to hinder the building of the *ὑποτείχισμα*. Now these would have to be checked by a line of stockading, carried in advance of the *ὑποτείχισμα*, and in the very direction it was meant to take, and which would (as is intimated in the next words) draw off the enemy's forces from their works of circumvallation.

3. *ἐγκάρσιον τεῖχος*] A transverse or cross wall; so called, as being intended to cross the enemy's *κύκλος*, whenever it should reach it, and it would of course be *κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων*, and proceeding from their own city-wall. Compare Aristot. de Mundo, *ἐγκάρσιος κύκλος*. By *τοῦ Τεμένους* is meant the strip of land called *τὸ Τέμενος* from the circumstance of its having been recently the *sacred grove* of the temple of Apollo, and consisting, it seems, of olive-trees, as sacred to that divinity. From the mention of the *wooden towers*, it plainly appears that the *ἐγκάρσιον τεῖχος* was a double wall like that of circumvallation around Platæa.

4. *τῶν περὶ τὴν θάλασσαν*] Namely, Plemmyrium and the parts adjacent, of course commanding the great harbour itself.

Ch. C. 1. *ἐπειδὴ δὲ τοῖς Συρακοσίοις—πόλιν*] This obscure, perplexed, and ill-constructed sentence may be thus rendered, with a slight freedom, to promote perspicuity: 'And now when the Syracusans conceived that their under-wall, of stockading and stone-work, was sufficiently accomplished (i. e. carried forward as far as was necessary)—and as the Athe-

αὐτοὺς οὐκ ἦλθον κωλύσοντες, φοβούμενοι μὴ σφίσι δίχα γιγνομένοις ῥᾷον μάχωνται,—καὶ ἅμα τὴν καθ' αὑτοὺς περιτείχισιν ἐπειγόμενοι,—οἱ μὲν Συρακόσιοι, φυλὴν μίαν καταλιπόντες φύλακα τοῦ οἰκοδομήματος, ἀνεχώρησαν ἐς τὴν πόλιν· οἱ δὲ Ἀθηναῖοι τούς τε ὀχετοὺς αὐτῶν, οἳ ἐς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἠγμένοι ἦσαν, διέφθειραν, καὶ τηρήσαντες τούς τε ἄλλους Συρακοσίους κατὰ σκηνὰς ὄντας ἐν μεσημβρίᾳ, καί τινας καὶ ἐς τὴν πόλιν ἀποκεχωρηκότας, καὶ τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας, τριακοσίους μὲν σφῶν αὐτῶν λογάδας καὶ τῶν ψιλῶν τινας ἐκλεκτοὺς ὡπλισμένους προὔταξαν θεῖν δρόμῳ ἐξαπιναίως πρὸς τὸ ὑποτείχισμα· ἡ δὲ ἄλλη στρατιὰ δίχα, ἡ μὲν μετὰ τοῦ ἑτέρου στρατηγοῦ πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, ἡ δὲ μετὰ τοῦ ἑτέρου πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα. 2. καὶ προσβαλόντες οἱ τριακόσιοι αἱροῦσι τὸ σταύρωμα· καὶ οἱ φύλακες, αὐτὸ ἐκλιπόντες, κατέφυγον εἰς τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην. καὶ αὐτοῖς ξυνεσέπεσον οἱ διώκοντες, καὶ ἐντὸς γενόμενοι, βίᾳ ἐξεκρούσθησαν πάλιν ὑπὸ τῶν Συρακοσίων· καὶ τῶν Ἀργείων τινὲς αὐτόθι καὶ τῶν Ἀθηναίων οὐ πολλοὶ διεφθάρησαν. 3. καὶ ἐπαναχωρήσασα ἡ πᾶσα στρατιὰ τήν τε ὑποτείχισιν καθεῖλον, καὶ τὸ σταύρωμα ἀνέσπασαν καὶ διεφόρησαν τοὺς σταυροὺς παρ' ἑαυτούς, καὶ τροπαῖον ἔστησαν.

nians had not come to hinder them in its erection, they (i. e. the Syracusans) fearing lest those (i. e. the Athenians) should engage with them to more advantage when thus separated, (especially as they were hastening forward with their circumvallation,) they, after leaving one battalion as a guard to the works, retired into the city.'

οἳ ἐς τὴν πόλιν — ἦσαν] Here we have, as Bauer says, a transposition, for *τοὺς ὀχετοὺς αὐτῶν ποτοῦ ὕδατος οἳ ἦσαν ἠγμένοι ὑπονομηδὸν ἐς τὴν πόλιν*. Of *ὑπονομηδὸν* the sense is well represented by the gloss of the Scholiast, *διὰ ὑπονόμων*, 'as subterranean canals.' *Ποτοῦ ὕδατος*, literally, 'water for drinking.' Of these aqueducts remains have been traced about the ruins of the theatre in the Neapolis by Dorville and Swinburne. See more in the note of Goeller, and the map.

ἐν τῷ σταυρώματι] Meaning 'in the stockade' formed, as above, of double rows of strong palisades; and the purpose of which was, as Arnold well points out, to cover the approaches to it. By *τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα*, a little further on, is meant, as Didot and Arnold point out, the *palisading*, which was generally employed as an exterior defence to cover the postern gate of a city; doubtless in order to secure it from a sudden attack, by a *coup de main*. Thus at v. 10, we have *ταῖς ἐπὶ τὸ σταύρωμα πύλαις*. This *πυλὶς* is by Goeller justly supposed to have been one by which there was an outlet from the quarter Temenitis into Epipolæ.

At *ἐπιβοηθοῖεν* supply *οἱ πολῖται*, taken from *πόλιν*.

2. *τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην*] Meaning, as Letronne and Goeller are agreed, the wall which encircled Temenitis. *Ξυνεσέπεσον*. So I have edited, with Goeller and Poppo, from three MSS., instead of vulg. *ξυνέπεσον*; and for its support am enabled to adduce the following passages, in which the same compound occurs: Dio Cass. 345, 68, *σφίσι φυγοῦσιν ἐς τὸ ἔρυμα συνεσπεσών*, and 514, 89. 1260, 66. Arrian, E. A. i. 8, 12, and 22, 7. Appian, i. 563 & 703. ii. 71. Dionys. Hal. p. 1255, 8, Reiske. See also Xen. Anab. vii. 1, 12, and Hist. iv. 7, 6. Possibly our author may here have had in mind a passage of Herodot. iii. 55, where we have similarly, *συνεσπεσόντες φεύγουσι ἐς τὸ τεῖχος*.

3. *τὴν ὑποτείχισιν*] Meaning, as Didot points out, the *τεῖχος ἐγκάρσιον* above mentioned. Of *διεφόρησαν* the full sense is, 'carried off and distributed *παρ' ἑαυτούς*, among them.' Compare Dio Cass.

CI. Τῇ δ' ὑστεραίᾳ ἀπὸ τοῦ κύκλου ἐτείχιζον οἱ Ἀθηναῖοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἕλους, ὃς τῶν Ἐπιπολῶν ταύτῃ πρὸς τὸν μέγαν λιμένα ὁρᾷ, καὶ ἧπερ αὐτοῖς βραχύτατον ἐγίγνετο καταβᾶσι διὰ τοῦ ὁμαλοῦ καὶ τοῦ ἕλους ἐς τὸν λιμένα τὸ περιτείχισμα. 2. καὶ οἱ Συρακόσιοι ἐν τούτῳ, ἐξελθόντες, καὶ αὐτοὶ ἀπεσταύρουν αὖθις, ἀρξάμενοι ἀπὸ τῆς πόλεως, διὰ μέσου τοῦ ἕλους· καὶ τάφρον ἅμα παρώρυσσον, ὅπως μὴ οἷόν τε ᾖ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης ἀποτειχίσαι. 3. οἱ δ', ἐπειδὴ τὸ πρὸς τὸν κρημνὸν αὐτοῖς ἐξείργαστο, ἐπιχειροῦσιν αὖθις τῷ τῶν Συρακοσίων σταυρώματι καὶ τάφρῳ, τὰς μὲν ναῦς κελεύσαντες περιπλεῦσαι ἐκ τῆς Θάψου ἐς τὸν μέγαν λιμένα τὸν τῶν Συρακοσίων· αὐτοὶ δὲ περὶ ὄρθρον καταβάντες ἀπὸ τῶν Ἐπιπολῶν ἐς τὸ ὁμαλὸν καὶ διὰ τοῦ ἕλους, ᾗ πηλῶδες ἦν καὶ στεριφώτατον, θύρας καὶ ξύλα πλατέα ἐπιθέντες, καὶ ἐπ' αὐτῶν διαβαδίσαντες, αἱροῦσιν ἅμα ἕῳ τό τε σταύρωμα, πλὴν ὀλίγου, καὶ τὴν τάφρον, καὶ ὕστερον καὶ τὸ ὑπολειφθὲν εἷλον. 4. καὶ μάχη ἐγένετο, καὶ ἐν αὐτῇ ἐνίκων οἱ Ἀθηναῖοι· καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξιὸν κέρας ἔχοντες πρὸς τὴν πόλιν ἔφυγον, οἱ δ' ἐπὶ τῷ εὐωνύμῳ παρὰ τὸν ποταμόν. καὶ αὐτοὺς βουλόμενοι ἀποκλῄσασθαι τῆς διαβάσεως οἱ τῶν Ἀθηναίων τριακόσιοι λογάδες δρόμῳ ἠπείγοντο πρὸς τὴν γέφυραν. 5. δείσαντες δὲ οἱ Συρακόσιοι (ἦσαν γὰρ καὶ τῶν ἱππέων αὐτοῖς οἱ πολλοὶ ἐνταῦθα) ὁμόσε χωροῦσι τοῖς τριακοσίοις τούτοις, καὶ τρέπουσί τε αὐτούς, καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθηναίων. καὶ προσπεσόντων αὐτῶν, ξυνεφοβήθη καὶ ἡ πρώτη *φυλὴ τοῦ κέρως. 6. ἰδὼν δὲ ὁ Λάμαχος παρεβοήθει ἀπὸ τοῦ εὐωνύμου τοῦ ἑαυτῶν, μετὰ τοξοτῶν τε οὐ πολλῶν, καὶ τοὺς Ἀργείους παραλαβών· καὶ ἐπιδιαβὰς τάφρον τινὰ, καὶ μονωθεὶς

629, *τὰ μὲν ἀνέκοπτον, τὰ δὲ διεφόρουν*.

Ch. CI. 1. *ἀπὸ τοῦ κύκλου—κρημνὸν*] i. e. *ἐτείχιζον τὸν κρημνὸν* [*ἀρξάμενοι*] *ἀπὸ τοῦ κύκλου*.

3. *τὸ πρὸς τὸν κρημνὸν*] i. e., as Goeller and Arnold explain, the work which had been carried as far as the cliff, and built at the cliff; by *κρημνὸν* being meant, as Goeller points out, part of the south cliff of Epipolæ, very craggy contiguous to Temenitis, and not differing from the rock stretched out between Temenitis and Sycha.

τοῦ ἕλους] See Map. *Πηλῶδες* denotes a mixture of mud and clay.

4. *παρὰ τὸν ποταμὸν*] 'to the river-side:' their intention being doubtless to cross the river, and make their way to the fort of Olympæum.

5. *ξυνεφοβήθη*] 'was thrown into a panic.' Of this word, which is very rare, the only example that I have met with elsewhere is in Dio Cass. 659, 26.

For vulg. *φυλακὴ*, I have, with Arnold, received the conjecture of Duker, approved by Goeller and Poppo, *φυλή*. From the frequent confusion of the two words, the authority of MSS. in this case is slender. *Φυλὴ* seems also to have had place in Valla's MS.

6. *ἑαυτῶν*] Meaning the Athenians.

ἐπιδιαβὰς] The sense of the *ἐπὶ* is, 'after,' i. e. in pursuit of them. So Xen. Hist. v. 3, 4, *Ὀλύνθιοι ἐπιδιέβαινον τὸν ποταμόν*. Herodot. iv. 122, 10, *ἐπιδιαβάντες ἐδίωκον*. The word also bears this sense in Dio Cass. 292, 57. 277, 32. 613, 11. Polyb. iii. 14, 18. Arrian, E. A. ii. 11, 3. Pausan. i. 36, 2.

μονωθεὶς μετ' ὀλίγων] We must not too rigorously interpret *μονωθείς*. The use is,

μετ' ὀλίγων τῶν ξυνδιαβάντων, ἀποθνήσκει αὐτός τε, καὶ πέντε ἢ ἓξ τῶν μετ' αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς κατὰ τάχος φθάνουσιν ἁρπάσαντες πέραν τοῦ ποταμοῦ ἐς τὸ ἀσφαλές, αὐτοὶ δὲ, ἐπιόντος ἤδη καὶ τοῦ ἄλλου στρατεύματος τῶν Ἀθηναίων, ἀπεχώρουν.

CII. *Ἐν τούτῳ δὲ οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες, ὡς ἑώρων ταῦτα γιγνόμενα, αὐτοί τε πάλιν ἀπὸ τῆς πόλεως, ἀναθαρσήσαντες, ἀντετάξαντο πρὸς τοὺς κατὰ σφᾶς Ἀθηναίους, καὶ μέρος τι αὐτῶν πέμπουσιν ἐπὶ τὸν κύκλον τὸν ἐπὶ ταῖς Ἐπιπολαῖς, ἡγούμενοι ἔρημον αἱρήσειν. 2. καὶ τὸ μὲν δεκάπλεθρον προτείχισμα αὐτῶν αἱροῦσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν κύκλον Νικίας διεκώλυσεν· ἔτυχε γὰρ ἐν αὐτῷ δι' ἀσθένειαν ὑπολελειμμένος· τὰς γὰρ μηχανὰς καὶ ξύλα ὅσα πρὸ τοῦ τείχους ἦν καταβεβλημένα, ἐμπρῆσαι τοὺς ὑπηρέτας ἐκέλευσεν, ὡς ἔγνω ἀδυνάτους ἐσομένους ἐρημίᾳ ἀνδρῶν ἄλλῳ τρόπῳ περιγενέσθαι. 3. καὶ ξυνέβη οὕτως· οὐ γὰρ ἔτι προσῆλθον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλὰ ἀπεχώρουν πάλιν. καὶ γὰρ πρός τε τὸν κύκλον βοήθεια ἤδη κάτωθεν τῶν Ἀθηναίων, ‡ ἀποδιωξάντων τοὺς ἐκεῖ, ἐπανῄει, καὶ αἱ νῆες ἅμα αὐτῶν ἐκ τῆς Θάψου, ὥσπερ εἴρητο, κατέπλεον ἐς τὸν μέγαν λιμένα. 4. ἃ ὁρῶντες οἱ ἄνωθεν κατὰ τάχος ἀπῄεσαν, καὶ ἡ ξύμπασα στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομίσαντες μὴ ἂν ἔτι, ἀπὸ τῆς παρούσης σφίσι δυνάμεως, ἱκανοὶ γενέσθαι κωλῦσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμόν.*

CIII. *Μετὰ δὲ τοῦτο οἱ Ἀθηναῖοι τροπαῖον ἔστησαν, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Συρακοσίοις, καὶ τοὺς μετὰ Λαμάχου καὶ αὐτὸν ἐκομίσαντο. καὶ, παρόντος ἤδη σφίσι παντὸς τοῦ στρατεύματος, καὶ τοῦ ναυτικοῦ καὶ τοῦ πεζοῦ, ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι, ἀπετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῷ τοὺς Συρακοσίους. 2. τὰ δ' ἐπιτήδεια τῇ στρατιᾷ ἐσήγετο ἐκ τῆς Ἰταλίας πανταχόθεν· ἦλθον δὲ καὶ τῶν Σικελῶν πολλοὶ ξύμμαχοι τοῖς Ἀθηναίοις,—οἳ πρότερον περιεωρῶντο,—καὶ ἐκ τῆς*

as in Herodot. vi. 15, *μετ' ὀλίγων μεμουνωμένοι*, and Æschyl. Pers. 740, *μονάδα δὲ Ξέρξην ἔρημόν φασιν οὐ πολλῶν μέτα*.

Ch. CII. 2. *τὸ δεκάπλεθρον προτείχισμα*] Meaning a sort of *out-work*, or advanced stockade, of 1000 feet in length in front of the line of circumvallation, for the protection of the workmen on the wall in case of any sudden attack. By *τοὺς ὑπηρέτας* seem meant the camp-servants.

3. *ἀποδιωξάντων*] For this, Haack and Poppo have edited *ἀποδιωξόντων*, on the authority of several of the best MSS. (to which add Cod. Mus. Brit.) but I have chosen, with Bekker and Goeller, to retain the common reading; for the above form is one not found in the *old* Attic Greek; and as to the tense, it is here unsuitable.

4. *ἀπὸ τῆς παρούσης σφίσι δυνάμεως*] i. e. as Bauer explains, *ab illis viribus ὁρμηθέντες*. Compare ii. 77. v. 89.

Ch. CIII. 1. *καὶ αὐτὸν*] scil. *τὸν Λάμαχον*: a somewhat rare ellipsis. *Τείχει διπλῷ*: namely, one both of circumvallation and contravallation, as at the siege of Platæa. See supra iii. 21.

2. *οἳ πρότερον περιεωρῶντο*] 'qui antea circumspectabant,' i. e. tanquam eventum expectantes. So vi. 93, *μέλλοντες καὶ περιορώμενοι*: and vii. 33, *οἱ δ' ἄλλοι—οἱ πρότερον περιορώμενοι, ξυστάντες ἐβοήθουν*. Dio Cass. 657, 57, *περιορ. τὰ*

Τυρσηνίας νῆες πεντηκόντοροι τρεῖς· καὶ τἆλλα προυχώρει αὐτοῖς ἐς ἐλπίδας. 3. καὶ γὰρ οἱ Συρακόσιοι πολέμῳ μὲν οὐκέτι ἐνόμιζον ἂν περιγενέσθαι, ὡς αὐτοῖς οὐδὲ ἀπὸ τῆς Πελοποννήσου ὠφέλεια οὐδεμία ἦκε· τοὺς δὲ λόγους ἔν τε σφίσιν αὐτοῖς ἐποιοῦντο ξυμβατικοὺς, καὶ πρὸς τὸν Νικίαν· οὗτος γὰρ δὴ μόνος εἶχε, Λαμάχου τεθνεῶτος, τὴν ἀρχήν. 4. καὶ κύρωσις μὲν οὐδεμία ἐγίγνετο,—οἷα δὲ εἰκὸς ἀνθρώπων ἀπορούντων, καὶ μᾶλλον ἢ πρὶν πολιορκουμένων,—πολλὰ ἐλέγετο πρός τε ἐκεῖνον καὶ πλείω ἔτι κατὰ τὴν πόλιν. καὶ γάρ τινα καὶ ὑποψίαν, ὑπὸ τῶν παρόντων κακῶν, ἐς ἀλλήλους εἶχον· καὶ τοὺς στρατηγούς τε, ἐφ' ὧν αὐτοῖς ταῦτα ξυνέβη, ἔπαυσαν, ὡς ἢ δυστυχίᾳ ἢ προδοσίᾳ τῇ ἐκείνων βλαπτόμενοι, καὶ ἄλλους ἀνθείλοντο, Ἡρακλείδην καὶ Εὐκλέα καὶ Τελλίαν.

CIV. Ἐν δὲ τούτῳ Γύλιππος ὁ Λακεδαιμόνιος καὶ αἱ ἀπὸ τῆς Κορίνθου νῆες περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι. καὶ ὡς αὐτοῖς αἱ ἀγγελίαι ἐφοίτων δειναὶ, καὶ πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμέναι, ὡς ἤδη παντελῶς ἀποτετειχισμέναι αἱ Συράκουσαί εἰσι, τῆς μὲν Σικελίας οὐκέτι ἐλπίδα οὐδεμίαν εἶχεν ὁ Γύλιππος, τὴν δὲ Ἰταλίαν βουλόμενος περιποιῆσαι, αὐτὸς μὲν καὶ Πυθὴν ὁ Κορίνθιος ναυσὶ δυοῖν μὲν Λακωνικαῖν, δυοῖν δὲ Κορινθίαιν, ὅτι τάχιστα ἐπεραιώθησαν τὸν Ἰόνιον ἐς Τάραντα· οἱ δὲ Κορίνθιοι πρὸς ταῖς σφετέραις δέκα Λευκαδίας δύο καὶ Ἀμπρακιώτιδας τρεῖς προσπληρώσαντες, ὕστερον ἔμελλον πλεύσεσθαι. 2. καὶ ὁ μὲν Γύλιππος ἐκ τοῦ Τάραντος ἐς τὴν Θουρίαν

γενησόμενα, where what is here left *understood* is *expressed*. Thus the expression is nearly equivalent to that used supra ch. 88, of the same people, οἱ πολλοὶ ἀφιστήκεσαν, literally, 'had held off, stood aloof,' intending to join the stronger party.

ἐς ἐλπίδας] Poppo justly regards this as a brief expression similar to that iii. 64, ἐς τὸ ἀληθὲς, the sense, expressed in full, being, (as Portus and Bauer point out,) 'so as to suggest hopes, bid them have hopes for the future.' In short, the ἐς here denotes *tendency*, marking what a thing tends to or is likely to become; and such is the use of this preposition not unfrequently in the New Testament. See my Lexicon.

4. κύρωσις οὐδεμία ἐγίγνετο] 'there was no confirmation,' 'nothing was confirmed by actual treaty.' Compare Dio Cass. 160, 23, ὥστε μηδεμίαν ἐν αὐτῇ κύρωσιν τὸν δῆμον σχεῖν, for κυρωθὲν ἦν οὐδὲν, *nihil ratum est*, as Herodot. viii. 56, οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, i. e. 'did not wait until the thing proposed was made by compact κύριον,' *ratum, firmum*.

ὑπὸ τῶν παρόντων κακῶν] 'suffering under the weight of present evils.' The τε after στρατηγοὺς is *transposed*, and ought to be construed after ἔπαυσαν.

At this part of the narrative, (forming the *turning point* of the war,) when the Syracusans began to treat of capitulation, and when Nicias being left alone in the command, 'it seemed (as observes Bp. Thirlwall) as if fortune had deprived him of his colleague in order that he might enjoy the undivided glory of bringing the perilous enterprise to a successful issue,—there was a *pause*, like that of the Iliad, while Hector's hand was on the ship of Protesilaus, (Il. xv. 705-7.) but, as in that case, only serving to usher in the coming *storm*.

CH. CIV. 1. πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμέναι] 'Arguta sane brevitas, et quasi cum Oxymoro: *congrui* nuntii, et tamen *falsi, ficti, vani*, et tamen *congruentes*.' (Bauer.) The general sense is, 'all feigned to the same purport, all concurring in the same falsehood;' or, as the Scholiast explains, ψευδεῖς μὲν, σύμφωνοι δέ.

πρῶτον πρεσβευσάμενος, κατὰ τὴν τοῦ πατρὸς ποτε πολιτείαν, καὶ οὐ δυνάμενος αὐτοὺς προσαγαγέσθαι, ἄρας παρέπλει τὴν Ἰταλίαν, καὶ ἁρπασθεὶς ὑπ' ἀνέμου κατὰ τὸν † Τεριναῖον κόλπον, ὃς ἐκπνεῖ ταύτῃ μέγας κατὰ Βορέαν ἑστηκώς, ἀποφέρεται ἐς τὸ πέλαγος, καὶ πάλιν

2. πρεσβευσάμενος] 'having gone on an embassy:' a use of middle for active, found also at i. 31. v. 39. Κατὰ τὴν τοῦ πατρός ποτε πολιτείαν, 'on account of his father having been once a citizen there;' namely, when banished from Sparta he took refuge there, and was made a citizen. In κατὰ τὴν πολιτείαν there exists, indeed, a certain harshness, but such as I would by no means venture to remove by adopting, with Bekker (2nd edition), the reading of two MSS., καὶ τὴν τοῦ πατρὸς ἀνανεωσάμενος πολιτείαν, which has the appearance of being a mere *alteration* to get rid of a difficulty,—unless it may have been that the κατὰ having (as often) been changed to καὶ, some participle thus seemed wanting, and for this effect ἀνανεωσάμενος was ingeniously supplied by some critic, who also cancelled ποτε as useless: be that as it may, the alteration, from whatever source originating, is justly to be rejected, considering that the speaker had surely no occasion to *remind* the Thurians of what they well knew; nor could it be his purpose to take up again the citizenship his father had formerly possessed, but simply to draw the Thurians over to the interests of the Peloponnesians and Syracusans; which he was, we are told, not able to effect. Finally, κατὰ thus used with an accusative bears here, as often elsewhere in our author, (e. gr. iv. 9, κατὰ τοῦτο,) the sense *propter*.

ἁρπασθεὶς ὑπ' ἀνέμου] In ἁρπασθεὶς we have a nautical term, which, while properly suitable only to the *ship*, (according to its use in Plut. de Garrul. p. 507.) is, however, sometimes, as here and in Eurip. Cycl. 108, Æschyl. Ag. 610, and Lucian, Ver. Hist. i., applied to the *sailors*.

κατὰ τὸν Τεριναῖον κόλπον] Here we have a formidable difficulty and almost inextricable perplexity, existing in the circumstance of the Terinæan gulf being, in point of fact, on the *west* coast of Italy, not the *east*, which Gylippus was coasting along: for the removal of this strange contradiction, Poppo proposes to read Ταραντῖνον; and Goeller, to *cancel* the words κατὰ τὸν Τεριναῖον κόλπον: neither of which methods can I consider otherwise than unsatisfactory and inadmissible; the former as introducing a reading wholly devoid of *external* authority, as existing in any countenance from MSS., and strongly opposed by *internal* evidence; and the latter, as a vain attempt to remove the difficulty by *cutting* rather than *untying* the knot. I am inclined to think that the perplexity in question may best be removed by supposing, with Dr. Arnold, that 'as the words our author has employed do not necessarily imply that Gylippus was in the Terinæan gulf, his meaning is, that Gylippus was over-against that part of the west coast of Italy, where is the Terinæan gulf.' (I say west; for Dr. Arnold, by a strange confusion, speaks of *northern* and *southern*, for what he should rather have called *western* and *eastern*.) Not but that this would be (as Dr. Arnold admits) a somewhat extraordinary way of describing the situation which Gylippus had reached when the wind in question caught him,—namely, when he was at the part of the coast over-against the Terinæan gulf (on the other side). Similarly, infra vii. 2, we have ἀναβὰς κατὰ τὸν Εὐρύηλον, where see note.

μέγας κατὰ Βορέαν ἑστηκὼς] I have thought proper to remove the comma after μέγας; our author's meaning here being, that 'when the wind set stiffly at north, it is there (i. e. in the situation Gylippus then was) felt as blowing *great*,' i. e. possessing a mighty force,—something, we may suppose, in the manner of the *Typhon*, Εὐροκλυδὼν, of which we have mention in Acts xxvii. 14. Why the NW. wind (for such is here, as often, denoted by the term Βορέας) should have such force as to be felt as a strong off-shore wind, even on the east coast of Italy, may be imagined from the configuration of that part of Italy: the situation where the gale caught them was, I apprehend, off Scylaceum or Crotolla, where a *gap* in the hilly ridge that runs down Brutia, somewhere about Scylaceum or Crotolla, would let in a north-wester from the Tyrrhene sea. Finally, that violent winds do sometimes blow from gulfs, cannot be doubted; and occasional mention of such is made by the ancients; e. gr. Plutarch, Anton., who has, ἄφνω δὲ τοῦ κόλπου πολὺν ἐκπνεύσαντες λίβα. Compare also another passage of our author, supra ii. 84, ὡς δὲ πνεῦμα κατῆει.

With this use of ἵστημι as applied to a wind which *sets steadily* (as we should say stiffly) from any given quarter, compare

χειμασθεὶς ἐς τὰ μάλιστα τῷ Τάραντι προσμίσγει· καὶ τὰς ναῦς, ὅσαι ἐπόνησαν ὑπὸ τοῦ χειμῶνος, ἀνελκύσας ἐπεσκεύαζεν. 3. ὁ δὲ Νικίας πυθόμενος αὐτὸν προσπλέοντα, ὑπερεῖδε τὸ πλῆθος τῶν νεῶν, ὅπερ καὶ οἱ Θούριοι ἔπαθον, καὶ λῃστικώτερον ἔδοξε παρεσκευασμένους πλεῖν, καὶ οὐδεμίαν φυλακὴν πω ἐποιεῖτο.

CV. Κατὰ δὲ τοὺς αὐτοὺς χρόνους τούτου τοῦ θέρους καὶ Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον, αὐτοί τε καὶ οἱ ξύμμαχοι, καὶ τῆς γῆς τὴν πολλὴν ἐδῄωσαν. καὶ Ἀθηναῖοι Ἀργείοις τριάκοντα ναυσὶν ἐβοήθησαν· αἵπερ τὰς σπονδὰς φανερώτατα πρὸς Λακεδαιμονίους αὐτοῖς ἔλυσαν. 2. πρότερον μὲν γὰρ λῃστείαις ἐκ Πύλου, καὶ περὶ τὴν ἄλλην Πελοπόννησον μᾶλλον ἢ ἐς τὴν Λακωνικὴν ἀποβαίνοντες, μετά τε Ἀργείων καὶ Μαντινέων ξυνεπολέμουν, καὶ πολλάκις, Ἀργείων κελευόντων, ὅσον σχόντας μόνον ξὺν ὅπλοις ἐς τὴν Λακωνικήν, καὶ τὸ ἐλάχιστον μετὰ σφῶν δῃώσαντας, ἀπελθεῖν, οὐκ ἤθελον· τότε δὲ, Πυθοδώρου καὶ Λαισποδίου καὶ Δημαράτου ἀρχόντων ἀποβάντες ἐς Ἐπίδαυρον τὴν Λιμηρὰν καὶ Πρασιὰς καὶ ὅσα ἄλλα, ἐδῄωσαν τῆς γῆς, καὶ τοῖς Λακεδαιμονίοις ἤδη εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς Ἀθηναίους τοῦ ἀμύνεσθαι ἐποίησαν. 3. ἀναχωρησάντων δὲ τῶν Ἀθηναίων ἐκ τοῦ Ἄργους ταῖς ναυσὶ καὶ τῶν Λακεδαιμονίων, οἱ Ἀργεῖοι, ἐσβαλόντες ἐς τὴν Φλιασίαν, τῆς τε γῆς αὐτῶν ἔτεμον, καὶ ἀπέκτεινάν τινας, καὶ ἀπῆλθον ἐπ᾽ οἶκον.

Aristæn. ii. 11, *τοῦ δὲ πνεύμ. ἔνθεν ἑστηκότος*. Herodot. vi. 140. Pollux i. 110, *ἀνέμου ἑστηκότος*, and a passage of the Old Testament, Ps. cvi. 25, (Sept.) *ἔστη πνεῦμα καταιγίδος*. By the term *μέγας* as here used in conjunction with *πνέω*, is denoted the blowing of what we call a *gale* of wind. Compare Xen. de Venat. vi. 2, *ὅταν ἄνεμος πνέῃ μέγας*. Eurip. Rhes. 323, *ἔφυσε* (scil *ἄνεμος*) *λαίφη τῆσδε γῆς μέγας πνέων*: so also we have the epithet *μέγας* especially applied to *Βορέας* in Aristoph. Vesp. 1123, *Βορέας ὁ μέγας*: and it occurs, as used with *ἐκπνέω*, (to denote a wind which does not shift, but blows *right out* from a given quarter,) in Soph. Aj. 1148, *ἐκπνεύσας μέγας χειμών*. Herodot. viii. 138. Plut. Ages. 32.

In the words following, *ἀποφέρεται ἐς τὸ πέλαγος*, we have the idea of this powerful north-wester set forth in its natural *effect*, with allusion to which it is in Eurip. Phœn. 319, characterized as *ἐξώστης—μέγας ἄνεμος*: and similarly in Herodot. ii. 113, we have mention of a wind which *drives the ship out of course*, and *carries it along with it*.

χειμασθεὶς] 'after being tempest-tossed.' So Acts xxvii. 18, *χειμαζομένων ἡμῶν*.

3. *προσπλέοντα*] This, the reading of two of the best MSS., I have thought proper to receive, with Bekker (2nd edition), as yielding a sense far preferable to that arising from vulg. *πλέοντα*. Easily might the preposition in composition be lost; and that Plutarch had it in his copy, is plain. Ὑπερεῖδε τὸ πλῆθος. See note on iv. 10, 5. Ὅπερ καὶ οἱ Θ. ἔπαθον, 'a feeling which the Thurians also experienced.'

Ch. CV. 2. *ὅσον σχόντας μόνον*] 'only just so far as to land on the Lacedæmonian territory in arms.' *Πρασιάς*. So I read, with Bekker (2nd edition), from one of the best MSS., confirmed by two passages, supra ii. 56, and vii. 18, instead of vulg. *Πρασιὰν*, retained by Poppo and Goelker, from a vain deference to MSS. in a case where their authority weighs light: a strong support is also derived to this reading from the words of Aristoph. Pax, 241, *ἰὼ Πρασιαὶ προσάθλιαι*: and so in Steph. Byz. we have *Πρασίαι*.

ὅσα ἄλλα] For *ἐς ὅσα ἄλλα ἀπέβησαν*, 'wherever else they landed.'

τοῖς Λακεδαιμονίοις—ἐποίησαν] Construe: *καὶ ἐποίησαν εὐπροφάσιστον μᾶλλον τοῖς Λακεδαιμονίοις τὴν αἰτίαν τοῦ ἀμύνεσθαι ἐς τοὺς Ἀθηναίους*.

SYRACUSE

C. Lognina (Longum Promontorium)

LOGNINA BAY

Floridia

Aqueduct

Castelluccio

HYBLA MEGARENSIS

R. Anapus

Cavetta

Carrano

Ciane

Pismotta

Pisma

R. Ciane

Aqueduct

Belvedere

Labdalum

Cyraeum

Ciane

Historic Way

Remains of the Temple of Jupiter Olympius

Ruins of the Bridge

Eastern Bridge

Mt. Eurialus

Mt. Buffalaro

Outwork

Athenaeum Circus

Athenaeum

Greek Athenian Camp

Outwork

Outwork

Outwork

Bay of Dascon

Dascon

GREAT PORT

Castelluccio

Fountain of Arethusa

Theatre

Camp of Gelippus

Piscina next eastern Site of the Agora

Temple of Minerva

PLEMMYRIUM

Marzian

Targetta

Troglus

Leon

BAY of MAGNISI

C. Muso di Porco

Marsa Oliveri

Little Port

ACHRADINA

Latomiae

Ancient walls

Site of Hexapylum

Stadium

Tyche Greek Troglitorum

Ancient walls

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ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Η.

I. Ὁ δὲ Γύλιππος καὶ ὁ Πυθὴν ἐκ τοῦ Τάραντος, ἐπεὶ ἐπεσκεύασαν τὰς ναῦς, παρέπλευσαν ἐς Λοκροὺς τοὺς Ἐπιζεφυρίους· καὶ πυνθανόμενοι σαφέστερον ἤδη ὅτι οὐ παντελῶς πω ἀποτετειχισμέναι αἱ Συράκουσαί εἰσιν, ἀλλ' ἔτι οἷόν τε κατὰ τὰς Ἐπιπολὰς στρατιᾷ ἀφικομένους ἐσελθεῖν, ἐβουλεύοντο εἴ τε, ἐν δεξιᾷ λαβόντες τὴν Σικελίαν, διακινδυνεύσωσιν ἐσπλεῦσαι,—εἴ τε, ἐν ἀριστερᾷ ἐς Ἰμέραν πρῶτον πλεύσαντες, καὶ αὐτούς τε ἐκείνους καὶ στρατιὰν ἄλλην προσλαβόντες οὓς ἂν πείθωσι, κατὰ γῆν ἔλθωσι. 2. καὶ ἔδοξεν αὐτοῖς ἐπὶ τῆς Ἰμέρας πλεῖν, ἄλλως τε καὶ τῶν Ἀττικῶν τεσσάρων νεῶν οὔπω παρουσῶν ἐν τῷ Ῥηγίῳ, ἃς ὁ Νικίας ὅμως, πυνθανόμενος αὐτοὺς ἐν Λοκροῖς εἶναι, ἀπέστειλε. φθάσαντες δὲ τὴν φυλακὴν ταύτην, περαιοῦνται διὰ τοῦ πορθμοῦ, καὶ σχόντες Ῥηγίῳ καὶ Μεσσήνῃ, ἀφικνοῦνται ἐς Ἰμέραν. 3. ἐκεῖ δὲ ὄντες, τούς τε Ἰμεραίους ἔπεισαν ξυμπολεμεῖν,—καὶ αὐτούς τε ἔπεσθαι καὶ τοῖς ἐκ τῶν νεῶν τῶν σφετέρων ναύταις ὅσοι μὴ εἶχον ὅπλα παρασχεῖν (τὰς γὰρ ναῦς ἀνείλκυσαν ἐν Ἰμέρᾳ),—καὶ τοὺς Σελινουντίους, πέμψαντες,

Ch. I. 1. *εἴ τε*] So I read, on the authority of the MSS. Clarend. and Mus. Brit., for vulg. *εἴτ'*, as I think propriety requires where the participle is followed by words not in immediate construction with it.

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ΘΟΥΚΥΔΙΔΟΥ

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ἐκέλευον ἁπαντᾷν [παν]στρατιᾷ ἔς τι χωρίον. 4. πέμψειν δέ τινα αὐτοῖς ὑπέσχοντο στρατιὰν οὐ πολλὴν καὶ οἱ Γελῷοι καὶ τῶν Σικελῶν τινές· οἳ πολὺ προθυμότερον προσχωρεῖν ἑτοῖμοι ἦσαν, τοῦ τε Ἀρχωνίδου νεωστὶ τεθνηκότος,—ὃς τῶν ταύτῃ Σικελῶν βασιλεύων τινῶν, καὶ ὢν οὐκ ἀδύνατος, τοῖς Ἀθηναίοις φίλος ἦν,—καὶ τοῦ Γυλίππου ἐκ Λακεδαίμονος προθύμως δοκοῦντος ἥκειν. 5. καὶ ὁ μὲν Γύλιππος, ἀναλαβὼν τῶν τε σφετέρων ναυτῶν καὶ ἐπιβατῶν τοὺς ὡπλισμένους, ἑπτακοσίους μάλιστα, Ἱμεραίους δὲ ὁπλίτας καὶ ψιλούς, ξυναμφοτέρους χιλίους, καὶ ἱππέας ἑκατόν, καὶ Σελινουντίων τέ τινας ψιλοὺς καὶ ἱππέας, καὶ Γελῴων ὀλίγους, Σικελῶν τε, ἐς χιλίους τοὺς πάντας, ἐχώρει πρὸς τὰς Συρακούσας. II. Οἱ δ' ἐκ τῆς Λευκάδος Κορίνθιοι ταῖς τε ἄλλαις ναυσὶν, ὡς εἶχον τάχους, ἐβοήθουν, καὶ Γόγγυλος, εἷς τῶν Κορινθίων ἀρχόντων, μιᾷ νηὶ τελευταῖος ὁρμηθεὶς πρῶτος μὲν ἀφικνεῖται ἐς τὰς

sequently the crews formed a disposable force. The foregoing τε belongs to the καὶ before τοὺς Σελινουντίους.

στρατιᾷ] Some MSS. have πανστρατιᾷ, but almost all the best MSS. (including Mus. Brit.) στρατιᾷ without the παν, which, I suspect, arose from the τᾶν in ἁπαντᾶν just before, and would be the more likely to be inserted here from the circumstance of the phrase πανστρατιᾷ ἀπαντησόμενοι occurring a little further on at ch. 2. Though however suitable *there*, it were *here* anything but such; since, as observes Poppo, 'considering the vicinity of these Segestans, the Selinuntians could not be expected to join them with their whole force; and, in point of fact, they brought but a slender aid.'

5. ἀναλαβὼν] 'taking them with him,' for παραλ., as v. 64, 5, ἀναλ. τοὺς ξυμμάχους, *assumptis*, and vii. 74. Polyæn. p. 650, τοὺς ἱππέας ἀναλ. On the term ἐπιβατῶν see note at iii. 95. In stating the total number of the battle array brought by Gylippus to the aid of Syracuse, historians differ. Mitford states it at 5000, including slaves. Diodorus Sic. at 3000 foot, and 200 horse; yet even the latter is probably too high an estimate: and our only means of correct information on this point is, I believe, to be derived from *Thucydides:* though what is the precise meaning to be affixed to his words, is far from clear; and the obscurity which involves it, has been increased by erroneous *punctuation*. According to the pointing adopted by all the editors, the numbers of the Selinuntian and Geloan quotas are not specified, and the number of the Sicels is under 1000; yet the latter number is surely too high, considering that the Sicel tribes were only *some*, not the *whole*, and only promised to send στρατιὰν οὐ πολλήν. Again, why should it be said 1000 *in all?* I am persuaded that the words τοὺς πάντας have reference to the Selinuntians, Geloans, and Sicels, whose quotas *in all* made up 1000 horse and foot,—the latter, we may suppose, chiefly consisting of light-armed. In order to obtain this sense, we have only to place a comma after Σικελῶν, which I have found in two of the best MSS. (Clar. and Mus. Brit.) Of course τινὰς is, in this case, to be supplied from what goes before: now thus the numbers of the Sicilian force will be brought within the bounds of probability; and the preposition ἐς, (understood here to bear the sense 'to the amount of,') followed by some specified number and the adjective πᾶς or ξύμπας, is not unfrequently used to denote a *sum total*. See supra iii. 20. vii. 30, and especially compare vi. 67, ἐβοήθησαν δὲ αὐτοῖς Σελινούντιοι μὲν μάλιστα, ἔπειτα δὲ καὶ Γελῴων ἱππῆς, τὸ ξύμπαν ἐς διακοσίους.

CH. II. 1. Γόγγυλος] This proper name seems to be a diminutive of an old adjective, not preserved in the Greek writers, γόγγος, *round;* and when applied to a *person*, denoted what we call a *squab*, i. e. a short thick person; being one of the many names formed from *personal peculiarities*. The noun γόγγος is derived from the Sanscrit *gonga*, 'round;' whence the name of a round metal instrument used in the east: from γόγγος came the noun γόγγων, 'a stupid, *thick headed* fellow;' and γόγγρος, for γόγγυρος, a *conger-eel*,

Συρακούσας, ὀλίγον δὲ πρὸ Γυλίππου· καὶ καταλαβὼν αὐτοὺς περὶ ἀπαλλαγῆς τοῦ πολέμου μέλλοντας ἐκκλησιάσειν, διεκώλυσέ τε καὶ παρεθάρσυνε, λέγων ὅτι νῆές τε ἄλλαι ἔτι προσπλέουσι, καὶ Γύλιππος ὁ Κλεανδρίδου, Λακεδαιμονίων ἀποστειλάντων, ἄρχων. 2. καὶ οἱ μὲν Συρακοσίοι ἐπερρώσθησάν τε, καὶ τῷ Γυλίππῳ εὐθὺς πανστρατιᾷ ὡς ἀπαντησόμενοι ἐξῆλθον· ἤδη γὰρ καὶ ἐγγὺς ὄντα ᾐσθάνοντο αὐτόν. 3. ὁ δὲ †Γέτα[ς] †τό τε τεῖχος ἐν τῇ παρόδῳ τῶν Σικελῶν ἑλὼν, καὶ ξυνταξάμενος ὡς ἐς μάχην, ἀφικνεῖται ἐς τὰς Ἐπιπολάς· καὶ ἀναβὰς κατὰ τὸν Εὐρύηλον, ᾗπερ καὶ οἱ Ἀθηναῖοι

and also the round excrescence on the trunks of trees: γόγγος is of the same form with σπόγγος, φθόγγος, and the obsolete λόγγος, preserved in the Latin *longus*.

περὶ ἀπαλλαγῆς τοῦ πολέμου] i. e. concerning some mode of getting rid of the war: a very rare phrase, of which the only examples that I have noted elsewhere are the following: Demosth. p. 275, οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρας οὐδ' ἀπαλλαγὴ Φιλίππῳ. Dionys. Hal. Ant. p. 421. 7, ζητεῖν ἀπαλλαγὴν τοῦ πολέμου, and 1843, 9, ἀπαλλαγῆς τοῦ πολέμου τυχεῖν ἠξίουν. Comp. infra ch. 42, εἰ πέρας μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι (for ὥστε ἀπ.) τοῦ κινδύνου.

3. Γέτας] The true name of an obscure hill-fort like this, it is, amidst the marvellous variations in the MSS., impossible to ascertain; and, accordingly, editors here differ widely: Bekker edits Γέτα; Goeller and Dr. Arnold, Ἰέτας; and Poppo, Γέτα[ς γε τό]. This, indeed, is one of those cases in which easier is it to say what *is not*, than what *is*, the true reading: and the reading adopted by Goeller and Dr. Arnold may safely be pronounced of the former class, since it has no support whatever from the MSS.; nor is it, as Goeller imagines, borne out by the words of Steph. Byz. in Ἰέται, φρούριον Σικελίας, Φίλιστος ἕκτῃ, for *that* fort cannot be the one here meant, since it is upwards of 25 miles out of the road from Himera to Syracuse; and on an occasion like this, where *speed* was indispensable, Gylippus would, of course, go by the nearest route: of the two readings Γέτας and Γέτα, the latter is the better supported by authority of MSS., and seems further countenanced by the existence of the manifestly false reading γε τό. Yet the MSS. here are so miserably faulty, that it is hopeless to arrive at the truth through them: and the next words, whether τό τε or τότε be adopted, are palpably corrupt. Under these circumstances, we are left not a little to conjecture. I believe Thucydides to have written either Γέτα τε τεῖχος, or Γέγα (Γέγας) τε τεῖχος, which latter appears to me the more probable from the circumstance of the name being more like a *Siked* one; and also from the γ being supported by the old editions, some MSS., and lastly by Valla, who well represents the sense by his version, 'in ipso transitu Siculorum *Gegæ* et muro expugnato;' where, I suspect, for *Gegæ*, was originally written *Gegas*: for the *æ* would be here useless, and the note of abbreviation for *et* nearly resembles an *s*.

τὸ τεῖχος—τῶν Σικελῶν] The genitive τῶν Σικελῶν belongs to τεῖχος, not παρόδῳ, for ἐν τῇ παρόδῳ merely means, 'on his passage' or route, as i. 126, 11. The article τὸ before τεῖχος I have obelized as probably corrupt, because there was no fort of the Sikels so called κατ' ἐξοχήν: the present was evidently an obscure stronghold belonging to the Sikels in the interest of Syracuse; (see ch. 1, 4.) and which we may be sure Gylippus would not have wasted his time to subdue, (probably by a *coup de main*,) had it not lain quite ἐν τῇ παρόδῳ, and obstructed his passage. I believe the fort to have occupied the site of the *Petra* of after-times; a name originally meaning merely *a hill-fort*, and then the name of a town (q. d. *hill-town*, rock-stone). It was in the direct road from Himera to Enna, (Castell. Giovanni,) which would be pursued by Gylippus, (52 miles by the Roman Itinerary,) and from thence to Syracuse would be upwards of 70 miles in a straight line.

καὶ ξυνταξάμενος ὡς ἐς μάχην] 'and having put his forces in order as for battle:' for although he was yet nearly four days' march from Syracuse, he might not without reason expect to be encountered by some Athenian troops sent out to arrest his progress. Ἀναβὰς κατὰ τὸν Εὐρύηλον. The full sense is, 'and having ascended the height at the point *over-against* where Euryelus was situated.'

τὸ πρῶτον, ἐχώρει μετὰ τῶν Συρακοσίων ἐπὶ τὸ τείχισμα τῶν Ἀθηναίων. 4. ἔτυχε δὲ κατὰ τοῦτο τοῦ καιροῦ ἐλθὼν ἐν ᾧ ἑπτὰ μὲν ἢ ὀκτὼ σταδίων ἤδη ἐπετετέλεστο τοῖς Ἀθηναίοις ἐς τὸν μέγαν λιμένα διπλοῦν τεῖχος, πλὴν κατὰ βραχύ τι τὸ πρὸς τὴν θάλασσαν, —τοῦτο δ' ἔτι ᾠκοδόμουν—τῷ δὲ ἄλλῳ τοῦ κύκλου πρὸς τὸν Τρώγιλον ἐπὶ τὴν ἑτέραν θάλασσαν λίθοι τε παραβεβλημένοι τῷ πλέονι ἤδη ἦσαν, καὶ ἔστιν ἃ καὶ ἠμίεργα, τὰ δὲ καὶ ἐξειργασμένα, κατελείπετο· παρὰ τοσοῦτον μὲν Συράκουσαι ἦλθον κινδύνου.

III. Οἱ δὲ Ἀθηναῖοι, αἰφνιδίως τοῦ τε Γυλίππου καὶ τῶν Συρακοσίων σφίσιν ἐπιόντων, ἐθορυβήθησαν μὲν τὸ πρῶτον, παρετάξαντο δέ. ὁ δὲ, θέμενος τὰ ὅπλα ἐγγὺς, κήρυκα ‡ προπέμπει αὐτοῖς λέγοντα, εἰ βούλονται ἐξιέναι ἐκ τῆς Σικελίας πέντε ἡμερῶν, λαβόντες τὰ σφέτερα αὐτῶν, ἑτοῖμος εἶναι σπένδεσθαι. 2. οἱ δὲ, ἐν ὀλιγωρίᾳ τε ἐποιοῦντο, καὶ οὐδὲν ἀποκρινάμενοι ἀπέπεμψαν. καὶ μετὰ τοῦτο

So κατὰ τὸν Τεριναῖον κόλπον, supra vi. 104, 2. On Euryelus, see note at vi. 97.

ᾗπερ καὶ οἱ Ἀθηναῖοι τὸ πρῶτον] Namely, by the ridge which, over the Hog's Back, connects it with the upland country.

4. κατὰ τοῦτο τοῦ καιροῦ] I have followed Bekker, Poppo, and Goeller, in receiving the τοῦ, though found only in two MSS., because it seems almost required by the tenor of the context; and was far more likely to be *omitted* than *added*. As to Dr. Arnold's arguments to show that the article may be dispensed with, they are any thing but cogent: he has not *proved* that the article in this idiom is *sometimes employed* and *sometimes omitted* by the best ancient writers. No proof is supplied by the passage he has adduced from Demosth. p. 20, 12; for there the article is not *required*, (the words being, as Wolf says, for τοιοῦτος καιρὸς τῶν Φιλίππου πραγμάτων ἐστὶ, and meaning that the affairs of Philip had come to a crisis,) whereas *here* it is indispensable; the sense being, 'that Gylippus came at the very crisis when, from the upper works of the circumvallation being unfinished, he himself could get thither to Syracuse, and the Syracusans could simultaneously pass through thence to meet and annoy him.'

τῷ δὲ ἄλλῳ] A rare use for κατὰ τὸ ἄλλο [μέρος], as the Scholiast explains; and which is borne out by the *reading* of four MSS., Cass., Græv., Cant., and Clar., τὸ ἄλλο. As to the words τῷ πλέονι, they are, as Poppo remarks, thrown in by way of *correction* and explanation; (see Matth. Gr. § 389.) and the general meaning intended is, that 'at the rest of the line (viz. of circumvallation) in the direction of Trogilus to the sea the other way, stones were already laid along (as ready for use).' Compare Plut. Nic. 18, παρὰ τοσοῦτον—κινδύνου: and see note on iii. 49, fin.

Ch. III. 1. τὸ πρῶτον] I have followed Bekker in introducing the article, on the authority of two MSS. (to which add Cant. and Clarend. in marg.) because it was more likely to have been inadvertently omitted than intentionally inserted.

προπέμπει] The reading here is doubtful: the old editions had προσπέμπει, which was altered by Duk., and from him by Bauer, Haack, Poppo, and Goeller, to προπέμπει; while Bekker recalled the old reading, which is found in three MSS., but injudiciously; for although προσπέμπει yields a tolerable sense, yet that is one by no means so good as προπέμπει. Few, I think, will hesitate to assent to the critical *canon* laid down by Duker, that 'where the sentiment (in the context) requires the sense *præmittere* or *prius mittere*, we should write προπέμπειν; when *aliquem mittere*, προσπέμπειν.' This rule he shows, by various examples, to have been acted on by our author; and it is only necessary to add, that here the former sense is unquestionably required,—the evident intent of Thucydides being to state, that before Gylippus advanced to attack, he sent a herald.

2. ἐν ὀλιγωρίᾳ ἐποιοῦντο] 'made light of it:' a very rare phrase, of which I have noted no example elsewhere; but we may comp. the similar one ἐν ἐλαφρῷ ποιεῖσθαι in Hdot. i. 118. iii. 154, and ἐν αἰσχύνῃ

ἀντιπαρεσκευάζοντο ἀλλήλοις ὡς ἐς μάχην. 3. καὶ ὁ Γύλιππος, ὁρῶν τοὺς Συρακοσίους ταρασσομένους καὶ οὐ ῥᾳδίως ξυντασσομένους, ἐπανῆγε τὸ στρατόπεδον ἐς τὴν εὐρυχωρίαν μᾶλλον. καὶ ὁ Νικίας οὐκ ἐπῆγε τοὺς Ἀθηναίους, ἀλλ' ἡσύχαζε πρὸς τῷ ἑαυτοῦ τείχει. ὡς δ' ἔγνω ὁ Γύλιππος οὐ προσιόντας αὐτούς, ἀπήγαγε τὴν στρατιὰν ἐπὶ τὴν ἄκραν τὴν Τεμενῖτιν καλουμένην, καὶ αὐτοῦ ηὐλίσαντο. 4. τῇ δ' ὑστεραίᾳ ἄγων τὴν μὲν πλείστην τῆς στρατιᾶς, παρέταξε πρὸς τὰ τείχη τῶν Ἀθηναίων, ὅπως μὴ ἐπιβοηθοῖεν ἄλλοσε· μέρος δέ τι πέμψας πρὸς τὸ φρούριον τὸ Λάβδαλον, αἱρεῖ, καὶ ὅσους ἔλαβεν ἐν αὐτῷ πάντας ἀπέκτεινεν· ἦν δὲ οὐκ ἐπιφανὲς τοῖς Ἀθηναίοις τὸ χωρίον. καὶ τριήρης τῇ αὐτῇ ἡμέρᾳ ἁλίσκεται τῶν Ἀθηναίων ὑπὸ τῶν Συρακοσίων ἐφορμοῦσα τῷ λιμένι.

IV. Καὶ μετὰ ταῦτα ἐτείχιζον οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι διὰ τῶν Ἐπιπολῶν, ἀπὸ τῆς πόλεως ἀρξάμενοι ἄνω, πρὸς τὸ ἐγκάρσιον τεῖχος ἁπλοῦν· ὅπως οἱ Ἀθηναῖοι, εἰ μὴ δύναιντο κωλῦσαι, μηκέτι οἷοί τε ὦσιν ἀποτειχίσαι. 2. καὶ οἵ τε Ἀθηναῖοι ἀναβεβήκεσαν ἤδη ἄνω, τὸ ἐπὶ θαλάσσῃ τεῖχος ἐπιτελέσαντες, καὶ ὁ Γύλιππος, (ἦν γάρ τι τοῖς Ἀθηναίοις τοῦ τείχους ἀσθενὲς) νυκτὸς ἀναλαβὼν τὴν στρατιὰν, ἐπῄει πρὸς αὐτό. 3. οἱ δ' Ἀθηναῖοι, (ἔτυχον γὰρ ἔξω αὐλιζόμενοι) ὡς ᾔσθοντο, ἀντεπῆσαν· ὁ δὲ, γνοὺς, κατὰ τάχος ἀπ-

ποιεῖσθαι, and ἐν θαύματι π., in Plutarch.

οὐδὲν ἀποκρινάμενοι] In Plutarch, Nic. 19, it is added, τῶν δὲ στρατιωτῶν τινες, καταγελῶντες, ἠρώτων, εἰ διὰ παρουσίαν ἑνὸς τρίβωνος καὶ βακτηρίας Λακωνικῆς οὕτως ἰσχυρὰ τὰ Συρακουσίων ἐξαίφνης γέγονεν, ὡς Ἀθηναίων καταφρονεῖν: and, indeed, Gylippus seems to have been almost the only Spartan: so Justin iv. 5, 7, it is said, 'ab his (scil. Lacedæmoniis) mittitur Gylippus *solus*;' though it is truly added, 'sed in quo instar omnium auxiliorum erat:' where certainly the editors and critics would not have stumbled, as they have done, at the *in quo*, and proposed various but futile conjectures for the removal of a fancied corruption, had they been aware of the *ellipsis* there of *unus*, a word the more readily to be supplied, as *suggested* by the foregoing *solus*. Similarly in Virg. Æn. vii. 707, 'Agmen agens Clausus, magnique *ipse agminis instar*,' we have the word *unus implied*, and *ipse expressed*. Where nothing in the context exists to suggest it, the word *unus*, in such a case, is *expressed*, as in Cic. Brut. 51, 'Plato mihi *unus* instar est omnium.'

3. τὴν ἄκραν τὴν Τεμενῖτιν] See the Map and Memoir.

4. μέρος—Λάβδαλον] This detachment was doubtless sent from the extreme right of the line, and under the cliff or ridge extending from the upper country down to Euryelus, and to which Gylippus took his course when he penetrated the Athenian lines to bring succours to Syracuse. He was tempted to make this attack on Labdalum from observing its weak state the day before, which made it liable to be taken by a *coup de main*.

ἐφορμοῦσα τῷ λιμένι] 'lying off the port;' probably for the purpose of reconnoitring it, and seeing what galleys were ready for sea. By τῷ λιμένι understand that part of the great harbour which was occupied by the Athenians; being a kind of μυχός. See Map. Before λιμένι Bekker (2nd edition) has inserted, from two MSS., the word μεγάλῳ; but this I have not ventured to receive into the text, because it is evidently derived from the *margin*, as indeed plainly appears from the modern Scholium τῷ μεγάλῳ.

Ch. IV. 1. πρὸς τὸ ἐγκάρσιον] 'in a cross direction,' so as to cross the Athenian wall. See Map and Memoir.

2. ἀσθενὲς] Namely, as Haack points out, by not having been carried high enough.

3. ἔξω αὐλιζόμενοι] i. e. 'bivouacking

ἠγαγε τοὺς σφετέρους πάλιν. ἐποικοδομήσαντες δὲ αὐτὸ οἱ Ἀθηναῖοι ὑψηλότερον, αὐτοὶ μὲν ταύτῃ ἐφύλασσον, τοὺς δὲ ἄλλους ξυμμάχους κατὰ τὸ ἄλλο τείχισμα ἤδη διέταξαν, ἦπερ ἔμελλον ἕκαστοι φρουρεῖν.

4. Τῷ δὲ Νικίᾳ ἐδόκει τὸ Πλημμύριον καλούμενον τειχίσαι· ἔστι δὲ ἄκρα ἀντιπέρας τῆς πόλεως ἥπερ προὔχουσα τοῦ μεγάλου λιμένος τὸ στόμα στενὸν ποιεῖ, καὶ εἰ τειχισθείη, ῥᾷον αὐτῷ ἐφαίνετο ἡ ἐσκομιδὴ τῶν ἐπιτηδείων ἔσεσθαι· δι' ἐλάσσονος γὰρ πρὸς τῷ λιμένι τῷ τῶν Συρακοσίων ἐφορμήσειν σφᾶς, καὶ οὐχ, ὥσπερ νῦν, ἐκ μυχοῦ τοῦ λιμένος τὰς ἐπαναγωγὰς ποιήσεσθαι, ἤν τι ναυτικῷ κινῶνται. προσεῖχέ τε ἤδη μᾶλλον τῷ κατὰ θάλασσαν πολέμῳ, ὁρῶν τὰ ἐκ τῆς γῆς σφίσιν, ἐπειδὴ Γύλιππος ἦκεν, ἀνελπιστότερα ὄντα. 5. διακομίσας οὖν στρατιὰν καὶ τὰς ναῦς, ‡ἐξετείχισε

on the outside with a piquet-guard.' Ἐποικοδομήσαντες — ὑψηλότερον, lit. 'having built it up (by laying further layers of stone) so as to make it higher.'

4. Πλημμύριον] See my note in Translation, and also Map and Memoir.

ῥᾷον] So I have edited, with Bekker and Goeller, from 12 of the best MSS. (to which add Codd. Clar., Cant., and Mus. Brit.) for vulg. ῥᾴων, which, though correct Greek, is yet less Attic. The former reading, as being the more recondite use, is the more likely to be genuine, and it is also strongly supported by two passages adduced by Dr. Arnold, infra ch. 28, θᾶσσον οὖσα, and supra iv. 10, μὴ ῥᾳδίως οὔσης τῆς ἀναχωρήσεως. To which add, Dionys. Hal. Ant. ii. 43, καὶ τοῦ Ῥωμύλου (ῥᾷον γὰρ ἤδη ἐκ τοῦ τραύματος) ἐκβοηθήσαντος, &c.; where, for ἤδη, I conjecture the true reading to be ἦν δή.

δι' ἐλάσσονος] Supply διαστήματος, 'from a shorter distance,' viz. than before, where the Athenian blockading station had been the part of the harbour from Dascon to the entrance of the harbour. Ἐφορμήσειν. Render, 'would blockade them.' Μυχοῦ τοῦ λιμένος. Meaning, the bottom of the harbour, reckoning from the upper part of the island of Ortygia; that part now called the Bay of Madalena. Now this still continued to form the station for the Athenian fleet in general; though the light ships, and the barges, and boats were soon removed to a station nearer the mouth of the harbour. See Map.

For vulg. ἐπαγωγὰς, which yields no tolerable sense, I have, with Goeller, Poppo, and Bekker (2nd edition), edited ἐπαναγωγάς. Render, 'their advances [to meet the enemy],' lit. their getting under weigh: such is the use of the *verb* ἐπανάγεσθαι in Polyb. i. 20, 15, where we have, Κ. κατὰ πορθμὸν ἐπαναχθέντων αὐτοῖς, and Dio Cass. 211, 64, ναυλοχοῦσαι (νῆες) σφίσιν ἐπαναχθῆσαι.

ἤν τι ναυτικῷ κινῶνται] This expression is best referred (as it is by the Schol., Didot, Poppo, and Dr. Arnold) to the *Syracusans*, not the Athenians; for, as Dr. Arnold well points out, 'the term κινῶνται is one more applicable to the stirring of a party undergoing blockade, than to the mere locomotion of the ships of the blockaders from one point to another:' to which purpose he compares another passage of our author, infra viii. 100. So also, I add, Xen. An. vi. 3, 5, (Th.) the enemy is described as so closely blockading, ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου: and in Hist. ii. 1, 22, we have, προεῖπεν ὡς μηδεὶς (meaning, no ship) κινήσοιτο—μηδὲ ἀνάξοιτο, 'should get under weigh:' and, indeed, for what were the Athenian ships stationed there, but to watch the *motions* of the Syracusan fleet, that ships might go forth to fetch prisoners, &c.?

ἀνελπιστότερα ὄντα] lit. 'more unhopeful,' i. e. less to be hoped of: a harsh idiom as used in the *comparative* (though ἀνέλπιστον in the positive occurs at v. 102); yet not so harsh as our word *unhopeful*, used in the *superlative* by Shakspeare, 'Benedict is not the unhopefullest husband that I know.'

5. στρατιὰν] Not, as almost all translators render it, 'the army,' (for Nicias would not send the whole of the land-forces, but only a detachment;) rather, 'a force,' meaning, *some forces;* of which sense of the word, not a little rare, an example occurs elsewhere in Xen. Cyr. viii. 6, 10, συνήγειρε στρατιάν: and so Suidas explains στρατιὰ by τὸ τῶν στρατιωτῶν ὑπὸ ἕνα ἔπαρχον, what we should express by 'a *corps*.'

ἐξετείχισε] So I have edited, with Haack

τρία φρούρια· καὶ ἐν αὐτοῖς τά τε σκεύη τὰ πλεῖστα ἔκειτο, καὶ τὰ πλοῖα ἤδη ἐκεῖ τὰ μεγάλα ὥρμει, καὶ αἱ ταχεῖαι νῆες. 6. ὥστε καὶ τῶν πληρωμάτων οὐχ ἥκιστα τότε πρῶτον κάκωσις ἐγένετο· τῷ τε γὰρ ὕδατι σπανίῳ χρώμενοι, καὶ οὐκ ἐγγύθεν, καὶ ἐπὶ φρυγανισμὸν ἅμα ὁπότε ἐξέλθοιεν οἱ ναῦται, ὑπὸ τῶν ἱππέων τῶν Συρακοσίων, κρατούντων τῆς γῆς, διεφθείροντο. τρίτον γὰρ μέρος τῶν ἱππέων τοῖς Συρακοσίοις διὰ τοὺς ἐν τῷ Πλημμυρίῳ, ἵνα μὴ κακουργήσοντες ἐξίοιεν, ἐπὶ τῇ ἐν τῷ Ὀλυμπιείῳ πολίχνῃ ἐτετάχατο. 7. ἐπυνθάνετο δὲ καὶ τὰς λοιπὰς τῶν Κορινθίων ναῦς προσπλεούσας ὁ Νικίας· καὶ πέμπει ἐς φυλακὴν αὐτῶν εἴκοσι ναῦς, αἷς εἴρητο περί τε Λοκροὺς καὶ Ῥηγίον καὶ τὴν προσβολὴν τῆς Σικελίας ναυλοχεῖν αὐτάς.

V. Ὁ δὲ Γύλιππος ἅμα μὲν ἐτείχιζε τὸ διὰ τῶν Ἐπιπολῶν τεῖχος, τοῖς λίθοις χρώμενος οὓς οἱ Ἀθηναῖοι προπαρεβάλοντο σφίσιν, ἅμα δὲ παρέτασσεν ἐξάγων ἀεὶ πρὸ τοῦ τειχίσματος τοὺς Συρακοσίους καὶ τοὺς ξυμμάχους· καὶ οἱ Ἀθηναῖοι ἀντιπαρετάσσοντο. 2. ἐπειδὴ δὲ ἔδοξε Γυλίππῳ καιρὸς εἶναι, ἦρχε τῆς ἐφόδου· καὶ ἐν χερσὶ γενόμενοι ἐμάχοντο μεταξὺ τῶν τειχισμάτων, ᾗ τῆς ἵππου τῶν Συρακοσίων οὐδεμία χρῆσις ἦν· καὶ νικηθέντων τῶν Συρακοσίων καὶ τῶν ξυμμάχων, καὶ νεκροὺς ὑποσπόνδους ἀνελομένων, καὶ τῶν

and Poppo, from many of the best MSS. (to which add Codd. Clar., Cantab., and Mus. Brit.) for vulg. ἐξετείχιζε, which is retained by Bekker and Goeller, but injudiciously, since while external evidence greatly preponderates, internal is equal, or in favour of the former.

τὰ σκεύη] Meaning chiefly the ship's *tackle*, (see ch. 24.) though also the *baggage* of the army, and stores generally. By τὰ πλοῖα μεγάλα understand the *barges* used to convey articles to and from shore. The station for the μεγάλα πλοῖα and νῆες ταχεῖαι was, I apprehend, at the entrance of the harbour. See Map. Ὥρμει Render, 'stationem habebant.'

6. ὥστε καὶ] The ὥστε here simply denotes *consequence*, and may be rendered 'consequently,' or 'hereupon.' The purpose of the words being to intimate, that the *advantage* he had gained, by the measure just mentioned, whereby the introduction of supplies by sea was protected,—was counterbalanced by a no small *disadvantage*,—namely, that the crews were obliged to go much further for wood and water, and were harassed and cut up by continual attacks from the Syracusan cavalry, which were masters of the field. The reason why they had to go further was, doubtless, that the promontory of Plemmyrium supplied no wood and water, and the country immediately adjoining furnished water but scantily.

τῷ τε γὰρ ὕδατι, &c.] Poppo well points out that the two members of this sentence cohere with the verb διεφθείροντο, thus: χρώμενοί τε καὶ ὁπότε ἐξέλθοιεν διεφθείροντο, the sense, literally expressed, being, 'nam et quia aqua rara, eaque non e vicinia, utebantur, et quum lignatum exirent, ab equitatu Syracusano peribant.' φρυγανισμὸν here means the gathering of brushwood for fuel. Compare Acts xxviii. 3, and a passage of Pherecydes ap. Pollux, x. 128, ὡς ἐπὶ φρυγανισμὸν ἐξῆλθε.

πολίχνῃ] Meaning, a small *town* forming, as it were, a suburb to Olympieium. I have not written it (as it is by some editors) with a capital letter, because I agree with Didot, that the form of speech and the collocation of the words, τῇ ἐν τῷ Ὀλυμπιείῳ πολίχνῃ, tend to show that the word is not a proper name, but an appellative.

7. ναυλοχεῖν αὐτάς] For ἐνεδρεύειν αὐτάς, 'be on the watch or look-out for them:' a rare idiom, of which Dr. Arnold adduces an example from Appian, B. C. iv. 82, Μ. δὲ ἐν Πελοποννήσῳ ναυλοχῶν Κλεόπατραν.

Ἀθηναίων τροπαῖον στησάντων, ὁ Γύλιππος ξυγκαλέσας τὸ στράτευμα, οὐκ ἔφη τὸ ἁμάρτημα ἐκείνων, ἀλλ' ἑαυτοῦ γενέσθαι· τῆς γὰρ ἵππου καὶ τῶν ἀκοντιστῶν τὴν ὠφέλειαν τῇ τάξει, ἐντὸς λίαν τῶν τειχῶν ποιήσας, ἀφελέσθαι· νῦν οὖν αὖθις ἐπάξειν. 3. καὶ διανοεῖσθαι οὕτως ἐκέλευεν αὐτούς, ὡς τῇ μὲν παρασκευῇ οὐκ ἔλασσον ἔξοντας, τῇ δὲ γνώμῃ οὐκ ἀνεκτὸν ἐσόμενον εἰ μὴ ἀξιώσουσι, Πελοποννήσιοί τε ὄντες καὶ Δωριῆς, Ἰώνων καὶ νησιωτῶν καὶ ξυγκλύδων ἀνθρώπων κρατήσαντες, ἐξελάσασθαι ἐκ τῆς χώρας. VI. Καὶ μετὰ ταῦτα, ἐπειδὴ καιρὸς ἦν, αὖθις ἐπῆγεν αὐτούς. ὁ δὲ Νικίας καὶ οἱ Ἀθηναῖοι, νομίζοντες, καὶ εἰ ἐκεῖνοι μὴ ἐθέλοιεν μάχης ἄρχειν, ἀναγκαῖον εἶναι σφίσι μὴ περιορᾶν παροικοδομούμενον τὸ τεῖχος· (ἤδη γὰρ καὶ ὅσον οὐ παρεληλύθει τὴν τῶν Ἀθηναίων τοῦ τείχους τελευτὴν ἡ ἐκείνων τείχισις, καὶ εἰ προέλθοι, ταὐτὸν ἤδη ἐποίει αὐτοῖς νικᾶν τε μαχομένοις διὰ παντὸς, καὶ μηδὲ μάχεσθαι) ἀντεπῆσαν οὖν τοῖς Συρακοσίοις. 2. καὶ ὁ Γύλιππος τοὺς μὲν ὁπλίτας ἔξω τῶν τειχῶν μᾶλλον ἢ πρότερον προαγαγών, ξυνέμισγεν αὐτοῖς, τοὺς δ' ἱππέας καὶ τοὺς ἀκοντιστὰς ἐκ πλαγίου τάξας τῶν Ἀθηναίων, κατὰ τὴν εὐρυχωρίαν, ᾗ τῶν τειχῶν ἀμφοτέρων αἱ ἐργασίαι ἔληγον. 3. καὶ προσβαλόντες οἱ ἱππῆς ἐν τῇ μάχῃ τῷ εὐωνύμῳ κέρᾳ τῶν Ἀθηναίων, ὅπερ κατ' αὐτοὺς ἦν, ἔτρεψαν· καὶ δι' αὐτὸ καὶ τὸ ἄλλο στράτευμα, νικηθὲν ὑπὸ τῶν Συρακοσίων, ‡κατηράχθη ἐς τὰ τειχίσματα. 4. καὶ τῇ ἐπιούσῃ νυκτὶ ἔφθασαν παρ-

Ch. V. 3. *διανοεῖσθαι οὕτως—ἔξοντας*] Render, 'he also bid them to so conceive of themselves, as being likely to be no way inferior as a force.'

ξυγκλύδων ἀνθρώπων] 'a promiscuous rabble.' It is strange that Valck. should have condemned this word, and thought it ought every where to be changed (the genitive into *συνηλύδων*, the accusative into *συνηλύδα*); for it is not unfrequent in the best prose writers. And the very phrase *ξύγκλυδες ἄνθρωποι* occurs in Hdian. vii. 7, 2. Polyæn. viii. 16, 5. Appian, i. 592. Jos. Ant. xix. 4, 1.

Ch. VI. 1. *καὶ εἰ προέλθοι, ταὐτὸν ἤδη ἐποίει αὐτοῖς*] It is well pointed out by Dobree, that the *αὐτοῖς* has reference to the *Athenians:* and the sense, as laid down by Dobree, Poppo, and Goeller, is, that if it (meaning their cross-wall) should proceed further, it would soon make that it should be always the same thing to the Athenians, although conquering in battle, as if they had not struck a stroke. So in a passage of Plutarch, Nicias, 19, (referred to by Dobree and Goeller,) it is said, *ἤδη γὰρ ἀπέκοψε τὸν ἐκείνων περιτειχισμὸν, ὥστε αὐτοῖς μηδὲν εἶναι πλέον κρατοῦσι*, 'so that it should do them no more good to conquer than not to conquer.' See the conclusion of the present chapter, and chapter 11, fin.

3. *κατηράχθη ἐς τὰ τειχίσματα*] This is one of those many cases in which easier is it to discern the *general sense* than to determine the *exact reading;* especially as the MSS. fluctuate between the vulg. *κατηράχθη* and *κατερράχθη*, the reading of eight MSS., besides (as I find) Codd. Clar., Cant., and Mus. Brit. And here a reference to other writers will scarcely clear up the doubt, since in these writers nearly the same variation of reading exists. Thus in Herodot. ix. 69, *τοὺς δὲ λοιποὺς κατήρραξεν—ἐς τὸν Κιθαιρῶνα* is the common reading and that of some MSS.; while Wess., Schweigh., and Gaisford edit, on the authority of other MSS., *κατήραξεν*, which is confirmed by Appian, t. i. 322, *τοὺς δὲ λοιποὺς ἐς τὰς πέτρας κατήραξαν*. And Valckn., after adducing a passage of Demosth. p. 675, where we have, *κατέρραξεν εἰς τὴν θάλασσαν ἅπαντας*, proposes to read *κατήραξεν*, which is supported by the reading of some MSS. there, *κατήρραξεν*. Similarly in Plut. Fab. 8,

οἰκοδομήσαντες καὶ παρελθόντες τὴν τῶν Ἀθηναίων οἰκοδομίαν, ὥστε μηκέτι μήτε αὐτοὶ κωλύεσθαι ὑπ' αὐτῶν, ἐκείνους τε καὶ παντάπασιν ἀπεστερηκέναι, εἰ καὶ κρατοῖεν, μὴ ἂν ἔτι σφᾶς ἀποτειχίσαι.

VII. Μετὰ δὲ τοῦτο αἵ τε τῶν Κορινθίων νῆες καὶ Ἀμπρακιωτῶν καὶ Λευκαδίων ἐσέπλευσαν αἱ ὑπόλοιποι δώδεκα, λαθοῦσαι τὴν τῶν Ἀθηναίων φυλακὴν (ἦρχε δὲ αὐτῶν Ἐρασινίδης Κορίνθιος), καὶ ξυνετείχισαν τὸ λοιπὸν τοῖς Συρακοσίοις μέχρι τοῦ ἐγκαρσίου τείχους. 2. καὶ ὁ Γύλιππος ἐς τὴν ἄλλην Σικελίαν ἐπὶ στρατιάν τε ᾤχετο, καὶ ναυτικὴν καὶ πεζὴν ξυλλέξων, καὶ τῶν πόλεων ἅμα προσαξόμενος εἴ τις ἢ μὴ πρόθυμος ἦν, ἢ παντάπασιν ἔτι

κατέρραξεν (scil. *αὐτοὺς*) *εἰς χάρακα* is the common text, though some MSS. have *κατήραξαν*, seemingly the true reading. Also, in Arrian, E. A. v. 17, 13, *κατηρράχθησαν—εἰς τεῖχος* is found in the text and MSS.; though Ellendt there edits *κατηράχθησαν*, perhaps rightly. And further, in Dionys. Hal. Ant. 1906, we have, *ἵνα μὴ καταρραχθῶσι πρὸς χωρίον βιαζόμενοι*, without var. lect. Also in Jos. Ant. xiii. 13, 5, *εἰς βαθεῖαν κατερράχθη φάραγγα*, where the writer had probably this passage of Thucydides in mind; and if so, he read, we may suppose, *κατερράχθη*. At least that passage and the one of Dionysius above cited will prove that *καταῤῥήσσω* or *καταῤῥάσσω* was sometimes used in the sense *deturbo*. But that *καταράσσω* was *also* so used, is certain; and the weight of evidence is quite in its favour: though if even that were *not* the case, the balance would strike the beam when the following passages of Dio Cass. were thrown into the scale: p. 512, 87, *καταραχθεὶς ἐς τὸ τεῖχος*: and 514, 89: as also 805, 82, *κατήραξαν ἐς τὸ τάφρευμα*, and 555, 67, *τοὺς πεζοὺς ἐς τὸ τεῖχος καταράξαντος*. Moreover, *ἐναράσσω* and *εἰσαράσσω* are often used in Herodotus and Dio Cass., and *ἀπαράσσω* in Thucyd. vii. 63, 1, where see note. That Dio Cass. had *κατηράχθη* in his copy, is quite clear: and when we consider that *ἀπαράξητε*, and not *ἀπορράξητε*, occurs infra ch. 63, in all the copies, little reason is there to doubt that *κατηράχθη* is the true reading *here*. As to what Poppo alleges, '*ῥάσσειν* potius quam *ἀράσσειν* ita dictum est, et per se probabile est, et in Demosth. Cor. § 8, *ῥάξαντες εἰς τὸν βόρβορον appareat*,'—what can such a *surmise* be said to weigh against evidence of *fact* so overpowering as the above? As to the passage he adduces from Demosthenes, it is nothing to the purpose, since there *ῥάξαντες* only signifies, 'having dashed him down into the mud,' as we should say, 'knocked him into the kennel.'

καὶ παρελθόντες] These words have been bracketed by Bekker, Poppo, Goeller, and Arnold. But they are little less than necessary to the sense of the passage; and considering that in *one* MS. only is it that they are not found, more probable is it that they were there omitted by the scribe *propter homœoteleuton*, than that they should have been foisted into all the rest. That they were in the text in the time of *Plutarch*, is almost certain from what that writer says in his Nicias, ch. 19, *παροικοδῶν εἰς τὰς διαστολὰς*, 'intervalla murorum.' In their second editions, Goell. has removed the brackets; while Bekker has extended them to *οἰκοδομίαν*. And certainly if the *καὶ* be removed, the other words are better away: but not a particle of authority exists to warrant this procedure; and the word *οἰκοδομίαν* is, as Poppo observes, recognised as having place by Anti-atticistes.

Ch. VII. 1. *μέχρι τοῦ ἐγκαρσίου*] Meaning, 'beyond the interval where the two walls converged towards each other:' an explanation of this disputed passage not essentially different from Goeller's, (De Situ Syrac. p. 98.) except that there seems no difficulty in taking the expression *ἐγκάρσιον τεῖχος* (a mere relative one) to mean the Athenian wall. But Goeller seems right in supposing that before the arrival of the Corinthians the counterwork, though carried to its utmost length, was in an unfinished state. Dr. Arnold's remarks do not point out any better way of reconciling the seeming contradiction between the language of Thucydides, ch. 6, *ἔφθασαν παροικοδομήσαντες τὴν τῶν Ἀθηναίων οἰκοδομίαν*, and in ch. 7, *ξυνετείχισαν τὸ λοιπὸν μέχρι τοῦ ἐγκαρσίου τείχους*. (Thirlwall.) See Map and Memoir.

ἀφεστήκει τοῦ πολέμου. 3. πρέσβεις τε ἄλλοι τῶν Συρακοσίων καὶ Κορινθίων ἐς Λακεδαίμονα καὶ Κόρινθον ἀπεστάλησαν, ὅπως στρατιὰ ἔτι περαιωθῇ, τρόπῳ [†ᾧ †ἂν, ἐν ὁλκάσιν, ἢ πλοίοις, ἢ ἄλλως ὅπως ἂν] προχωρῇ, ὡς καὶ τῶν Ἀθηναίων ἐπιμεταπεμπομένων. 4. οἵ τε Συρακόσιοι ναυτικὸν ἐπλήρουν, καὶ ἀνεπειρῶντο, ὡς καὶ τούτῳ ἐπιχειρήσοντες, καὶ ἐς τἆλλα πολὺ ἐπέῤῥωντο. VIII. Ὁ δὲ Νικίας, αἰσθόμενος τοῦτο, καὶ ὁρῶν καθ' ἡμέραν ἐπιδιδοῦσαν τήν τε τῶν πολεμίων ἰσχὺν καὶ τὴν σφετέραν ἀπορίαν, ἔπεμπε καὶ αὐτὸς ἐς τὰς Ἀθήνας, ἀγγέλλων πολλάκις μὲν καὶ ἄλλοτε καθ' ἕκαστα τῶν γιγνομένων, μάλιστα δὲ καὶ τότε, νομίζων ἐν δεινοῖς τε εἶναι,—καὶ, εἰ μὴ ὡς τάχιστα ἢ σφᾶς μεταπέμψουσιν ἢ ἄλλους μὴ ὀλίγους ἀποστελοῦσιν, οὐδεμίαν εἶναι σωτηρίαν. 2. φοβούμενος δὲ μὴ οἱ πεμπόμενοι, ἢ κατὰ τοῦ λέγειν ἀδυνασίαν, ἢ καὶ ‡μνήμης ἐλλιπεῖς γιγνόμενοι, ἢ τῷ ὄχλῳ πρὸς χάριν τι λέγοντες,

2. *ἀφεστήκει τοῦ πολέμου*] 'had desisted from [taking part in] the war.' See my Lexicon of the New Testament in *ἀφίστημι*.

3. *τρόπῳ—προχωρῇ*] As the best mode of adjusting the phraseology here, (which is, like that occasionally occurring elsewhere, somewhat overloaded,) I propose simply to insert two letters, and change the first *ἂν* to (what is not unfrequently mistaken for *ἀν*) *οὖν*; reading and pointing thus: *τρόπῳ ὁτῳοῦν ἐν ὁλκάσιν ἢ πλοίοις, ἢ ἄλλως ὅπως ἂν προχωρῇ*. On the *Attic idiom*, by which *οὖν* is (not, as has been said, *pleonastically*, but by a use answering to that of *cunque* in Latin) subjoined to *ὥσπερ, ὅστις, οἷος, ὁποῖος*, &c., suffice it to refer to Steph. Thes. col. 10981, sq. Moreover, in *ἢ* we have, as Poppo remarks, an instance *nimii μερισμοῦ*, as at vi. 34, 2, *ἤτοι κρύφα, ἢ φανερῶς ἢ ἐξ ἑνός γε τοῦ τρόπου*. At *προχωρῇ* there is an ellipsis of *πρᾶγμα*, 'in whatever way the thing may succeed.'

4. *ἀνεπειρῶντο*] This I would not, with Steph. and Bauer, regard as standing for the *simple* verb *ἐπειρῶντο*. It may rather be supposed that the *ανα* has reference to the idea of *repetition* implied in what the Scholiast and Goeller here very properly assign as the sense,—namely, to *practise*, or *make trial of*,—a sense which the term also bears in Appian, i. 566, and in Hdot. vi. 12, *καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας, οὐδ' ἀναπειρᾶσθαι*. Indeed it appears to have been no other than a *cox solennis de hac re*; for in Poll. i. 123, it is enumerated among *nautical* terms; and so I find it used by Callixenus ap. Athen. p. 204, B.

ἐς τἆλλα πολὺ ἐπέῤῥωντο] 'they were much encouraged as to the rest [of their projects].' Compare supra ii. 8, *ἐῤῥωντο ἐς τὸν πόλεμον*, where see note.

CH. VIII. 2. *ἀδυνασίαν*] A Thucydidean idiom for *ἀδυναμίαν*. Of *κατὰ τοῦ λέγειν ἀδυνασίαν* the sense is, 'on account of, by reason of, any deficiency of power in speaking.' The article *τὴν* after *κατὰ* has been very properly cancelled by the later editors, on the authority of some MSS. (to which add Codd. Cant. and Mus. Brit.) because it would make that *actual* which is left *hypothetical*; q. d. 'should they not be able to address the people.'

μνήμης ἐλλιπεῖς γιγνόμενοι] Such is the reading adopted by Haack (second edition), Bekker, Poppo, and Goeller (first edition), for vulg. *γνώμης*, retained by Haack (first edition), Goeller (second edition), and Arnold. I am fully persuaded that the word *γνώμης*, though found in all the MSS. except two, and supported by the version of Valla, is indefensible, as admitting of no suitable sense: for if it be interpreted *intelligentia* or *prudentia*, then we are encountered by the objection, that, of course, Nicias would not send fools; and explaining it to mean *presence of mind*, then we assign to the word a sense which it can by no means be proved ever to bear. Again, if, with Abresch and Goeller (second edition), we refer the term to *Nicias*, rendering either, with Abresch, 'ipsius mentionem assecuti,' or, with Goeller, 'hinter seiner Absicht zurückbleibend,' then, as Bauer and Poppo observe, the words *τῆς ἑαυτοῦ* would here be indispensably necessary; not to say that the term *ἐλλιπὴς* (as Bauer remarks) does not de-

οὐ τὰ ὄντα ἀπαγγέλλωσιν, ἔγραψεν ἐπιστολήν,—νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην, μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν, μαθόντας τοὺς Ἀθηναίους, βουλεύσασθαι περὶ τῆς ἀληθείας. 3. καὶ οἱ μὲν ᾤχοντο φέροντες, οὓς ἀπέστειλε, τὰ γράμματα καὶ ὅσα ἔδει αὐτοὺς εἰπεῖν· ὁ δὲ, τὰ κατὰ τὸ στρατόπεδον διὰ φυλακῆς μᾶλλον ἤδη ἔχων, ἢ δι' ἐκουσίων κινδύνων, ἐπεμελεῖτο.

note *non intelligens*, but *carens*. For these several reasons, I must decidedly prefer the reading *μνήμης*, the deficiency of which in *external authority* seems amply overbalanced by the weight of *internal evidence*. Indeed the two words *μνήμη* and *γνώμη* are so very similar in MS. characters, that easily might one be mistaken for the other; and the introduction of the word *γνώμῃ* here may justly be attributed to the occurrence of *γνώμης* just after. Again, as to what Arnold urges against this reading, that a man's memory must be bad indeed if he could not remember any particulars of the state of the armament as contained in Nicias's letter,—this, though true in itself, is not to the present purpose; since from what follows, § 3, *οἱ μὲν ᾤχοντο φέροντες τὰ γράμματα, καὶ ὅσα ἔδει αὐτοὺς εἰπεῖν*,—it appears that besides the particulars contained in the letter, there were *others* committed to them to state *by word of mouth*; (compare ch. 10, *ὅσα τε ἀπὸ γλώσσης εἴρητο αὐτοῖς, εἶπον*, &c.) and consequently Nicias might reasonably fear that if *all* of them had been left to be delivered by word of mouth, the memory of the messengers might fail them, especially considering that *presence of mind*, the main stay of memory, (and well called by Shakspeare 'the warder of the brain,') might give way on so trying an occasion as that of addressing their dread sovereign *Δῆμος*,—an occasion on which they would have to deliver many unpleasant truths.

Finally, as to the objection of Goeller, that thus the *dative* (*μνήμῃ*), and not the *genitive* (*μνήμης*), were required,—that is wholly futile; for (not to mention that the *dative* is actually found in one of the best MSS.) it is sufficient to say, that the genitive is here used instead of the dative agreeably to a certain idiom peculiar to our author, though not unexampled in other writers. In the present case, the use of the genitive is sufficiently defended by another passage of our author, supra iv. 55, and by the following passages of Plato, p. 924, 669, and 504, *τῆς ἀκριβείας ἐλλιπῆ*. Lucian, Macrob. § 22, *μηδενὸς γενόμενον τῶν πρὸς ὑγίειαν ἐλλιπῆ*. Clem. Alex. p. 307, 50, *ἐλλιπὴς τῶν ἀγαθῶν*. So in our own language, though the purest writers say *wanting in*,—yet others, expressing themselves more according to the phraseology of common life, say *wanting of*, for the more correct expression, *destitute of*. Whenever, then, *ἐλλιπὴς* bears, as here and in the above passages, the sense *destitute*, the genitive is more proper than the dative.

ἔγραψεν ἐπιστολήν] Thucydides does not (as Mitford imagines) say that Nicias was the first to adopt the practice of sending home despatches in writing of the transactions that occurred: though from the air of the expressions themselves we may safely infer that this was the *first* epistle he had sent; and consequently that the other *ἐπιστολαὶ* were *verbal messages*, to be delivered at the time. This may, indeed, seem in direct contradiction to what is said at the beginning of the letter itself. But see note there.

ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν] 'obscured through or by the person,' meaning his *fault*: on which force of *ἐν* see Matth. Gr. Gr. § 577.

3. *ὅσα ἔδει εἰπεῖν*] viz. by way of communicating further particulars, or explaining and confirming such as were contained in the epistle. Compare Jos. Ant. xvii. 6, 1, a passage evidently written with a view to the present.

τὰ κατὰ τὸ στρατόπεδον—ἐπεμελεῖτο] Variety of reading, joined with something anomalous in the phraseology, has here occasioned some uncertainty as to the sense. For vulg. *διὰ φυλακῆς ἤδη ἔχων ἤδη ἐκουσίων*, I have adopted the reading of two MSS., the edd. Ald., Flor., and Basil, and the version of Valla, *διὰ φυλακῆς μᾶλλον ἤδη ἔχων, ἢ δι' ἐκουσίων*, a reading which besides being preferable in point of *sense* to the former, and not open, I apprehend, to any serious objections, is, I am enabled to show, further confirmed by the circumstance that such was evidently the reading of *Dio Cass.*, who, in two passages closely imitated from the present, similarly writes: p. 613, 14, *αὐτὸς μὲν ἡσύχαζε, καὶ οὐδένα ἔτι κίνδυνον αὐθαίρετον ἀνῃρεῖτο*, and 516, 58,

IX. Ἐν δὲ τῷ αὐτῷ θέρει τελευτῶντι, καὶ Εὐετίων στρατηγὸς Ἀθηναίων, μετὰ Περδίκκου στρατεύσας ἐπ' Ἀμφίπολιν Θρᾳξὶ πολλοῖς, τὴν μὲν πόλιν οὐχ εἷλεν, ἐς δὲ τὸν Στρυμόνα περικομίσας τριήρεις ἐκ τοῦ ποταμοῦ ἐπολιόρκει ὁρμώμενος ἐξ Ἰμεραίου. καὶ τὸ θέρος ἐτελεύτα [τοῦτο].

X. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἥκοντες ἐς τὰς Ἀθήνας οἱ παρὰ τοῦ Νικίου, ὅσα τε ἀπὸ γλώσσης εἴρητο αὐτοῖς, εἶπον,—καὶ εἴ τίς τι ‡ ἠρώτα ἀπεκρίνοντο, καὶ τὴν ἐπιστολὴν ἀπέδοσαν. ὁ δὲ γραμματεὺς ὁ τῆς πόλεως παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις, δηλοῦσαν τοιάδε.

* XI. "Τὰ μὲν πρότερον πραχθέντα, ὦ Ἀθηναῖοι, ἐν ἄλλαις πολλαῖς ἐπιστολαῖς, ἴστε· νῦν δὲ καιρὸς οὐχ ἧσσον μαθόντας ὑμᾶς,

ἀλλ' *αὐτοί τε διὰ φυλακῆς, μᾶλλον ἢ διὰ κινδύνων, τὸ στρατόπεδον ἐποιοῦντο.*

This reading, formerly adopted by me in my smaller edition of Thucydides, has since then been received by Bekker and Poppo, (who had before retained the common reading,) and more lately by Arnold.

To advert to one or two points of phraseology,— in *διὰ φυλακῆς ἔχειν τι* we have a phrase occurring in the best authors; e. g. Dionys. Hal. Ant. 1709, 17, and 1896, ult. *τὰς γνώμας τὰς αὐτὰς εἶχον ἑκάτεροι, διὰ φυλακῆς τὰ οἰκεῖα ἔχειν, καὶ μηκέτι ἄρχειν μάχης* (a passage evidently written with a view to this passage of Thucydides). Jos. Bell. iv. 4, 3. And in Jos. Ant. xviii. 2, 2, and Bell. i. 2, 1, for *ἦγον διὰ φυλακῆς τι*, I suspect the true reading to be *εἶχον διὰ φυλακῆς τι*. At *ἢ διὰ κινδύνων* supply *ἔχων*, for *ἐς κινδύνους ἰών*. And with the use here of *ἔχειν διὰ* with *κινδύνων*, compare that of *ἔχειν διὰ* elsewhere with various genitives, as *φόβου, φροντίδος, ἀπονοίας, φιλίας*. See note on i. 17, and ii. 22. The general sense, then, may be thus expressed: 'As for himself, he now took care of the affairs of the army, by keeping on the defensive, rather than by encountering voluntary dangers,' i. e. dangers such as he could avoid, if he chose.

Ch. X. *ἀπὸ γλώσσης*] 'by word of mouth,' as Herodot. i. 123. For *ἠρώτα*, Bekker (second edition) and Arnold have edited, on the authority of two MSS. (or rather only one) *ἐπηρ.* I have not ventured to follow their example, because it appears to me more likely that *ἠρώτα* should have arisen by the mistake of one copyist, (occasioned by the circumstance of the *ἐτι* just before being taken for *ἐπ*) than that *ἐπηρ.* should have been altered in the MSS. almost universally into *ἠρώτα*, and that for no imaginable reason; since the compound *ἐπηρ.* in this context could have no more force than the *simple* verb *ἠρώτα*.

ὁ γραμματεὺς ὁ τῆς πόλεως] There were, as Dr. Arnold observes, *three* kinds of *γραμματεῖς* at Athens: 1. that of which we have mention at iv. 118, *γραμμ. κατὰ πρυτανείαν*: 2. *another* elected by the council of 500 to take charge of the official copies of the laws (answering to our *custos rotulorum*, and called *γραμματεὺς τῆς βουλῆς*); and a *third*, the one here spoken of, elected by the people to read aloud any public documents to the council and the general assembly, and hence called *γραμματεὺς τῆς πόλεως* or *τοῦ δήμου*, and sometimes, from his office being of a subordinate and less dignified kind than that of the foregoing, denominated *ὑπογραμματεύς*. See more on this subject in Boeckh, Pub. Œcon. of Athens, i. 249, and Schoemann de Comitiis Ath. p. 320.

After *γραμματεὺς* I have, with Bekker (second edition), inserted the article *ὁ*, on the authority of one MS., because it seems required by propriety of language, and was far more likely to be *inadvertently omitted*, than *purposely inserted*.

Ch. XI. 1. *ἐν ἄλλαις πολλαῖς ἐπιστολαῖς*] for *διὰ πολλῶν ἄλλων ἐπιστολῶν*, 'by many other epistles.' The apparently wide discrepancy existing between what is here said and is implied in the words at viii. 2, *ἔγραψεν ἐπιστολὴν*,—may, I apprehend, be effectually removed by taking *ἐπιστολαῖς* here as standing for *ἀγγελιαῖς*, *messages, despatches:* a sense which the word *ἐπιστολὴ* occasionally bears in the earlier Greek writers, (especially Xenophon,) and which is noticed by Hesych. and other of the ancient lexicographers.

ἐν ᾧ ἐσμὲν, βουλεύσασθαι. 2. *κρατησάντων γὰρ ἡμῶν μάχαις ταῖς πλείοσι Συρακοσίους ἐφ' οὓς ἐπέμφθημεν, καὶ τὰ τείχη οἰκοδομησαμένων ἐν οἵσπερ νῦν ἐσμὲν, ἦλθε Γύλιππος Λακεδαιμόνιος, στρατιὰν ἔχων ἔκ τε Πελοποννήσου καὶ ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν, καὶ μάχῃ τῇ μὲν πρώτῃ νικᾶται ὑφ' ἡμῶν, τῇ δ' ὑστεραίᾳ, ἱππεῦσί τε πολλοῖς καὶ ἀκοντισταῖς βιασθέντες ἀνεχωρήσαμεν ἐς τὰ τείχη.* 3. *νῦν οὖν ἡμεῖς μὲν, παυσάμενοι τοῦ περιτειχισμοῦ διὰ τὸ πλῆθος τῶν ἐναντίων, ἡσυχάζομεν* (οὐδὲ γὰρ ξυμπάσῃ τῇ στρατιᾷ δυναίμεθ' ἂν χρήσεσθαι, ἀπαναλωκυίας τῆς φυλακῆς τῶν τειχῶν μέρος τι τοῦ ὁπλιτικοῦ), *οἱ δὲ παρῳκοδομήκασιν ἡμῖν τεῖχος ἁπλοῦν, ὥστε μὴ εἶναι ἔτι περιτειχίσαι αὐτοὺς, ἢν μή τις τὸ παρατείχισμα τοῦτο, πολλῇ στρατιᾷ ἐπελθὼν, ἕλῃ.* 4. *ξυμβέβηκέ τε πολιορκεῖν δοκοῦντας ἡμᾶς, ἄλλους αὐτοὺς μᾶλλον, ὅσα γε κατὰ γῆν, τοῦτο πάσχειν· οὐδὲ γὰρ τῆς χώρας ἐπὶ πολὺ διὰ τοὺς ἱππέας ἐξερχόμεθα.*

XII. *Πεπόμφασι δὲ καὶ ἐς Πελοπόννησον πρέσβεις ἐπ' ἄλλην στρατιὰν, καὶ ἐς τὰς ἐν Σικελίᾳ πόλεις Γύλιππος οἴχεται, τὰς μὲν καὶ πείσων ξυμπολεμεῖν, ὅσαι νῦν ἡσυχάζουσιν, ἀπὸ δὲ τῶν ἔτι καὶ στρατιὰν πεζὴν καὶ ναυτικοῦ παρασκευὴν, ἣν δύνηται, ἄξων.* 2. *διανοοῦνται γὰρ, ὡς ἐγὼ πυνθάνομαι, τῷ τε πεζῷ ἅμα τῶν τειχῶν ἡμῶν πειρᾶν, καὶ ταῖς ναυσὶ κατὰ θάλασσαν.* 3. *Καὶ δεινὸν μηδενὶ ὑμῶν δόξῃ εἶναι, ὅτι 'καὶ κατὰ θάλασσαν·' τὸ γὰρ ναυτικὸν ἡμῶν, ᾧπερ κἀκεῖνοι πυνθάνονται, τὸ μὲν πρῶτον ἤκμαζε καὶ τῶν νεῶν τῇ ξηρότητι καὶ τῶν πληρωμάτων τῇ σωτηρίᾳ· νῦν δὲ αἵ τε νῆες διάβροχοι—τοσοῦτον χρόνον ἤδη θαλασσεύουσαι—καὶ τὰ πληρώματα ἔφθαρται. τὰς μὲν γὰρ ναῦς οὐκ ἔστιν ἀνελκύσαντας διαψῦξαι, διὰ τὸ ἀντιπάλους [καὶ] τῷ πλήθει, καὶ ἔτι πλείους, τὰς*

3. *ἡσυχάζομεν*] 'we are sitting still,' doing nothing. See note on v. 54, 4.

4. *ξυμβέβηκε πολιορκεῖν — τοῦτο πάσχειν*] Here we have (as at iv. 30) a neat turn, which has been imitated by Hdian. viii. 5, 13, *συνέβαινε δὲ τὸν στρατὸν, δοκοῦντα πολιορκεῖν αὐτὸν πολιορκεῖσθαι.* Compare also Pol. i. 29, 12.

Ch. XII. 3. *ὅτι καὶ κατὰ θάλασσαν*] 'that [I say] also by sea.' Such is the true sense, — the foregoing words being repeated: and thus the *ὅτι* carries with it an ellipsis of *εἶπον*. I have, with Haack, Poppo, and Bekker, edited *ᾧπερ* instead of vulg. *ὅπερ*, retained by Goeller and Arnold, but injudiciously, since the former is supported at once by external authority (to which I add Codd. Clar., Cantab., and Mus. Brit.) and by *internal evidence*, as existing in the greater probability of *ᾧπερ* being, by gloss, altered to *ὅπερ*, than *ὅπερ* to *ᾧπερ*.

τῇ σωτηρίᾳ] *sanitate*, 'healthiness:' a rare sense of the word, which I have not met with elsewhere. Of *διάβροχοι* the full sense is, 'so decayed as to be leaky;' literally, to let in the water through. *Θαλασσεύουσαι*, 'after keeping the sea:' a rare word, of which the only example that I have met with elsewhere is in Appian, t. ii. 88.

τὰς μὲν γὰρ ναῦς, &c.] The *γὰρ* refers to *νῆες διάβροχοι* before; it being meant, that the ship's timber had become decayed from their not having been on shore *διαψῦξαι, to careen*, literally, to let air through to dry them. *Why* they had not, is shown in the words following, *διὰ τὸ ἀντιπάλους — ἐπιπλεύσονται*, namely, that 'the enemy's ships being an equal match also in point of *number*, and even *more*, occasion a continual expectation that they will attack us.' In *διαψῦξαι* we have an accustomed term on this subject. So

τῶν πολεμίων οὖσας ἀεὶ προσδοκίαν παρέχειν ὡς ἐπιπλεύσονται· φανεραὶ δέ εἰσιν ἀναπειρώμεναι, καὶ αἱ ἐπιχειρήσεις ἐπ' ἐκείνοις, καὶ ἀποξηρᾶναι τὰς σφετέρας μᾶλλον ἐξουσία· οὐ γὰρ ἐφορμοῦσιν ἄλλοις. XIII. Ἡμῖν δ' ἐκ πολλῆς ἂν περιουσίας νεῶν μόλις τοῦτο ὑπῆρχε, καὶ μὴ ἀναγκαζομένοις, ὥσπερ νῦν, πάσαις φυλάσσειν. εἰ γὰρ ἀφαιρήσομέν τι καὶ βραχὺ τῆς τηρήσεως, τὰ ἐπιτήδεια οὐχ ἕξομεν, παρὰ τὴν ἐκείνων πόλιν χαλεπῶς καὶ νῦν ἐσκομιζόμενοι. 2. τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν, καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἁρπαγὴν καὶ ὑδρείαν μακρὰν ὑπὸ τῶν ἱππέων ἀπολλυμένων· οἱ δὲ θεράποντες, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι, καὶ οἱ ξένοι, οἱ μὲν ἀναγκαστοὶ

Pollux, cited by Duker, mentions ships as ἐντεθαλαττευκυίας and διεψυγμένας: and at vii. 191, he has, οὐκέτι πλέουσα ναῦς, νεωλκημένη, διαψυχομένη, ἀνειλκυσμένη. Compare also Lucian, t. i. 521, μηδὲ νεωλκῆσαι μηδὲ διαῦξαι τὸ σκαφίδιον. Of which two terms, the former signifies, to lay up in dock, for repair; the latter simply, *to careen*.

For vulg. ἐπὶ πλείους, I have, with Bekker, Poppo, and Goeller, edited ἔτι πλείους, though only on the authority of two MSS., yet borne out by very many passages of various writers adduced in my smaller edition.

φανεραὶ δέ εἰσιν ἀναπειρώμεναι] Render, 'they are evidently in training;' in other words, the crews are practising nautical manœuvres. See note on vii. 4 & 5. These words are closely connected with the preceding, as serving to give a *reason* for the expectation in question. And the words following, αἱ ἐπιχειρήσεις ἐπ' ἐκείνοις, have reference to the term ἐπιπλεύσονται just before, understood in the sense to *attack*. A new sentence commences with the words καὶ ἀποξηρᾶναι, &c., of which the sense is, 'And further, they have more the power to keep their vessels from wet,' literally, to dry off the wet.

CH. XIII. 1. ἡμῖν δ' ἐκ πολλῆς, &c.] 'But this would hardly have been in our power, even out of a superabundance of ships.'

εἰ γὰρ ἀφαιρήσομεν, &c.] 'if we shall abate ever so little of our watchfulness.' Of this very rare use of ἀφαιρεῖν, by which it signifies to *take off, let go, remit*, I have noted examples elsewhere in Xen. Mem. ii. 6, 23, τὸν φθόνον ἀφαιροῦσι, and Laced. iv. 7, ἀφελόντες αὐτῶν τὸ ἰσχύος ἐπιμελεῖσθαι. Demosth. 627, 2, ἀφελὼν σκοπεῖν, for ἀφεὶς or ἀμελήσας, and 848, 6, τὸ μὲν γράφειν, τὸ δὲ ἀφαιρεῖν.

2. τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη] These words are explanatory of what was said at § 3 of the preceding chapter; adverting to the *cause* of the above, as existing in the destruction (lit. wasting, or mouldering, away) of the crews from a variety of casualties, occasioned partly by the wear and tear of continual watching and unrelieved duty just adverted to; and partly from the circumstance adverted to just after, in the words ναυτῶν—ἀπολλυμένων, namely, the constant drain by lives lost in the parties sent out a-far, for wood and water, or plunder of any kind. The word μακρὰν I have, with Bekker (2nd edition), placed, not after ἁρπαγὴν, but after ὑδρείαν, according to its position in two MSS., further confirmed by what was said at ch. 4, ὕδατι χρώμενοι οὐκ ἐγγύθεν. In τῶν ναυτῶν ἀπολλυμένων we have the use of genitive absolute to denote *cause*. After τῶν ναυτῶν τῶν μὲν ought, in propriety, to have followed τῶν δὲ θεραπόντων—αὐτομολούντων; but, as Krueger and Goeller point out, we have οἱ δὲ θεράποντες, &c. by a sort of variation of construction, observable in very many other passages of our author, (see especially infra viii. 78.) and which is treated on by Matth. Gr. Gr. § 288 and 565. By οἱ θεράποντες are here denoted (as Goeller points out) the sailors' *servants*, who waited on them, (answering to our *cabin-boys*,) mention of whom is found at vi. 11, and who are the same with the *soldiers' servants* spoken of at iv. 16.

ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν] lit. 'since we are reduced to an equal match;' in other words, 'now that we are brought to that state in which the enemy is an equal match for us:' of which very rare phrase the only examples that I have noted elsewhere are, Dio Cass. 147, 69, ἐς ἀντίπαλον αὐτοὺς ἀλλήλοις καταστῆσαι, 'to set them as a match to each other.' Plut. on Self-praise, ch. 5, ἑαυτὸν

ἐσβάντες εὐθὺς κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὑπὸ μεγάλου μισθοῦ τὸ πρῶτον ἐπαρθέντες, καὶ οἰόμενοι χρηματιεῖσθαι μᾶλλον ἢ μαχεῖσθαι, ἐπειδὴ παρὰ γνώμην ναυτικόν τε δὴ καὶ τἄλλα ἀπὸ τῶν πολεμίων ἀνθεστῶτα ὁρῶσιν, οἱ μὲν ἐπ' αὐτομολίας, προφάσει, ἀπέρχονται, οἱ δὲ ὡς ἕκαστοι δύνανται· πολλὴ δ' ἡ Σικελία. εἰσὶ δ' οἳ καὶ, αὐτοὶ ἐμπορευόμενοι, ἀνδράποδα Ὑκκαρικὰ ἀντεμβιβάσαι ὑπὲρ σφῶν πείσαντες τοὺς τριηράρχους, τὴν ἀκρίβειαν τοῦ ναυτικοῦ ἀφ-

εἰς ὀρθὸν καθιστὰς καὶ ἀντίπαλον. By οἱ ξένοι understand the foreign seamen taken into Athenian pay, of whom mention is made at i. 143.

κατὰ τὰς πόλεις] Here, of course, the article stands for the pronoun possessive; but as to the question debated between Poppo and Didot, whether cities in general, or those of Sicily [and Italy], are here to be understood, the *latter* must, as appears from the context, be *chiefly meant*; though indeed the expression is a general one, and, in truth, the point is a *vix de lana caprina*, since the real sense of κατὰ τὰς πόλεις is, 'to their homes;' the phrase αὐτομολεῖν κατὰ τὰς πόλεις being formed on διαλύεσθαι κατὰ τὰς πόλεις at ii. 23. ii. 78. iii. 26. By ἀναγκαστοὶ are denoted those impressed into the service, though put on pay: answering to which is the expression ἠναγκασμένοι ἔμμισθοι at vi. 22. The same term occurs at ch. 58, and viii. 24.

ὑπὸ μεγάλου μισθοῦ ἐπαρθέντες] scil. ἐσβῆναι, like στρατεύειν in the land-service. Compare Herodot. i. 87, ἐπαείρας ἐμὲ στρατεύεσθαι. Xen. Cyr. iv. 2, 4, ἐπαίρειν στρατεύεσθαι.

ἀπὸ τῶν πολεμίων] Render, 'on the part of the enemy.' In ἐπ' αὐτομολίας, προφάσει, ἀπέρχονται there is a certain awkwardness of expression, tending to ambiguity of sense, which has led some critics to suppose *corruption*, and propose conjectural emendations for the removal of the perplexity; but unnecessarily. Now the sense here mainly depends on the *construction*; which it would seem most natural to trace thus, ἀπέρχονται ἐπὶ προφάσει αὐτομολίας: and so Poppo, Dr. Arnold, and Didot have traced it; though on the *sense* they differ; Dr. Arnold explaining it to be, 'finding some excuse for going over to the enemy;' Didot, 'abeunt eo consilio ut transfugiant:' to neither of which renderings can I accede: the *former* introducing a sense neither to be elicited from the words, nor in itself satisfactory, as conveying what is not a little overloaded as to the sentiment,—namely, that 'they *go off*, finding some excuse for *going over* to the enemy;' and the latter is open to the objection of assigning to the term πρόφασις a sense which is far from being established, and which does not arise naturally out of the words. Rejecting, then, the construction laid down as above, I prefer, with Goeller, to construe, ἐπ' αὐτομολίας προφάσει, regarding προφάσει as standing in opposition to ὡς ἕκαστοι δύνανται: and I would render, 'some go off [by taking] to desertion, on some excuse or other.' Προφάσει stands, as Goeller says, for προφάσει τινί, scil. εὐπρεπεῖ or εὐλόγῳ, as vi. 8 and 79. See also v. 53, 1, and vi. 76: and as προφάσει is for ἐπὶ or ἐν προφάσει, equiv. to κατὰ πρόφασιν, I have pointed it off. Compare with the present a similar form of expression in Eurip. Iph. Aul. 360, πέμπεις—παῖδα σὴν Δεῦρ' ἀποστέλλειν, Ἀχιλλεῖ πρόφασιν ὡς γαμουμένην, and in a passage of the New Testament, 1 Thess. ii. 5, οὔτε ποτὲ ἐν λόγῳ κολακείας ἐγενήθημεν—οὔτε, ἐν προφάσει, πλεονεξίας. Finally, for accus. αὐτομολίας, Poppo thinks the *dative* were rather required, as in the phrase ἐπὶ πολέμῳ ἀπιέναι: but the accusative is equally correct, and moreover has the advantage of yielding a more *forcible* sense, as serving to denote the *end* of going, the action in which it terminates, similarly as in the phrase ἰέναι ἐπὶ θήραν in Herodot. i. 37; and so we say *to take to*, i. e. to pursue *a course*. Here, then, the sense is, 'to take to desertion.' This *plural* use of αὐτομολίας, which is very rare, occurs also in Dio Cass. 540, ὥστε εὔξασθαι ἐπισχεθῆναι σφῶν τὰς αὐτομολίας, and 611, and Jos. Bell. vi. 8, 2, οὐ μὴν ἀντέχειν οἱ φρουροὶ πρὸς τὰς αὐτομολίας ἴσχυον, (where the plural is used with reference to the plurality of the persons who commit the action,) otherwise I should suspect that Thucydides wrote αὐτομολίαν. So viii. 40, αὐτομολίᾳ (for ἐπ' αὐτομολίαν) ἐχώρησαν.

εἰσὶ δ' οἳ καὶ—ἀφῄρηνται] Render, 'Some, too, there are who, themselves following traffic, have prevailed on the ship-captains to take on board, as substitutes for themselves, Hyccaric slaves, and

ἠρηνται. XIV. Ἐπισταμένοις δ' ὑμῖν γράφω ὅτι βραχεῖα ἀκμὴ πληρώματος, καὶ ὀλίγοι τῶν ναυτῶν οἱ ἐξορμῶντές τε ναῦν καὶ ξυνέχοντες τὴν εἰρεσίαν. 2. τούτων δὲ πάντων ἀπορώτατον τό τε μὴ οἷόν τε εἶναι ταῦτα ἐμοὶ κωλῦσαι τῷ στρατηγῷ (χαλεπαὶ γὰρ αἱ ὑμέτεραι φύσεις ἄρξαι), καὶ ὅτι οὐδ' ὁπόθεν ἐπιπληρωσόμεθα τὰς ναῦς ἔχομεν (ὃ τοῖς πολεμίοις πολλαχόθεν ὑπάρχει), ἀλλ' ἀνάγκη ἀφ' ὧν ἔχοντες ἤλθομεν τά τε ὄντα καὶ ἀπαναλισκόμενα γίγνεσθαι· αἱ γὰρ νῦν οὖσαι πόλεις ξύμμαχοι, ἀδύνατοι, Νάξος καὶ Κατάνη. 3. εἰ δὲ προσγενήσεται ἔν ἔτι τοῖς πολεμίοις, ὥστε τὰ τρέφοντα ἡμᾶς χωρία τῆς Ἰταλίας, ὁρῶντα ἐν ᾧ τε ἐσμὲν, καὶ ὑμῶν μὴ ἐπιβοηθούντων, πρὸς ἐκείνους χωρῆσαι, ‡ διαπεπολεμήσεται αὐτοῖς ἀμαχεὶ, ἐκπολιορκηθέντων ἡμῶν, ὁ πόλεμος.

have thereby destroyed the exactness (or precision) of our navy,' meaning, as to its being manned by fit and proper persons, and in exact order for service. So vi. 55, 3, ἐς δὲ τοὺς ἐπικούρους (τὸ) ἀκριβὲς, meaning, severe diligence in having well-picked men, and exact discipline: so Polyb. xv. 13, 2, τὸ τῆς συντάξεως ἀκριβές.

Ch. XIV. 1. *βραχεῖα ἀκμὴ πληρώματος*] Of short duration in the *ἀκμὴ*, or point of exactness (namely, the *ἀκρίβεια* just before spoken of) of a crew. Comp. supra xii. 3.

οἱ ἐξορμῶντες—καὶ ξυνέχοντες, &c.] The expression *ἐξορμῶντες ναῦν* is not well rendered by Dorville and Duk., 'piloting a ship out of port,' or 'out to sea.' Nor can I approve of the sense they assign to *ξυνέχοντες τὴν εἰρεσίαν*, 'discharging that office among the crew which pertained to the *κελευσταί*.' For thus the sense will be confined to the *officers*; whereas it seems meant to be expressed, in a general way, that the loss of *able seamen* is one not easily repaired: the two phrases, then, may be supposed to have reference to the employments of seamen in *general*; and hence I prefer taking the *former* one, *ἐξορμῶντες ναῦν*, (with Portus and most other interpreters,) in the sense *agere navem, navis cursum incitare*, or, as Dr. Arnold expresses it, 'to set a ship in motion (lit. to start her off, set her a-going):' and in the same manner I would understand it in Eurip. Iph. Aul. 1328, *τοῖς δὲ ἐξορμᾶν, τοῖς δὲ στέλλειν*, scil. *τὴν ναῦν*, and Aristoph. Thesm. 659, *χρὴ κοῦφον ἐξορμᾶν πόδα*, where the word *ἐξορμάω* is used metaphorically. With respect to the *latter*, *ξυνέχειν τὴν εἰρεσίαν*, this is best rendered by Dr. Arnold, 'to keep the rowing in order.' In short, the persons here denoted by the phrase *οἱ ξυνέχοντες τὴν εἰρεσίαν*, were those of the crew who performed a duty similar to that of the *strokesman* in our naval boating,—namely, the man who pulls the aftmost oar, (called the *stroke-oar*,) and whose stroke is to be followed by the strokes of the rest; accordingly, such an one may be said to *keep* the rowing *together*, and in order,—namely, by first setting the stroke, and then keeping it,—as the leader of a musical band sets the time with his baton, and so keeps the rest in it. Now of these persons there were doubtless several on board a galley; and still more of the persons *οἱ ἐξορμῶντες τὴν ναῦν*: and both together may be said to nearly correspond to the aft seaman and foremast men, on board of our ships of the present day.

2. *αἱ ὑμέτεραι φύσεις*] 'your dispositions and tempers.' So Aristoph. Pax, 607, *Περικλεῆς—τὰς φύσεις ὑμῶν δεδοικώς, καὶ τὸν αὐτοδὰξ τρόπον*, &c. See also Eq. 41 and 519, and Pax, 349. In *ἄρξαι*, here standing for *ἀρχθῆναι*, we have a use also found at i. 20. vi. 22. By *ἐπιπληρωσόμεθα* is denoted putting crews on board the ships, *manning* them; and by *τὰ ὄντα* are meant the forces, stores, &c., which yet remained of what were first brought.

3. *διαπεπολεμήσεται*] So I have edited, with Bekker and Goeller (1st edition), for vulg. *διαπολεμήσεται*, (retained by Poppo and Goeller, 2nd edition,) because internal evidence is decidedly in favour of the former, and to the authority of 6 MSS. for it, I am enabled to add that of Mus. Brit.: again, it has the recommendation of being more suitable as to sense; the meaning being, that 'the war would soon be brought to a close, without a battle.' Comp. Dio Cass. 104, 51, *διαπεπολεμῆσθαι τὰ πάντα ἔφη*. Arrian, E. A. ii. 12, 9, *ὑπὲρ τῆς ἀρχῆς τῆς Ἀσίας διαπεπολε-*

4. "Τούτων ἐγὼ ἠδίω μὲν ἂν εἶχον ὑμῖν ἕτερα ἐπιστέλλειν, οὐ μέντοι χρησιμώτερά γε, εἰ δεῖ σαφῶς ὑμᾶς εἰδότας τὰ ἐνθάδε βουλεύσασθαι. καὶ ἅμα τὰς φύσεις ἐπιστάμενος ὑμῶν, βουλομένων μὲν τὰ ἥδιστα ἀκούειν, αἰτιωμένων δὲ ὕστερον, ἤν τι ὑμῖν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῇ, ἀσφαλέστερον ἡγησάμην τὸ ἀληθὲς δηλῶσαι. XV. καὶ νῦν ὡς, ἐφ' ἃ μὲν ἤλθομεν τὸ πρῶτον, καὶ τῶν στρατιωτῶν καὶ τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γεγενημένων, οὕτω τὴν γνώμην ἔχετε· ἐπειδὴ δὲ Σικελία τε ἅπασα ξυνίσταται, καὶ ἐκ Πελοποννήσου ἄλλη στρατιὰ προσδόκιμος αὐτοῖς, βουλεύεσθε ἤδη, ὡς τῶν γ' ἐνθάδε μηδὲ τοῖς παροῦσιν ἀνταρκούντων, ἀλλ' ἢ τούτους μεταπέμπειν δέον, ἢ ἄλλην στρατιὰν μὴ ἐλάσσω ἐπιπέμπειν, καὶ πεζὴν καὶ ναυτικὴν, καὶ χρήματα μὴ ὀλίγα, ἐμοὶ δὲ διάδοχόν τινα, ὡς ἀδύνατός εἰμι διὰ νόσον νεφρῖτιν παραμένειν. 2. ἀξιῶ δ' ὑμῶν ξυγγνώμης τυγχάνειν· καὶ γάρ, ὅτ' ἐρρώμην, πολλὰ ἐν ἡγεμονίαις

μῆσθαι ἐννόμως, scil. *τὸν πόλεμον*. As I have not met with the tense elsewhere, I doubt not that both Dio Cass. and Arrian had this passage of our author in mind, and consequently had *διαπεπολεμῆσθαι* in their copies. In *ἐκπολιορκηθέντων ἡμῶν* we have the use of genitive absolute of *cause*: see Jelf's Kuhn. Gr. Render, 'by our being starved out.'

4. *τούτων ἐγὼ ἠδίω—χρησιμώτερά γε*] Bauer compares Liv. iii. 18, 'his ego *gratiora dicta*, alia esse scio: sed me vera pro gratis proloqui—necessitas cogit:' and to the same purpose is also a passage of Liv. xxii. 38, and Æschin. p. 71, 331.

μὴ ὁμοῖον] i. e. 'not correspondent to those representations.' So *οὐχ ὁμοῖον*, also without case, at i. 35 and 73.

Ch. XV. 1. *καὶ νῦν—ἔχετε*] The constr. may be best laid down as follows, *καὶ νῦν ἔχετε τὴν γνώμην οὕτω, ὡς καὶ τῶν στρατιωτῶν καὶ τῶν ἡγεμόνων μὴ μεμπτῶν γεγενημένων ὑμῖν* ('apud vos') *καὶ* (*πρὸς ταῦτα*) *ἐφ' ἃ ἤλθομεν τὸ πρῶτον*. 'And now rest assured of this, that neither the soldiers nor commanders have acquitted themselves so as to deserve any blame in respect of the business which we at first came to accomplish.' On this use of *ὡς*, 'as though,' with participles, especially genitives absolute, see Matth. Gr. Gr. § 569, 7, and compare vii. 72, and Xen. Anab. i. 3, 6, *ὡς ἐμοῦ οὐκ ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε*.

ξυνίσταται] 'is being drawn together,' in combination. See i. 100. iii. 70. v. 82. vi. 37. For vulg. *αὐταρκούντων*, Poppo, Bekker (2nd edition), and Goeller (2nd edition) edit, from several MSS. (to which I add Clar. primâ manu, and Mus. Brit.) *ἀνταρκούντων*; and with good reason, since internal evidence is quite in its favour, and the term is more significant than *αὐταρκούντων*, and used by the best writers. *Here*, however, it bears the sense 'to hold out against;' the dative being in this case for *πρὸς* and an accusative, which are found in Suidas, *πρὸς τὰς παρατάξεις ἀνταρκ.*, and in Dio Cass. 571, 84, *πρὸς τὴν ῥώμην τῶν—ἡ τόλμα αὐτῶν ἀντήρκει*, also 1061, 42, where the term is used absolute, and where it has been similarly mistaken for *αὐταρκεῖν*. That the Scholiast so read, is plain; though for *ἀντ.*, *αὐτ.* has been, by a strange error, put in the heading. Finally, as a strong argument against the reading *αὐτ.*, it may be urged that the expression *αὐταρκεῖν τινι* can only mean, 'to suffice *to*,' not what is the sense here required, 'to suffice *against*:' nay, it may be questioned whether the word *αὐταρκεῖν* was in use in the time of our author; or, indeed, centuries after. True it is that *αὐταρκεῖν* is in Steph. Thes. ascribed to *Isocrates*, as put for *καρτερεῖν*, but I cannot find the passage in that writer; and I doubt not that, be that as it may, the true reading there is *ἀνταρκεῖν*.

2. *ἀξιῶ—τυγχάνειν*] Of the somewhat rare phrase *ξυγγνώμης τυγχάνειν*, (which corresponds to *ξυγγνώμην ἔχειν*,) I have noted examples elsewhere in Eurip. Med. 1356. Xen. Mem. i. 7, 4. Demosth. 1231, 16. Polyb. iv. 16, 3. xxiv. 12, 5: only *one* example do I know of the phrase with *ἀξιῶ* preceding,—namely, Isocr. Panath., *οὐ συγγνώμης τυχεῖν ἀξιῶ*, and none at all of the genitive of person following

ὑμᾶς εὖ ἐποίησα. 3. Ὅ τι δὲ μέλλετε, ἅμα τῷ ἦρι εὐθὺς, καὶ μὴ ἐς ἀναβολὰς, πράσσετε,—ὡς τῶν πολεμίων τὰ μὲν ἐν Σικελίᾳ δι' ὀλίγου πορισμένων, τὰ δ' ἐκ Πελοποννήσου σχολαίτερον μὲν, ὅμως δ', ἢν μὴ προσέχητε τὴν γνωμην, τὰ μὲν λήσουσιν ὑμᾶς, ὥσπερ καὶ πρότερον, τὰ δὲ φθήσονται."

XVI. Ἡ μὲν τοῦ Νικίου ἐπιστολὴ τοσαῦτα ἐδήλου. οἱ δὲ Ἀθηναῖοι, ἀκούσαντες αὐτῆς, τὸν μὲν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς, ἀλλ' αὐτῷ, ἕως ἂν ἕτεροι ξυνάρχοντες αἱρεθέντες ἀφίκωνται, τῶν αὐτοῦ ἐκεῖ δύο προσείλοντο, Μένανδρον καὶ Εὐθύδημον, ὅπως μη μόνος ἐν ἀσθενείᾳ ταλαιπωροίη· στρατιὰν δὲ ἄλλην ἐψηφίσαντο πέμπειν, καὶ ναυτικὴν καὶ πεζὴν, Ἀθηναίων τε ἐκ καταλόγου καὶ τῶν ξυμμάχων· καὶ ξυνάρχοντας αὐτῷ εἵλοντο Δημοσθένην τε τὸν Ἀλκισθένους καὶ Εὐρυμέδοντα τὸν Θουκλέους. 2. καὶ τὸν μὲν Εὐρυμέδοντα εὐθὺς περὶ ἡλίου τροπὰς τὰς χειμερινὰς ἀποπέμπουσιν ἐς τὴν Σικελίαν μετὰ δέκα νεῶν, ἄγοντα εἴκοσι τάλαντα ἀργυρίου,

ξυγγνώμης, which Portus, Stephens, and Bauer regard as dependent on *παρὰ* understood, but wrongly: for though our author might have so written, (compare Arrian, E. A. i. 7, 17, *οὐδενὸς φιλανθρώπου*, scil. *συγγνώμης, τυχεῖν ἂν παρ' Ἀλέξανδρον ἀξιοῦντες*, and 2 Tim. i. 18. Herodot. xi. 58, 4.) yet he *did* not; and the genitive is equally applicable to *συγγνώμης*, just as in our own language we may either say, 'I crave your pardon,' or 'I crave pardon at your hands.' The sense of the passage may be thus expressed, 'Now I think it right that I should obtain your indulgence in this matter; for I am worthy to obtain (worthy that I should obtain, I deserve to obtain) it.' See vii. 25, *ἀξιώσοντας ξυμβοηθεῖν*. The Scholiast has rightly taken *ἀξιῶ* as standing for *ἄξιός εἰμι*: and Portus well renders the infinitive following, 'qui veniam impetrem:' similarly, in a passage of the New Testament, St. Luke vii. 4, we have, *ἄξιός ἐστιν ᾧ παρέξει τοῦτο*, 'dignus est ut hoc illi præstes.'

3. *ἐς ἀναβολὰς*] A phrase meaning, 'with procrastination,' as Hdot. viii. 21, *οὐκ ἔτι ἐς ἀναβολὰς ἐποιοῦντο τὴν ἀναχώρησιν*. Plut. Demetr. 56, *οὐκ εἰς ἀναβολὰς, ἀλλὰ τὸ πρῶτον*. Jos. Ant. xvii. 7, *κελεύει—μηδὲν εἰς ἀναβολὰς, ἀλλ' ἐκ τοῦ ὀξέως* (read *ὀξέος*), and xvii. 15, 2, *πλέων, μηδὲν εἰς ἀναβολὰς, ἐπανάγειν* (infin. for imper.) *αὐτὸν πρὸς ἡμᾶς*, and Ant. xvii. 4, 2, *κομίσασάν τε οὐδὲν εἰς ἀναβολὰς, πράσσειν τοῦ ἀνδρὸς τὰς ἐντολάς*. Ælian, Anim. p. 71, 105. Dr. Arnold thinks that the *ἐς* before *ἀναβολὰς* has reference to some word understood, as *τρεπόμενοι*; adducing, in support of this opinion, another passage of our author, iii. 108, *μήτε ἐς ἀλκὴν ὑπομεῖναι*: but the idea of *τραπέσθαι* is, in effect, implied in the words *ἐς ἀλκὴν*, 'for a conflict in self-defence:' not so here; hence better is it to regard the present expression as standing for the plainer one, *ἐπ' ἀναβολῇ*, (which occurs in Plato, p. 915.) and so forming one of the many examples noticed in Matth. Gr. Gr. § 578, of *ἐς* followed by an accusative used adverbially.

σχολαίτερον μέν, ὅμως δὲ—λήσουσιν] Compare Dio Cass. 344, 75, *οἱ δὲ ἐκ τῆς Ἰταλίας (στρατιῶται) βραδέως μὲν—ὅμως δὲ οὖν ἦλθόν ποτε*. The *complete* phrase occurs in Dio Cass. 345, 29, *ὀψὲ μὲν καὶ χαλεπῶς, ἐλθούσας δὲ οὖν ποτε*. See the commentators on Herodot. vii. 38.

Ch. XVI. 1. *παρέλυσαν τῆς ἀρχῆς*] 'did not remove him from the command:' of this phrase another example occurs at viii. 45, and it is found in Herodian vi. 2, 3. iii. 2, 18. On the use of *πεζὴν* for *πεζικὴν*, see note at vi. 34.

2. *καὶ ἑκατὸν*] I have not ventured, with Haack, Bekker, and Poppo, to insert these words after *εἴκοσι*, (found only in two MSS. and Valla,) because I regard the reasons urged by Haack and Arnold as insufficient to justify the insertion of words whose omission would not be easy to be accounted for on such slender warrant as *one* second-rate MS. and a *version*. If the present reading be really, what Dr. Arnold thinks it, indefensible on the score of the *smallness* of the number in question, may we not suspect that there is some mistake in the *figure*, and that for *κ* should be read *ζ*, equiv. to *ἐννενήκοντα*? perhaps that sum would be sufficient till more should be brought by Demosthenes early in the spring: and as it was now the heart of winter, the time would not be long. Nay, in Plut. Nic. 20, it is said that Demosthenes sailed *ἐκ χειμῶνος*, immediately after the expiration of the winter season.

καὶ ἅμα ἀγγελοῦντα τοῖς ἐκεῖ ὅτι ἥξει βοήθεια, καὶ ἐπιμέλεια αὐτῶν ἔσται. XVII. Ὁ δὲ Δημοσθένης, ὑπομένων, παρεσκευάζετο τὸν ἔκπλουν, ὡς ἅμα τῷ ἦρι ποιησόμενος, στρατιάν τε ἐπαγγέλλων ἐς τοὺς ξυμμάχους, καὶ χρήματα αὐτόθεν καὶ ναῦς καὶ ὁπλίτας ἑτοιμάζων. 2. Πέμπουσι δὲ καὶ περὶ τὴν Πελοπόννησον οἱ Ἀθηναῖοι εἴκοσι ναῦς, ὅπως φυλάσσοιεν μηδένα ἀπὸ Κορίνθου καὶ τῆς Πελοποννήσου ἐς τὴν Σικελίαν περαιοῦσθαι. 3. οἱ γὰρ Κορίνθιοι, ὡς οἵ τε πρέσβεις αὐτοῖς ἦκον, καὶ τὰ ἐν τῇ Σικελίᾳ βελτίω ἤγγελλον, νομίσαντες οὐκ ἄκαιρον καὶ τὴν προτέραν πέμψιν τῶν νεῶν ποιήσασθαι, πολλῷ μᾶλλον ἐπέῤῥωντο, καὶ ἐν ὁλκάσι παρεσκευάζοντο αὐτοί τε ἀποστελοῦντες ὁπλίτας ἐς τὴν Σικέλιαν, καὶ ἐκ τῆς ἄλλης Πελοποννήσου οἱ Λακεδαιμόνιοι τῷ αὐτῷ τρόπῳ πέμψοντες. 4. ναῦς τε οἱ Κορίνθιοι πέντε καὶ εἴκοσιν ἐπλήρουν, ὅπως ναυμαχίας τε ἀποπειράσωσι πρὸς τὴν ἐν τῇ Ναυπάκτῳ φυλακὴν, καὶ τὰς ὁλκάδας αὐτῶν ἧσσον οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι κωλύοιεν ἀπαίρειν, πρὸς τὴν σφετέραν ἀντίταξιν τῶν τριήρων τὴν φυλακὴν ποιούμενοι.

XVIII. Παρεσκευάζοντο δὲ καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν οἱ Λακεδαιμόνιοι, ὥσπερ τε προεδέδοκτο αὐτοῖς, καὶ τῶν Συρακοσίων καὶ Κορινθίων ἐναγόντων, ἐπειδὴ ἐπυνθάνοντο τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ἐς τὴν Σικελίαν, ὅπως δὴ, ἐσβολῆς γενομένης, διακωλυθῇ. καὶ ὁ Ἀλκιβιάδης, προσκείμενος, ἐδίδασκε τὴν Δεκέλειαν τειχίζειν, καὶ μὴ ἀνιέναι τὸν πόλεμον. 2. μάλιστα δὲ τοῖς Λακε-

sufficient reason, by Hudson and Reiske: such is not unfrequently in Xen. the use of *παραγγέλλειν στρατιάν*: and so *περιαγγέλλω* in Thucyd. ii. 85, *περιήγγελλον ναῦς κατὰ πόλεις*.

ἐς τὴν Σικελίαν] I have no hesitation in adopting, with Bekker, Haack, Goeller, and Poppo, this reading, though found only in two MSS., for vulg. *ἐν τῇ Σικελίᾳ*, which in the early Attic Greek has been shown to be indispensable: that Dobree, Poppo, and Dr. Arnold should be inclined to read *τοῖς ἐν τῇ Σικελίᾳ*, I think not a little strange, considering that while most difficult were it to account for the omission of *τοῖς*, the change of *ἐς τὴν Σικελίαν* into *ἐν τῇ Σικελίᾳ* might very well arise; the *ι* adscript and the *ν* being perpetually in MSS. confounded, as are the words *ἐς* and *ἐν*. Moreover, any change of accusative into dative would draw with it an alteration of the preposition.

Ch. XVIII. 1. *ἐδίδασκε*] 'advised,' 'counselled them:' on which sense of the word see my Lexicon of the New Testament.

δαιμονίοις ἐγεγένητό τις ῥώμη, διότι τοὺς Ἀθηναίους ἐνόμιζον διπλοῦν τὸν πόλεμον ἔχοντας, πρός τε σφᾶς, καὶ Σικελιώτας, εὐκαθαιρετωτέρους ἔσεσθαι, καὶ ὅτι τὰς σπονδὰς προτέρους λελυκέναι ἡγοῦντο αὐτούς· ἐν γὰρ τῷ προτέρῳ πολέμῳ σφέτερον τὸ παρανόμημα μᾶλλον γενέσθαι, ὅτι τε ἐς Πλάταιαν ἦλθον Θηβαῖοι ἐν σπονδαῖς, καὶ, εἰρημένον ἐν ταῖς πρότερον ξυνθήκαις ὅπλα μὴ ἐπιφέρειν, ἢν δίκας θέλωσι διδόναι, αὐτοὶ οὐχ ὑπήκουον ἐς δίκας προκαλουμένων τῶν Ἀθηναίων. καὶ διὰ τοῦτο εἰκότως δυστυχεῖν τε ἐνόμιζον, καὶ ἐνεθυμοῦντο τήν τε περὶ Πύλον ξυμφορὰν, καὶ εἴ τις ἄλλη αὐτοῖς γένοιτο. 3. ἐπειδὴ δὲ οἱ Ἀθηναῖοι ταῖς τριάκοντα ναυσὶν ὁρμώμενοι, Ἐπιδαύρου τέ τι καὶ Πρασιῶν, καὶ ἄλλα ἐδήωσαν, καὶ ἐκ Πύλου ἅμα ἐληστεύον[το], καὶ ὁσάκις περί του διαφοραὶ γένοιντο τῶν κατὰ τὰς σπονδὰς ἀμφισβητουμένων, ἐς δίκας προκαλουμένων τῶν Λακεδαιμονίων, οὐκ ἤθελον ἐπιτρέπειν, τότε δὴ οἱ Λακεδαιμόνιοι, νομίσαντες τὸ παρανόμημα, ὅπερ καὶ σφίσι πρότερον ἡμάρτητο, αὖθις ἐς τοὺς Ἀθηναίους τὸ αὐτὸ περιεστάναι, πρόθυμοι ἦσαν ἐς τὸν πόλεμον. 4. καὶ ἐν τῷ χειμῶνι τούτῳ σίδηρόν τε περιήγγελλον κατὰ τοὺς ξυμμάχους, καὶ τἆλλα ἐργαλεῖα ἡτοίμαζον ἐς τὸν ἐπιτειχισμόν. καὶ τοῖς ἐν τῇ Σικελίᾳ ἅμα ὡς ἀποπέμψοντες ἐν ταῖς ὁλκάσιν ἐπικουρίαν, αὐτοί τε ἐπόριζον καὶ τοὺς ἄλλους Πελοποννησίους προσηνάγκαζον. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ὄγδοον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

XIX. Τοῦ δ' ἐπιγιγνομένου ἦρος, εὐθὺς ἀρχομένου, πρῳαίτατα δὴ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐς τὴν Ἀττικὴν ἐσέβαλον· ἡγεῖτο δὲ Ἄγις ὁ Ἀρχιδάμου Λακεδαιμονίων βασιλεύς. καὶ πρῶτον μὲν τῆς χώρας τὰ περὶ τὸ πεδίον ἐδήωσαν, ἔπειτα Δεκέλειαν ἐτείχιζον, κατὰ πόλεις διελόμενοι τὸ ἔργον. 2. ἀπέχει δὲ ἡ Δεκέλεια στα-

2. ῥώμη] *courage, confidence;* as iv. 29, ῥώμην παρέσχε: and vi. 8, τοῖς φίλοις θάρσος καὶ ῥώμην ἐνεποίει. Xen. Ages. i. 201, ῥώμην ἐμβαλεῖν πρὸς τὸ μάχεσθαι.

ἢν δίκας θέλωσι διδόναι] i. e. 'if they should be disposed to give legal satisfaction,' by putting the case at issue on a fair footing, namely, by referring it to just arbitration. Comp. i. 28, 2, δίκας ἤθελον δοῦναι. And so at ch. 85 and 144, and v. 79, and Herodot. v. 83, οἱ Αἰγ. δίκας ἐδίδοσάν τε καὶ ἐλάμβανον παρ' ἀλλήλων.

ἐνεθυμοῦντο τὴν ξυμφορὰν] 'made it matter of serious reflection.' Compare v. 32, ἐνθυμούμενοι τὰς ἐν μάχαις ξυμφοράς.

3. ταῖς τριάκοντα ναυσὶν] See supra ch. 17. Ὁρμώμενοι, i.e. from Argos. See vi. 105. The το in ἐλησ. I have placed within brackets, because, considering that the *middle* form is no where else found, there is reason to think that ἐλῄστευον, found in one MS., and edited by Bekker (second edition), is the true reading.

ἐς τοὺς Ἀθ. περιεστάναι] 'had shifted round to the Athenians.' Comp. vi. 61, ὑποψία περιεστήκει ἐς τὸν Ἀλκιβιάδην.

4. προσηνάγκαζον] 'compelled them to it.'

CH. XIX. 1. πρῳαίτατα] So I have edited, with Bekker and Goeller, on the authority of a few MSS., for vulg. πρωϊαίτατα; while Poppo has edited, from several of the best MSS. (to which may be added Codd. Clar. primâ manu, and Mus. Brit.) πρωΐτατα. I have adopted the first, because it has the support or countenance of most of the MSS.; and πρωΐτατα is, I suspect, of later Atticism.

2. ἀπέχει δὲ—Βοιωτίας] This passage is embarrassed by not a few difficulties both of reading and interpretation. Nothing is there to forbid our admitting, with Bekker, Goeller, and Poppo, after παραπλήσιον δὲ, the word καὶ, here used for ἤ, as it not unfrequently is in our author, especially after ὅσον καὶ παραπλήσιον, and other expressions of this kind. So infra vii. 42, we have, στρατὸν ὅσον καὶ παραπλήσιον, and at i. 22, 4, for τοιοῦτον the true reading may justly be supposed to be παραπλήσιον. So also v. 74, τοιαύτη καὶ ὅτι ἐγγύτατα τούτων. Plut. de Sera Num. ταὐτὸ καῦμα καὶ παραπλήσιον. In such a case the Latin writers would use *aut*, and the English *or*. Accordingly the sense here is well expressed by the version of Valla, 'tantundem, *aut* non multo plus, etiam a Bœotiâ.' Finally, παραπλήσιον here is used for παραπλησίως, as in Pol. i. 4, 8. iv. 40, 10. iii. 33, 17.

The site of Deceleia has been well fixed by Sir W. Gell and Col. Leake at or near the modern *Tatoy*, where a peaked detached height (which forms a conspicuous object from the Acropolis) is with reason supposed by the latter writer to be the fortress, and the demus itself below near a fountain, around which are many remains of antiquity. As to *distance*, it corresponds exactly; for Col. Leake testifies that the direct distance from the walls of Athens is about eleven miles; which, he shows, agrees sufficiently well with the computation of Thucydides. What the historian says, of the fortress being καταφανὴς μεχρὶ τῆς τῶν Ἀθηναίων πόλεως, is attested by the account both of Gell and Leake, especially the latter, who proves the great elevation of the fortress by a reference to Xen. Hist., where it is said that Agis, in the second year of the Peloponnesian war, observed from thence the Athenian cornships entering the Peiræus. Its situation, however, was, I imagine, selected not for its elevation only, but because (as appears from the accounts of Gell and Leake) it commanded the defiles both to Tanagra and to Oropus, and thus lay very conveniently for intercepting all supplies from Eubœa.

Thus far all is clear:—but a no inconsiderable difficulty yet remains to be removed,—namely, how Deceleia could be *about* as much, or not much more, from Bœotia, (meaning, of course, the nearest point of the Bœotian frontier,) when, in fact, it was almost close upon it, at the distance of about only fifteen stadia. And to suppose, with Goeller (second edition), and recently Arnold, that by Bœotia is meant the furthest part of it, beyond Oropus and towards Delium,—is to make a plain statement a perfect riddle. Now the difficulty here does not hinge on the question as to whether ἐπὶ or ἀπὸ be read before τῆς Βοιωτίας. But I am still, as formerly, of opinion, that as ἐπὶ is quite indefensible, and ἀπὸ is found only in two inferior MSS., there is great reason to suspect each to have come from the margin. Even ἀπὸ, which has the advantage of greater suitableness, is unnecessary, from the genitive τῆς being governed of the απο in ἀπέχει: for which reason I have cancelled it. Still the above geographical difficulty continues in full force; and can, I apprehend, be alone removed by critical conjecture. There must be some error in our present copies; and that, if I mistake not, rests on Βοιωτίας, for which should, I suspect, be written Βοιωτῶν or Βοιωτίων. Of course, at τῆς Βοιωτίων must be repeated πόλεως from the preceding, to correspond to τῆς τῶν Ἀθηναίων πόλεως: and by Βοιωτ. πόλ. must be meant the *capital* of Bœotia, namely, *Thebes*, of which the distance may be said to be παραπλήσιον καὶ οὐ πολλῷ πλέον,—at least in the rough and random way, by which distances, especially from great elevations, are measured by the eye. Thus Mr. Dodwell speaks of Deceleia as distant from Athens about fifteen miles; whereas Col. Leake ascertained the exact distance to be only *eleven*. How easily the terminations ων and ας might be mistaken, is obvious; and this would be more likely to happen *here*, where the τῆς preceding would induce the scribe to take the abbreviation in Βοιωτῶν for ιας.

ἐπὶ τῷ πεδίῳ] Render, not 'upon the plain,' but 'to the injury of the plain,' 'over which imminere (ἐπικεῖσθαι) videbatur.' Compare iii. 93, 2, ὧν ἐπὶ τῇ γῇ ἐκτίζ. ('to the injury of whose territory.') and see note at vi. 79, 1. The words τῆς χώρας τοῖς κρατίστοις ἐς τὸ κακουργεῖν are to be understood κατ' ἀντίφρασιν, meaning 'the best for the purpose in view,' namely, to avenge them; ἐς τὸ κακουργ. standing for ἐς τὸ κακουργεῖσθαι (compare iii. 38, ἄριστον ἀπατᾶσθαι); and indeed our author would probably have written ἀρίστοις, but that the term is rather applicable to *persons*, and κράτιστα

δίους μάλιστα τῆς τῶν Ἀθηναίων πόλεως εἴκοσι καὶ ἑκατὸν, παραπλήσιον δὲ καὶ οὐ πολλῷ πλέον καὶ τῆς † Βοιωτίας. ἐπὶ δὲ τῷ πεδίῳ καὶ τῆς χώρας τοῖς κρατίστοις ἐς τὸ κακουργεῖν ᾠκοδομεῖτο

τὸ τεῖχος, ἐπιφανὲς μέχρι τῆς τῶν Ἀθηναίων πόλεως. 3. καὶ οἱ μὲν ἐν τῇ Ἀττικῇ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐτείχιζον· οἱ δ' ἐν τῇ Πελοποννήσῳ ἀπέστελλον περὶ τὸν αὐτὸν χρόνον ταῖς ὁλκάσι τοὺς ὁπλίτας ἐς τὴν Σικελίαν, Λακεδαιμόνιοι μὲν τῶν τε Εἱλώτων ἐπιλεξάμενοι τοὺς βελτίστους καὶ [τῶν] Νεοδαμωδῶν, ξυναμφοτέρων ἐς ἑξακοσίους ὁπλίτας, καὶ Ἔκκριτον Σπαρτιάτην ἄρχοντα, Βοιωτοὶ δὲ τριακοσίους ὁπλίτας, ὧν ἦρχον Ξένων τε καὶ Νίκων Θηβαῖοι, καὶ Ἡγήσανδρος Θεσπιεύς. 4. οὗτοι μὲν οὖν ἐν τοῖς πρῶτοι, ὁρμήσαντες ἀπὸ τοῦ Ταιναρου τῆς Λακωνικῆς, ἐς τὸ πέλαγος ἀφῆκαν· μετὰ δὲ τούτους Κορίνθιοι οὐ πολλῷ ὕστερον πεντακοσίους ὁπλίτας — τοὺς μὲν ἐξ αὐτῆς Κορίνθου, τοὺς δὲ προσμισθωσάμενοι Ἀρκάδων, καὶ ἄρχοντα Ἀλέξαρχον Κορίνθιον προστάξαντες — ἀπέπεμψαν. ἀπέστειλαν δὲ καὶ Σικυώνιοι διακοσίους ὁπλίτας ὁμοῦ τοῖς Κορινθίοις, ὧν ἦρχε Σαργεὺς Σικυώνιος. 5. αἱ δὲ πέντε καὶ εἴκοσι νῆες τῶν Κορινθίων αἱ τοῦ χειμῶνος πληρωθεῖσαι ἀνθώρμουν ταῖς ἐν τῇ Ναυπάκτῳ εἴκοσιν Ἀττικαῖς, ἕωσπερ αὐτοῖς οὗτοι οἱ ὁπλῖται ταῖς ὁλκάσιν ἀπὸ τῆς Πελοποννήσου ἀπῆραν· οὗπερ ἕνεκα καὶ τὸ πρότερον ἐπληρώθησαν, ὅπως μὴ οἱ Ἀθηναῖοι πρὸς τὰς ὁλκάδας μᾶλλον ἢ πρὸς τὰς τριήρεις τὸν νοῦν ἔχωσιν.

XX. Ἐν δὲ τούτῳ καὶ οἱ Ἀθηναῖοι ἅμα Δεκελείας τῷ τειχισμῷ, καὶ τοῦ ἦρος εὐθὺς ἀρχομένου, περί τε Πελοπόννησον ναῦς τριάκοντα ἔστειλαν καὶ Χαρικλέα τὸν Ἀπολλοδώρου ἄρχοντα, ᾧ εἴρητο καὶ ἐς Ἄργος ἀφικομένῳ, κατὰ τὸ ξυμμαχικὸν παρακαλεῖν Ἀργείων τε

to *things*; especially, too, considering that being made, not by coasting along shore, but by pushing across the main sea. Of the term ἀφιέναι in this nautical sense, both with τὰς ναῦς *expressed* and left understood, an example occurs, among various others that I have noted, in Hdot. vii. 193, ἐνθεῦτεν γὰρ ἔμελλον — ἐς τὸ πέλαγος ἀφήσειν.

in using κράτ. he alluded to the plain itself, as being κράτιστα τῆς χώρας, the most fertile tract of the country. Comp. i. 2, 3, τῆς γῆς—ὅσα ἦν κράτιστα.

3. τῶν Νεοδαμωδῶν] I have bracketed the τῶν, because it is in most of the MSS. (including Cod. Mus. Brit.) not found, and accordingly has been cancelled by Poppo and Haack (second edition); though retained by Bekker and Goeller, and with reason; since it is at once required by propriety, and was more likely to be omitted through inadvertence, than inserted from correction. The ἐς just after I have, with Bekker and Goeller, admitted, though found only in one MS., because it is too elegant to have arisen by accident, and may easily have been absorbed in the εξ following.

4. ἐν τοῖς πρῶτοι, ὁρμήσαντες] 'having been of those who set out first.' On this use of ἐν τοῖς see note at i. 6, and iii. 17: and on ὁρμήσαντες see note at ii. 19. In the words following, ἀφῆκαν ἐς τὸ πέλαγος, (scil. τὰς ναῦς,) 'they put off into the open sea,' there is an allusion to the voyage

5. πληρωθεῖσαι] The term must here have the most extensive sense of which it is capable,—namely, 'filled with whatever is necessary for service,' including crews, equipments, and furnishing with provisions and stores of every kind. So vi. 30, ἐπλήρωσε τὰς ναῦς ὡς ἀναξόμενος. Of the very rare word ἕωσπερ examples have been adduced from Plato, p. 97, e, and from Xen. Cyr. vii. 8, 39. For τὸ πρότερον, Bekker (second edition) edits τὸ πρῶτον, from two MSS. I have chosen, with Poppo and Goeller, to retain the common reading, since more likely was it that τὸ πρότερον should in one or two MSS. have been from inadvertence altered into the more common expression τὸ πρῶτον, than that τὸ πρῶτον should have been altered almost universally.

ὁπλίτας ἐπὶ τὰς ναῦς. 2. καὶ τὸν Δημοσθένην ἐς τὴν Σικελίαν, ὥσπερ ἔμελλον, ἀπέστελλον ἑξήκοντα μὲν ναυσὶν Ἀθηναίων καὶ πέντε Χίαις, ὁπλίταις δὲ ἐκ καταλόγου Ἀθηναίων διακοσίοις καὶ χιλίοις, καὶ νησιωτῶν ὅσοις ἐκασταχόθεν οἷόν τ' ἦν πλείστοις χρήσασθαι, καὶ ἐκ τῶν ἄλλων ξυμμάχων τῶν ὑπηκόων, εἴ ποθέν τι εἶχον ἐπιτήδειον ἐς τὸν πόλεμον, ξυμπορίσαντες. εἴρητο δ' αὐτῷ πρῶτον μετὰ τοῦ Χαρικλέους, ἅμα περιπλέοντα, ξυστρατεύεσθαι περὶ τὴν Λακωνικήν. 3. καὶ ὁ μὲν Δημοσθένης ἐς τὴν Αἴγιναν πλεύσας, τοῦ στρατεύματός τε εἴ τι ὑπελείπετο, περιέμενε, καὶ τὸν Χαρικλέα τοὺς Ἀργείους παραλαβεῖν.

XXI. Ἐν δὲ τῇ Σικελίᾳ ὑπὸ τοὺς αὐτοὺς χρόνους τούτου τοῦ ἦρος καὶ ὁ Γύλιππος ἦκεν ἐς τὰς Συρακούσας, ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιὰν ὅσην ἐκασταχόθεν πλείστην ἐδύνατο. 2. καὶ ξυγκαλέσας τοὺς Συρακοσίους, ἔφη χρῆναι πληροῦν ναῦς ὡς δύνανται πλείστας, καὶ ναυμαχίας ἀπόπειραν λαμβάνειν· ἐλπίζειν γὰρ ἀπ' αὐτοῦ τι ἔργον ἄξιον τοῦ κινδύνου ἐς τὸν πόλεμον κατεργάσασθαι. 3. ξυνέπειθε δὲ καὶ ὁ Ἑρμοκράτης οὐχ ἥκιστα, τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν ἐπιχειρήσειν πρὸς τοὺς Ἀθηναίους, λέγων οὐδὲ ἐκείνους πάτριον τὴν ἐμπειρίαν οὐδὲ αἴδιον τῆς θαλάσσης ἔχειν, ἀλλ' ἠπειρώτας μᾶλλον τῶν Συρακοσίων ὄντας, καὶ ἀναγκασθέντας ὑπὸ Μήδων ναυτικοὺς γενέσθαι. καὶ πρὸς ἄνδρας τολμηρούς, οἵους καὶ Ἀθηναίους, τοὺς ἀντιτολμῶντας χαλεπωτάτους [ἂν] αὐτοῖς φαίνεσθαι· ᾧ γὰρ ἐκεῖνοι τοὺς πέλας, οὐ δυνάμει ἔστιν ὅτε προὔχοντες, τῷ δὲ θράσει ἐπιχειροῦντες καταφοβοῦσι, καὶ σφᾶς ἂν τὸ αὐτὸ ὁμοίως

CH. XXI. 2. ἀπόπειραν λαμβάνειν] Of this phrase, which is somewhat rare, examples are found elsewhere in Polyb. xxvii. 4, 2. Her. Miles. ap. Corp. Hist. Byz. i. 257, ἀπόπ. λαμβ. τοῦ πολέμου: and ἀπόπ. ποιήσασθαι is found in Hdot. viii. 9, 7.

τι ἔργον – κατεργάσασθαι] 'to achieve some deed for the war worthy of the danger.'

3. ξυνέπειθε—τοῦ μὴ ἀθυμεῖν] I have, with Bekker and Goeller, retained the τοῦ, which has been cancelled by Poppo; but without sufficient reason; since only six of the worst MSS. have it not, and *internal* evidence, as well as external authority, is quite in its favour,—considering that no reason can be imagined why it should have been *inserted*; but why *omitted*, is obvious, namely, from ignorance of the force of the *article*, which, as Dr. Arnold observes, serves to denote *object*; the sense being, 'to the end that they might not fear,' as at ii. 4 & 22, and elsewhere. Poppo, indeed, objects that this idiom 'in verbis significationis mancæ sive complementa desiderantia,' though found in the scriptural writers and Byzantine historians, requires proof of occurrence in the earlier and purer writers. But that argument is insufficient to bear down the authority of the received text, supported as it is by every MS. of any value.

For vulg. ξυνανέπειθε, I have, with Bekker and Goeller, received ξυνέπειθε, the reading of sixteen of the best MSS. (to which add Mus. Brit.) for though we have ξυναναπείθειν at vi. 88, yet that is here less suitable in sense than ξυμπείθειν.

οἵους καὶ Ἀθηναίους] On this idiom see Matth. Gr. Gr. § 473, 2, and Kuhn. Gr. § 788.

ᾧ γὰρ ἐκεῖνοι—ὑποσχεῖν] Construe, ᾧ γὰρ (τρόπῳ) καταφοβοῦσι τοὺς πέλας, οὐ δυν. ἔστιν ὅτε προὔχοντες, τῷ δὲ θράσει ἐπιχ. (ἔφη) καὶ σφᾶς ἂν ὑποσχεῖν τὸ αὐτὸ ὁμοίως τοῖς ἐναντίοις.

τοῖς ἐναντίοις ὑποσχεῖν. 4. καὶ Συρακοσίους εὖ εἰδέναι ἔφη τῷ τολμῆσαι ἀπροσδοκήτως πρὸς τὸ Ἀθηναίων ναυτικὸν ἀντιστῆναι πλέον τι διὰ τὸ τοιοῦτον ἐκπλαγέντων αὐτῶν περιεσομένους ἢ Ἀθηναίους τῇ ἐπιστήμῃ τὴν Συρακοσίων ἀπειρίαν βλάψοντας. ἰέναι οὖν ἐκέλευεν ἐς τὴν πεῖραν τοῦ ναυτικοῦ καὶ μὴ ἀποκνεῖν. 5. καὶ οἱ μὲν Συρακόσιοι, τοῦ τε Γυλίππου καὶ Ἑρμοκράτους καὶ εἴ του ἄλλου πειθόντων, ὥρμηντό τε ἐς τὴν ναυμαχίαν, καὶ τὰς ναῦς ἐπλήρουν.

XXII. Ὁ δὲ Γύλιππος, ἐπειδὴ παρεσκευάσατο τὸ ναυτικὸν, ἀγαγὼν ὑπὸ νύκτα πᾶσαν τὴν στρατιὰν τὴν πεζὴν, αὐτὸς μὲν τοῖς ἐν τῷ Πλημμυρίῳ τείχεσι κατὰ γῆν ἔμελλε προσβαλεῖν, αἱ δὲ τριήρεις τῶν Συρακοσίων ἅμα, καὶ ἀπὸ ξυνθήματος, πέντε μὲν καὶ τριάκοντα ἐκ τοῦ μεγάλου λιμένος ἐπέπλευν, αἱ δὲ πέντε καὶ τεσσαράκοντα ἐκ τοῦ ἐλάσσονος—οὗ ἦν καὶ τὸ νεώριον αὐτοῖς—περιέπλεον, βουλόμενοι πρὸς τὰς ἐντὸς προσμῖξαι, καὶ ἅμα ἐπιπλεῖν τῷ Πλημμυρίῳ, ὅπως οἱ Ἀθηναῖοι ἀμφοτέρωθεν θορυβῶνται. 2. οἱ δ' Ἀθηναῖοι, διὰ τάχους ἀντιπληρώσαντες ἑξήκοντα ναῦς, ταῖς μὲν πέντε καὶ εἴκοσι πρὸς τὰς πέντε καὶ τριάκοντα τῶν Συρακοσίων, τὰς ἐν τῷ μεγάλῳ λιμένι, ἐναυμάχουν, ταῖς δ' ἐπιλοίποις ἀπήντων ἐπὶ τὰς ἐκ τοῦ νεωρίου περιπλεούσας. καὶ εὐθὺς πρὸ τοῦ στόματος τοῦ μεγάλου λιμένος ἐναυμάχουν, καὶ ἀντεῖχον ἀλλήλοις ἐπὶ πολύ, οἱ μὲν βιάσασθαι βουλόμενοι τὸν ἔσπλουν, οἱ δὲ κωλύειν.

XXIII. Ἐν τούτῳ δὲ ὁ Γύλιππος, τῶν ἐν τῷ Πλημμυρίῳ Ἀθηναίων πρὸς τὴν θάλασσαν ἐπικαταβάντων, καὶ τῇ ναυμαχίᾳ τὴν γνώμην προσεχόντων, φθάνει προσπεσὼν ἅμα τῇ ἕῳ αἰφνιδίως τοῖς

4. *καὶ Συρακοσίους—βλάψοντας*] The passage may be thus rendered: 'He knew also (he said) that the Syracusans by thus unexpectedly daring to withstand the Athenian navy, would be more likely to gain the advantage, (from the amazement the Athenians would feel thereat,) than the Athenians would be likely to defeat the inexperience of the Syracusans by their own skill.' In the concluding expressions *things* are put for *persons*. Βλάπτειν, in the sense to *worst*, *defeat*, occurs not unfrequently in Thucydides, as iv. 73, *τῷ βελτίστῳ τοῦ ὁπλιτικοῦ βλαφθῆναι*, and, with the same figure of speech, at vii. 62, *διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης τῇ βαρύτητι τῶν νεῶν*.

5. *καὶ εἴ του ἄλλου πειθόντων*] Poppo compares Soph. Aj. 483, and refers to Matth. Gr. Gr. § 556. 2. 617, 1, *g*.

Ch. XXII. 1. *αἱ δὲ πέντε καὶ τεσσαράκοντα*] i. e. the remaining 45, not the whole 80. See ch. 37. At § 2 the article merely serves to denote a certain number taken from the whole of any thing.

τὸ νεώριον] 'the dock-yard,' or naval arsenal, containing store-houses of all kinds for the forming, repairing, and fitting-out of ships; and also *νεώσοικοι*, or covered docks, for the laying them by, for repair, or when not wanted for service.

I have, with Bekker (second edition), cancelled the *τε* after *αὐτοῖς*, as worse than useless, and as not found in one of the best MSS. It may justly be supposed to have arisen from a mistake in the construction.

Ch. XXIII. 1. *ἐπικαταβάντων*] 'being gone down to embark,' viz. in order to engage the enemy. *Τῇ ναυμαχίᾳ τὴν γνώμην προσεχόντων*: meaning that the rest, who had not gone to engage the enemy, were giving their attention to the sea-fight, to the neglect of the land approaches on their rear.

τείχεσι, καὶ αἱρεῖ τὸ μέγιστον πρῶτον, ἔπειτα δὲ καὶ τὰ ἐλάσσω δύο, οὐχ ὑπομεινάντων τῶν φυλάκων, ὡς εἶδον τὸ μέγιστον ῥᾳδίως ληφθέν. 2. καὶ ἐκ μὲν τοῦ πρώτου ἁλόντος χαλεπῶς οἱ ἄνθρωποι, ὅσοι καὶ ἐς τὰ πλοῖα καὶ ὁλκάδα τινὰ κατέφυγον, ἐς τὸ στρατόπεδον ἐξεκομίζοντο· τῶν γὰρ Συρακοσίων ταῖς ἐν τῷ μεγάλῳ λιμένι ναυσὶ κρατούντων τῇ ναυμαχίᾳ, ὑπὸ τριήρους μιᾶς καὶ εὐ πλεούσης ἐπεδιώκοντο· ἐπειδὴ δὲ τὰ δύο τειχίσματα ἡλίσκετο, ἐν τούτῳ καὶ οἱ Συρακόσιοι ἐτύγχανον ἤδη νικῶμενοι, καὶ οἱ ἐξ αὐτῶν φεύγοντες ῥᾷον παρέπλευσαν. 3. αἱ γὰρ τῶν Συρακοσίων αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, βιασάμεναι τὰς τῶν Ἀθηναίων ναῦς, οὐδενὶ κόσμῳ ἐσέπλεον, καὶ ταραχθεῖσαι περὶ ἀλλήλας, παρέδοσαν τὴν νίκην τοῖς Ἀθηναίοις· ταύτας τε γὰρ ἔτρεψαν καὶ ὑφ' ὧν τὸ πρῶτον ἐνικῶντο ἐν τῷ λιμένι. 4. καὶ ἔνδεκα μὲν ναῦς τῶν Συρακοσίων κατέδυσαν, καὶ τοὺς πολλοὺς τῶν ἀνθρώπων ἀπέκτειναν, πλὴν ὅσον ἐκ τριῶν νεῶν οὓς ἐζώγρησαν· τῶν δὲ σφετέρων τρεῖς νῆες διεφθάρησαν. 5. τὰ δὲ ναυάγια ἀνελκύσαντες τῶν Συρακοσίων, καὶ τροπαῖον ἐν τῷ νησιδίῳ στήσαντες τῷ πρὸ τοῦ Πλημμυρίου, ἀνεχώρησαν ἐς τὸ ἑαυτῶν στρατόπεδον.

XXIV. Οἱ δὲ Συρακόσιοι κατὰ μὲν τὴν ναυμαχίαν οὕτως ἐπεπράγεσαν, τὰ δ' ἐν τῷ Πλημμυρίῳ τείχη εἶχον, καὶ τροπαῖα ἔστησαν αὐτῶν τρία. καὶ τὸ μὲν ἕτερον τοῖν δυοῖν τειχοῖν τοῖν ὕστερον ληφθέντοιν κατέβαλον, τὰ δὲ δύο ἐπισκευάσαντες ἐφρούρουν. 2. ἄνθρωποι δ' ἐν τῶν τειχῶν τῇ ἁλώσει ἀπέθανον καὶ ἐζωγρήθησαν πολλοί, καὶ χρήματα πολλὰ τὰ ξύμπαντα ἐάλω· †ὥστε γὰρ ταμιείῳ χρωμένων τῶν Ἀθηναίων τοῖς τείχεσι, πολλὰ μὲν ἐμπόρων χρήματα καὶ σῖτος ἐνῆν, πολλὰ δὲ καὶ τριηράρχων, ἐπεὶ καὶ ἱστία τεσσαράκοντα τριήρων καὶ τἄλλα σκεύη ἐγκατελήφθη, καὶ τριήρεις ἀνειλκυσμέναι τρεῖς. 3. μέγιστον δὲ καὶ ἐν τοῖς πρῶτον ἐκάκωσε

2. *τὸ στρατόπεδον*] Meaning the *naval camp* in the *μυχὸς* of the great port, (see ch. 5.) and adjoining to which was the *land-camp* enclosed by two walls. See note on vi. 103. vii. 8. 38.

5. *ναυάγια ἀνελκύσαντες*] *attractis navigiis*: equivalent to *τὰ ναυάγια προσάγεσθαι* at viii. 106. *Τῷ νησιδίῳ*, 'the inlet.' See the Map.

Ch. XXIV. 2. *χρήματα πολλὰ*] Comprehending whatever had been laid up for use, as money, (to pay the fleet and army,) also property, public and private, of all sorts, especially equipments for the fleet and army, stores, &c., the forts forming such a sort of *ταμιεῖον* for both fleet and army, as Labdalum had been for the army.

ὥστε] This use of the word for *ἄτε*, though frequent in the Ionic writers, is in the Attic ones so rare, that Bekker has ventured to edit *ἄτε*, from *one* MS.: but injudiciously; since, though rare, the use is, as Abresch here, and Lobeck on Phryn. p. 427, have shown, not without precedent elsewhere. And that *ὥστε* was read by *Josephus*, is probable, from the circumstance that at Ant. xviii. 9, 1, he (evidently with the present passage in mind) writes, *ἐχρῶντο δὲ ὥσπερ ταμιείῳ ταῖσδε ταῖς πόλεσιν*, as yards, sails, rigging, cables, benches, oars, &c., generally called *σκευή*, though also *σκεύη* in a passage of the Old Testament, Jonah i. 5. See my Lexicon of the New Testament in voc. *Χρήματα*, just after, means *goods, merchandise*, bought for sale or barter. See vi. 31, 3.

τὸ στράτευμα τὸ τῶν Ἀθηναίων ἡ τοῦ Πλημμυρίου λῆψις· οὐ γὰρ ἔτι οὐδ' οἱ ἔσπλοι ἀσφαλεῖς ἦσαν τῆς ἐπαγωγῆς τῶν ἐπιτηδείων, (οἱ γὰρ Συρακόσιοι ναυσὶν αὐτόθι ἐφορμοῦντες ἐκώλυον) καὶ διὰ μάχης ἤδη ἐγίγνοντο αἱ ἐσκομιδαί, ἔς τε τἆλλα κατάπληξιν παρέσχε καὶ ἀθυμίαν τῷ στρατεύματι.

XXV. Μετὰ δὲ τοῦτο ναῦς τε ἐκπέμπουσι δώδεκα οἱ Συρακόσιοι, καὶ Ἀγάθαρχον ἐπ' αὐτῶν Συρακόσιον ἄρχοντα. καὶ αὐτῶν μία μὲν ἐς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, οἵπερ τά τε σφέτερα φράσωσιν, ὅτι ἐν ἐλπίσιν εἰσὶ, καὶ τὸν ἐκεῖ πόλεμον ἔτι μᾶλλον ἐποτρύνωσι γίγνεσθαι· αἱ δὲ ἕνδεκα νῆες πρὸς τὴν Ἰταλίαν ἔπλευσαν, πυνθανόμεναι πλοῖα τοῖς Ἀθηναίοις γέμοντα χρημάτων προσπλεῖν. 2. καὶ τῶν τε πλοίων ἐπιτυχοῦσαι, τὰ πολλὰ διέφθειραν, καὶ ξύλα ναυπηγήσιμα ἐν τῇ Καυλωνιάτιδι κατέκαυσαν, ἃ τοῖς Ἀθηναίοις ἑτοῖμα ἦν. 3. ἔς τε Λοκροὺς μετὰ ταῦτα ἦλθον, καὶ ὁρμουσῶν αὐτῶν, κατέπλευσε μία τῶν ὁλκάδων τῶν ἀπὸ Πελοποννήσου ἄγουσα Θεσπιέων ὁπλίτας. 4. καὶ ἀναλαβόντες αὐτοὺς οἱ Συρακόσιοι ἐπὶ τὰς ναῦς, παρέπλεον ἐπ' οἶκου. φυλάξαντες δ' αὐτοὺς οἱ Ἀθηναῖοι εἴκοσι νανσὶ πρὸς τοῖς Μεγάροις, μίαν μὲν ναῦν λαμβάνουσιν αὐτοῖς ἀνδράσι, τὰς δ' ἄλλας οὐκ ἠδυνήθησαν, ἀλλ' ἀποφεύγουσιν ἐς τὰς Συρακούσας.

5. Ἐγένετο δὲ καὶ περὶ τῶν σταυρῶν ἀκροβολισμὸς ἐν τῷ λιμένι, οὓς οἱ Συρακόσιοι πρὸ τῶν παλαιῶν νεωσοίκων κατέπηξαν ἐν τῇ θαλάσσῃ, ὅπως αὐτοῖς αἱ νῆες ἐντὸς ὁρμοῖεν, καὶ οἱ Ἀθηναῖοι, ἐπιπλέοντες, μὴ βλάπτοιεν ἐμβάλλοντες. 6. προσαγαγόντες γὰρ ναῦν μυριοφόρον αὐτοῖς οἱ Ἀθηναῖοι, πύργους τε ξυλίνους ἔχουσαν καὶ παραφράγματα, ἔκ τε τῶν ἀκάτων ὤνευον ἀναδούμενοι τοὺς σταυροὺς καὶ ἀνέκλων, καὶ κατακολυμβῶντες ἐξέπριον. οἱ δὲ Συρακόσιοι ἀπὸ τῶν νεωσοίκων ἔβαλλον· οἱ δ' ἐκ τῆς ὁλκάδος ἀντέβαλλον· καὶ τέλος τοὺς πολλοὺς τῶν σταυρῶν ἀνεῖλον οἱ Ἀθηναῖοι. 7. χαλεπωτάτη δ' ἦν τῆς σταυρώσεως ἡ κρύφιος· ἦσαν γὰρ τῶν σταυρῶν οὓς οὐχ ὑπερέχοντας τῆς θαλάσσης κατέπηξαν, ὥστε δεινὸν ἦν προσπλεῦσαι, μὴ οὐ προϊδών τις ὥσπερ περὶ ἕρμα περιβάλῃ τὴν ναῦν. ἀλλὰ καὶ τούτους κολυμβηταὶ δυόμενοι ἐξέπριον μισθοῦ. ὅμως δ' αὖθις οἱ Συρακόσιοι ἐσταύρωσαν. 8. πολλὰ δὲ καὶ ἄλλα πρὸς ἀλλήλους, οἷον εἰκὸς, τῶν στρατοπέδων ἐγγὺς ὄντων καὶ ἀντιτεταγμένων, ἐμηχανῶντο, καὶ ἀκροβολισμοῖς καὶ πείραις παντοίαις ἐχρῶντο.

9. Ἔπεμψαν δὲ καὶ ἐς τὰς πόλεις πρέσβεις οἱ Συρακόσιοι Κορινθίων καὶ Ἀμπρακιωτῶν καὶ Λακεδαιμονίων, * ἀγγέλλοντας τήν τε τοῦ Πλημμυρίου λῆψιν, καὶ τῆς ναυμαχίας πέρι, ὡς οὐ τῇ τῶν πολεμίων ἰσχύϊ μᾶλλον ἢ τῇ σφετέρᾳ ταραχῇ ἡσσηθεῖεν, τά τε ἄλλα αὖ δηλώσοντας ὅτι ἐν ἐλπίσιν εἰσὶ, καὶ ἀξιώσοντας ξυμβοηθεῖν ἐπ' αὐτοὺς καὶ νανσὶ καὶ πεζῷ, ὡς καὶ τῶν Ἀθηναίων προσδοκίμων ὄντων ἄλλῃ στρατιᾷ, καὶ ἣν φθάσωσιν αὐτοὶ πρότερον διαφθείραντες τὸ παρὸν στράτευμα αὐτῶν, διαπεπολεμησόμενον. καὶ οἱ μὲν ἐν τῇ Σικελίᾳ ταῦτα ἔπρασσον.

XXVI. Ὁ δὲ Δημοσθένης, ἐπεὶ ξυνελέγη αὐτῷ τὸ στράτευμα ὃ ἔδει ἔχοντα ἐς τὴν Σικελίαν βοηθεῖν, ἄρας ἐκ τῆς Αἰγίνης, καὶ πλεύσας πρὸς τὴν Πελοπόννησον, τῷ τε Χαρικλεῖ καὶ ταῖς τριάκοντα νανσὶ τῶν Ἀθηναίων ξυμμίσγει· καὶ παραλαβόντες τῶν Ἀργείων ὁπλίτας ἐπὶ τὰς ναῦς ἔπλεον ἐς τὴν Λακωνικήν. 2. καὶ πρῶτον μὲν τῆς Ἐπιδαύρου τι τῆς Λιμηρᾶς ἐδῄωσαν· ἔπειτα, σχόντες ἐς τὰ καταντικρὺ Κυθήρων τῆς Λακωνικῆς, ἔνθα τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστι, τῆς τε γῆς ἔστιν ἃ ἐδῄωσαν, καὶ ἐτείχισαν ἰσθμῷδές τι χωρίον, ἵνα δὴ οἵ τε Εἵλωτες τῶν Λακεδαιμονίων αὐτόσε αὐτομολῶσι, καὶ [ἅμα] λῃσταὶ ἐξ αὐτοῦ, ὥσπερ ἐκ τῆς Πύλου, ἁρπαγὴν ποιῶνται.

3. *οὐδ' οἱ ἔσπλοι—τῆς ἐπαγωγῆς τῶν ἐπιτηδείων*] *hoc est, subvectio commeatus non potuit tutò intrare portum*, pro commeatu ipso, seu navibus commeatum *advehentibus*. Comp. iii. 51, 2, *μηδὲν ἐσπλεῖν*, ubi vide not., et conf. v. 82, 4, *ἡ ἐπαγωγὴ τῶν ἐπιτηδείων*. (Poppo.) I must still adhere to the version formerly propounded by me, namely, 'the entrance was not safe for the introduction of necessaries;' which has been since adopted by Dr. Arnold. The genitive may be supposed to have here the not unfrequent sense *quod attinet*.

Ch. XXV. 1. *ἐποτρύνωσι*] 'they rouse on.' Compare supra vi. 69, *ξύνοδον ἐπώτρυνον ὁπλίταις*, where see note.

5. *τῶν σταυρῶν*] Meaning a sort of *stockade* of piles, driven down to secure a constant station for their ships, so as to always be in readiness to annoy the Athenian fleet. By *νεωσοίκων* (on which term see note at ch. 22.) understand the *old* docks, as distinguished from the *new* ones, which were doubtless in the *νεώριον* of the smaller port.

6. *παραφράγματα*] for *παραβλήματα* or *παραπετάσματα*, made of light wood (see iv. 115.) or stout skins, like the *plutei* of the Romans.

ὤνευον] 'wrenched them up with a *ὄνος* or windlass:' a machine so called from some fancied resemblance of the top of a windlass to an ass's head, as our word a *crane*, the Latin *grus*, and the Greek *γέρανος*.

ἀνέκλων] 'pulled up,' as ii. 76, where see note. Of the verb *κατακολυμβᾶν*, 'to dive under water,' the use is so rare, that I have met with only one example of it elsewhere, namely, in Lucian, t. ii. p. 695.

7. *ὥσπερ περὶ ἕρμα περιβάλῃ τὴν ναῦν*] 'should dash the ship as it were on a rock.' So Herodot. vii. 183, *τῶν νεῶν τρεῖς ἐπέλασαν περὶ τὸ ἕρμα*. Æschyl. Eum. 561, (Schutz.) *τὸν πρὶν ὄλβον ἕρματι προσβαλὼν δίκας*. Plato, p. 553, *ἐξαίφνης πταίσαντα, ὥσπερ πρὸς ἕρματι, πρὸς τῇ πόλει*. Dio Cass. 368, 86, *περὶ αὐτὰς, ὥσπερ περὶ ἕρμα, ἐπταίκεσαν*. Finally, this passage of our author seems to have suggested a similar form of expression in Lucian, Sat. 4, *οἱ δὲ ἔμπαλιν γυμνοὶ ἐξενήξαντο, συντριβέντος αὐτοῖς τοῦ σκάφους, περὶ οὕτω μικρῷ ἕρματι τῷ κύβῳ*.

8. *ἀκροβολισμοῖς καὶ πείραις παντοίαις*] On the former word (*skirmishes*) see Bp. Blomfield on Æschyl. Theb. 146. On the latter compare Appian, t. ii. 755, *ἐγίγνετο ταῦτα σὺν πείραις πολλαῖς*. Aristot. t. i. 224, c. *ἀκροβολισμοῖς καὶ πείραις*. Πεῖρα often, as here, implies a notion of *device* and *stratagem*. So Schol. on Soph. Aj. 2, *πεῖράν τιν' ὀχθῶν ἁρπάσαι*. Aristoph. Thesm. 766, *τίς ἔστι μηχανὴ σωτηρίας; τίς πεῖρα, τίς ἐπίνοι';*

Ch. XXVI. 2. *ἅμα*] I have, in deference to Bekker and Goeller, received this, on the authority of one MS.; but the word is, to say the least, useless, and I suspect came from the margin.

3. καὶ ὁ μὲν Δημοσθένης εὐθὺς, ἐπειδὴ ξυγκατέλαβε τὸ χωρίον, † ἐπέπλει ἐπὶ τῆς Κερκύρας, ὅπως καὶ τῶν ἐκεῖθεν ξυμμάχων παραλαβὼν, τὸν ἐς τὴν Σικελίαν πλοῦν ὅτι τάχιστα ποιῆται· ὁ δὲ Χαρικλῆς, περιμείνας ἕως τὸ χωρίον ἐξετείχισε, καὶ καταλιπὼν φυλακὴν αὐτοῦ, ἀπεκομίζετο καὶ αὐτὸς ὕστερον ταῖς τριάκοντα ναυσὶν ἐπ' οἴκου, καὶ οἱ Ἀργεῖοι ἅμα.

XXVII. Ἀφίκοντο δὲ καὶ Θρᾳκῶν τῶν μαχαιροφόρων τοῦ Διακοῦ γένους ἐς τὰς Ἀθήνας πελτασταὶ ἐν τῷ αὐτῷ θέρει τούτῳ τριακόσιοι καὶ χίλιοι, οὓς ἔδει τῷ Δημοσθένει ἐς τὴν Σικελίαν ξυμπλεῖν. 2. οἱ δ' Ἀθηναῖοι, ὡς ὕστερον ἦκον, διενοοῦντο αὐτοὺς πάλιν, ὅθεν ἦλθον, ἐς Θρᾴκην ἀποπέμπειν. τὸ γὰρ ἔχειν πρὸς τὸν ἐκ τῆς Δεκελείας πόλεμον αὐτοὺς πολυτελὲς ἐφαίνετο· δραχμὴν γὰρ τῆς ἡμέρας ἕκαστος ἐλάμβανεν. 3. ἐπειδὴ γὰρ ἡ Δεκέλεια, τὸ μὲν πρῶτον ὑπὸ πάσης τῆς στρατιᾶς ἐν τῷ θέρει τούτῳ τειχισθεῖσα, ὕστερον δὲ φρουραῖς ἀπὸ τῶν πόλεων κατὰ διαδοχὴν χρόνου ἐπιούσαις τῇ χώρᾳ ἐπῳκεῖτο, πολλὰ ἔβλαπτε τοὺς Ἀθηναίους, καὶ ἐν τοῖς πρώτοις χρημάτων τ' ὀλέθρῳ καὶ ἀνθρώπων φθορᾷ ἐκάκωσε τὰ πράγματα. 4. πρότερον μὲν γὰρ βραχεῖαι γιγνόμεναι αἱ ἐσβολαὶ τὸν ἄλλον χρόνον τῆς γῆς ἀπολαύειν οὐκ ἐκώλυον· τότε δὲ ξυνεχῶς ἐπικαθημένων, καὶ ὁτὲ μὲν καὶ πλε-

3. *ἐπέπλει*] Such is the common reading, and that of almost all MSS. except one or two that have *παρέπλει*, which was edited by Bekker, Poppo, and Goeller; while Arnold retains *ἐπέπλει*. I have done the same, but not for the same *reason*. Παρέπλει is, I agree with Arnold, a correction proceeding from some one dissatisfied with *ἐπέπλει*; and, I would say, *justly*; for, though it be very true, what Arnold affirms, that the word does not always signify a hostile advance; yet it will bear no sense here to the purpose; that assigned by Arnold, 'sailed,' being quite unauthorized. I doubt not that the true reading is (what Reiske conjectured as such) *ἀπέπλει*; a conjecture, as Didot remarks, strongly confirmed by a passage infra ch. 31, 1, *ὁ δὲ Δημ. τότε ἀποπλέων ἐπι τῆς Κερκύρας μετὰ*, &c.

Ch. XXVII. 1. *τῶν μαχαιροφόρων τοῦ Διακοῦ γένους*] See note on ii. 96, and comp. Plut. Paul. Æm. 18, *οἱ Θρᾷκες — ὀρθὰς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες*. On the word *ῥομφαίας* see my Lexicon of the New Testament.

3. *ἀπὸ*] So Bekker and Goeller edit, on the authority of two MSS., for vulg. *ὑπὸ*, which is retained by Poppo; but not on good grounds, since *ἀπὸ* is required here by, what Poppo himself, with Bekker, Haack, and Goeller, has edited, from many of the best MSS. (to which add Codd. Cant. and Mus. Brit.) for vulg. *ἐπιουσῶν, ἐπιούσαις*. *Τῇ χώρᾳ* must be referred to *ἐπιούσαις*. For *πρώτοις*, Bekker edits, on conjecture, *πρῶτον*, comparing supra ch. 24, 3. But I have chosen, with Poppo, to retain the common reading; for though *ἐν τοῖς πρῶτον* be found in the best writers, yet it is not to the exclusion of the more *popular* form *ἐν τοῖς πρώτοις*; since the more recondite form is, in such a case, not to be *introduced* from conjecture; but allowance is to be made for that intermixture of popular with recondite phraseology found in the most Attic writers, especially Aristophanes. Finally, there is the less necessity to change the common reading, since, as Poppo observes, the sense is *here*, not, as at ch. 24, 3, 'omnium primum,' but 'in primis,' i. e. maximè.

χρημάτων] Meaning property generally, as cattle, &c. *Ἀνθρώπων φθορᾷ*, 'hominum jacturâ:' alluding to the loss of the slaves, who went over to the enemy.

4. *ὁτὲ μὲν—ὁτὲ δὲ*] This is, as Arnold observes, for *ποτὲ μὲν* answering to *ποτὲ δέ*; a use far from common, though I have noted it elsewhere in Aristot. Rhet.

όνων ἐπιόντων, ὁτὲ δ', ἐξ ἀνάγκης, τῆς ἴσης φρουρᾶς καταθεούσης τε τὴν χώραν, καὶ λῃστείας ποιουμένης, βασιλέως τε παρόντος τοῦ τῶν Λακεδαιμονίων Ἄγιδος, ὃς οὐκ ἐκ παρέργου τὸν πόλεμον ἐποιεῖτο, μεγάλα οἱ Ἀθηναῖοι ἐβλάπτοντο. 5. τῆς τε γὰρ χώρας ἁπάσης ἐστέρηντο, καὶ ἀνδραπόδων πλέον ἢ δύο μυριάδες ηὐτομολήκεσαν, καὶ τούτων πολὺ μέρος χειροτέχναι, πρόβατά τε πάντα ἀπολώλει καὶ ὑποζύγια· ἵπποι τε, ὁσημέραι ἐξελαυνόντων τῶν ἱππέων, πρός τε τὴν Δεκέλειαν καταδρομὰς ποιουμένων, καὶ κατὰ τὴν χώραν φυλασσόντων, οἱ μὲν ἀπεχωλοῦντο, ἐν γῇ ἀποκρύτῳ τε, καὶ ξυνεχῶς ταλαιπωροῦντες, οἱ δὲ ἐτιτρώσκοντο. XXVIII. ἥ τε τῶν ἐπιτηδείων παρακομιδὴ ἐκ τῆς Εὐβοίας, πρότερον ἐκ τοῦ Ὠρωποῦ κατὰ ‡ γῆν διὰ τῆς Δεκελείας θᾶσσον οὖσα, περὶ Σούνιον κατὰ θάλασσαν πολυτελὴς ἐγίγνετο· τῶν τε πάντων ὁμοίως ἐπακτῶν ἐδεῖτο ἡ πόλις, καὶ, ἀντὶ τοῦ πόλις εἶναι, φρούριον κατέστη. 2. πρὸς γὰρ τῇ ἐπάλξει τὴν μὲν ἡμέραν κατὰ διαδοχὴν οἱ Ἀθηναῖοι φυλάσσοντες, τὴν δὲ νύκτα καὶ ξύμπαντες, πλὴν τῶν ἱππέων, οἱ μὲν ἐφ' ὅπλοις ποιούμενοι, οἱ δ' ἐπὶ τοῦ τείχους, καὶ θέρους καὶ χειμῶνος ἐταλαιπωροῦντο. 3. μάλιστα δ' αὐτοὺς ἐπίεζεν ὅτι δύο πολέμους ἅμα εἶχον· καὶ ἐς φιλονεικίαν καθέστασαν τοιαύτην, ἣν, πρὶν γενέσθαι, ἠπίστησεν ἄν τις ἀκούσας. τὸ γὰρ αὐτοὺς πολιορκουμένους ἐπιτειχισμῷ ὑπὸ Πελοποννησίων, μηδ' ὡς

i. 7, *τῆς ἴσης φρουρᾶς*: meaning the ordinary garrison; so called as being of a regular number. With the phrase *ἐκ παρέργου* (on which see note at i. 142.) compare Jos. Ant. Præf. § 1, *λογίσασθαι οὐ παρ.*

5. Before *πολὺ*, has been inserted by Bekker the article *τό*; but on authority (that only of *one* MS.) too slender to warrant so unnecessary a change.

ὑποζύγια] For this, Bekker edits, from two MSS., *ζεύγη*. I have not chosen to follow his example, 1. because of the insufficiency of external authority for the latter; and, 2. because it is far from certain whether *ζεύγη* be susceptible of the sense which the context would here require. With the use of *ὑποζύγια* here compare that of *τὰ κτήνη* in a passage of the Old Testament, 1 Kings xviii. 5.

ἀπεχωλοῦντο] 'were utterly lamed,' rendered useless by lameness. So Pausan. x. 42, *ἀπεχωλοῦντο οἱ ἵπποι*. Xen. Hist. vii. 2, 9, *ἀποκεχωλωμένους*.

γῇ ἀποκρύτῳ] 'rough, rugged land.' So Philo Jud. p. 896, *λιθώδη καὶ ἀπόκροτα χωρία*, and Xen. Hipp. vii. 15. In this term *ἀπόκροτος* there is, I apprehend, an *onomatopœia* derived from the noise (*κρότος*) proceeding from such rough and rugged land at the stroke of the *foot*, or *hoof*: in which view compare Virg. Æn. viii. 596, *Quadrupedante* putrem *sonitu quatit ungula* campum.

Ch. XXVIII. 1. *γῆν*] So I now read, with Poppo and Goeller, for vulg. *γῆς*, retained by Bekker, but which I must regard as indefensible: suffice it to say, that *γῆν* is required by the antithetical *κατὰ θάλασσαν*.

θᾶσσον οὖσα] 'which was done speedily.' So Xen. Hier. iv. 7, *θᾶττόν τι γίγνεται. Τῶν πάντων ὁμοίως ἐπακτῶν ἐδεῖτο*, 'needed every thing alike to be imparted.'

2. *πρὸς τῇ ἐπάλξει*] lit. 'at the parapet of defence.' See note on ii. 13. At *ἐφ' ὅπλοις ποιούμενοι* supply *τὴν φυλακὴν* from the foregoing *φυλάσσοντες*.

3. *τὸ γὰρ αὐτοὺς*, &c.] Here, and throughout this lengthened period, there exists no regular construction; the writer having (as Dr. Arnold observes) forgot to subjoin the apodosis, which would have been in some such words as, *πῶς οὐ ταῦτα ἀπίστης φιλονεικίας σημεῖον εἶναι νομίζειν*; A similar irregularity occurs at vi. 31, 3.

ἀποστῆναι ἐκ Σικελίας, ἀλλὰ ἐκεῖ Συρακούσας τῷ αὐτῷ τρόπῳ ἀντιπολιορκεῖν, πόλιν οὐδὲν ἐλάσσω αὐτήν γε καθ' αὐτὴν τῆς Ἀθηναίων, καὶ τὸν παράλογον τοσοῦτον ποιῆσαι τοῖς Ἕλλησι τῆς δυνάμεως καὶ τόλμης, (ὅσον κατ' ἀρχὰς τοῦ πολέμου, οἱ μὲν ἐνιαυτὸν, οἱ δὲ δύο, οἱ δὲ τριῶν γε ἐτῶν, οὐδεὶς πλείω, χρόνον, ἐνόμιζον περιοίσειν αὐτούς, εἰ οἱ Πελοποννήσιοι ἐσβάλοιεν ἐς τὴν χώραν) ὥστε ἔτει ἑπτακαιδεκάτῳ μετὰ τὴν πρώτην ἐσβολὴν ἦλθον ἐς Σικελίαν, ἤδη τῷ πολέμῳ κατὰ πάντα τετρυχωμένοι, καὶ πόλεμον οὐδὲν ἐλάσσω προσανείλοντο τοῦ πρότερον ὑπάρχοντος ἐκ Πελοποννήσου. 4. δι' ἃ καὶ τότε ὑπό τε τῆς Δεκελείας πολλὰ βλαπτούσης, καὶ τῶν ἄλλων ἀναλωμάτων μεγάλων προσπιπτόντων, ἀδύνατοι ἐγένοντο τοῖς χρήμασι. καὶ τὴν εἰκοστὴν, ὑπὸ τοῦτον τὸν χρόνον, τῶν κατὰ θάλασσαν, ἀντὶ τοῦ φόρου, τοῖς ὑπηκόοις ἐποίησαν,—πλείω νομίζοντες ἂν σφίσι χρήματα οὕτω προσιέναι. αἱ μὲν γὰρ δαπάναι οὐχ ὁμοίως καὶ πρὶν, ἀλλὰ πολλῷ μείζους καθέστασαν, ὅσῳ καὶ μείζων ὁ πόλεμος ἦν· αἱ δὲ πρόσοδοι ἀπώλλυντο.

XXIX. Τοὺς οὖν Θρᾷκας τοὺς τῷ Δημοσθένει ὑστερήσαντας, διὰ τὴν παροῦσαν ἀπορίαν τῶν χρημάτων οὐ βουλόμενοι δαπανᾶν, εὐθὺς ἀπέπεμπον, προστάξαντες κομίσαι αὐτοὺς Διϊτρέφει, καὶ εἰπόντες ἅμα ἐν τῷ παράπλῳ, (ἐπορεύοντο γὰρ διὰ Εὐρίπου) καὶ

οὐδὲν ἐλάσσω αὐτήν γε καθ' αὐτὴν] For vulg. *τε*, which cannot be defended, I have, with Bekker, Goeller, and Poppo, edited, from one MS., *γε*, which bears the signification *scilicet;* and of *αὐτὴν καθ' αὑτὴν*, the sense is, 'it being considered in comparison.' So Æschyl. Prom. 1048, *Αὐθαδία—αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.*

For *τῶν Ἀθηναίων*, found in almost all the MSS., and edited by Goeller and Poppo, I have chosen, with Bekker and Dr. Arnold, to adopt the reading *τῆς Ἀθηναίων*: for I agree with Dr. Arnold in thinking that the former would not be a correct mode of writing, and that propriety requires the *τῆς*. See note supra ch. 19, 3.

τοσοῦτον] This is to be referred, not to *ὅσον*, but to *ὥστε*. In the words following, *ὅσον—χώραν* (which are parenthetical) *ὅσον* stands for *ἐς ὅσον*, having here what is a sense far from common, (especially in a parenthesis, and at the beginning of a sentence or clause,) the sense *quatenus scilicet;* of which examples occur infra viii. 92, *ὅσον ἀπὸ βοῆς ἕνεκα*, and in a passage of Plutarch ap. Steph. Thes. col. 7879.

After *πλείω* I have placed a comma, as the construction requires; the accusative before requiring an accusative *here:* and *χρόνον* cannot, as Poppo imagines, be *supplied* from *χρόνον* following. It is better to suppose a *transposition:* in fact, in *οὐδεὶς πλείω* there is an insertion brought in a little too soon. *Περιοίσειν* stands for *περιέσεσθαι*, as in Dio Cass. p. 14, 26, *οὐ γὰρ περιοίσειν ἔτι τοὺς ἔνδον*, and 277, 42. On *τετρυχωμένοι* see note at iv. 70, 2.

4. *ἀδύνατοι ἐγένοντο τοῖς χρήμασι*] 'were unable to provide for their necessary expenses.' Such seems to be the true sense of this unusual form of expression, which would have been plainer, had *πρὸς τὰ χρήματα* been written, as in Polyb. xxxvii. 3, 8, *Νομαδία ἀδύνατος πρὸς ἡμέρους καρπούς*. Here, however, as often, the dative is used for *πρὸς* and the accusative. Compare Dionys. Hal. Ant. vi. 22, *ἀδυνάτως ἔχειν—διαλύειν τὰ χρέα.*

τὴν εἰκοστὴν] Boeckh, Publ. Œcon. vol. ii. 3, 139, has shown that this was an *ad valorem* duty, levied in the manner of our customs, on all sea-borne commodities to or from any port in the Athenian dominions.

CH. XXIX. 1. *τῷ Δημοσθένει ὑστερήσαντας*] Meaning, as Bauer and Dr. Arnold explain, 'too late to be of any use to Demosthenes.'

τοὺς πολεμίους, ἤν τι δύνηται, ἀπ' αὐτῶν βλάψαι. 2. ὁ δὲ ἐς τε τὴν Τάναγραν ἀπεβίβασεν αὐτοὺς, καὶ ἁρπαγήν τινα ἐποιήσατο διὰ τάχους, καὶ ἐκ Χαλκίδος τῆς Εὐβοίας ἀφ' ἑσπέρας διέπλευσε τὸν Εὔριπον, καὶ ἀποβιβάσας ἐς τὴν Βοιωτίαν, ἦγεν αὐτοὺς ἐπὶ Μυκαλησσόν. 3. καὶ τὴν μὲν νύκτα λαθὼν πρὸς τῷ Ἑρμαίῳ ηὐλίσατο (ἀπέχει δὲ τῆς Μυκαλησσοῦ ἑκκαίδεκα μάλιστα σταδίους), ἅμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέκειτο, οὔσῃ οὐ μεγάλῃ, καὶ αἱρεῖ, ἀφυλάκτοις τε ἐπιπεσὼν καὶ ἀπροσδοκήτοις μὴ ἄν ποτέ τινα σφισιν ἀπὸ θαλάσσης τοσοῦτον ἐπαναβάντα ἐπιθέσθαι, τοῦ τείχους ἀσθενοῦς ὄντος, καὶ ἔστιν ᾗ καὶ πεπτωκότος, τοῦ δὲ βραχέος ᾠκοδομημένου, καὶ πυλῶν ἅμα διὰ τὴν ἄδειαν ἀνεῳγμένων. 4. ἐσπεσόντες δὲ οἱ Θρᾷκες ἐς τὴν Μυκαλησσὸν, τάς τε οἰκίας καὶ τὰ ἱερὰ ἐπόρθουν, καὶ τοὺς ἀνθρώπους ἐφόνευον, φειδόμενοι οὔτε πρεσβυτέρας οὔτε νεωτέρας ἡλικίας, ἀλλὰ πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας, κτείνοντες, καὶ προσέτι καὶ ὑποζύγια καὶ ὅσα ἄλλα ἔμψυχα ἴδοιεν. τὸ γὰρ γένος τὸ τῶν Θρᾳκῶν, ὁμοῖα τοῖς μάλιστα τοῦ βαρβαρικοῦ, ἐν ᾧ ἂν θαρσήσῃ, φονικώτατόν ἐστι. 5. καὶ τότε ἄλλη τε ταραχὴ οὐκ ὀλίγη, καὶ ἰδέα πᾶσα καθεστήκει ὀλέθρου, καὶ ἐπιπεσόντες διδασκαλείῳ παίδων,—ὅπερ μέγιστον ἦν αὐτόθι, καὶ ἄρτι ἔτυχον οἱ παῖδες ἐσεληλυθότες,—κατέκοψαν πάντας· καὶ ξυμφορὰ τῇ πόλει πάσῃ οὐδεμιᾶς ἥσσων μᾶλλον ἑτέρας ἀδύκητός τε ἐπέπεσεν αὕτη καὶ

ἀπ' αὐτῶν] lit. 'out of them,' i. e. by their means. So Hom. Il. xxiv. 605, *τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο.*

3. *τῇ πόλει προσέκειτο*] 'attacked the city:' a somewhat rare sense of *προσκεῖσθαι*, of which I have noted examples elsewhere in Herodot. ix. 57, and Arrian, E. A. i. 19, 5. iii. 14, 8; though only with a dative of *person;* not, as here, of *thing.* The only other example known to me is in Eurip. Phœn. 746, *Λόχων ἀνάσσειν, ἕπτα προσκεῖσθαι πύλαις.*

οὔσῃ οὐ μεγάλῃ] I have, with Bekker, Poppo, and Goeller, received *οὐ*, though found in only two MSS., 1. because there is, notwithstanding what has been urged by Haack and Didot, no good reason to suppose that Mycalessus was any more than a place of rather small size; and, 2. because internal evidence is quite in favour of the *οὐ*; it being more likely that the word should, on account of the *οὐ* just before, be *omitted* than inserted. With *ἀπροσδοκήτοις—ἐπιθέσθαι* comp. supra iii. 52.

τοῦ δὲ βραχέος ᾠκοδομημένου] 'part of it being built low [so as to be low].' Compare ii. 76, and Hom. Il. xiii. 683, *τεῖχος ἐδέδμητο χθαμαλώτατον.*

4. *τοῖς μάλιστα*] Supply *φονικοῖς* from *φονικωτάτους*. So Hdot. vii. 141, *ὁμοῖα τῷ μάλιστα*, and iii. 82, *σέβονται ὁμοῖα τοῖς μάλιστα* (sub. *σεβομένους*). On this idiom see Matth. Gr. Gr. § 289.

ἐν ᾧ ἂν θαρσήσῃ] 'in whatever case (implying whenever) it can summon courage to show it:' a bitter sarcasm, with which compare that at iv. 126, fin. of the Illyrians, *οἳ δ' ἂν εἴξωσιν αὐτοῖς, κατὰ πόδας τὸ εὔψυχον ἐν τῷ ἀσφαλεῖ ὀξεῖς ἐνδείκνυνται.* Comp. also Procop. B. G. p. 92, 40, *οἱ δὲ βάρβαροι, ἐπεὶ οὐδὲν σφίσι ἀπήντα* (read *ἀπαντᾷ*) *πολέμιον, γίνονται ὠμότατοι ἀνθρώπων ἁπάντων.*

5. *ἰδέα πᾶσα καθεστήκει ὀλέθρου*] Compare iii. 81.

καὶ ξυμφορὰ—αὕτη καὶ δεινὴ] Whatever may be doubtful in this passage, one thing is certain, that *μᾶλλον ἑτέρας* is not a mere interpretation of *οὐδεμιᾶς ἥσσον*, since, as Haack observes, it contains a *stronger* sense, like that of *μᾶλλον ἑτέρου* at i. 138: in fact, the words are to be referred to what *follows;* and the sense (obscured by the brevity of expression, and harshness of character) seems to be, 'and this calamity to a whole city, while in ex-

δεινή. XXX. Οἱ δὲ Θηβαῖοι, αἰσθόμενοι, ἐβοήθουν, καὶ καταλαβόντες προκεχωρηκότας ἤδη τοὺς Θρᾳκας οὐ πολύ, τήν τε λείαν ἀφείλοντο, καὶ αὐτοὺς φοβήσαντες καταδιώκουσιν ἐπὶ τὸν Εὔριπον καὶ τὴν θάλασσαν, οὗ αὐτοῖς τὰ πλοῖα, ἃ ἤγαγεν, ὥρμει. 2. καὶ ἀποκτείνουσιν αὐτῶν ἐν τῇ ἐσβάσει τοὺς πλείστους, οὔ τε ἐπισταμένους νεῖν, τῶν τε ἐν τοῖς πλοίοις, ὡς ἑώρων τὰ ἐν τῇ γῇ, ὁρμισάντων ἔξω τοξεύματος τὰ πλοῖα· ἐπεὶ ἔν γε τῇ ἄλλῃ ἀναχωρήσει οὐκ ἀτόπως οἱ Θρᾳκες πρὸς τὸ τῶν Θηβαίων ἱππικὸν, ὅπερ πρῶτον προσέκειτο, προεκθέοντές [τε] καὶ ξυστρεφόμενοι ἐν ἐπιχωρίῳ τάξει, τὴν φυλακὴν ἐποιοῦντο, καὶ ὀλίγοι αὐτῶν ἐν τούτῳ διεφθάρησαν. μέρος δέ τι καὶ ἐν τῇ πόλει αὐτῇ, διʼ ἁρπαγὴν ἐγκαταληφθὲν, ἀπώλετο. οἱ δὲ ξύμπαντες τῶν Θρᾳκῶν πεντήκοντα καὶ διακόσιοι ἀπὸ τριακοσίων καὶ χιλίων ἀπέθανον. 3. διέφθειραν δὲ καὶ τῶν Θηβαίων καὶ τῶν ἄλλων οἳ ξυνεβοήθησαν ἐς εἴκοσι μάλιστα ἱππέας τε καὶ ὁπλίτας ὁμοῦ, καὶ Θηβαίων τῶν Βοιωταρχῶν Σκιρφώνδαν· τῶν δὲ Μυκαλησσίων μέρος τι ἀπαναλώθη. 4. τὰ μὲν κατὰ τὴν Μυκαλησσὸν, πάθει χρησαμένων οὐδενὸς, ὡς ἐπὶ μεγέθει, τῶν κατὰ τὸν πόλεμον ἧσσον ὀλοφύρασθαι ἀξίῳ, τοιαῦτα ξυνέβη.

XXXI. Ὁ δὲ Δημοσθένης, τότε ἀποπλέων ἐπὶ τῆς Κερκύρας μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν, ὁλκάδα ὁρμοῦσαν ἐν Φειᾷ τῇ Ἠλείων ἐν ᾗ οἱ Κορίνθιοι ὁπλῖται ἐς τὴν Σικελίαν ἔμελλον περαι-

tent and direness inferior to no one, was rather than any other a visitation, unexpectedly befalling,' as it were like a thunderbolt.

Ch. XXX. 2. *τοξεύματος*] This I have, with Goeller and Poppo, edited, from two good MSS. and Valla, for vulg. *τοῦ ζεύγματος*, which is indefensible; for though there was *afterwards* a bridge over the Euripus;—which is mentioned by the name *ζεῦγμα* in a passage of Procop. Ædif. 36, 32, (speaking of the Euripus,) *ζεῦγμα δὲ πορθμῷ* (sc. Euripo) *μία τις ἐγκειμένη ποιεῖται δοκὸς,—ἑνός τε ξύλου ἐπιβολῇ καὶ ἀφαίρεσει, καὶ πεζεύουσι καὶ ναυτίλλονται,*—yet that was not now in existence. Besides, the *retreating beyond the bridge* would not give that *reason* which the context requires. The phrase *ἔξω τοξεύματος* is confirmed by an imitation in Herodian viii. 4, 17, *μείναντες ἔξω τοξεύματος*, where in some old editions there was the same blunder *τοῦ ζεύγματος*: also others in Dio Cass. p. 626, 32. 815, 26, as also Eunap. p. 161, init., where for *τὸ πλοῖον οὐκ ἔχων τοξεύματος* I conjecture *τὸ πλοῖον οὐκ ἔχων ἔσω τοξεύματος*, which I can confirm from Synes. ap. Steph. Thes. *πρὶν εἴσω βέλους ἐλθεῖν*. Arrian, E. A. i. 6, 18. i. 7, 7, *εἴσω βέλους παρέρχεσθαι*. Eurip. Orest. 1531, *εἴσω ξίφους*. In Xen. Cyr. i. 4, 23, we have the phrase *ἐντὸς τοξεύματος*: indeed, as Duk. observes, the Greeks so often used *ἐντὸς* and *ἔξω τοξ.* or *βελῶν*, that it passed into a proverb. *Οὐκ ἀτόπως*. So Latin, *haud absurdè*, for *haud malè*.

προεκθέοντες καὶ ξυστρεφόμενοι] Compare Herodot. ix. 62, *προεξαΐσσοντες — καὶ συστρεφόμενοι, ἐσέπιπτον ἐς τοὺς Σ*. See supra ii. 4, and vi. 77. The *τε* is in many MSS. not found, and has been cancelled by Poppo, and Bekker in his first edition, but restored in the second. The passage of Herodotus above cited is rather against than for the particle, which, too, seems worse than useless. *Ἐν τούτῳ*, 'in this matter,' meaning, this part of the action.

3. *μέρος τι*] Meaning, 'some considerable part.' See note at i. 23, and Matth. Gr. Gr. § 487, 5.

4. *ὡς ἐπὶ μεγέθει*] i. e. 'in proportion to the size of the city.' On the expression *οὐδενὸς ἧσσον* see note supra ch. 29.

Ch. XXXI. 1. *ἀποπλέων — τείχισιν*] This is put, by a transposition, (on which see Matth. Gr. Gr. § 596,) for *ἀποπλέων ἐκ τῆς Λακωνικῆς μετὰ τὴν ἐν αὐτῇ* [*γενομένην*] *τείχισιν*. (Abresch and Bauer.)

οὖσθαι, αὐτὴν μὲν διαφθείρει· οἱ δʼ ἄνδρες ἀποφυγόντες, ὕστερον, λαβόντες ἄλλην, ἔπλεον. 2. Καὶ μετὰ τοῦτο ἀφικόμενος ὁ Δημοσθένης ἐς τὴν Ζάκυνθον καὶ Κεφαλληνίαν, ὁπλίτας τε παρέλαβε, καὶ ἐκ τῆς Ναυπάκτου τῶν Μεσσηνίων μετεπέμψατο, καὶ ἐς τὴν ἀντιπέρας ἤπειρον τῆς Ἀκαρνανίας διέβη, ἐς Ἀλυζίαν τε καὶ Ἀνακτόριον, ὃ αὐτοὶ εἶχον. 3. ὄντι δʼ αὐτῷ περὶ ταῦτα ὁ Εὐρυμέδων ἀπαντᾷ, ἐκ τῆς Σικελίας ἀποπλέων, ὃς τότε τοῦ χειμῶνος τὰ χρήματα ἄγων τῇ στρατιᾷ ἀπεπέμφθη, καὶ ἀγγέλλει τά τε ἄλλα, καὶ ὅτι πύθοιτο, κατὰ πλοῦν ἤδη ὢν, τὸ Πλημμύριον ὑπὸ τῶν Συρακοσίων ἑαλωκός. 4. ἀφικνεῖται δὲ καὶ Κόνων παρʼ αὐτοὺς, ὃς ἦρχε Ναυπάκτου, ἀγγέλλων ὅτι αἱ πέντε καὶ εἴκοσι νῆες τῶν Κορινθίων, αἱ σφίσιν ἀνθορμοῦσαι, οὔτε καταλύουσι τὸν πόλεμον ναυμαχεῖν τε μέλλουσι· πέμπειν οὖν ἐκέλευεν αὐτοὺς ναῦς, ὡς οὐχ ἱκανὰς οὔσας δυοῖν δεούσας εἴκοσι τὰς ἑαυτῶν πρὸς τὰς ἐκείνων πέντε καὶ εἴκοσι ναυμαχεῖν. 5. τῷ μὲν οὖν Κόνωνι δέκα ναῦς ὁ Δημοσθένης καὶ ὁ Εὐρυμέδων, τὰς ἄριστα σφίσι πλεούσας, ἀφʼ ὧν αὐτοὶ εἶχον, ξυμπέμπουσι πρὸς τὰς ἐν τῇ Ναυπάκτῳ· αὐτοὶ δὲ τὰ περὶ τῆς στρατιᾶς τὸν ξύλλογον ἡτοιμάζοντο, Εὐρυμέδων μὲν ἐς τὴν Κέρκυραν πλεύσας καὶ πεντεκαιδεκά τε ναῦς πληροῦν κελεύσας αὐτούς, καὶ ὁπλίτας καταλεγόμενος, (ξυνῆρχε γὰρ ἤδη Δημοσθένει, ἀποτραπόμενος, ὥσπερ καὶ ῥηθη,) Δημοσθένης δʼ ἐκ τῶν περὶ τὴν Ἀκαρνανίαν χωρίων σφενδονήτας τε καὶ ἀκοντιστὰς ξυναγείρων.

XXXII. Οἱ δʼ ἐκ τῶν Συρακουσῶν τότε μετὰ τὴν τοῦ Πλημμυρίου ἅλωσιν πρέσβεις οἰχόμενοι ἐς τὰς πόλεις, ἐπειδὴ ἔπεισάν τε καὶ ξυναγείραντες ἔμελλον ἄξειν τὸν στρατὸν, ὁ Νικίας, προπυθόμενος, πέμπει ἐς τῶν Σικελῶν τοὺς τὴν δίοδον ἔχοντας καὶ [σφίσι] ξυμμάχους, Κεντόριπάς τε καὶ Ἀλικυαίους καὶ ἄλλους, ὅπως μὴ δι[αφ]ήσουσι τοὺς πολεμίους, ἀλλὰ ξυστραφέντες κωλύσουσι διελ-

I have, with Poppo and Goeller, excluded the *λαβὼν* of the common text after *Ἠλείων*, as found in scarcely any MS., and evidently from the margin, being intended to supply what seemed wanting to the sense. On the same ground I have not received the *εὑρὼν* of Bekker in his 2nd edition, which only tends to confirm the suspicion that rests on *λαβὼν*. Each word is unnecessary; the con-truction, as Duker points out, being, *ὁλκάδα—αὐτὴν μὲν διαφθείρει, οἱ δὲ ἄνδρες*, &c.

2. *ὁπλίτας — μετεπέμψατο*] For the construction here see note on vii. 57, 8.

3. *ἐκ τῆς Σικελίας ἀποπλέων*] *Why* he returned from Sicily, Poppo observes, does not appear: it is, indeed, not said; but he had doubtless gone to join Demosthenes on the western coast of Greece, in order to inform him of the state of things at Syracuse; and, as being soon to assume a joint command with him, to confer with him on the measures to be pursued on their arrival in Sicily.

4. *οὔτε καταλύουσι τὸν πόλεμον*] For *οὐκ ἀποπαύονται τοῦ πολίμου*, as Duk. explains, 'do not give up the contest.'

Ch. XXXII. 1. *διαφήσουσι*] Bekker (2d edit.) and Arnold edit *διαφοήσουσι*, from the conjecture of Dobree, formed on Aristoph. Av. 193, *διαφοήσετε*, which is explained by the Schol. and Zonar. Lex. *διαφορήσετε, διαπέμψετε*: and Dr. Arnold adduces the word *εἰσφοήσεσθαι* from Demosth. p. 93, used in the sense 'to admit into a city.' To this, indeed, it is objected by Poppo, that *φοέω* and its compounds nowhere else occur in our author: but since they are

θεῖν· ἄλλῃ γὰρ αὐτοὺς οὐδὲ πειράσειν· Ἀκραγαντῖνοι γὰρ οὐκ ἐδίδοσαν διὰ τῆς ἑαυτῶν ὁδόν. 2. πορευομένων δ' ἤδη τῶν Σικελιωτῶν, οἱ Σικελοὶ, καθάπερ ἐδέοντο οἱ Ἀθηναῖοι, ἐνέδραν τινὰ [τριχῇ] ποιησάμενοι, ἀφυλάκτοις τε καὶ ἐξαίφνης ἐπιγενόμενοι διέφθειραν ἐς ὀκτακοσίους μάλιστα, καὶ τοὺς πρέσβεις, πλὴν ἑνὸς τοῦ Κορινθίου, πάντας· οὗτος δὲ τοὺς διαφυγόντας, ἐς πεντακοσίους καὶ χιλίους, ἐκόμισεν ἐς τὰς Συρακούσας. XXXIII. Καὶ περὶ τὰς αὐτὰς ἡμέρας καὶ οἱ Καμαριναῖοι ἀφικνοῦνται αὐτοῖς βοηθοῦντες, πεντακόσιοι μὲν ὁπλῖται, τριακόσιοι δὲ ἀκοντισταὶ καὶ τοξόται τρια-

used by Eurip. and Aristoph. (see Musgr. on Cycl. 232, and Monk on Eurip. Alc. 1061.) that argument is not very cogent. More to the purpose is it to urge, that the context requires the sense 'to *allow* to pass through,' not 'to *cause* to pass through.' This perhaps occurred to Bekker himself, since in his preface he himself expresses a doubt whether the conjecture be true. Hence I think it better to retain διαφήσουσι, though the correctness of this reading is at least equally questionable, since it admits of no sense here suitable; that of *dimittere*, as found in Xen., Polyb., Ælian, Dionys. Hal., and elsewhere, where the term denotes the disbanding of an army, being here little applicable. It is truly remarked by Poppo and Dr. Arnold, that we should here have expected to find διεῖναι rather than διαφέρειν in the sense to allow a passage through a country. To establish which sense of διεῖναι, Dr. Arnold refers to Demosth. p. 276, 9: the words of which passage are, οὔτ' εἰς τὴν Ἀττικὴν ἐλθεῖν δυνατὸς, μήτε Θετταλῶν ἀκολουθούντων, μήτε Θηβαίων διέντων: but the signification in question is not so rare as to rest on the evidence of *one* passage. It is found also in Xen. Anab. iv. 1, 8, διεῖναι αὐτοὺς ὡς διὰ φιλίας, and iii. 2, 14. Dio Cass. 1185, 79, οὓς οὔτε δέξασθαι οὔτε διήσειν διὰ τῆς χώρας ὁμωμόκεσαν. Dionys. Hal. Epist. ad Ammianum, ch. 11, (p. 740,) πρὸς τὸ διὰ Θηβαίων διεῖναι Φίλιππον εἰς τὴν Ἀττικὴν, and 1, 5, μὴ δώσουσιν, where διήσουσιν, the reading found in Aristot. Rhet., is undoubtedly the true one, and ought to have been received into the text by Reiske,—who, had he borne in mind the foregoing examples, or even what occurs a little further on in the same passage of Dionys. p. 744, 4, ἢ διέντας αὐτοὺς (read ταὐτὸν) ἐφ' ὑμᾶς, ἢ συνεμβαλόντας εἰς τὴν Ἀττικήν. From what has been said, there can be no doubt that διήσουσι, first timidly proposed, and then waveringly continued in by Poppo, is the true reading. The origin of the error seems to have been this—that the above signification of διέναι being unknown to the critics, (thus it was unknown even to *Poppo*, and even, though established by Dr. Arnold from *one* example, was not adopted by him, and scarcely by Poppo, who says, '*jam profissi* sumus,') they ventured to place ἀφ over the δι: and the same scribes wrote ἀφήσουσι, while others, uniting both prepositions, wrote διαφήσουσι: and although the reading does not appear to have place in any of the MSS. of Thucydides extant, yet that it was in *Dio Cassius's* copy, there can be no doubt.

2. τριχῇ] This is not found in any of the MSS., and is placed within brackets by all the recent editors—to whose judgment I have deferred; though internal evidence is rather in its favour; for difficult is it to imagine why, if not originally there, it should have been introduced. We may more easily imagine why it should have been *thrown out*,—namely, I suspect, because it seemed inconsistent with the *singular* ἐνέδραν τινά. But τριχῇ need not be taken with ποιεῖσθαι (though the phrase τριχῇ ποιεῖσθαι is found in good writers); for the construction may be, and I believe is, ποιησάμενοι τινὰ ἐνέδραν τριχῇ, understanding the term τριχῇ to signify, like *tripartitam* in Latin, 'tribus in locis,' as in Herodot. vii. 36, at least in some MSS. there; though the greater number have τριχοῦ, probably the *Ionic* form. Plato, p. 51, τὸν μὴ πειθόμενον τριχῇ ('in three ways') φαμὲν ἀδικεῖν. Hom. Od. viii. 506, τρίχα δέ σφισιν ἤρδανε βουλή, where at τρίχα there is an ellipsis of some verb, as πράσσεσθαι, as here of ἐπιτίθεντες, or such like.

It is meant, then, that the ambuscade was so formed as to be laid in three different *situations*; yet those so connected as to form but *one* ἐνέδρα; the thing contrived being, that the three attacks should be almost contemporaneous.

κόσιοι. ἔπεμψαν δὲ καὶ οἱ Γελῷοι ναυτικόν τε ἐς πέντε ναῦς, καὶ ἀκοντιστὰς τετρακοσίους, καὶ ἱππέας διακοσίους. 2. σχεδὸν γάρ τι ἤδη πᾶσα ἡ Σικελία, πλὴν Ἀκραγαντίνων (οὗτοι δ' οὐδὲ μεθ' ἑτέρων ἦσαν), οἱ δ' ἄλλοι ἐπὶ τοὺς Ἀθηναίους μετὰ τῶν Συρακοσίων, οἱ πρότερον περιορώμενοι, ξυστάντες ἐβοήθουν.

3. Καὶ οἱ μὲν Συρακόσιοι, ὡς αὐτοῖς τὸ ἐν τοῖς Σικελοῖς πάθος ἐγένετο, ἐπέσχον τὸ εὐθέως τοῖς Ἀθηναίοις ἐπιχειρεῖν· ὁ δὲ Δημοσθένης καὶ Εὐρυμέδων, ἑτοίμης ἤδη τῆς στρατιᾶς οὔσης ἔκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου, ἐπεραιώθησαν ξυμπάσῃ τῇ στρατιᾷ τὸν Ἰόνιον ἐπ' ἄκραν Ἰαπυγίαν. 4. καὶ ὁρμηθέντες αὐτόθεν, κατίσχουσιν ἐς τὰς Χοιράδας νήσους Ἰαπυγίας, καὶ ἀκοντιστάς τέ τινας τῶν Ἰαπύγων πεντήκοντα καὶ ἑκατὸν τοῦ Μεσσαπίου ἔθνους ἀναβιβάζονται ἐπὶ τὰς ναῦς, καὶ τῷ Ἄρτᾳ, ὅσπερ καὶ τοὺς ἀκοντιστὰς, ξυνάστης ὢν, παρέσχεν αὐτοῖς, ἀνανεωσάμενοί τινα παλαιὰν φιλίαν, ἀφικνοῦνται ἐς Μεταπόντιον τῆς Ἰταλίας. 5. καὶ τοὺς Μεταποντίους πείσαντες κατὰ τὸ ξυμμαχικὸν ἀκοντιστάς τε ξυμπέμπειν τριακοσίους καὶ τριήρεις δύο, καὶ ἀναλαβόντες ταῦτα, παρέπλευσαν ἐς Θουρίαν. 6. καὶ καταλαμβάνουσι νεωστὶ στάσει τοὺς τῶν Ἀθηναίων ἐναντίους ἐκπεπτωκότας· καὶ βουλόμενοι τὴν στρατιὰν αὐτόθι πᾶσαν ἀθροίσαντες, εἴ τις ὑπελέλειπτο ἐξετάσαι, καὶ τοὺς Θουρίους πεῖσαι σφίσι ξυστρατεύειν τε ὡς προθυμότατα,—καὶ, ἐπειδήπερ ἐν τούτῳ τύχης εἰσὶ, τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους τοῖς Ἀθηναίοις νομίζειν, περιέμενον ἐν τῇ Θουρίᾳ καὶ ἔπρασσον ταῦτα.

XXXIV. Οἱ δὲ Πελοποννήσιοι περὶ τὸν αὐτὸν χρόνον τοῦτον οἱ ἐν ταῖς πέντε καὶ εἴκοσι ναυσὶν, οἵπερ τῶν ὁλκάδων ἕνεκα τῆς ἐς Σικελίαν κομιδῆς ἀνθώρμουν πρὸς τὰς ἐν Ναυπάκτῳ ναῦς, παρασκευασάμενοι ὡς ἐπὶ ναυμαχίᾳ, καὶ προσπληρώσαντες ἔτι ναῦς, ὥστε ὀλίγῳ ἐλάσσους εἶναι αὐτοῖς τῶν Ἀττικῶν νεῶν, ὁρμίζονται κατὰ Ἐρινεὸν τῆς Ἀχαΐας ἐν τῇ Ῥυπικῇ. 2. καὶ αὐτοῖς, τοῦ χωρίου μηνοειδοῦς ὄντος ἐφ' ᾧ ὥρμουν, ὁ μὲν πεζὸς ἑκατέρωθεν προσβεβοη-

Ch. XXXIII. 2. σχεδόν τι] An Attic form, occurring also at iii. 68, and on which Goeller refers to Schaefer on Dion. Hal. de C. V. p. 177, and Matth. Gr. Gr. § 487, 4. In the words a little after, the subject πᾶσα ἡ Σικελία is (as Goeller remarks) repeated after the parenthesis in another form; as in a similar case supra i. 18, and others elsewhere. On οὐδὲ μεθ' ἑτέρων see note at ii. 72, 1.

3. ἐπέσχον τὸ εὐθέως] So I edit, with Haack, Poppo, and Goeller, on the authority of Codd. Bas., Græv., and Cass. ex emend., (to which add that of Codd. Clar. and Cant.) instead of vulg. ἐπέσχον τι εὐθέως, which is retained by Bekker; but not on good grounds, since, while the *active* form is frequent in our author (so supra ii. 76.) and the best Attic writers, the *middle* form does not occur, at least in Thucydides. Abresch aptly compares a passage of Soph. Phil. 881, μηδ' ἐπισχωμεν τὸ πλεῖν.

6. εἴ τις ὑπελέλειπτο] For ὅστις ὑπελέλειπτο. Of the words ἐπειδήπερ—εἰσὶ the sense is, 'now that things are come to that pass,' namely, by the expulsion of the anti-Athenian party.

θηκότες, τῶν τε Κορινθίων καὶ τῶν αὐτόθεν ξυμμάχων, ἐπὶ ταῖς ἀνεχούσαις ἄκραις παρετέτακτο, αἱ δὲ νῆες τὸ μεταξὺ εἶχον ἐμφράξασαι· ἦρχε δὲ τοῦ ναυτικοῦ Πολυάνθης Κορίνθιος. 3. οἱ δ' Ἀθηναῖοι ἐκ τῆς Ναυπάκτου τριάκοντα ναυσὶ καὶ τρισὶν (ἦρχε δὲ αὐτῶν Δίφιλος) ἐπέπλευσαν αὐτοῖς. 4. καὶ οἱ Κορίνθιοι τὸ μὲν πρῶτον ἡσύχαζον· ἔπειτα, ἀρθέντος αὐτοῖς τοῦ σημείου ἐπεὶ καιρὸς ἐδόκει εἶναι, ὥρμησαν ἐπὶ τοὺς Ἀθηναίους, καὶ ἐναυμάχουν. καὶ χρόνον ἀντεῖχον πολὺν ἀλλήλοις. 5. καὶ τῶν μὲν Κορινθίων τρεῖς νῆες διαφθείρονται, τῶν δὲ Ἀθηναίων κατέδυ μὲν οὐδεμία ἁπλῶς, ἑπτὰ δέ τινες ἄπλοι ἐγένοντο, ἀντίπρωροι ἐμβαλλόμεναι καὶ ἀναῤῥαγεῖσαι τὰς παρεξειρεσίας ὑπὸ τῶν Κορινθίων νεῶν, ἐπ' αὐτὸ τοῦτο παχυτέρας τὰς ἐπωτίδας ἐχουσῶν. 6. ναυμαχήσαντες δὲ ἀντίπαλα μέν,

Cн. XXXIV. 5. *ἀντίπρωροι ἐμβαλλόμεναι*] 'beaten in by the opposing shock of the ships' beaks of the enemy.' In *ἀναῤῥαγεῖσαι τὰς παρεξειρεσίας*, 'broken up at the forecastle,' we have a phrase of rare occurrence, of which I have noted examples elsewhere in Dio Cass. 624, 20, and 571, 91, *τὰς παρεξειρεσίας ἀναῤῥ.* Diod. Sic. t. viii. 174, and Appian ii. 680 and 850. By *παρεξειρεσία* is here denoted the place between the prow and oar-way. See iv. 12.

παχυτ. τὰς ἐπωτίδας ἐχ.] 'having their ears (or, as we should say, *cheeks*) made thicker.' These are well described by the Schol. as *τὰ ἑκατέρωθεν πρώρης ἐξέχοντα ξύλα*: and so Suid. & Etym. Mag. Thus the ἐπωτίδες were two beams projecting horizontally from a ship's head, one on each side of her beak. They are mentioned in Eurip. Iph. T. 1315. Polyæn. v. 43. Philostr. de Imag. p. 792. Appian i. 575. ii. 865. Dio Cass. p. 571. Strabo, l. iii. p. 179, 21. Diod. Sic. xvii. 115. Now, according to the very *nature* of the thing, there must always have been *two* of these: and accordingly, though Appian, ii. 850, seems to speak of *one*, (his words being, *ὁ δὲ Ἀγριππας ἔτο μάλιστα εὐθὺ τοῦ Παπίου, καὶ αὐτῷ κατὰ τὴν ἐπωτίδα ἐμπεσὼν, κατέσεισε τὴν ναῦν, καὶ ἐς τὰ κοῖλα ἀνέῤῥηξεν.*) we may be sure there is some corruption; and for *τὴν ἐπωτίδα* I propose to read *τιν' ἐπωτίδα*, according to which the sense will be, 'at a certain part called an ἐπωτίς;' for the shock could fall on only *one* of the two ἐπωτίδες. The *purpose* of this expedient of placing ἐπωτίδες (of which the invention is ascribed by Pliny, H. N. vii. 57, to an Etrurian pirate named *Pisæus*) was chiefly to strengthen the beak, being probably worked in with its lower end, and being (as Dr. Arnold says) 'partly within and partly without the frame of the ship's hull, as the bowsprit is in present times.' It was, however, I imagine, meant by its position and form *outside*, to in some measure *guard* the ship's bows and its beak. Thus in Appian ii. 850, the blow was aimed at the *bows*, and the ship being too weak to bear it, the framework was broken up as far as the hull itself: now the *form* would make it a defence, since we may suppose it to have protruded in the same manner as the *ears* on each side of the human head. Thus from the passage of Strabo, ubi supra, we learn that a promontory or *ness* in Spain, called Cuneum, (now Capo Santa Maria in Algarva, Portugal,) having three islets lying off it, was compared by Artemidorus to a ship *τὸ μὲν* (scil. *ἄκρον*) *ἔμβολον τάξιν ἔχον, τὰ δὲ ἐπωτίδων*: now the form of these in the best maps is like that of the nose and ears on the human face. Finally, from the passage of Eurip. Iph. T. 1315, it is plain that the anchors were usually hung over the ἐπωτίδες, just as with us the anchor is ordinarily thrown over the *cat-head*, a strong beam projecting horizontally over the ship's bows. The words of Euripides in the best editions are, *οἱ δ' ἐπωτίδων ἄγκυραν ἐξανῆπτον*, where formerly, for *ἄγκυραν*, was written, what the metre utterly rejects, *ἀγκύρας*: but until I can understand how *one* anchor can be hung from *two* ἐπωτίδες, I shall continue to be of opinion that Markland was right in conjecturing the true reading to be ἐπωτίδος; though as there is no pronoun (such as we find in the passage of Appian) I would not explain, (as does Markland,) 'ex unaquaque epotida unam ancoram suspendebant;' but take the singular as put generically with a collective

καὶ ὡς αὐτοὺς ἑκατέρους ἀξιοῦν νικᾶν, ὅπως δὲ τῶν ναυαγίων κρατησάντων τῶν Ἀθηναίων διά τε τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος καὶ διὰ τὴν τῶν Κορινθίων οὐκέτι ἐπαναγωγήν, διεκρίθησαν ἀπ' ἀλλήλων, καὶ δίωξις οὐδεμία ἐγένετο, οὐδ' ἄνδρες οὐδετέρων ἑάλωσαν· οἱ μὲν γὰρ Κορίνθιοι καὶ Πελοποννήσιοι, πρὸς τῇ γῇ ναυμαχοῦντες, [ῥᾳδίως] καὶ διεσῴζοντο, τῶν δὲ Ἀθηναίων οὐδεμία κατέδυ ναῦς. 7. ἀποπλευσάντων δὲ τῶν Ἀθηναίων ἐς τὴν Ναύπακτον, οἱ Κορίνθιοι εὐθὺς τροπαῖον ἔστησαν ὡς νικῶντες, ὅτι πλείους τῶν ἐναντίων ναῦς ἄπλους ἐποίησαν, καὶ νομίσαντες δι' αὐτὸ οὐχ ἡσᾶσθαι δι' ὅπερ οὐδ' οἱ ἕτεροι νικᾶν· οἵ τε γὰρ Κορίνθιοι ἡγήσαντο κρατεῖν, εἰ μὴ καὶ πολὺ ἐκρατοῦντο, οἵ τ' Ἀθηναῖοι ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολὺ ἐνίκων. 8. ἀποπλευσάντων δὲ τῶν Πελοποννησίων καὶ τοῦ πεζοῦ διαλυθέντος, οἱ Ἀθηναῖοι ἔστησαν τροπαῖον καὶ αὐτοὶ ἐν τῇ Ἀχαΐᾳ, ὡς νικήσαντες, ἀπέχον τοῦ Ἐρινεοῦ, ἐν ᾧ οἱ Κορίνθιοι ὥρμουν, ὡς εἴκοσι σταδίους· καὶ ἡ μὲν ναυμαχία οὕτως ἐτελεύτα.

XXXV. Ὁ δὲ Δημοσθένης καὶ Εὐρυμέδων, ἐπειδὴ ξυστρατεύειν αὐτοῖς οἱ Θούριοι παρεσκευάσθησαν ἑπτακοσίους μὲν ὁπλίτας, τριακοσίους δὲ ἀκοντιστάς, τὰς μὲν ναῦς παραπλεῖν ἐκέλευον ἐπὶ τῆς Κροτωνιάτιδος, αὐτοὶ δὲ τὸν πεζὸν πάντα ἐξετάσαντες πρῶτον ἐπὶ τῷ Συβάρει ποταμῷ ἦγον διὰ τῆς Θουριάδος γῆς. 2. καὶ ὡς ἐγένοντο ἐπὶ τῷ Ὑλίᾳ ποταμῷ, καὶ αὐτοῖς οἱ Κροτωνιᾶται προσπέμψαντες εἶπον οὐκ ἂν σφίσι βουλομένοις εἶναι διὰ τῆς γῆς σφῶν τὸν στρατὸν ἰέναι, ἐπικαταβάντες ηὐλίσαντο πρὸς τὴν θάλασσαν καὶ τὴν

force. See Matth. Gr. Gr. § 293. and Jelf's Kuhn. Gr. § 354. Now this is especially the case (in all languages) in such terms as denote those parts of the body which consist of *two*, as the eyes, ears, hands, and feet. Suffice it to simply refer to a passage of I Cor. ii. 9. *ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε —ἃ ἡτοίμασεν ὁ Θεὸς*, &c. (where the Sept. has *αἱ ὀφθαλμοὶ*,) and another of Job xxix. 11, *ὅτι* (I conj. *ὅτε*) *οὖς ἤκουσε καὶ ἐμακάρισέ με*. Parallel to this is the use of our phrase to *give ear* or eye to, to put foot or hand on. Finally, as the Greeks used ἐπωτίς, so did the Romans *ansa*, and our English writers occasionally the word *ears*, though generally *cheeks*, as the cheeks of masts which sustain the trestle-trees, supporting the frame of the top.

6. *ναυμαχήσαντες ἀντίπαλα*] Compare ch. 38, *ἰδὼν τὰ τῆς ναυμαχίας ἀντίπαλα*. On the construction in *διὰ τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν* see Matth. Gr. § 380, 1. On *ἐπαναγωγὴν* see note at i. 137, 4. So little is the authority existing for *ῥᾳδίως*, and so much that for *καὶ*, that, considering that scarcely any copies have *both*, *one* must be an interpolation; and as it does not appear how *καὶ* could have crept in, *ῥᾳδίως* may fairly be presumed to be *insidious*, proceeding from those who supposed it necessary to the sense, which it is *not*: nay, it may be doubted whether it does not rather *pervert* it; for the force of the *καὶ* is, like our *even*, that of *however* or *notwithstanding*: in which case a participle or adjective is understood, as here *κινδυνεύοντες*.

7. *οἵ τε γὰρ—ἐνίκων*] The recent editors have rightly before *πολὺ* received *καὶ*, and for *εἰ μὴ* adopted the reading *ὅτι οὐ*; for though these two readings are wanting in *external* testimony, being found in only one or two MSS., they are strongly supported by *internal* evidence, existing in the circumstance that *καὶ* has much force, as in *καὶ πάνυ*, &c.; and *εἰ μὴ* has every appearance of proceeding from some marginal scholium.

Cн. XXXV. 2. *ἐπικαταβάντες—Ὑλίαν*]

ἐκβολὴν τοῦ Ὑλίου· καὶ αἱ νῆες αὐτοῖς ἐς τὸ αὐτὸ ἀπήντων. τῇ δ' ὑστεραίᾳ ἀναβιβασάμενοι παρέπλεον, ἴσχοντες πρὸς ταῖς πόλεσι πλὴν Λοκρῶν, ἕως ἀφίκοντο ἐπὶ Πέτραν τῆς Ῥηγίνης.

XXXVI. Οἱ δὲ Συρακόσιοι ἐν τούτῳ, πυνθανόμενοι αὐτῶν τὸν ἐπίπλουν, αὖθις ταῖς ναυσὶν ἀποπειρᾶσαι ἐβούλοντο, καὶ τῇ ἄλλῃ παρασκευῇ τοῦ πιέζοῦ, ἥνπερ ἐπ' αὐτὸ τοῦτο, πρὶν ἐλθεῖν αὐτοὺς φθάσαι βουλόμενοι, ξυνέλεγον. 2. παρεσκευάσαντο δὲ τό τε ἄλλο ναυτικὸν ὡς ἐκ τῆς προτέρας ναυμαχίας τι πλέον ἐνεῖδον σχήσοντες, καὶ τὰς πρῴρας τῶν νεῶν ξυντεμόντες ἐς ἔλασσον, στερῥωτέρας ἐποίησαν, καὶ τὰς ἐπωτίδας ἐπέθεσαν ταῖς πρῴραις παχείας, καὶ ἀντήριδας ἀπ' αὐτῶν ὑπέτειναν πρὸς τοὺς τοίχους ὡς ἐπὶ ἓξ πήχεις, ἐντός τε καὶ ἔξωθεν· ᾧπερ τρόπῳ καὶ οἱ Κορίνθιοι πρὸς τὰς ἐν τῇ Ναυπάκτῳ ναῦς ἐπισκευασάμενοι πρῴραθεν ἐναυμάχουν. 3. ἐνόμισαν γὰρ οἱ Συρακόσιοι πρὸς τὰς τῶν Ἀθηναίων ναῦς, οὐχ ὁμοίως ἀντινεναυπηγημένας, ἀλλὰ λεπτὰ τὰ πρῴραθεν ἐχούσας διὰ τὸ μὴ ἀντιπρῴροις μᾶλλον αὐτοὺς ἢ ἐκ περίπλου ταῖς ἐμβολαῖς χρῆσθαι,

For ἐπικαταβάντες πρὸς τὴν θάλασσαν καὶ τὴν ἐκβολὴν τοῦ Ὑλίου ἡλίσαντο, 'having gone down [from the upland] to the sea-coast and the embouchure of the Hylias.' The force of the κατὰ is best seen by adverting to the course which they would probably take,—namely, along the road afterwards called the *Via Traiana*, to Roscianum, where the road turns off at a right angle towards the sea-coast, and then making another angle is carried along the coast-line, though some miles distant from it, to save the detours made by the coast: consequently the direction taken from Roscianum to the mouth of the Hylias down to Rosea navale, then across to the river Hylias, and then along the left bank of the Hylias to its mouth, would be *κατὰ. coast-wards*.

Ch. XXXVI. 2. τὸ ἄλλο ναυτικὸν] 'the other parts of their navy,' or naval system, i. e. with the exception of the matter of the *prows*, of which mention is made just after. (Poppo.)

ὡς ἐκ τῆς προτέρας—σχήσοντες] i. e. 'in such a way as, by what they had learnt from the former engagement, they found would be more advantageous to them.' Compare ch. 62, ἃ ἓξ ἀρωγὰ ἐνειδομεν, &c. With the very rare phrase ξυντεμόντες ἐς ἔλασσον, compare ξυντ. ἐς ὀλιγον in the Scholiast on viii. 45, and ξυντ. ἐς εὐτέλειαν at viii. 86, ἐς εὐτέλειάν τι ξυντέτμηται. Aristoph. Ran. 1262, εἰς ἓν—ξυντεμών. Eurip. Æol. frag. v. 2, ἐν βραχεῖ συντέμνειν, for ἐς βραχύ. On the force of ἐπέθεσαν see note supra ch. 34, 5.

ἀντήριδας] These were a sort of outrunners, or stays, reaching from the middle of the *epotides*, and bearing upon the sides of the vessel, both inside and outside. The application of these, and the change in the form of the prow and the *epotides*, (the former being shorter and stouter, and the latter thicker,) constituted the alterations just adverted to. These ἀντήριδες seem to have been four in number, two just under the framework of the *epotides*, (which are meant by the *inner* ones,) and two outside of it, one on each side.

The word πρῴραθεν is to be referred to ἐπισκευισάμενοι.

3. διὰ τὸ μὴ—χρῆσθαι] The sense seems to be, 'because they did not use charges with beaks, attacking prow to prow, as those did, after taking a sweep.' Thus the impetus would accomplish that which, in the case of ships attacking at closer quarters, would have to be accomplished by stoutness of prow and thickness of beak. Poppo, stumbling at the very unusual form of expression ἐμβολαῖς ἀντιπρώροις, would, for ἀντιπρώροις, read ἀντιπρώρους: but this has not the slightest support from MSS.; and internal evidence is quite in favour of the common reading: and although the expression is extremely rare, yet it is not unprecedented. Thus Stephens, in his Thes., quotes it from Philostr. Heroic., who doubtless derived it from Thucydides. Moreover, something nearly approaching

οὐκ ἔλασσον σχήσειν, καὶ τὴν ἐν τῷ μεγάλῳ λιμένι ναυμαχίαν, οὐκ ἐν πολλῷ πολλαῖς ναυσὶν οὖσαν, πρὸς ἑαυτῶν ἔσεσθαι· † ἀντίπρωροι γὰρ ταῖς ἐμβολαῖς χρώμενοι, ἀναρρήξειν τὰ πρῴραθεν αὐτοῖς, στερίφοις καὶ παχέσι πρὸς κοῖλα καὶ ἀσθενῆ † παρέχοντες τοῖς ἐμβόλοις. 4. τοῖς δὲ Ἀθηναίοις οὐκ ἔσεσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλουν οὔτε διέκπλουν, ᾧπερ τῆς τέχνης μάλιστα ἐπίστευον· αὐτοὶ γάρ, κατὰ τὸ δυνατόν, τὸ μὲν οὐ δώσειν διεκπλεῖν, τὸ δὲ τὴν στενοχωρίαν κωλύσειν ὥστε μὴ περιπλεῖν. 5. τῇ τε πρότερον ἀμαθίᾳ τῶν κυβερνητῶν δοκούσῃ εἶναι, τὸ ἀντίπρωρον ξυγκρούσαι, μάλιστ' ἂν αὐτοὶ χρήσασθαι· πλεῖστον γὰρ ἐν αὐτῷ σχήσειν· τὴν γὰρ ἀνάκρουσιν οὐκ ἔσεσθαι τοῖς Ἀθηναίοις ἐξωθουμένοις ἄλλοσε

to it occurs in Arrian, E. A. i. 19. 15. ἐμβάλλειν ἀντιπρώρας. Polyb. xvi. 4, κατὰ ἀντιπρώρους συμπτώσεις, 'conflicts, collisions.' In the Scholiast, οὐκ ἀντιπρωροι ὁρμαῖς ἐνέβαλλον, it is plain that, for ἀντιπρωροι, ought to be read ἀντιπρώρους.

ἀντιπρωροι] For this, Reiske, notwithstanding that the MSS. present no variation, would read ἀντιπρώρους; a conjecture somewhat supported by what has just preceded. Considering, however, the little probability that our author would use again a phrase only just before employed; and, besides this, the circumstance that here it has not the same suitableness as before, I am rather inclined to think that the true reading may be ἀντιπρώρου; a conjecture confirmed by the words just after, τὸ ἀντιπρῴρων ξυγκροῦσαι, with which compare Eurip. El. 846, ἔστησαν ἀντίπρωρα σκιοντες βέλη Ηολ. Ὀρέστης τ': and this *adverbial use*, though questioned by Poppo, is entirely established by a passage of Plut. Anton. 66, (evidently written with a view to the present,) ἐμβολαὶ μὲν οὐκ ἦσαν, οὐδ' ἀναῤῥήξεις νεῶν τῶν μὲν Ἀντωνίου—ἐνεργοῦς τῶν δὲ Καίσαρος (seil. νεῶν) οὐ μόνον ἀντιπρώρων συμφέρεσθαι πρὸς χαλκώματα στερεὰ φυλασσομένων, &c., where, for ἀντιπρώρων, which cannot be right, and may justly be supposed to have arisen from the supplied νεῶν just before, I doubt not Plutarch wrote ἀντίπρωρον, having in mind the τὸ ἀντίπρωρον ξυγκροῦσαι of our author.

In the next words, ἀναῤῥήξειν—τοῖς ἐμβόλοις, I have not ventured to receive, with Bekker, Goeller, Poppo, and Dr. Arnold, the reading of one MS., παίοντες, because I do not understand, any more than Dr. Arnold, how every copy but one (and the three MSS. I have myself collated all contain παρέχοντες) should have written παρέχοντες, if παίοντες had been the original reading. The expression is indeed one perhaps elsewhere unprecedented; but it is capable of a tolerable sense, if we supply, with Dobree, τὰς ἐμβολὰς, and take παρέχοντες in the sense *offering*, 'meeting the shock with;' a sense which the term bears also in Aristoph. Ran. 676, παρέχ. γαστέρα, and not a few other writers. Thus the construction will be that laid down by Abresch thus, ἀντίπρωροι γὰρ χρώμενοι ταῖς ἐμβολαῖς (ἐνόμισαν) ἀναῤῥήξειν τὰ πρῴραθεν αὐτοῖς (seil. αὐτῶν) τοῖς [ἑαυτῶν] ἐμβόλοις στερίφοις καὶ παχέσι, παρέχοντες ταῦτα πρὸς κοῖλα καὶ ἀσθενῆ [ἁμαλὰ αὐτῶν]. Thus the construction will be, as Poppo acknowledges, quite correct, coming under the rule of Matth. Gr. Gr. § 528, 'A finite verb is often accompanied by a participle, with which the preceding substantive must be supplied in a different sense, as Hom. Il. π. 406 ἔλκε δὲ ἴουρὸς ἐλών, seil. τὸ δόρυ:' and thus, (to use the words of Poppo,) 'non male *vulnerum defendas*.'

δ. τὸ ἀντίπρωρον ξυγκρουῦσαι] Poppo, from several MSS., edits ξυγκροῦσει: but the reading may justly be supposed to have arisen from inadvertence on the part of the scribes; unless it originated in the τῇ before, for τὸ, from an attempt to clear the construction; which, however, does not need it, since, as Dr. Arnold observes, 'the use of the nominative, instead of the case strictly required by the grammatical construction, is not uncommon, when the idea expressed by the nominative is added in explanation of what went before,' as in a passage adduced by Poppo and Dr. Arnold from ch. 67, τῆς δοκήσεως προσγεγενημένης—τὸ κρατιστους εἶναι.

By τὴν ἀνάκρουσιν is meant the *recoil* of the ship back with her stern towards the enemy, accomplished by *backing water*,

ἢ ἐς τὴν γῆν, καὶ ταύτην δι' ὀλίγου καὶ ἐς ὀλίγον, κατ' αὐτὸ τὸ στρατόπεδον τὸ ἑαυτῶν· τοῦ δ' ἄλλου λιμένος αὐτοὶ κρατήσειν. 6. καὶ ξυμφερομένους αὐτούς, ἢν πη βιάζωνται, ἐς ὀλίγον τε καὶ πάντας ἐς τὸ αὐτό, προσπίπτοντας ἀλλήλοις ταράξεσθαι· (ὅπερ καὶ ἔβλαπτε μάλιστα τοὺς Ἀθηναίους ἐν ἁπάσαις ταῖς ναυμαχίαις, οὐκ οὔσης αὐτοῖς ἐς πάντα τὸν λιμένα τῆς ἀνακρούσεως, ὥσπερ τοῖς Συρακοσίοις·) περιπλεῦσαι δὲ ἐς τὴν εὐρυχωρίαν, σφῶν ἐχόντων τὴν ἐπίπλευσιν ἀπὸ τοῦ πελάγους τε καὶ ἀνακρουσιν, οὐ δυνήσεσθαι αὐτούς, ἄλλως τε καὶ τοῦ Πλημμυρίου πολεμίου τε αὐτοῖς ἐσομένου, καὶ τοῦ στόματος οὐ μεγάλου ὄντος τοῦ λιμένος.

XXXVII. Τοιαῦτα οἱ Συρακόσιοι πρὸς τὴν ἑαυτῶν ἐπιστήμην τε καὶ δύναμιν ἐπινοήσαντες, καὶ ἅμα τεθαρσηκότες μᾶλλον ἤδη ἀπὸ τῆς προτέρας ναυμαχίας, ἐπεχείρουν τῷ τε πεζῷ ἅμα καὶ ταῖς ναυσί. 2. καὶ τὸν μὲν πεζὸν ὀλίγῳ πρότερον, τὸν ἐκ τῆς πόλεως Γύλιππος προὐξαγαγών, προσῆγε τῷ τείχει τῶν Ἀθηναίων, καθ' ὅσον πρὸς τὴν πόλιν αὐτοῦ ἑώρα· καὶ οἱ ἀπὸ τοῦ Ὀλυμπιείου, οἵ τε ὁπλῖται, ὅσοι ἐκεῖ ἦσαν, καὶ οἱ ἱππῆς καὶ ἡ γυμνητία τῶν Συρακοσίων, ἐκ τοῦ ἐπὶ θάτερα προσῆει τῷ τείχει· αἱ δὲ νῆες μετὰ τοῦτο εὐθὺς ἐξέπλεον τῶν Συρακοσίων καὶ ξυμμάχων. 3. καὶ οἱ Ἀθηναῖοι τὸ πρῶτον αὐτοὺς οἰόμενοι τῷ πεζῷ μόνῳ πειράσειν, ὁρῶντες δὲ καὶ τὰς ναῦς ἐπιφερομένας ἄφνω, ἐθορυβοῦντο· καὶ οἱ μὲν ἐπὶ τὰ τείχη καὶ πρὸ τῶν τειχῶν τοῖς προσιοῦσιν ἀντιπαρετάσσοντο, οἱ δὲ πρὸς τοὺς ἀπὸ τοῦ Ὀλυμπιείου καὶ τῶν ἔξω κατὰ τάχος χωροῦντας ἱππέας τε πολλοὺς καὶ ἀκοντιστὰς ἀντεπεξήεσαν, ἄλλοι δὲ τὰς ναῦς ἐπλήρουν, καὶ ἅμα ἐπὶ τὸν αἰγιαλὸν παρεβοήθουν, καὶ ἐπειδὴ πλήρεις ἦσαν, ἀντανῆγον πέντε καὶ ἑβδομήκοντα ναῦς· καὶ τῶν Συρακοσίων ἦσαν ὀγδοήκοντα μάλιστα. XXXVIII. Τῆς δὲ ἡμέρας ἐπὶ πολὺ προσπλέυντες καὶ ἀνακρουόμενοι καὶ πειράσαντες ἀλλήλων, καὶ οὐδέτεροι δυνάμενοι ἄξιόν τι λόγου παραλαβεῖν, εἰ μὴ ναῦν μίαν

(a *rowing back* stern foremost, keeping the prow still opposed to the enemy,) in order to gain space for an impetus in a fresh charge. Moreover, that the term ἀνακρούεσθαι does not differ from πρύμναν κρούεσθαι, appears from Pollux 125. On the operation so denoted see more in note at i. 50, 5.

ἐξωθουμένους] literally, 'pushed out of [the line],' and, by implication, thrown into disorder. The term is one used both of *land* and *naval* warfare.

Ch. XXXVII. 1. πρὸς τὴν ἑαυτῶν ἐπιστήμην τε καὶ δύναμιν ἐπινοήσαντες] 'Quum pro ratione suæ peritiæ et virium excogitassent.' (Dobree.)

Ch. XXXVIII. 1. ἄξιόν τι λόγου παραλαβεῖν] 'to carry off, gain any advantage worthy of notice:' a very rare sense of παραλαβεῖν, in which may be recognised one of the many agonistic metaphors introduced into the language of common life; and with which compare the use of φέρεσθαι in ἀξίωσιν or δόξαν φέρεσθαι supra i. 5 & 69. Herodot. vii. 168. 211. Thus the term comes to stand simply for προσλαβεῖν, *reportare*, *consequi*, *nancisci*, as in Herodot. vii. 211, 4, ἐπεὶ δὲ οὐδὲν ἐδυνέατο παραλαβεῖν ('accomplish') οἱ Πέρσαι, τῆς ἐσόδου πειρεώμενοι, &c.: for such is the true punctuation, as founded on the real construction, which was not perceived by the translators: πειρεώμενοι is used as in chap. 39, 1, of

ἢ δύο τῶν Ἀθηναίων οἱ Συρακόσιοι καταδύσαντες, διεκρίθησαν· καὶ ὁ πεζὸς ἅμα ἀπὸ τῶν τειχῶν ἀπῆλθε.

2. Τῇ δ' ὑστεραίᾳ οἱ μὲν Συρακόσιοι ἡσύχαζον, οὐδὲν δηλοῦντες ὁποῖόν τι τὸ μέλλον ποιήσουσιν· ὁ δὲ Νικίας, ἰδὼν ἀντίπαλα τὰ τῆς ναυμαχίας γενόμενα, καὶ ἐλπίζων αὐτοὺς αὖθις ἐπιχειρήσειν, τούς τε τριηράρχους ἠνάγκαζεν ἐπισκευάζειν τὰς ναῦς, εἴ τίς τι ἐπεπονήκει, καὶ ὁλκάδας προὥρμισε πρὸ τοῦ σφετέρου σταυρώματος, ὃ αὐτοῖς πρὸ τῶν νεῶν ἀντὶ λιμένος κλῃστοῦ ἐν τῇ θαλάσσῃ ἐπεπήγει. 3. διαλειπούσας δὲ τὰς ὁλκάδας ὅσον δύο πλέθρα ἀπ' ἀλλήλων κατέστησεν, ὅπως, εἴ τις βιάζοιτο ναῦς, εἴη κατάφευξις ἀσφαλὴς, καὶ πάλιν καθ' ἡσυχίαν ἔκπλους. παρασκευαζόμενοι δὲ ταῦτα ὅλην τὴν ἡμέραν διετέλεσαν οἱ Ἀθηναῖοι μέχρι νυκτός.

XXXIX. Τῇ δ' ὑστεραίᾳ οἱ Συρακόσιοι τῆς μὲν ὥρας πρωαίτερον, τῇ δὲ ἐπιχειρήσει τῇ αὐτῇ τοῦ τε πεζοῦ καὶ τοῦ ναυτικοῦ προσέμισγον τοῖς Ἀθηναίοις, καὶ ἀντικαταστάντες ταῖς ναυσὶ τὸν αὐτὸν τρόπον αὖθις ἐπὶ πολὺ διῆγον τῆς ἡμέρας πειρώμενοι ἀλλήλων, πρὶν δὴ Ἀρίστων ὁ Πυῤῥίχου Κορίνθιος, ἄριστος ὢν κυβερνήτης τῶν μετὰ Συρακοσίων, πείθει τοὺς σφετέρους τοῦ ναυτικοῦ ἄρχοντας, πέμψαντας ὡς τοὺς ἐν τῇ πόλει ἐπιμελομένους, κελεύειν ὅτι τάχιστα τὴν ἀγορὰν τῶν πωλουμένων ‡παρὰ τὴν θάλασσαν ‡μεταστῆσαι ‡κομίσαντας, καὶ ὅσα τις ἔχει ἐδώδιμα, πάντας ἐκεῖσε

this book. At καταδύσαντες supply, from the preceding context, ἄξιόν τι λόγου παρέλαβον.

2. ἰδὼν ἀντίπαλα τὰ τῆς ναυμαχίας γενόμενα] 'seeing that the sea-fight had been a drawn battle.' Compare supra ch. 34, ναυμαχήσαντες ἀντίπαλα.

λιμένος κλῃστοῦ] Meaning what we should express by a *closed port*, or land-locked basin, - such either by nature, or by art; on which see Col. Leake, Athens, i. 371, seq.

3. διαλειπούσας — κατέστησε] Something very similar is related in Appian, t. i. 332, τὸν ἔσπλουν τοῦ λιμένος ἐμφράξαι στρογγύλοις πλοίοις ἐπ' ἀγκυρῶν ἐκ διαστήματος — ἐκθέουσαί τε διὰ τῶν διαστημάτων. καὶ, ὅτε βιάζοιντο, ὑπεχωροῦσαι: and Livy, xxx. 10, 'Intervalla fecit, qua procurrere speculatoriæ naves in hostem, ac tuto recipi possent.'

Ch. XXXIX. 1. πρωαίτερον] See supra ch. 19. Polyæn. v. 13 & 32. At ἐπιμελομένους supply τούτων, equiv. to ἐπιμελητάς, agoranomos Ædiles. (Bauer.) Τὴν ἀγορὰν τῶν πωλ. 'annonam promercalem,' namely, (as is expressed just after, καὶ ὅσα τις ἔχει ἐδώδιμα.) of eatables: and so Polyæn. for πωλουμένων has τῶν τροφῶν.

παρὰ τὴν θάλασσαν μεταστῆσαι κομίσαντας] Bekker and Arnold edit, from one MS., μεταναστήσαντας ἐπὶ τὴν θάλασσαν κομίσαι. I have not ventured to follow their example, since the reading in question has every appearance of being merely a critical conjecture introduced for the purpose of removing a harshness of phraseology in the ordinary text. That *one* of the two readings must have arisen from an alteration of the other, is evident: and *which* is the altered reading, no one can fail to see. Moreover, in such a case the testimony of MSS. has much weight: and alteration must be supposed to rest, not with the *many*, but with the *few*. Again, μεταναίστημι is, as far as I know, never used in the sense here required, namely, to remove any thing from one place to another; while μεθιστημι confessedly is (nay, such forms one of the primary senses of the word); e. g. Polyb. ii. 17, 11, μεταστῆσαι—τὰς ὑπάρξεις, 'to remove their property from one place to another.' The verb is used both with εἰς and πρὸς, but not παρὰ, which here pro-

φέροντας ἀναγκάσαι πωλεῖν, ὅπως † αὐτοῦ, ἐκβιβάσαντες τοὺς ναύτας εὐθὺς, παρὰ τὰς ναῦς ἀριστοποιήσονται, καὶ δι' ὀλίγου αὖθις καὶ αὐθημερὸν ἀπροσδοκήτοις τοῖς Ἀθηναίοις ἐπιχειρῶσι. XL. Καὶ οἱ μὲν, πεισθέντες, ἔπεμψαν ἄγγελον, καὶ ἡ ἀγορὰ παρεσκευάσθη· καὶ οἱ Συρακόσιοι ἐξαίφνης πρύμναν κρουσάμενοι, πάλιν πρὸς τὴν πόλιν ἔπλευσαν, καὶ εὐθὺς ἐκβάντες, αὐτοῦ ἄριστον ἐποιοῦντο· 2. οἱ δ' Ἀθηναῖοι, νομίσαντες αὐτοὺς, ὡς ἡσσημένους σφῶν, πρὸς τὴν πόλιν ἀνακρούσασθαι, καθ' ἡσυχίαν ἐκβάντες, τά τε ἄλλα διεπράσσοντο καὶ τὰ ἀμφὶ τὸ ἄριστον, ὡς τῆς γε ἡμέρας ταύ-

duces a harshness arising from *extreme brevity*,—the *complete*, for the present incomplete, form of expression being μεταστ. ἀγορὰν, ὥστε εἶναι παρὰ θάλ. Finally, in support of the παρὰ, it may suffice to adduce the words, a little further on, παρὰ τὰς ναῦς ἀριστοποιήσονται.

ἀναγκάσαι] The term has here simply the sense 'to direct by message or order;'—(as often in the best classical writers. So Aristoph. Eq. 508, ἠνάγκαζεν ἔπη λέξοντάς γ' ἐς τὸ θέατρον παραβῆναι,) a sense, moreover, (though not seen by the translators,) in this case required by what follows at ch. 40, 1, οἱ μὲν (scil. οἱ ἄρχοντες) ἔπεμψαν ἄγγελον, καὶ ἡ ἀγορὰ παρεσκευάσθη.

For vulg. αὐτοὺς, which is quite indefensible, all the recent editors adopt the reading αὐτοῖς, found in almost all the best MSS.: but whether that be the true reading, may be doubted. Duker, who regards it as such, supposes the pronoun here used *specie* quadam pleonasmi, as supra iii. 98. iv. 25. vii. 19. 25. Yet, slight as the sense of the pronoun may here be, a reference of *some* kind there must be to *certain* persons,—though to *whom* that may be, is the question. Certainly it is not to the *commanders*: nor to the *magistrates*; nor, again, to the *seamen*: and, accordingly, the reading αὐτοῖς is, in reality, little less indefensible than αὐτοὺς, from which it was, I suspect, formed by certain critics, who, seeing that αὐτοὺς made *non*sense, thought αὐτοῖς made *some* sense. Under these circumstances, I have ventured to receive into the text the reading αὐτοῦ, (which was by Æmil. Port., Haack, Goeller, Poppo, and Didot, regarded as the true reading,) especially as I have found it in the Cod. Clarend., *ex emendatione*, it is true, but in the handwriting of the original scribe, who, it seems, first mistook his original, and wrote αὐτοὺς, taking the following ε as an ς belonging to the foregoing; and then, seeing his mistake, rectified it. In support of this reading, it may suffice to adduce a passage a little further on, ch. 40, 1, καὶ εὐθὺς ἐκβάντες, αὐτοῦ ἄριστον ἐποιοῦντο, where the pronoun αὐτοῦ must be regarded as equivalent to παρὰ τὴν θάλασσαν. True it is that αὐτοῦ might seem unnecessary, as used with παρὰ τὰς ναῦς: but it is not unfrequently found so employed, by way of making what is said more *definite*, if not emphatic. Compare iii. 81, αὐτοῦ ἐν τῷ ἱερῷ, and viii. 28, ἐς τὴν Μίλητον αὐτοῦ, and vii. 16, αὐτοῦ ἐκεῖ. Xen. Anab. vii. 4, 36, ἐν τῇ Τεγέᾳ αὐτοῦ καταμένοντες, and Hist. iv. 8, 39, ἐν χώρᾳ αὐτοῦ μαχόμενος ἀποθνήσκει (in both which last passages it has been proposed to cancel the word as an *interpretamentum*). So also in Pausan. ii. 28, 3, we have, κατὰ χώραν αὐτοῦ λείπουσιν ἱερὰ εἶναι, where the editor Facius, in order to remove the pleonasm, would read αὐτά;—rashly. Not so Valcken. on Herodot. iv. 135, 4, αὐτοῦ ταύτῃ ἐν τῷ στρατοπέδῳ, who judiciously leaves the pleonasm, (if such it can be called,) and compares others of Thucydides and Xenophon; also Theopomp. ap. Athen. p. 532, αὐτοῦ ἐν τῷ συμποσίῳ. How liable the pronoun αὐτοῦ has been to corruption by the scribes, may be imagined from the many examples adduced from *one* writer (namely, Polyb.) by Schweigh. Lex. Polyb. in v. I entirely agree with Arnold, that the verb ἀριστοποιησενται, though it applies more properly to the *men* than the *generals*, yet it is capable of being applied to the *latter*, as representing the whole body both of men and officers, as infra viii. 95, ὁ γὰρ Ἀγησανδρίδας ἀριστοποιησάμενος, ἀνήγαγε τὰς ναῦς. Or, in order to avoid what may be somewhat *too formal* in supposing this idea of *representation*, we should rather say that the *men's* dining is necessarily implied in the *officers'* dining.

For vulg. αὐθήμερον, I have, with the recent editors, edited, from three MSS. (to which add Cod. Cant.) αὐθημερόν.

Ch. XL. 2. διεπράσσοντο] 'set about

της οὐκέτι οἰόμενοι ἂν ναυμαχῆσαι. 3. ἐξαίφνης δὲ οἱ Συρακόσιοι, πληρώσαντες τὰς ναῦς ἐπέπλεον αὖθις· οἱ δὲ, διὰ πολλοῦ θορύβου, καὶ ἅσιτοι οἱ πλείους, οὐδενὶ κόσμῳ ἐσβάντες, μόλις ποτὲ ἀντανήγοντο. 4. καὶ χρόνον μέν τινα ἀπέσχοντο ἀλλήλων φυλασσόμενοι· ἔπειτα, οὐκ ἐδόκει τοῖς Ἀθηναίοις [αὐτοῦ] ὑπὸ σφῶν αὐτῶν, διαμέλλοντας, κόπῳ ἁλίσκεσθαι, ἀλλ' ἐπιχειρεῖν ὅτι τάχιστα, καὶ ἐπιφερόμενοι ἐκ παρακελεύσεως, ἐναυμάχουν. οἱ δὲ Συρακόσιοι δεξάμενοι, καὶ ταῖς [τε] ναυσὶν ἀντιπρώροις χρώμενοι, ὥσπερ διενοήθησαν, τῶν ἐμβόλων τῇ παρασκευῇ ἀνερρήγνυσαν τὰς τῶν Ἀθηναίων ναῦς ἐπὶ πολὺ τῆς παρεξειρεσίας· καὶ οἱ ἀπὸ τῶν καταστρωμάτων αὐτοῖς ἀκοντίζοντες μεγάλα ἔβλαπτον τοὺς Ἀθηναίους, πολὺ δ' ἔτι μείζω οἱ ἐν τοῖς λεπτοῖς πλοίοις περιπλέοντες τῶν Συρακοσίων, καὶ ἐς τε τοὺς ταρσοὺς ὑποπίπτοντες τῶν πολεμίων νεῶν, καὶ ἐς τὰ πλά-

despatching.' Ὡς οἰόμενοι. See note on vi. 32.

3. διὰ πολλοῦ θορύβου] For ἐν πολλῷ θορύβῳ, 'amidst much tumult.' So Acts xiv. 22. διὰ πολλῶν θλίψεων.

4. αὐτοῦ] This word, not found in 18 of the MSS., has been cancelled by Bekker, Goeller, and Poppo; but, I apprehend, on insufficient grounds. Easier is it to imagine why it should have been *omitted* than why *inserted*. It might very well be omitted by certain persons who failed to perceive the meaning of the pronoun; which, however, though not very obvious, will be easily discerned by those who have weighed the grounds on which I have received the αὐτοῦ in the foregoing chapter. They will find that αὐτοῦ has the same force here as there; since, as Didot has well pointed out, the words αὐτοῦ διαμέλλοντας and ἐπιχειρεῖν ὅτι τάχιστα correspond one to the other. Compare also a passage of our author infra ch. 51, 1, ἀλλ' αὐτοῦ ('there,' 'upon the spot,') ὡς τάχιστα—ἀναγκάσαι αὐτοὺς ναυμαχεῖν. Finally, the matter is placed beyond dispute by another and altogether similar passage infra viii. 78, 2, where we have, οὐκ οὖν ἔφασαν χρῆναι μέλλειν ἔτι, ἀλλὰ ἐναναυμαχεῖν: for answering to ἐπιχειρεῖν here is ἐναναυμαχεῖν there; with this difference, indeed, that the expression ὅτι τάχιστα ἐπιχειρεῖν implies some verb of motion understood. All would have been plain, had our author, for the words as they now stand, written, ἀλλὰ προβαίνοντας ἐπιχειρ.

ἐκ παρακελεύσεως] 'under the cheering on of the κελευσταί.' So ch. 70, πολλὴ παρακέλευσις καὶ βοὴ ἀφ' ἑκατέρων τοῖς κελευσταῖς.

ἐμβόλων] So, for ἐμβολῶν, (retained by Haack, Poppo, and Goeller,) I still write, as in my smaller edition of Thucydides; and this has, I find, been since preferred by Dobree and Dindorf, and edited by Bekker. Vain is it for Poppo (who supports ἐμβολῶν) to appeal to a passage supra ii. 76, since there by ἐμβολῆς is merely denoted the nozle of a battering-ram. Moreover, ἔμβολος, and not ἐμβολή, is used by *Herodotus*, as i. 166, and occurs in Pind. Pyth. iv. 342. So also Æschyl. Pers. 421, ἐμβόλους χαλκοστόμους Ναισθέντ'. Again, the same has place at ch. 36, in all the MSS. and editions. And Dio Cass. and Appian not unfrequently use ἔμβολος to denote *beak*, but never ἐμβολή. It is true that in Diod. Sic. t. v. 209. and Plut. Anton. c. 66. Xen. Hist. iv. 3, 6, we have ἐμβολή; but only as used in the sense of a *charge* with the beak. And in the passage of Plut., Schaef. has edited ἐμβόλων: and so, just after, we have τὰ ἔμβολα. Αὐτοῖς stands, by a frequent use, for αὐτῶν. Construe, οἱ αὐτῶν ἀκοντιζοντες ἀπὸ τῶν καταστρ., 'those of them who launched darts from the decks.'

ἐς τοὺς ταρσοὺς ὑποπίπτοντες] The full sense is, 'failing foul of by running under the rows of the oars:' an agonistic metaphor derived from *wrestling*, in which the combatants seek to trip up each other's heels. Compare Plut. t. vi. 216. (Reiske,) οἱ ὑποπίπτοντες ἐν τῷ παλαιειν. The expression has been borrowed by Dio Cass. p. 627, 52, who says of the light vessels of Octavius attacking the bulky and lofty ships of Anthony, ἔς τε τοὺς ταρσοὺς τῶν νεῶν ὑποπίπτοντες, καὶ τὰς κώπας συναράσσοντες, where, for συναρ., I would read σύνταρ.: a conjecture placed beyond doubt by a passage of Herodot. viii. 12. (evidently had in view by Dio Cass.) καὶ ἐτάρασσον τοὺς ταρσοὺς τῶν κω-

για παραπλέοντες, καὶ ἐξ αὐτῶν ἐς τοὺς ναύτας ἀκοντίζοντες. XLI. Τέλος δὲ τούτῳ τῷ τρόπῳ κατὰ κράτος ναυμαχοῦντες οἱ Συρακόσιοι ἐνίκησαν, καὶ οἱ Ἀθηναῖοι τραπόμενοι, διὰ τῶν ὁλκάδων τὴν καταφευξιν ἐποιοῦντο ἐς τὸν ἑαυτῶν ὅρμον. 2. αἱ δὲ τῶν Συρακοσίων νῆες μέχρι μὲν τῶν ὁλκάδων ἐπεδίωκον· ἔπειτα, αὐτοὺς αἱ κεραῖαι ὑπὲρ τῶν ἔσπλων αἱ ἀπὸ τῶν ὁλκάδων δελφινοφόροι ἠρμέ-

πέων. Appian, i. 478, *τὰ σκάφη τῶν Λιβύων τὰ σμικρὰ ταῖς Ῥωμαϊκαῖς ναυσὶ, μεγάλας οὔσας, ἐς τοὺς ταρσοὺς ὑποτρέχοντα,—ἐξέκοπτε πηδάλια καὶ κώπας.*

With respect to the sense here of *ταρσοί*, it is to be observed, that the term *ταρσὸς*, among its other significations, means *the blade of an oar*. And from Pollux and Eustathius we learn, that the blades of oars were called both *ταρσοὶ* and *πτέρα*. *Here*, however, the expression does not bear that sense, but has reference to the *whole row* of oar-blades on one side of a galley, called *ταρσοὶ* with allusion to the rows of feathers in the outspread wing of a bird. So Plut. Ant. 63, *τοὺς ταρσοὺς τῶν νεῶν ἐγείρας καὶ πτερώσας*: thus we say, 'to *feather* the oars.' And so Moschus, in his Idyll. ii. 6, elegantly says, *ὄρνις ἀγαλλόμενος πτερύγων πολυανθέϊ χροιῇ Ταρσὸν ἀναπλώσας, ὡσεί τέ τις ὠκύαλος νηῦς*. In the above passage, Plutarch may with no small probability be supposed to have had in view the following one of Eurip. Iph. T. 1311, (edit. Matth.) *ὁρῶμεν Ἑλλάδος νεὼς σκάφος* ('the hull:' see note on i. 50, 1.) *Ταρσῷ κατήρει πίτυλον ἐπτερωμένον*, where the construction is, *σκάφος ἐπτερ.* [*κατὰ*] *πίτυλον, ταρσῷ κατ.*, 'with a well-equipped row of oars,' singular in collective sense for plural, to denote *both* *ταρσοί*. In this sense *ταρσὸς* occurs not unfrequently in Polybius, both in the *singular* (as xvi. 3, 12, *ἀπέβαλε τὸν δεξιὸν ταρσὸν τῆς νεώς*) and the *plural*, as iii. 96, 4, *ἀποβάλλειν τοὺς ταρσούς*, and i. 50, 3. xvi. 4, 10, *ἐμπιπτόντων αὐτοῖς τῶν λέμβων, ποτὲ μὲν εἰς τοὺς ταρσούς*, &c. So, too, Polyæn. v. 22, 2, *τοὺς ταρσοὺς τῶν τριηρῶν ἐξελών*. And another example of this removal of *one* of the two *ταρσοὶ* is found in Polyb. viii. 6, 2. But no reason is there to suppose, as does Didot, that there was a *wooden machine* in which to place the *ταρσοί*. The removal of either *ταρσὸς* would be effected as simply as a bird's wing, after being expanded, is drawn in. Of course, this falling foul of the *ταρσοὶ* would completely *disarrange* (*συνταράσσειν*) the working of the oars; nay, as appears from Polyb. xvi. 4, 10, make it useless.

ἐς τὰ πλάγια παραπλέοντες] 'sailing by them at the flanks;' namely, at prow and poop; where a large ship is, in our naval warfare, often raked fore and aft by a smaller vessel, which would not face her *broadside*. And the prow and poop of the galleys of the ancients seem to have been liable to the same operation of *enfilading*, by which some of the best of the crew (mostly stationed there) would be, as we should say, *picked off* by the dartsmen: but no reason is there to suppose, with Mitford and Arnold, that the dartsmen would discharge their missiles *through the portholes for the oars*; for though they were (as appears from a passage of Herodot. v. 33, cited by Arnold) *large* enough for that purpose, yet there could be none at the prow or poop.

Ch. XLI. 1. *κατὰ κράτος—ἐνίκησαν*] Denoting that the Syracusans, after a hard struggle, as above narrated, came off victors. *Ὅρμον*, 'stationem navalem.' See supra vi. 103.

2. *αὐτοὺς αἱ κεραῖαι—ἐκώλυον*] Construe, *αἱ κεραῖαι αἱ δελφινοφόροι ἠρμέναι ἀπὸ τῶν ὁλκάδων ὑπὲρ τῶν ἐσπλων ἐκώλυον αὐτούς*. These *κεραῖαι* were formed of beams like the yard-arms, or booms, of ships, and overhung to a considerable extent, (see ii. 76, and iv. 100, and notes,) and were, of course, provided with projectile machines, which, when necessary, hurled the dolphins (what we should call *pigs* of lead or iron) to some distance from the beam-ends, and were, as the Scholiast says, so heavy and sharp, that they would cut through the hull of the vessel into which they were cast, and sink her. The words of the Scholiast are founded on a passage which he has cited from Aristoph. Eq. 759. Finally, Hesych. in v. *δελφῖνες* says they were so called *διὰ τὰ κρεμαννύμενα βάρη, δελφίνων σχῆμα ἔχοντα, ἃ ταῖς λῃστρικαῖς νανσὶν ἐμβάλλεται*, where, for *λῃστρικαῖς*, which cannot be right, I propose to read *πολεμιστρικαῖς*, later Greek for *πολεμίαις*, 'belonging to the enemy:' an emendation strongly supported by the gloss of the Scholiast on this passage of our author, *ὥστε ἐμβάλλεσθαι ταῖς πολεμίαις ναυσίν*.

ναι ἐκώλυον. 3. δύο δὲ νῆες τῶν Συρακοσίων, ἐπαιρόμεναι τῇ νίκῃ, προσέμιξαν αὐτῶν ἐγγὺς, καὶ διεφθάρησαν, καὶ ἡ ἑτέρα αὐτοὺς ἀνδράσιν ἑάλω. 4. καταδύσαντες δ' οἱ Συρακόσιοι τῶν Ἀθηναίων ἑπτὰ ναῦς, καὶ κατατραυματίσαντες πολλὰς, ἄνδρας τε τοὺς μὲν ζωγρήσαντες τοὺς δὲ ἀποκτείναντες, ἀπεχώρησαν· καὶ τροπαῖά τε ἀμφοτέρων τῶν ναυμαχιῶν ἔστησαν, καὶ τὴν ἐλπίδα ἤδη ἐχυρὰν εἶχον ταῖς μὲν ναυσὶ καὶ πολὺ κρείσσους εἶναι, ἐδόκουν δὲ καὶ τὸν πεζὸν χειρώσεσθαι. Καὶ οἱ μὲν ὡς ἐπιθησόμενοι κατ' ἀμφότερα παρεσκευάζοντο αὖθις· XLII. ἐν τούτῳ δὲ Δημοσθένης καὶ Εὐρυμέδων, ἔχοντες τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν παραγίγνονται, ναῦς τε τρεῖς καὶ ἑβδομήκοντα μάλιστα ξὺν ταῖς ξενικαῖς, καὶ ὁπλίτας περὶ πεντακισχιλίους ἑαυτῶν τε καὶ τῶν ξυμμάχων, ἀκοντιστάς τε βαρβάρους καὶ Ἕλληνας οὐκ ὀλίγους, καὶ σφενδονήτας καὶ τοξότας, καὶ τὴν ἄλλην παρασκευὴν ἱκανήν. 2. καὶ τοῖς μὲν Συρακοσίοις καὶ ξυμμάχοις κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο, εἰ πέρας μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, ὁρῶντες οὔτε διὰ τὴν Δεκέλειαν τειχιζομένην οὐδὲν ἧσσον στρατὸν ἴσον καὶ παραπλήσιον τῷ προτέρῳ ἐπεληλυθότα, τήν τε τῶν Ἀθηναίων δύναμιν παντα-χόσε πολλὴν φαινομένην· τῷ δὲ προτέρῳ στρατεύματι τῶν Ἀθηναίων, ὡς ἐκ κακῶν, ῥώμη τις ἐγεγένητο. 3. ὁ δὲ Δημοσθένης, ἰδὼν ὡς εἶχε τὰ πράγματα, καὶ νομίσας οὐχ οἷόν τε εἶναι διατρίβειν, οὐδὲ παθεῖν ὅπερ ὁ Νικίας ἔπαθεν· (ἀφικόμενος γὰρ τὸ πρῶτον ὁ Νικίας φοβερὸς, ὡς οὐκ εὐθὺς προσέκειτο ταῖς Συρακούσαις, ἀλλ' ἐν Κατάνῃ διεχείμαζεν, ὑπερώφθη τε, καὶ ἔφθασεν αὐτὸν ἐκ τῆς Πελοποννήσου στρατιᾷ ὁ Γύλιππος ἀφικόμενος· ἣν οὐδ' ἂν μετέπεμψαν οἱ Συρακόσιοι, εἰ ἐκεῖνος εὐθὺς ἐπέκειτο· ἱκανοὶ γὰρ αὐτοὶ οἰόμενοι εἶναι, ἅμα τ' ἂν ἔμαθον ἥσσους ὄντες, καὶ ἀποτετειχισμένοι ἂν ἦσαν, ὥστε μηδ', εἰ μετέπεμψαν, ἔτι ὁμοίως ἂν αὐτοὺς ὠφελεῖν·) ταῦτα οὖν ἀνασκοπῶν ὁ Δημοσθένης, καὶ γιγνώσκων ὅτι καὶ αὐτὸς ἐν τῷ παρόντι τῇ πρώτῃ ἡμέρᾳ μάλιστα δεινότατός ἐστι τοῖς ἐναντίοις, ἐβούλετο ὅτι τάχος ἀποχρήσασθαι τῇ παρούσῃ τοῦ στρατεύ-

4. *κατατραυματίσαντες*] The term here, as at viii. 10, bears the sense to put *hors de combat*, as distinguished from *καταδύσαντες*, just before, which signifies *to sink*.

Ch. XLII. 2. *εἰ πέρας μηδὲν ἔσται τοῦ ἀπαλλαγῆναι*] Compare Herodot. ii. 139, *τέλος δὲ τῆς ἀπαλλαγῆς — ὥστε ἔλεγον γενέσθαι*. On this use of the genitive of *explanation*, see Matth. Gr. Gr. § 321. Evidently imitated from hence are the words of Joseph. Ant. xv 1, 2, *πέρας τε κακῶν οὐδὲν ἦν*, and xv. 7, 1, *χαλεπῶς—ἤνεσεν, εἰ μηδὲν πέρας αὐτῇ τῶν ἐξ Ἡρ. κινδύνων ἔσται*.

At *ὁρῶντες* there is a *confusion of construction*, as though *οἱ Συρακούσιοι* had preceded;—such a confusion as may be observed also at iii. 36, and other passages cited by Duker.

ὡς ἐκ κακῶν] 'ut post tot mala,' as Abresch renders. Compare Livy, x. 43, 'agmine incolumi, *ut ex tanta trepidatione*, Bovianum perventum est:' and see note at iv. 84, 2, *ὡς Λακεδαιμόνιος*. Ῥώμη here, as at ii. 43, bears the sense *courage*.

3. Ἀποχρήσασθαι signifies 'to use up, i. e. to the uttermost,' as at i. 68, vi. 17. Dio Cass. 410, 52, *ἀσχολίᾳ αὐτοὺ ἀποχρησάμενοι*.

ματος ἐκπλήξει. 4. *καὶ ὁρῶν τὸ παρατείχισμα τῶν Συρακοσίων, ᾧ ἐκώλυσαν περιτειχίσαι σφᾶς τοὺς Ἀθηναίους, ἁπλοῦν [τε] ὂν,—καί, εἰ [ἐπι]κρατήσειέ τις τῶν [τε] Ἐπιπολῶν τῆς ἀναβάσεως καὶ αὖθις τοῦ ἐν αὐταῖς στρατοπέδου, ῥᾳδίως ἂν αὐτὸ ληφθὲν, (οὐδὲ γὰρ ὑπομεῖναι ἂν σφᾶς οὐδένα) ἠπείγετο ἐπιθέσθαι τῇ πείρᾳ.* 5. *καὶ οἱ ξυντομωτάτην ἡγεῖτο διαπολέμησιν· ἢ γὰρ, κατορθώσας, ἕξειν Συρακούσας, ἢ ἀπάξειν τὴν στρατιὰν, καὶ οὐ τρίψεσθαι ἄλλως Ἀθηναίους τε τοὺς ξυστρατευομένους καὶ τὴν ξύμπασαν πόλιν.* 6. *Πρῶτον μὲν οὖν τήν τε γῆν ἐξελθόντες τῶν Συρακοσίων ἔτεμνον οἱ Ἀθηναῖοι περὶ τὸν Ἄναπον, καὶ τῷ στρατεύματι ἐπεκράτουν, ὥσπερ τὸ πρῶ-*

In *τῇ τοῦ στρατ. ἐκπλήξει* the genitive *τοῦ στρατ.* is one of *object*, 'the terror felt at the armament,' as in *πάθος νἱοῦ, ἀνδρὸς εὐμένεια* in Soph. Œd. Col. 631, and other passages cited in Matth. Gr. Gr. § 367, b. This is especially the case where the nominative expresses a *passion* of the mind, as *love* or *hatred*: in which view compare the expression *ἔχθος Κορινθίων* at ch. 57.

4. *τὸ παρατείχισμα—ἁπλοῦν*] See supra ch. 4, seqq. The *τε*, just after, has been cancelled by Bekker and Arnold; but retained by Poppo and Goeller; rightly; since it was more likely to be, by inadvertence, omitted in *one* MS. than purposely inserted in all the rest. As to the flaw in construction, which it involves with *αὐτὸ*, that, as Poppo observes, is easily excused by the interposed clause *εἰ ἐπικρατήσειε—στρατοπέδου.*

For *ἐπικρατ.*, eleven of the best MSS. and the Scholiast have *κρατ.*, which is adopted by Haack, but rejected by Bekker, Poppo, and Goeller; perhaps wrongly; since *internal* evidence is as strongly in its favour as *external*, from the probability that, owing to the greater frequency of *ἐπικρ.* than the simple *κρατ.* in this sense to *get possession of*, *κρατ.* would be altered into *ἐπικρ.* from a marginal gloss. And such is the sense of the simple *κρατεῖν* in a similar passage supra iii. 23, *ἐκεκρατήκεσαν τοῦ πύργου*, and iii. 47, *κρ. τῶν ὅπλων.* Herodot. iv. 111. Polyb. i. 82, 2, *οὓς ποτε κρατήσειε.*

ἐπιθέσθαι τῇ πείρᾳ] 'to set himself to the attempt;' for *ἐπιχειρεῖν*. Compare Herodot. i. 1, *ἐπιχ. τῇ ποιήσει.* Vit. Hom. vi. *ἐπιχ. τοῖς δεδογμένοις.*

5. The *οἱ* before *ξυντομωτάτην* is in many MSS. not found, and accordingly has been cancelled by Haack, and bracketed by Poppo and Arnold. But, considering that the same use of the reflexive pronoun has place elsewhere in our author, and that while difficult were it to account for the *insertion*, easy were it for the *omission*, of the word,—I have, with Bekker and Goeller, dismissed the brackets. Similarly at ch. 49, 3, the word has been omitted, though very properly restored, on the authority of the best MSS., by all the recent editors. Certainly it is here far from being, what Poppo and Arnold pronounce it, *unnecessary*. Render, 'And he thought it would be the shortest way for him to bring the war to a conclusion.'

Before *διαπολέμησιν* the *article* (*τὴν*) may seem wanting, but it is absent from the best MSS. in a similar passage at ch. 86, 2.

τριψεσθαι] This, for vulg. *τρίβεσθαι*, retained by Haack and Didot, I have, with Bekker, Poppo, and Goeller, adopted, on the authority of three MSS., because I see not how the present tense here can be defended;—certainly not on the ground alleged by Poppo and Arnold, of *varied construction*; for of the three examples they adduce in proof of this principle, namely, infra viii. 5, 5, supra vi. 24, and v. 35, the two first are irrelevant, since there the *readings are doubtful*, and possibly there should be read *ἀποκτενεῖν* and *ἐκπλεύσειν*, or *ἂν ἐκπλεῦσαι*, as Bekker proposes to read. Again, the tense in *τρίβεσθαι* cannot be different from that in *ἀπάγειν*. And moreover, in these verbs the signification of the future is not *should*, but *would*; the sense being, 'for either, after succeeding, he should win Syracuse, or else he would draw off the enemy, and not without any purpose consume both the Athenians on service there and the whole state.' Finally, the preponderating weight of MS. authority in favour of *τριβεσθαι* will not avail in a case like this; especially when it is considered that in many MSS. the letters *β* and *ψ* nearly resemble each other.

τον, τῷ τε πεζῷ καὶ ταῖς ναυσὶν (οὐδὲ γὰρ καθ' ἕτερα οἱ Συρακόσιοι ἀντεπεξῇσαν, ὅτι μὴ τοῖς ἱππεῦσι καὶ ἀκοντισταῖς ἀπὸ τοῦ Ὀλυμπιείου). XLIII. *ἔπειτα, μηχαναῖς ἔδοξε τῷ Δημοσθένει πρότερον ἀποπειρᾶσαι τοῦ παρατειχίσματος. ὡς δὲ αὐτῷ προσαγαγόντι κατεκαύθησάν τε ὑπὸ τῶν ἐναντίων, ἀπὸ τοῦ τείχους ἀμυνομένων, αἱ μηχαναὶ, καὶ τῇ ἄλλῃ στρατιᾷ πολλαχῇ προσβάλλοντες ἀπεκρούοντο, οὐκέτι ἐδόκει διατρίβειν· ἀλλὰ, πείσας τόν τε Νικίαν καὶ τοὺς ἄλλους ξυνάρχοντας, ὡς ἐπενόει, τὴν ἐπιχείρησιν τῶν Ἐπιπολῶν ἐποιεῖτο.* 2. *καὶ ἡμέρας μὲν ἀδύνατα ἐδόκει εἶναι λαθεῖν προσελθόντας τε καὶ ἀναβάντας, παραγγείλας δὲ πέντε ἡμερῶν σιτία, καὶ τοὺς λιθολόγους καὶ τέκτονας πάντας λαβὼν, καὶ ἄλλην παρασκευὴν τοξευμάτων τε, καὶ ὅσα ἔδει, ἢν κρατῶσι, τειχίζοντας ἔχειν, αὐτὸς μὲν ἀπὸ πρώτου ὕπνου, καὶ Εὐρυμέδων, καὶ Μένανδρος, ἀναλαβὼν τὴν πᾶσαν στρατιὰν ἐχώρει πρὸς τὰς Ἐπιπολάς· Νικίας δὲ ἐν τοῖς τείχεσιν ὑπελέλειπτο.* 3. *καὶ ἐπειδὴ ἐγένοντο πρὸς αὐταῖς κατὰ τὸν Εὐρύηλον, ἥπερ καὶ ἡ πρότερα στρατιὰ τὸ πρῶτον ἀνέβη, λανθάνουσί τε τοὺς φύλακας τῶν Συρακοσίων, καὶ προσβάντες, τὸ τείχισμα ὃ ἦν αὐτόθι τῶν Συρακοσίων αἱροῦσι, καὶ ἄνδρας τῶν φυλάκων ἀποκτείνουσιν·* 4. *οἱ δὲ πλείους, διαφυγόντες εὐθὺς πρὸς τὰ στρατόπεδα, ἃ ἦν ἐπὶ τῶν Ἐπιπολῶν τρία* [*ἐν προτειχίσμασιν*],

Cn. XLIII. 1. *τοῦ παρατειχίσματος*] Meaning, the cross-wall, or counterwork of the Syracusans, of which mention is made supra vi. 11, and the purpose of which was to cut off the Athenians' line of circumvallation.

ὡς ἐπενόει—ἐποιεῖτο] In many of the best MSS. the *ὡς* is not found; and others have, instead of it, *καί*. Accordingly, Poppo has marked the words with asterisks, as of doubtful reading; but on insufficient grounds. We may well suppose the *ὡς* to have been omitted merely from error, and that arising from a mistaking of the MS. characters employed to express *ξυνάρχοντας*, where the mark serving to represent the termination as being either omitted or faded away, the *ως* taken for *ας* seemed to supply it: and when the *ὡς* was lost, *καί* was, it seems, introduced for the purpose of propping up the construction.

2. *πέντε*] So I have edited, with Poppo, from many of the best MSS. (to which I add Codd. Clar., Cant., and Mus. Brit.) for vulg. *πέντ'*, which is retained by Haack, Bekker, and Goeller; but wrongly, since the authority of MSS., joined with internal evidence and the usage of our author, (see Poppo's Proleg. i. 1, 218.) strongly support the former.

ἀπὸ πρώτου ὕπνου] 'after the first watch.' Equivalent to *περὶ πρῶτον ὕπνον* supra ii. 2. Compare Virg. Æn. i. 470, '*primo* quæ prodita *somno*.'

3. *κατὰ τὸν Εὐρύηλον*] 'over-against Eurylus.'

4. *ἐν προτειχίσμασιν*] These words, not found in the greatest part of the MSS. and Valla, have been cancelled by Bekker, Goeller (1st ed.), and Bekker (2d ed.); but retained and defended by Arnold, Goeller (2d edit.), and Didot, on the ground that there seems to be a reference to them infra § 6, where the Syracusans are described as sallying *ἐκ τῶν προτειχισμάτων*, by which, they think, is implied some previous notice of their being *ἐν προτειχίσμασιν*: but, as Poppo observes, there the article is required; although the fortified posts had not been mentioned, because the sense is, 'from the fortifications which they held,' or 'their fortifications.' Moreover, considering that the words are in almost every MS. of credit, (including Codd. Cant. and Mus. Brit.) vain is it, on any such speculative reasoning as the above, to contend against the united force of external authority and internal evidence; the latter, as existing in the little inducement that the scribes would have to *omit* the words. *How* they found their

ἓν μὲν τῶν Συρακοσίων, ἓν δὲ τῶν ἄλλων Σικελιωτῶν, ἓν δὲ τῶν ξυμμάχων, ἀγγέλλουσι τὴν ἔφοδον· καὶ τοῖς ἑξακοσίοις τῶν Συρακοσίων, οἳ καὶ πρῶτοι κατὰ τοῦτο τὸ μέρος τῶν Ἐπιπολῶν φύλακες ἦσαν, ἔφραζον. 5. οἱ δ' ἐβοήθουν τ' εὐθὺς, καὶ αὐτοῖς ὁ Δημοσθένης καὶ οἱ Ἀθηναῖοι ἐντυχόντες, ἀμυνομένους προθύμως ἔτρεψαν. καὶ αὐτοὶ μὲν εὐθὺς ἐχώρουν ἐς τὸ πρόσθεν, ὅπως τῇ παρούσῃ ὁρμῇ τοῦ περαίνεσθαι, ὧν ἕνεκα ἦλθον, μὴ βραδεῖς γένωνται· ἄλλοι δὲ τὸ ἀπὸ τῆς πρώτης * * * * παρατείχισμα τῶν Συρακοσίων, οὐχ ὑπομενόντων τῶν φυλάκων, ᾑροῦν τε καὶ τὰς ἐπάλξεις ἀπέσυρον. 6. οἱ δὲ Συρακόσιοι καὶ οἱ ξύμμαχοι, καὶ ὁ Γύλιππος καὶ οἱ μετ' αὐτοῦ, ἐβοήθουν ἐκ τῶν προτειχισμάτων· καὶ, ἀδοκήτου τοῦ τολμήματος ἐν νυκτὶ σφίσι γενομένου, προσέβαλόν τε τοῖς Ἀθηναίοις ἐκπεπληγμένοι, καὶ βιασθέντες ὑπ' αὐτῶν, τὸ πρῶτον ὑπεχώρησαν. 7. προϊόντων δὲ τῶν Ἀθηναίων ἐν ἀταξίᾳ μᾶλλον ἤδη, ὡς κεκρατηκότων, καὶ βουλομένων διὰ παντὸς τοῦ μήπω μεμαχημένου τῶν ἐναντίων ὡς τάχιστα διελθεῖν, ἵνα μὴ, ἀνέντων σφῶν τῆς ἐφόδου, αὖθις ξυστρα-

way into the few MSS. which have them, we are not obliged to account for; but we may suppose it was from a marginal scholium, founded on the words of § 6, though proceeding, it would seem, on wrong grounds.

5. *Ὅπως τῇ παρούσῃ—γένωνται*] Render, 'that by their present ardour for accomplishing the objects which brought them, they might not be too slow,' or, as the Schol. explains, 'too *late*,' *ὑστερήσωσι*. *Τοῦ περαίνεσθαι* is to be construed, not with *βραδεῖς*, (according to the view of the Scholiast and Portus,) but with *ὁρμῇ*, as Bauer and Goeller direct.

ἀπὸ τῆς πρώτης παρατείχισμα—ᾖρουν] i. e. 'quasi scripsisset *τὸ ἀπὸ τῆς πρώτης ὁρμῆς ἀλώσιμον παρατείχισμα ᾖρουν*, et inter se contrarie ponuntur *ἐς τὸ πρόσθεν* et *ἀπὸ τῆς πρώτης*.' (Goeller.) This ellipsis of *ὁρμῆς* (also propounded by the Scholiast) is objected to by Poppo, as opposed by the *ratio linguæ*: and he prefers, with Bredow, to supply *μοίρας*, *ὀξεῖν*, or such like, (as in the phrase *ἀπὸ τῆς ἴσης*, for *ἴσος*, iii. 40.) explaining the sense to be 'primò sitam, scil. proximam munitionis Syracusanorum partem;' observing that the idea of *part* is inherent in the word, similarly as in Latin we should speak of *primam* and *extremam munitionem* to denote the *first* and extreme *part* of it. This view of the sense may be considered deserving of the preference; but so far is it from being *satisfactory*, that I am inclined to suspect that some substantive after *πρώτης* has been lost in the text, which is not to be restored without better MSS. than those extant. To attain to it by critical conjecture, were hopeless; especially as it may hinge on some point with which, from our imperfect acquaintance with the scene of operations, we are quite in the dark.

6. *ἐν νυκτὶ σφίσι*] So I have edited, with Haack, Bekker (1st edition), Poppo, and Goeller, on the authority of many of the best MSS. (further strengthened, I find, by Codd. Clar., Cant., and Mus. Brit.) for vulg. *σφίσιν ἐν νυκτὶ*, recalled by Bekker (2nd edition), but not on sufficient grounds; the reading above adopted being strongly favoured by internal evidence, as existing in the circumstance of this being, in the transposition it involves, more in the manner of our author than the latter.

προσέβαλον] This, the reading of four MSS., I have received, with Bekker (2nd edition), and Goeller, for vulg. *προσέβαλλον* (retained by Haack and Poppo), because it is more suited to the *ὑποχώρησις* just after.

7. *διὰ παντὸς—μεμαχημένου*] Supply *μέρους*; for this is by Acacius, Duk., and Haack, very properly explained to signify that part of the enemy's forces which had not yet come into battle. Poppo compares the expression *τὸ μαχόμενον* at iv. 96. Of *διελθεῖν*, just after, the sense is, 'to get through with the business,' to bear down all remaining opposition. Now this was quite in the usual manner of the Athenians, who are at i. 70, described as,

φῶσιν, οἱ Βοιωτοὶ πρῶτοι αὐτοῖς ἀντέσχον, καὶ προσβαλόντες ἔτρεψάν τε καὶ ἐς φυγὴν κατέστησαν. XLIV. Καὶ ἐνταῦθα ἤδη ἐν πολλῇ ταραχῇ καὶ ἀπορίᾳ ἐγίγνοντο οἱ Ἀθηναῖοι, ἣν οὐδὲ πυθέσθαι ῥᾴδιον ἦν οὐδ' ἀφ' ἑτέρων ὅτῳ τρόπῳ ἕκαστα ξυνηνέχθη. ἐν μὲν γὰρ ἡμέρᾳ σαφέστερα μὲν, ὅμως δὲ οὐδὲ ταῦτα οἱ παραγενόμενοι πάντα, πλὴν τὸ καθ' ἑαυτὸν ἕκαστος, μόλις, οἶδεν· ἐν δὲ νυκτομαχίᾳ—ἡ μόνη δὴ στρατοπέδων μεγάλων ἔν γε τῷδε τῷ πολέμῳ ἐγένετο—πῶς ἄν τις σαφῶς τι ᾔδει; 2. ἦν μὲν γὰρ σελήνη λαμπρά, εἰώρων δὲ οὕτως ἀλλήλους, ὡς ἐν σελήνῃ εἰκός, τὴν μὲν ὄψιν τοῦ σώματος προορᾶν, τὴν δὲ γνῶσιν τοῦ οἰκείου ἀπιστεῖσθαι, ὁπλῖται δὲ ἀμφοτέρων οὐκ ὀλίγοι ἐν στενοχωρίᾳ ἀνεστρέφοντο. 3. καὶ τῶν Ἀθηναίων οἱ μὲν ἤδη ἐνικῶντο, οἱ δὲ ἔτι τῇ πρώτῃ ἐφόδῳ ἀήσσητοι ἐχώρουν. πολὺ δὲ καὶ τοῦ ἄλλου στρατεύματος αὐτοῖς τὸ μὲν ἄρτι ἀναβέβηκει, τὸ δ' ἔτι προσανῄει· ὥστ' οὐκ ἠπίσταντο πρὸς ὅ τι χωρήσαι. ἤδη γὰρ τὰ πρόσθεν, τῆς τροπῆς γεγενημένης, ἐτετάρακτο

when victorious, pushing their advantage to the uttermost (*κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται*, for *ἐπεξέρχονται*).

Of the words following, *ἀνέντων σφῶν τῆς ἐφόδου*, the full sense is, 'slackening in the ardour of their attack;' where we have a syntax treated on in Matth. Gr. Gr. § 338.

οἱ Βοιωτοὶ] These were, I doubt not, (as Thirlwall supposes,) the Thespians who were brought from Locri, ch. 25; a part, perhaps the smaller part, of the 300 mentioned at ch. 19. The rest were probably on board the ships which arrived later.

Ch. XLIV. 1. *ἦν οὐδὲ πυθέσθαι*, &c.] I agree with Hertl. and Dr. Arnold in thinking that the accusative *ἦν* is best explained by supposing the intended construction to have been, *ὅτῳ τρόπῳ ξυνηνέχθη*, scil. *ἡ ταραχή*; and that *ἕκαστα* having been inserted, the sentence became ungrammatical.

γε] This I have, with Bekker (2nd edition), received into the text, on the authority of three MSS., because, though here not without force and significancy, the particle may easily have been omitted by the scribes.

πῶς ἄν τις σαφῶς τι ᾔδει;] 'how could any one know any thing?'

2. *οὕτως ἀλλήλους—προορᾶν*] i. e. *οὕτως, ὡς εἰκὸς ἐστιν ὁρᾶν ἐν σελήνῃ, ὡς* (for *ὥστε, ita ut*) *τὴν ὄψιν τοῦ σώματος*. The words *τὴν μὲν ὄψιν—ἀπιστεῖσθαι* are, as Dr. Arnold observes, added by way of explaining the former ones, *ὡς ἐν σελήνῃ εἰκός*: the meaning being, in other words, 'they saw one another as men would do by moonlight,' i. e. so as to see before them the form of the object, but to mistrust their knowledge as to who was friend, or who was foe. Compare Tacit. Hist. iii. 22, 'nihil animus, aut manus; no oculi quidem provisu juvabant.' Also Greg. Naz. t. i. 34, A. *ὡς ἐν νυκτομαχίᾳ καὶ σελήνης ἀμυδροῖς φέγγεσιν, ἐχθρῶν ἢ φίλων ὄψεις οὐ διαγινώσκοντες*.

3. Here is described a scene which Thucydides is only able to exhibit with an indistinctness corresponding to its real aspect,—'even while the moon shed a strong, but partial and misleading light.' (Thirlwall.) This it was especially to the *Athenians*: the light of the moon being, as Plutarch tells us, at their backs. Indistinct as the present narrative may seem, it has ever been regarded as pre-eminent for its excellence. *Other* accounts of the transactions in question may be seen in Polyæn. vi. 5. Dio Cass. xxxvi. 32. Plutarch Pomp. 32, and Tacit. Hist. iii. 22, sq.; but not one of these bears any comparison with this of our author, which was studiously treated of by the ancient rhetoricians Hermogenes, Aphthonius, and others. The one in Plut. Nic. 31, though chiefly formed on this of Thucydides, is distinguished by considerable ability; and though but a *copy*, yet, in some points, falls little short of its original.

οὐκ ἠπίσταντο—χωρῆσαι] 'they knew not what point they should make for.' *Ἤδη γὰρ τὰ πρόσθεν—πάντα*, 'for all in front of them was one medley of confusion.' Plutarch adds, that the Athenians had the light of the moon at their backs.

πάντα, καὶ χαλεπὰ ἦν ὑπὸ τῆς βοῆς διαγνῶναι. 4. οἵ τε γὰρ Συρακόσιοι καὶ οἱ ξύμμαχοι, κρατοῦντες, παρεκελεύοντό τε, κραυγῇ οὐκ ὀλίγῃ χρώμενοι, (ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ σημῆναι,) καὶ ἅμα τοὺς προσφερομένους ἐδέχοντο· οἵ τε Ἀθηναῖοι ἐζήτουν τε σφᾶς αὐτοὺς καὶ πᾶν τὸ ἐναντίον, καὶ εἰ φίλιον εἴη τῶν ἤδη πάλιν φευγόντων, πολέμιον ἐνόμιζον, καὶ τοῖς ἐρωτήμασι τοῦ ξυνθήματος πυκνοῖς χρώμενοι, διὰ τὸ μὴ εἶναι ἄλλῳ τῳ γνωρίσαι, σφίσι τε αὐτοῖς θόρυβον πολὺν παρεῖχον, ἅμα πάντες ἐρωτῶντες, καὶ τοῖς πολεμίοις σαφὲς αὐτὸ κατέστησαν· τὸ δ' ἐκείνων οὐχ ὁμοίως ἠπίσταντο, διὰ τὸ κρατοῦντας αὐτοὺς, καὶ μὴ διεσπασμένους, ἧσσον ἀγνοεῖσθαι· ὥστ', εἰ μὲν ἐντύχοιέν τισι, κρείσσους ὄντες, τῶν πολεμίων, διέφευγον αὐτούς, ἅτε ἐκείνων ἐπιστάμενοι τὸ ξύνθημα· εἰ δ' αὐτοὶ μὴ ὑποκρίνοιντο, διεφθείροντο. 5. μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν [καὶ] ὁ παιωνισμός· ἀπὸ γὰρ ἀμφοτέρων παραπλήσιος ὢν, ἀπορίαν παρεῖχεν. οἵ τε γὰρ Ἀργεῖοι, καὶ οἱ Κερκυραῖοι, καὶ ὅσον Δωρικὸν μετ' Ἀθηναίων ἦν, ὁπότε παιωνίσειαν, φόβον παρεῖχε τοῖς Ἀθηναίοις, οἵ τε πολέμιοι ὁμοίως. 6. ὥστε τέλος, ξυμπεσόντες αὐτοῖς κατὰ πολλὰ τοῦ στρατοπέδου, ἐπεὶ ἅπαξ ἐταράχθησαν, φίλοι τε φίλοις καὶ πολῖται πολίταις,—οὐ μόνον ἐς φόβον κατέστησαν, ἀλλὰ καὶ ἐς χεῖρας ἀλλήλοις ἐλθόντες μόλις ἀπελύοντο. 7. καὶ διωκόμενοι, κατά τε τῶν κρημνῶν [οἱ] πολλοὶ ῥίπτοντες ἑαυτοὺς

and shows how that operated to their disadvantage.

4. *πᾶν τὸ ἐναντίον*] For this, which is the common reading, Bekker and Goeller edit *τὸ ἐξ ἐναντίας*: but this, besides its deficiency in authority, (being found in only *one* MS.) may justly be accounted, as it is by Haack, Poppo, and Dr. Arnold, a mere gloss. Render, 'whatever (neut. for masc. *whoever*) came in a contrary direction.' The term *ἐναντίος* is here used in its *primitive* sense, *opposite to* any one whose face is turned to us; for which Dr. Arnold refers to i. 93. iv. 23. Evidently written with a view to the present is a passage of Jos. Ant. v. 6, 5, *ἅπαξ δὲ καταστάντων εἰς ταραχὴν, πᾶν τὸ προστυχὸν ἀνῄρουν, νομίζοντες εἶναι πολέμιον*, and 857, 25.

καὶ τοῖς ἐρωτήμασι—κατέστησαν] Render, 'Moreover, by using frequent interrogations of the "watchword," (for there was no other method of recognition,) they, by all asking the question together, occasioned much confusion to themselves, and thereby made it known to the enemy.'

εἰ δ' αὐτοὶ μὴ ὑποκρίνοιντο] The full sense is, 'but if they themselves in like circumstances should not answer.' Ὑποκρίνοιντο is for *ἀποκρίνοιντο*, by an idiom both Ionic and old Attic, proved to be such, with reference to this very passage, by the testimony of Suid., Phot., Eustath., and other ancient lexicographers. Hence Bekker is quite wrong in editing, from *one* MS., *ἀποκρ.*, a reading evidently from *correction*. Ἀποκρ. is a term occasionally used by such of the *later* writers as cultivate the model of earlier Atticism, especially Appian, as i. 77, 2. 248, 38. 527, 34.

5. *οἵ τε πολέμιοι ὁμοίως*] Supply, from the context, *ὁπότε παιωνίσειαν* ('when they sounded the pæan') *φόβον παρεῖχον*.

6. *φίλοι—πολίταις*] The datives here are, as Bauer points out, to be referred to *ξυμπεσόντες αὐτοῖς*.

7. *κατὰ τῶν κρημνῶν*] 'down the precipices:' a somewhat recondite phrase, for the more usual *ἀπὸ τῶν κρημνῶν*, and found (as I have shown in smaller edit.) in the best prose-writers, chiefly in the plural, though sometimes in the singular, both with and without the article. So little likely is it that the *greater part* should throw themselves from the precipice, that I strongly suspect the article to have crept in here (as not unfrequently elsewhere) wrongly. So just after it is found in the greater part of the MSS.; though it has been very properly cancelled by the recent editors: and here the *οἱ* seems to have arisen from a marginal var. lect. intended for the latter passage. Plutarch seems to have not had it in his copy; nor perhaps had Valla. Indeed the translators and historians all write as if *οἱ* were not in the text. Finally, the way in which Thucydides speaks of this at ch. 45, 2, is such as to suggest the idea, not of *οἱ πολλοί*, but of *πολλοὶ* only.

ἀπώλλυντο, στενῆς οὔσης τῆς ἀπὸ τῶν Ἐπιπολῶν πάλιν-καταβάσεως· καὶ ἐπειδὴ ἐς τὸ ὁμαλὸν οἱ σωζόμενοι ἄνωθεν καταβαῖεν, [οἱ μὲν] πολλοὶ αὐτῶν, καὶ ὅσοι ἦσαν τῶν προτέρων στρατιωτῶν, ἐμπειρίᾳ μᾶλλον τῆς χώρας, ἐς τὸ στρατόπεδον διεφύγγανον· οἱ δὲ ὕστερον ἥκοντες εἰσὶν οἳ, διαμαρτόντες τῶν ὁδῶν, κατὰ τὴν χώραν ἐπλανήθησαν· οὓς, ἐπειδὴ ἡμέρα ἐγένετο, οἱ ἱππῆς τῶν Συρακοσίων περιελάσαντες ‡ διέφθειρον.

XLV. *Τῇ δ' ὑστεραίᾳ οἱ μὲν Συρακόσιοι δύο τροπαῖα ἔστησαν, ἔπί τε ταῖς Ἐπιπολαῖς ᾗ ἡ πρόσβασις, καὶ κατὰ τὸ χωρίον ᾗ οἱ Βοιωτοὶ ‡ πρῶτον ἀντέστησαν· οἱ δ' Ἀθηναῖοι τοὺς νεκροὺς ὑπο-*

retained by Bekker; though not, I apprehend, on sufficient grounds. More likely were they to have been introduced, as Benedict supposes, by the *grammarians*, so as to correspond to the *οἱ δὲ* a little after, (though, as Poppo shows, quite unnecessarily; since *οἱ δὲ* is often found used with reference to *πολλοὶ* or *τινές*,) than to have been accidentally omitted in the greater part of the MSS.

ἐμπειρίᾳ μᾶλλον τῆς χώρας] 'by their better acquaintance with the country.' On this use of *μᾶλλον* for *μεῖζον* see notes at i. 28, and vi. 85. In this sense *ἐμπειρία* occurs in Herodian vii. 2, 11, *διὰ ἐμπειρίαν τῆς χώρας*.

διέφθειρον] So I edit, with Poppo, on the authority of several of the best MSS. (to which add Codd. Clar., Cant., and Mus. Brit.) for vulg. *διέφθειραν*, which is retained by Haack, Bekker, Goeller, and Dr. Arnold; but not, I apprehend, on good grounds: for the former reading is strongly supported not only by a passage of Plut. Nic. 21, referred to by Poppo, but also by one which I have noted, of Plut. Cam. 23, (and evidently written with a view to the present,) *τούτους μεθ' ἡμέραν σποράδας ἐν τῇ χώρᾳ διαφερομένους ἐπελαύνοντες οἱ ἱππεῖς διέφθειρον*. Moreover, though strict propriety in the distinctive use of the tenses would seem to require *διέφθειραν*, yet our author is occasionally unmindful of such minutiæ: and the imperf. may here have been employed in order to correspond to the imperf. in *διεφύγγανον*.

CH. XLV. 1. *ᾗ ἡ πρόσβασις*] 'where is the ascent to the heights.' For vulg. *πρῶτοι*, retained by Poppo and Goeller, *πρῶτον* has been with reason, from the strong internal evidence existing in its favour, adopted by Haack (2nd edition) and Bekker (2nd edition), on the authority of several MSS., to which I add Codd. Clar., Cant., and Mus. Brit.

σπόνδους ἐκομίσαντο. 2. ἀπέθανον δὲ οὐκ ὀλίγοι αὐτῶν τε καὶ τῶν ξυμμάχων· ὅπλα μέντοι ἔτι πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη· οἱ γὰρ κατὰ τῶν κρημνῶν βιασθέντες ἄλλεσθαι ψιλοὶ ἅνευ τῶν ἀσπίδων οἱ μὲν ἀπώλλυντο, οἱ δ' ἐσώθησαν.

XLVI. Μετὰ δὲ τοῦτο οἱ μὲν Συρακόσιοι, ὡς ἐπὶ ἀπροσδοκήτῳ εὐπραγίᾳ πάλιν αὖ ἀναῤῥωσθέντες, ὥσπερ καὶ πρότερον, ἐς μὲν Ἀκράγαντα στασιάζοντα πεντεκαίδεκα ναυσὶ Σικανὸν ἀπέστειλαν, ὅπως ὑπαγάγοιτο τὴν πόλιν, εἰ δύναιτο· Γύλιππος δὲ κατὰ γῆν ἐς τὴν ἄλλην Σικελίαν ᾤχετο αὖθις, ἄξων στρατιὰν ἔτι, ὡς ἐν ἐλπίδι ὢν καὶ τὰ τείχη τῶν Ἀθηναίων αἱρήσειν βίᾳ, ἐπειδὴ τὰ ἐν ταῖς Ἐπιπολαῖς οὕτω ξυνέβη. XLVII. Οἱ δὲ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἐβουλεύοντο πρός τε τὴν γεγενημένην ξυμφορὰν, καὶ πρὸς τὴν παροῦσαν ἐν τῷ στρατοπέδῳ κατὰ πάντα ἀῤῥωστίαν· τοῖς τε γὰρ ἐπιχειρήμασιν ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρα-

2. *βιασθέντες ἄλλεσθαι*] They were compelled to leap down because they could not get down by the narrow path, which would not afford room for all.

Ch. XLVI. *ὅπως ὑπαγάγοιτο τὴν πόλιν*] 'that he might bring over the city to the Syracusan side,' or alliance. Dr. Arnold, in a lengthened annotation, endeavours, but unsuccessfully, to show that the sense intended is, 'to induce to send auxiliaries.' As vain is his attempt to trace the primitive sense of *ὑπάγειν* and *ὑπάγεσθαι*. The former cannot signify 'to bring *up* under:' and as to his notion, that a man holding out a piece of meat to a dog, and making him follow to get it, is an exact image of *ὑπάγεσθαι*, 'to lead on another,'—it is a mere baseless fancy, (for not a particle of *proof* has he adduced to substantiate it,) and such as one would suppose could only have been broached to ridicule philological investigation of this kind. It is plain that *ὑπάγεσθαι* in the middle voice signifies primarily, 'to *bring* any person or thing *under one*,' i. e. to get the thing in our power, or the person to come to us. In this, as in not a few other idioms, the Greek and English are directly opposite in *sound*, yet equivalent in *sense*. Thus while the Greeks say, to bring *under;* we say, to bring *over* to one's side, or to join one's party: and indeed the sense of *over* is implied in *under*. Finally, as to the passages adduced in proof by Dr. Arnold from Xen. Anab. ii. 4, 3, *ἡμᾶς ὑπάγεται μένειν*, and Demosth. p. 105, 7, *Θηβαίους νῦν ὑπάγεται*, in the former the sense is, 'draws us in,' cajoles us to remain; in the latter, as the commentators are agreed, is 'cajoling, drawing us over, by deceit:' and such is occasionally the use of *inducere* in Latin, which bears this sense in several passages of Cicero and other of the best writers.

After *τὴν* I have, with Poppo, Goeller (2nd edition), and Bekker (2nd edition), received, on the authority of three MSS. (further borne out by a similar passage at ch. 7.) the word *ἄλλην*, which, besides yielding a sense highly apt, may easily have been omitted by the scribes.

Ch. XLVII. 1. *πρὸς τὴν γεγενημένην ξυμφορὰν*] 'with reference to, on account of the calamity,' &c. Compare ch. 60, 2, *ξυνελθόντες οἱ στρατηγοὶ—πρὸς τὴν παροῦσαν ἀπορίαν*, &c. *Ἀῤῥωστία* seems to bear here the same sense as in the similar phrase *ἐν ἀῤῥωστίᾳ* at iii. 15, 2. *ἐν ἀῤῥωστίᾳ—ἦσαν τοῦ στρατεύειν*, for *ἐν ἀπροθυμίᾳ*, 'they were in no mind for, but were (as we should say) *sick of* campaigning.' This view of the sense, originally propounded by me in my Translation with notes, has since, I find, been adopted by Dukas and Poppo: and the reason assigned by Portus for rejecting the above sense, (namely, on the ground of its being deficient in authority,) I am enabled to overrule, by adducing, what I have since noted, an example of the word in exactly this sense, 'afflictam fortunam,' 'reduced state of things,' as Demosth. p. 1459, 26, *ᾗ γὰρ ἂν ἡμέρᾳ τῆς λίαν ἀῤῥωστίας ἀπαλλαγῆτε ταύτῃ τούτους οὐδ' ὁρῶντες ἀντέξεσθε*. Finally, this interpretation is further confirmed by the subjoined words *κατὰ πάντα*, as also by a similar passage infra ch. 63, fin. *ζεύξατε ὅτι μετὰ ἀσθενείας καὶ ξυμφορῶν ἡ ὑμετέρα ἐπιστήμη κρεισσον ἐστὶν ἑτέρας εὐτυχούσης ῥώμης*.

The words following, *τοῖς τε γὰρ—μονῇ*,

τιώτας ἀχθομένους τῇ μονῇ, νόσῳ τε γὰρ ἐπιέζοντο κατ' ἀμφότερα, —τῆς τε ὥρας τοῦ ἐναντιοῦ ταύτης οὔσης ἐν ᾗ ἀσθενοῦσιν ἄνθρωποι μάλιστα, καὶ τὸ χωρίον ἅμα ἐν ᾧ ἐστρατοπεδεύοντο ἑλῶδες καὶ χαλεπὸν ἦν,—τά τε ἄλλα [ὅτι] ἀνέλπιστα αὐτοῖς ἐφαίνετο. 2. τῷ οὖν Δημοσθένει οὐκ ἐδόκει ἔτι χρῆναι μένειν, ἀλλ', ἅπερ καὶ διανοηθεὶς ἐς τὰς Ἐπιπολὰς διακινδυνεῦσαι, ἐπειδὴ ἐσφάλτο, ‡ ἐξιέναι ἐψηφίζετο καὶ μὴ διατρίβειν, ἕως ἔτι τὸ πέλαγος οἷόν τε περαιοῦσθαι,

are exegetical of the preceding, being meant to show *why* they went to counsel,—namely, 1. because they saw themselves not succeeding in their attempts; and, 2. because they saw the soldiers wearied of staying in Sicily.

Of the next words, *νόσῳ τε γὰρ—ἐφαίνετο*, the purpose is to advert to the *causes* of the weariness just mentioned,—namely, both because they were afflicted with *sickness*, and, moreover, affairs in *all other* respects seemed to them desperate. The intermediate words, *τῆς τε ὥρας—χαλεπὸν ἦν*, serve to detail the *twofold* cause of disease adverted to in *κατ' ἀμφότερα*,—namely, the unhealthy season of the year, and the insalubrity of the situation, which nourished the marsh malaria. To advert to the phraseology in detail; by *ἀχθομένους τῇ μονῇ* is meant, 'utterly weary of,' as men are of a weight they can no longer support: a sense which *ἀχθ.* also bears in Hdot. ii. 103. *τῇ πλάνῃ ἀχθεσθέντες*. and Xen. Hist. iii. 1, 15. *ἀχθόμενος τῇ ἐμβολῇ*: and so the expression in Latin *gravari ætate*. The metaphor in *ἀχθ.* is one taken from a person or thing heavily burdened, (and so in Hom. Od. xv. 456, the term is applied to *vessels* heavily freighted,)—a metaphor here the more suitable from the circumstance that the idea of *calamity* is not unfrequently represented by that of *burdens* heavy to bear. See Ps. xxxviii. 4. Of *χαλεπὸν* in this sense *noxious*, 'unfavourable to the health,' examples occur in Hesiod, Op. et Dies, 555, *μεὶς γὰρ χαλεπώτατος οὗτος Χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις*. Plut. in Camill. *θέρος πνεύμασι νοτίοις χαλεπὸν*, and Plato, p. 497, *τὰ μέγιστα τῶν νοσημάτων τῇδε χαλεπὰ ξυμπέπτωκε*. This use of the word, though rare, is such as may readily be deduced from what forms its *primary* sense,—namely, *gravis* (and indeed the uses of the term *χαλεπὸς generally* have an exact parallel to those of *gravis* in Latin). The word seems to have been first applied to the *air*, which, when heavy, is noxious; and then to the *seasons*, as in the above passages (compare Cic. Q. Fr. Ep. II, ult. 'anni tempus *grave*.' Cæs. B. Civ. iii. 2, '*gravis autumnus* exercitum valetudine tentaverat'): also, as in the present passage, to *places;* so Celsus i. 3, 'neque ex salubri loco in *gravem*—satis tutus est.'

Ὅτι after *ἄλλα* I have placed within brackets, because it is not found in two of the best MSS., and may, as Poppo suspects it to have done, have arisen from the margin. Supposing it to be *genuine*, we may best, with the Scholiast and Matth. Gr. Gr. § 631, 4, recognise here a *transposition*, for *καὶ ὅτι τὰ ἄλλα αὐτοῖς ἀνέλπιστα ἦν*. The words preceding, *νόσῳ τε ἐπιέζοντο*, and *τά τε ἄλλα ὅτι*, &c. following, are, as Poppo rightly points out, to be taken as belonging to each other, by a use on which he refers to Herodot. vi. 21, compared with viii. 78. ix. 3.

2. *διακινδυνεῦσαι*] This the later editors have very properly adopted, on the authority of eight MSS. (to which add Codd. Clar., Cant., and Mus. Brit.) for vulg. *διεκινδύνευσεν*, which has every appearance of being a mere *alteration* proceeding from those who failed to perceive the construction here, in which, as Haack, Poppo, and Dr. Arnold, have pointed out, *ἔφη* is to be supplied for the infinitive to depend on, as at iv. 3, 2, *ξυνεκπλεῖσαι*, where similarly in many MSS. the reading has been altered to *ξυνέπλευσε*. See more in Matth. Gr. Gr. § 538.

For vulg. *διεξιέναι*, I have, with Haack, Poppo, Goeller, and Bekker (1st edition), received *ἐξιέναι*, from almost all the best MSS. (to which add Codd. Cant. and Mus. Brit.) I cannot venture to receive *ἀπιέναι*, adopted by Bekker (2nd edition) and Dr. Arnold,—not so much because it is found in only three MSS., as because it has every appearance of being a mere *correction*, suggested by ch. 48, fin. and *ἀπελθεῖν*, ch. 48, 3. Moreover, *ἐξιέναι* is confirmed by *ἐξανίστασθαι* at ch. 49, 3.

I have thought proper to remove the comma after *ἐψηφίζετο*, because in such a case the second verb introduced by *καὶ* stands merely for an adverbial phrase, as

καὶ τοῦ στρατεύματος ταῖς γοῦν ἐπελθούσαις ναυσὶ κρατεῖν. 3. καὶ τῇ πόλει ὠφελιμώτερον ἔφη εἶναι πρὸς τοὺς ἐν τῇ χώρᾳ σφῶν ἐπιτειχίζοντας τὸν πόλεμον ποιεῖσθαι ἢ Συρακοσίους, οὓς οὐκέτι ῥᾴδιον εἶναι χειρώσασθαι· οὐδ' αὖ ἄλλως χρήματα πολλὰ δαπανῶντας εἰκὸς εἶναι προσκαθῆσθαι. καὶ ὁ μὲν Δημοσθένης τοιαῦτα ἐγίγνωσκεν. XLVIII. Ὁ δὲ Νικίας ἐνόμιζε μὲν καὶ αὐτὸς πόνηρα σφῶν τὰ πράγματα εἶναι, τῷ δὲ λόγῳ οὐκ ἐβούλετο αὐτὰ ἀσθενῆ ἀποδεικνύναι, οὐδ' ἐμφανῶς σφᾶς ψηφιζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ ἂν, ὁπότε βούλοιντο, τοῦτο ποιοῦντες πολλῷ ἧσσον. 2. τὸ δέ τι καὶ τὰ τῶν πολεμίων, ἀφ' ὧν ἐπὶ πλέον ἢ οἱ ἄλλοι ἠσθάνετο αὐτῶν, ἐλπίδος τι ἔτι παρεῖχε πονηρότερα τῶν σφετέρων ἔσεσθαι, ἢν καρτερῶσι προσκαθήμενοι· χρημάτων γὰρ ἀπορίᾳ αὐτοὺς ἐκτρυχώσειν, ἄλλως τε καὶ ἐπὶ πλέον ἤδη ταῖς ὑπαρχούσαις ναυσὶ θαλασσοκρατούντων. καὶ,—ἦν γάρ τι καὶ ἐν ταῖς Συρακούσαις βουλόμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι, ἐπεκηρυκεύετο ὡς αὐτὸν,—καὶ οὐκ εἴα ἀπανίστασθαι. 3. ἃ ἐπιστάμενος, τῷ μὲν ἔργῳ ἔτι ἐπ' ἀμφότερα ἔχων καὶ διασκοπῶν ἀνεῖχε, τῷ δ' ἐμφανεῖ τότε λόγῳ οὐκ ἔφη ἀπάξειν τὴν στρατιάν· εὖ γὰρ εἰδέναι ὅτι Ἀθηναῖοι σφῶν ταῦτα οὐκ ἀποδέξονται, ὥστε, μὴ αὐτῶν ψηφισαμένων, ἀπελθεῖν. καὶ γὰρ οὐ τοὺς αὐτοὺς ψηφιεῖσθαί τε περὶ σφῶν [αὐτῶν] καὶ τὰ πράγματα ὥσπερ καὶ αὐτοὶ ὁρῶντας καὶ οὐκ ἄλλων ἐπιτιμήσει ἀκούσαντας γνώσεσθαι, ἀλλ' ἐξ ὧν ἄν τις εὖ λέγων διαβάλλοι, ἐκ τούτων αὐτοὺς πείσεσθαι. 4. τῶν τε παρόντων στρατιωτῶν πολλοὺς, καὶ τοὺς πλείους, ἔφη, οἳ νῦν βοῶσιν ὡς ἐν δεινοῖς ὄντες, ἐκεῖσε ἀφικομένους, τἀναντία βοήσεσθαι, ὡς ὑπὸ χρημάτων, καταπροδόντες, οἱ στρατηγοὶ ἀπῆλθον. οὔκουν βούλεσθαι αὐτός γε, ἐπιστάμενος τὰς Ἀθηναίων φύσεις, ἐπ' αἰσχρᾷ τε αἰτίᾳ καὶ ἀδίκως ὑπ' Ἀθηναίων ἀπολέσθαι μᾶλλον ἢ ὑπὸ τῶν πολεμίων, εἰ δεῖ, κινδυνεύσας τοῦτο παθεῖν ἰδίᾳ. 5. τά τε Συρακοσίων ἔφη, ὅμως, ἔτι ἥσσω τῶν σφετέρων εἶναι· χρήμασι γὰρ αὐτοὺς ξενοτροφοῦντας, καὶ ἐν περιπολίοις ἅμα ἀναλίσκοντας, καὶ ναυτικὸν πολὺ ἔτι ἐναυτὸν ἤδη βόσκοντας, τὰ μὲν ἀπορεῖν, τὰ δ' ἔτι ἀμηχανήσειν· δισχίλιά τε γὰρ τάλαντα ἤδη ἀναλωκέναι, καὶ ἔτι πολλὰ προσοφείλειν, ἥν τε καὶ ὁτιοῦν ἐκλίπωσι τῆς νῦν παρασκευῆς, τῷ μὴ διδόναι τροφήν, φθερεῖσθαι αὐτῶν τὰ πράγματα, ἐπικουρικὰ μᾶλλον ἢ δι' ἀνάγκης, ὥσπερ τὰ σφέτερα, ὄντα.

in a passage of the Old Testament, 2 Kings ix. 3, *φεύξῃ καὶ οὐ μενεῖς*.

ἕως ἔτι—κρατεῖν] The construction is, *καὶ κρατεῖν ταῖς γοῦν ἐπελθούσαις ναυσὶ τοῦ στρατεύματος ἕως ἔτι οἷόν τε ἦν*. The verb *κρατεῖν* is here used *absolutely*, as in a similar passage at ch. 48, *ἐπὶ πλέον ἤδη ταῖς ὑπαρχούσαις ναυσὶ θαλασσοκρατούντων*.

Ch. XLVIII. 1. *ἐνόμιζε—πόνηρα σφῶν τὰ πράγματα*] Imitated from this is an expression in Jos. Ant. xvii. 5, 6, *πόνηρα ἡγεῖσθαι τὰ πράγματα*. The term *πόνηρα* here bears the sense *calamitous, dangerous*, like our word *evil*, as in the phrase 'in evil case.' With the use of *ἀσθενῆ* here compare that of *ἀῤῥωστίαν* at ch. 47, 1. In either passage we have a *medical* metaphor.

καταγγέλτους γίγνεσθαι] i. e. 'have their situation disclosed to the enemy.' An *hypallage*, with which compare a similar one at viii. 13, *τοῦ μὴ ἐξάγγελτοι γενέσθαι*. Imitated from this is the expression in Dio Cass. p. 11, *πρὶν καταγγέλτους σφᾶς γενέσθαι*. Similarly at iii. 30, we have *ἔκπυστοι γενέσθαι*.

2. *ἐκτρυχώσειν*] 'would wear them down.' See iii. 93. On the construction in *καὶ, ἦν γάρ*, &c. see note at i. 72.

3. *ἐπ' ἀμφότερα ἔχων*] For *ἐπαμφοτερίζων*, 'in mind inclining both ways;' the sense being, *ὡς ἐπὶ τρυτάνης ἐπ' ἀμφότερα ῥέπων*. The metaphor here is such as we find in the lines of Burns, 'If *self* the wavering *balance shake*, It's rarely right adjusted.'

The next words are *exegetical*; their sense being, 'kept deliberating,' viz. what to do. The particular here elliptically left to be *understood* is *expressed* in a passage adduced by Poppo from Dio Cass. lxviii. 12, *ἔτι διασκοπῶν ὅ τι πράξῃ ἀνεῖχε*. Of this use of *ἀνεῖχε* for *ἐπεῖχε* we have another example at viii. 94.

τῷ δ' ἐμφανεῖ λόγῳ οὐκ ἔφη ἀπάξειν τὴν στρατιάν] The expression *ἐμφανεῖ λόγῳ* taken in conjunction with *τῷ λόγῳ οὐκ ἐβούλετο ἀποδεικνύναι* at § 1 seems to institute a distinction between the *real*, though secret, and the *avowed* motives of Nicias: for the ground he took in the council, his expectations from the effect of public distress at Syracuse, and the exertions of the Athenian party there, made him think the chance of success worth a short delay, especially considering that the naval superiority which he believed yet in his power, would enable him to go when he chose. Yet he wavered between these expectations and the impression produced by his colleague's arguments; and at last, perhaps, only refused to draw off the army in order to conceal the purpose of retreat (which he yet entertained secretly) from the enemy.

καὶ γὰρ οὐ τοὺς—πείσεσθαι] Render, 'For that the same persons would not decide concerning them, and after *seeing* affairs (as *they* had done), and not *hearing* them from the calumnious report of others, should determine; but from what any one might eloquently inveigh, thereby they would be swayed.' There is an elegant Grecism in *οὐ τοὺς αὐτοὺς ψηφιεῖσθαι καὶ ὁρῶντας γνώσεσθαι*, in the sense 'the persons who are to decide, will not be those who, after seeing, and not hearing [only], shall have to determine,' &c. Compare iii. 38. 4. *τὰ μὲν μέλλοντα—ἐπιτιμητάντων*.

ἐξ ὧν ἄν τις εὖ λέγων διαβάλλοι] Compare iii. 38, 4.

4. *ὑπὸ χρημάτων*] 'under bribes.' Ἴσως seems thrown in to show that Nicias, when using the words *ὑπὸ τῶν πολεμίων ἀπολέσθαι*, meant to speak not of his army, but of himself individually.

5. *ὅμως*] This has reference to a sentence omitted; q. d. 'however bad our affairs may be:' examples of which idiom occur also at i. 105. iii. 28. 49. 80. iv. 96. v. 61. vi. 70. vii. 1. 29. 97. But in none of these cases is the ellipsis so remarkable as here, except at vi. 70, *ἐς τὸ Ὀλ. ὅμως σφῶν αὐτῶν παρέπεμψαν*. In either passage there is a blending of the sense *although* (in old English, *what though*) and *yet*, occasionally *united* in our earlier writers, especially in the low style. So in Shakspeare's Merry Wives of Windsor, act i. sc. 1, Slender says, 'I keep but three men and a boy, till my mother be dead. But *what though yet*, I live like a poor gentleman born.'

χρήμασι] 'at expenses.' Before this word Haack and Poppo have introduced, from many MSS. (to which add Codd. Clar., Cant., and Mus. Brit.) *καί*; while Bekker and Goeller have forborne to admit it;—and rightly; for it would be here little less than unnecessary, and seems to have arisen from the *καί* preceding.

ἐν περιπολίοις] The *ἐν* bears the sense *on*, answering to the corresponding preposition in Latin as used in the phrase *consumere in re*, for *in rem*. In *ξενοτροφεῖν*, 'to maintain foreign troops,' we have a term far from common, though examples occur elsewhere in Isocr. ap. D. Hal. t. ii. 1004, *ἐνδεεῖς—τῶν καθ' ἡμέραν. ξενοτροφεῖν ἐπικεχειρήκαμεν*. Plut. vi. 804. Demosth. p. 157, *οὔτε ξενοτροφεῖν ἐθέλομεν, οὔτε αὐτοὶ στρατεύεσθαι τολμῶμεν*, and Diod. Sic. t. i. 200. For this the more usual term is *ξενολογέω*, though that is confined to the later writers.

βόσκοντας] The term does *not*, as Duk. and Bauer imagine, convey any idea of *contempt*; the sense being merely, '*supported* [by giving pay].' Compare Hdot. vi. 39, *πεντακοσίους βόσκων ἐπικούρους*. Aristoph. Eq. 255, *φράτορες τρωβόλου, Οὓς ἐγὼ βόσκω*, and 1258. Eurip. Ion, 183, *τοὺς βόσκοντας θεραπείων*.

προσοφειλειν] 'to owe in arrears.' Compare viii. 45, *τὸν προσοφειλόμενον μισθὸν*, and see Xen. Œcon. xx. 1. Dionys. Hal. Ant. p. 61, 9. In *ἐπικουρικὰ μᾶλλον —*

6. *τρίβειν οὖν ἔφη χρῆναι προσκαθημένους, καὶ μὴ χρήμασιν, † ὡς πολὺ κρείσσους εἰσὶ, νικηθέντας ἀπιέναι.*

XLIX. *Ὁ μὲν Νικίας τοσαῦτα λέγων ἰσχυρίζετο, αἰσθόμενος τὰ ἐν ταῖς Συρακούσαις ἀκριβῶς, καὶ τὴν τῶν χρημάτων ἀπορίαν,—καὶ ὅτι ἦν αὐτόθι [που] τὸ βουλόμενον τοῖς Ἀθηναίοις γίγνεσθαι τὰ πράγματα, καὶ ἐπικηρυκευόμενον πρὸς αὐτὸν ὥστε μὴ ἀπαν-*

ὄντα we have a briefly expressed sentence, of which the meaning, more fully developed, is, 'being rather supported by auxiliaries (who might serve or not) than, as in their *own* case, by those who are compelled to serve.'

6. *τρίβειν*] *morari, terere.* Schol. *παρέλκειν*, scil. *τὸν χρόνον*. So in Dionys. Hal. Ant. p. 1228, we have, *μὴ τρίβετε τὸν χρόνον*, and in Demosth. p. 678, 10, *τριβόντων τούτων*, where is to be supplied *τοὺς χρόνους* from what precedes. Of the *elliptical* expression examples occur also in Plato, p. 435, and Æschyl. Agam. 1026.

ὡς πολὺ κρείσσους εἰσί] The MSS. here fluctuate between *ὡς*, *ὧν*, and *ᾧ*, of which readings *ᾧ* is greatly to be preferred; though it is found in only two MSS., yet further borne out by those which have *ὧν*, since the *ι* adscript and the *ν* are continually interchanged. Certainly the common reading *ὡς* cannot be right; since if the use of *ὡς* for *ἐπεί* in the old Attic Greek could be tolerated, (which is doubtful,) then, as Poppo observes, '*displicet tamen* omissum *τούτοις*, aut, si vulgatam ante nomen *χρημ.* posueris, nudum *νικηθέντας*. Accordingly, Poppo and Goeller prefer *ᾧ*, to which there is no objection on the score of the antecedent being in the *plural*: since it is *in signification singular*, bearing the sense *money*. Hence we find it followed by a pronoun adjective in the singular at i. 80, *ἀλλὰ τοῖς χρήμασιν*; *ἀλλὰ πολλῷ ἔτι πλέον τούτου ἐλλειπόμεν*.

Finally, in *χρήμασι νικηθέντας* we have a form of expression far removed from common, which has been accordingly quite misunderstood by the commentators, and as erroneously rendered by the translators, who have here sought to help out the sense by a *tamquam, as if*; thus supposing our author's meaning to be, expressed as it might have been, *καὶ μὴ ὡς χρήμασι πολὺ κρεισσους ὄντες, νικηθέντας ἀπιέναι*. So expressed, however, the sense would have been far less forcible than it is by the words as they now stand, in which by *χρήμ. νικηθέντας ἀπιέναι* it is meant to be *intimated*, though not expressly declared, that the contest was one of *purse* as well as of *arms*, (compare i. 83, *ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης, εἰ ἦν τὰ ὅπλα ὠφελεῖ*.)—and it remained to be seen whether the Syracusan, or the Athenian, treasury should the sooner be exhausted:—consequently for them to depart, would be virtually a suffering of defeat in the former respect.

CH. XLIX. 1. *λέγων ἰσχυρίζετο*] 'talia diecndo, in sententiâ perseverabat.' (Acacius.) The *που* after *αὐτόθι*, found in some MSS., I have, with Poppo, Bekker, and Haack, bracketed, because, of the MSS. which have it, scarcely any one is of sufficient credit to constitute any authority worth speaking of; and it is capable of no suitable sense. *How* the word, though not found in nearly all the MSS., should have crept into a *few*, it is not easy to see; it may have been from a marginal var. lect. of *τὸ* before *βουλόμενον*, which being difficult to be accounted for, was hence, it seems, attempted to be *emended*. Sensible of the above difficulty, I in my smaller edition proposed, for *τὸ*, to read *τι*,—a conjecture which derives some support from the words of the preceding chapter, *ἦν γάρ τι καὶ ἐν ταῖς Συρακούσαις βουλόμενον—Ἀθηναίοις*, and which has been adopted by Arnold, but rejected by Poppo, who maintains that *τὸ βουλόμενον* means 'those [whom he had intimated] wished affairs to be in the hands of the Athenians.' According to this view of the sense, in which I am now disposed to coincide, the article has the force of *reference* or *renewed mention*. Thucydides does not explain through what *causes* this Athenian party *even* in Syracuse (so ch. 48, 2, *ἦν γάρ τι καὶ ἐν Συρακούσαις*) arose; but *Plutarch* uses language which may lead us reasonably to refer it to the overbearing character of Gylippus,—forming what was a fault almost universal among Lacedæmonian governors.

μὴ] For this, seventeen MSS. (to which add Codd. Clar., Cant., and Mus. Brit.) are stated to have *μηδ'*, which, considering that the MSS. where it is found are almost all deserving of credit, I am inclined to think genuine. The word will here have the sense *μηδόλως, nullo modo*, as in Xen. Mem. i. 2. 35. Plato, p. 962, and an ano-

ίστασθαι, καὶ ἅμα ταῖς γοῦν ναυσὶν, ἢ πρότερον, θαρσήσει † κρατηθείς. 2. ὁ δὲ Δημοσθένης περὶ μὲν τοῦ προσκαθῆσθαι οὐδ' ὁπωσοῦν ἐνεδέχετο· εἰ δὲ δεῖ μὴ ἀπάγειν τὴν στρατιὰν ἄνευ Ἀθηναίων ψηφίσματος, ἀλλὰ τρίβειν αὐτούς, ἔφη χρῆναι ἢ ἐς τὴν Θάψον ἀναστάντας τοῦτο ποιεῖν, ἢ ἐς τὴν Κατάνην, ὅθεν τῷ τε πεζῷ ἐπὶ πολλὰ τῆς χώρας ἐπιόντες θρέψονται πορθοῦντες τὰ τῶν πολεμίων, καὶ ἐκείνους βλάψουσι, ταῖς τε ναυσὶν ἐν πελάγει, καὶ οὐκ ἐν στενοχωρίᾳ,—ἢ πρὸς τῶν πολεμίων μᾶλλόν ἐστι,—τοὺς ἀγῶνας ποιήσονται, ἀλλ' ἐν εὐρυχωρίᾳ, ἐν ᾗ τά τε τῆς ἐμπειρίας χρήσιμα σφῶν ἔσται, καὶ ἀναχωρήσεις καὶ ἐπίπλους οὐκ ἐκ βραχέος καὶ περιγραπτοῦ ὁρμώμενοί τε καὶ καταίροντες ἔξουσι. 3. τό τε ξύμπαν εἰπεῖν, οὐδενὶ τρόπῳ οἱ ἔφη ἀρέσκειν ἐν τῷ αὐτῷ ἔτι μένειν, ἀλλ' ὅτι τάχιστα ἤδη καὶ μὴ μέλλειν ἐξανίστασθαι. καὶ ὁ Εὐρυμέδων αὐτῷ ταῦτα ξυνηγόρευεν. 4. ἀντιλέγοντος δὲ τοῦ Νικίου, ὄκνος τις καὶ μέλλησις ἐνεγένετο, καὶ ἅμα ὑπόνοια μή τι καὶ πλέον εἰδὼς ὁ Νικίας ἰσχυρίζηται. καὶ οἱ μὲν Ἀθηναῖοι τούτῳ τῷ τρόπῳ διεμέλλησάν τε καὶ κατὰ χώραν ἔμενον.

L. *Ὁ δὲ Γύλιππος καὶ ὁ Σικανὸς ἐν τούτῳ παρῆσαν ἐς τὰς Συρακούσας, ὁ μὲν Σικανὸς ἁμαρτὼν τοῦ Ἀκράγαντος (ἐν Γέλᾳ γὰρ ὄντος αὐτοῦ ἔτι, ἡ τοῖς Συρακοσίοις στάσις [ἐς] φίλια ἐξεπεπτώκει)·*

nymous writer in Hesych. Lex. in voc., where we have, *Μηδὲ λόγον ἔχειν· μὴ φροντίζειν*.

καὶ ἅμα ταῖς γοῦν ναυσὶν, ἢ πρότερον, θαρσήσει κρατηθείς] Of these words the general sense is sufficiently clear,—namely, that 'he had additional reason for opposing any present retreat, because, by the arrival of the additional ships, he felt more confidence than heretofore.' Yet how to extract this sense from the words as they stand, is by Poppo and Arnold justly pronounced problematical. Hence we may reasonably suppose the existence of some corruption,—and that resting, I suspect, on *θαρσήσει κρατηθείς*, which words will by no means bear any such sense as commentators have hitherto assigned to them. Now, for *κρατηθείς* the true reading is, I have little doubt, the conjecture proposed by Reiske, Bauer, and Dobree, *κρατυνθείς*. Against this, indeed, Poppo urges, that *θαρσήσει κρατυνθείς* is a scarcely less unusual phrase than *θαρσήσει κρατηθείς*. But admitting both to be alike unusual,—perhaps unprecedented,—the former, *θαρσ. κρατυνθείς*, taken as standing for *θαρσυνθείς*, has the recommendation of being the *less harsh*: and it may surely, without any violence to the *usus loquendi*, be taken to bear the sense 'strengthened, or supported, by confidence;' as we should say, 'buoyed up by confidence.' Similarly in a passage of the Old Testament, Psalm li. 7, (Aquila.) we have, *ἐκραταιώθη ἐπὶ τῇ ματαιότητι αὐτοῦ*. And at xxvii. 7, some copies of the Sept. have *κρατύνεσθαι*, in the sense 'to be strengthened in spirit.'

Adopting, then, the above conjecture, *κρατυνθείς*, this clause will serve to subjoin a *third* reason for Nicias's persisting in his opinion,—namely, that 'he felt more buoyed up than before, in reliance, at least, on their naval power,—seeing that it was practicable (to use his own words supra ch. 47) *τοῦ στρατεύματος ταῖς γοῦν ἐπελθούσαις ναυσὶ κρατεῖν*.'

2. *τρίβειν αὐτούς*] On this use of *τρίβειν* see note supra ch. 48.

τὰ τῆς ἐμπειρίας—ἔσται] 'the advantages of skill would be theirs.'

4. *τι πλέον εἰδὼς*] 'from knowing something more [than the rest].' Compare Pausan. i. 18, 2, *πλέον τι εἰδέναι*. Hdot. ix. 41, *προειδότος πλεῦν τι*. Eurip. Ale. 1116, imitated by Appian, t. i. 796, *Κοκκήιου ἰσχνριζομένου περὶ αὐτῶν καὶ ἐλπιζομένου τι πλέον εἰδέναι*.

CH. L. 1. *ἡ τοῖς Συρακοσίοις στάσις ἐς φίλια ἐξεπεπτώκει*] So I have edited, with Bekker, Goeller, and Poppo, on the

ὁ δὲ Γύλιππος ἄλλην τε στρατιὰν πολλὴν ἔχων ἦλθεν ἀπὸ τῆς Σικελίας, καὶ τοὺς ἐκ τῆς Πελοποννήσου τοῦ ἦρος ἐν ταῖς οἰκάσιν ὁπλίτας ἀποσταλέντας, ἀφικομένους ἀπὸ τῆς Λιβύης ἐς Σελινοῦντα. 2. ‡ ἀπενεχθέντων γὰρ ἐς Λιβύην, καὶ δόντων Κυρηναίων τριήρεις δύο καὶ τοῦ πλοῦ ἡγεμόνας, καὶ ἐν τῷ παράπλῳ Εὐεσπερίταις πολιορκουμένοις ὑπὸ Λιβύων ξυμμαχήσαντες, καὶ νικήσαντες τοὺς Λίβυας, καὶ αὐτόθεν παραπλεύσαντες ἐς Νέαν πόλιν, Καρχηδονιακὸν ἐμπόριον, ὅθεν πρὸς Σικελίαν ἐλάχιστον δυοῖν ἡμερῶν καὶ νυκτὸς ‡ πλοῦν ἀπέχει, καὶ ἀπ' αὐτοῦ περαιωθέντες, ἀφίκοντο ἐς Σελινοῦντα. 3. καὶ οἱ μὲν Συρακόσιοι εὐθὺς αὐτῶν ἐλθόντων παρεσκευάζοντο ὡς ἐπιθησόμενοι κατ' ἀμφότερα αὖθις τοῖς Ἀθηναίοις, καὶ ναυσὶ καὶ πεζῷ· οἱ δὲ τῶν Ἀθηναίων στρατηγοί, ὁρῶντες στρατιάν τε ἄλλην προσγεγενημένην αὐτοῖς, καὶ τὰ ἑαυτῶν ἅμα οὐκ ἐπὶ τὸ βέλτιον χωροῦντα, ἀλλὰ καθ' ἡμέραν τοῖς πᾶσι χαλεπώτερον ἰσχοντα, μάλιστα δὲ τῇ ἀσθενείᾳ τῶν ἀνθρώπων πιεζόμενα, μετεμέλοντό τε πρότερον οὐκ ἀναστάντες, καὶ ὡς αὐτοῖς οὐδὲ ὁ Νικίας ἔτι ὁμοίως ἠναντιοῦτο, ἀλλ' ἢ μὴ φανερῶς γε ἀξιῶν ψηφίζεσθαι, προεῖπον, ὡς ἠδύναντο ἀδηλότατα, ἐκπλουν ἐκ τοῦ στρατοπέδου πᾶσι, καὶ παρασκευάσασθαι, ὅταν τις σημήνῃ. 4. καὶ μελλόντων αὐτῶν, ἐπειδὴ ἑτοῖμα ἦν, ἀποπλεῖν, ἡ σελήνη ἐκλείπει· ἐτύγχανε γὰρ πανσέληνος οὖσα. καὶ οἱ Ἀθηναῖοι οἵ τε πλείους ἐπισχεῖν ἐκέλευον

authority of the best MSS. (to which add Codd. Clar., Cant., and Mus. Brit.) for vulg. ἢ τοῖς Συρ. στάσις ἐς φιλίαν ἐξεπ., which nothing could justify. Yet a no small objection exists to the above reading, in the harshness of what is the only sense that can thus be assigned, 'the faction for friendship with the Syracusans;'—an objection which Haack and Bauer have not at all obviated, by comparing with this the Latin phrases *in pacatum* and *in hosticum*: insomuch that I must still incline to the reading (adopted by Bauer) στάσις φιλία, by which all difficulty will be removed. As to what Poppo urges against it, — 'at quomodo ortum sit ἐς, non patet,'—that is any thing but valid. The word may very well be supposed to have arisen from a var. lect. of ἐξ in ἐξεπεπτώκει just after. The prepositions ἐς and ἐξ are frequently confounded; or ἐς might be propounded by one who did not understand the true force of ἐκπίπτειν, namely, 'to be expelled.'

2. *ἀπενεχθέντων*] So I have edited, with Poppo and Goeller, on the authority of seventeen good MSS. (to which add that of Cod. Mus. Br.) for vulg. ἀπενεχθέντες, which is retained by Haack and Bekker, though internal evidence as well as external authority is rather in favour of the other.

πλοῦν] So I have edited, with Bekker and Goeller, on the authority of one of the best MSS., for vulg. πλοῦς, which Poppo has chosen to *retain*, on the ground that, 'though πλοῦν is,' he admits, 'borne out by the usage of our author, yet it would require us, for ὅθεν just before, to read ὅ.' That will, however, by no means be necessary, if we recognise here (what is so often to be observed elsewhere) a blending of two forms of expression.

3. ἀλλ' ἢ] 'otherwise than:' a formula found in the best Attic writers. Equivalent as to sense, (see Herm. on Vig. p. 812.) though doubtless arising from a *gloss*, is the reading of many MSS., ἄλλο εἰ μή. By the words following, μὴ φανερῶς γε ἀξιῶν ψηφίζεσθαι, it is meant (as Dr. Arnold points out) that 'he did not wish a council of war to be held, at which the taxiarchs and trierarchs would be present, and the question be decided by *open voting*.' (See ch. 48, 1.) And as the generals on this expedition were αὐτοκράτορες, they might act on their own responsibility.

τοὺς στρατηγοὺς, ἐνθύμιον ποιούμενοι, καὶ ὁ Νικίας (ἦν γάρ τι καὶ ἄγαν θειασμῷ τε καὶ τῷ τοιούτῳ προσκείμενος) οὐδ' ἂν διαβουλεύσασθαι ἔτι ἔφη, πρὶν, ὡς οἱ μάντεις ἐξηγοῦντο, τρὶς ἐννέα ἡμέρας μεῖναι, ὅπως ἂν πρότερον κινηθείη. καὶ τοῖς μὲν Ἀθηναίοις μελλήσασι διὰ τοῦτο ἡ μονὴ ἐγεγένητο.

LI. Οἱ δὲ Συρακόσιοι καὶ αὐτοὶ τοῦτο πυθόμενοι, πολλῷ μᾶλλον

4 *ἦν γάρ τι*] For this, Goeller, Poppo, and Haack have edited, from one MS., ἦν γάρ τοι,—on the ground that in τι and καὶ ἄγαν there is involved a contradiction. This objection, however, may be effectually removed by a reference to the words at ch. 63, δέομαι μὴ ἐκπεπλῆχθαί τι ταῖς ξυμφοραῖς ἄγαν. And the contradiction, if any, is no other than what would be sufficiently tolerated in such idiomatical forms of expression in our own language, as 'somewhat over-much addicted to,' or 'this is something too much.' And how agreeable to the style and manner of our author, is this *moderate* way of speaking, it is scarcely necessary to observe. Finally, though γάρ τοι is found in Thucydides and others of the Attic writers, and would here yield a sufficiently good sense, (namely, 'nam omnino:' see Herm. on Vig. 299.) yet the authority for the reading (only that of *one* of the *least valuable* MSS.) is too inconsiderable to justify its being received. I have therefore followed Bekker in retaining the common reading; especially as there is every reason to think that such was read by *Josephus*, who in a passage of Bell. Jud. i. 5, 2,—probably written with a view to this of our author, —has the similar expression, τούτοις (i. e. the Pharisees) περισσὸν δή τι προσεῖχεν Α. σεβομένη περὶ τὸ Θεῖον. In this its use with adverbs, or adjectives in the neuter put as adverbs, the τι has a *limitative* force, serving to qualify an assertion that might otherwise be too general. See Dorville on Charit. p. 477, and compare Diog. Laërt. l. ii. 131, ἦν δέ πως ἠρέμα καὶ δεισιδαιμονέστερος.

θειασμῷ — προσκείμενος] 'addicted to (on which use see note at vi. 89) superstition,' literally 'an over-scrupulous inquiry into all modes of pleasing the Deity.' See notes on vi. 75. vii. 86. viii. 1; and on the subject itself, a passage of Plut. de Superst. c. 7, and Nic. c. 23.

οὐδ' ἂν διαβουλεύσασθαι ἔτι] scil. αὐτὸν, 'that he would not any longer even deliberate upon it, [much less determine.]' Of this word διαβουλ., which is far from common, and is without any authority in Steph. Thes., I have noted examples elsewhere at ii. 5, and vii. 34. Plato, p. 304. Plut. vii. 364. Dio Cass. 1334, 80. Jos. Ant. xix. 4, 3. The full sense here *intended*, though not expressed, is, 'to deliberate on, or *debate whether to go or stay*:' a remarkably elliptical form of expression, for which we have, what may be called the fully-expressed one, in Plato, p. 304, τὴν — εἴτε πολεμητέον εἴτε διὰ φιλίας ἀπαλλακτέον οἵαν τε—διαβουλεύσασθαι.

ἐξηγοῦντο] A customary term on this subject, of which examples occur in Euripides, Xenophon, Arrian, and other writers. The ἐννέα after τρὶς is by Dodwell, Wesseling, and Goeller suspected to have been foisted in by the scribes; and Poppo has obelized the words. That only the *three* days after lunar or solar eclipses were accounted unlucky, is, Wesseling says, clear from the *Exegetica* of Autoclides, referred to by Plut. in his Nicias: and the thing is, he thinks, further confirmed by the testimony of Diodorus, and also borne out by the *fact* of the Athenians remaining scarcely half that time. That, as Dr. Arnold observes, is a circumstance by no means sufficient to prove the point; since the subsequent disasters were of a nature too overwhelming to allow of any further scruples. Again, the evidence for the word, resulting from its having place in every MS., is such as by no means to justify its being given up on any such vague surmise as the above. Moreover, it is to be borne in mind that *thrice nine*, being the *cube* of three, (or that number multiplied into itself and then into the product,) was reckoned a *perfect number*, and, as such, was a favourite one with the soothsayers. See supra v. 26. And to this purpose are the words of Soph. Œd. Col. 483, τρὶς ἐννέα αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν Τιθεὶς ἐλαίας, τάσδ' ἐπεύχεσθαι λιτάς. Finally, it may justly be urged, in favour of τρὶς ἐννέα, that *three* is as much *too small* a number as thrice nine may seem to be *too large* a one. And such *Plutarch* may fairly be presumed to have read, since he states it to have been the opinion of Nicias, that they ought to wait another revolution of the moon.

ἐγηγερμένοι ἦσαν μὴ ἀνιέναι τὰ τῶν Ἀθηναίων, ὡς καὶ αὐτῶν κατεγνωκότων ἤδη μηκέτι κρεισσόνων εἶναι σφῶν μήτε [ταῖς] ναυσὶ μήτε τῷ πεζῷ, (οὐ γὰρ ἂν τὸν ἔκπλουν ἐπιβουλεῦσαι) καὶ ἅμα οὐ βουλόμενοι αὐτούς, ἄλλοσέ ποι τῆς Σικελίας καθεζομένους, χαλεπωτέρους εἶναι προσπολεμεῖν, ἀλλ' αὐτοῦ ὡς τάχιστα, καὶ ἐν ᾧ σφίσι ξυμφέρει, ἀναγκάσαι αὐτοὺς ναυμαχεῖν. 2. τὰς οὖν ναῦς ἐπλήρουν, καὶ ἀνεπειρῶντο ἡμέρας ὅσαι αὐτοῖς ἐδόκουν ἱκαναὶ εἶναι. ἐπειδὴ δὲ καιρὸς ἦν, τῇ μὲν προτεραίᾳ πρὸς τὰ τείχη τῶν Ἀθηναίων προσέβαλλον· καὶ, ἐπεξελθόντος μέρους τινὸς οὐ πολλοῦ καὶ τῶν ὁπλιτῶν καὶ τῶν ἱππέων κατά τινας πύλας, ἀπολαμβάνουσί τε τῶν ὁπλιτῶν τινας, καὶ τρεψάμενοι καταδιώκουσιν· οὔσης δὲ στενῆς τῆς ἐσόδου, οἱ Ἀθηναῖοι ἵππους τε ἑβδομήκοντα ‡ ἀπολλύουσι καὶ τῶν ὁπλιτῶν οὐ πολλούς. LII. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ ἀπεχώρησεν ἡ στρατιὰ τῶν Συρακοσίων· τῇ δ' ὑστεραίᾳ ταῖς τε ναυσὶν ἐκπλέουσιν—οὔσαις ἓξ καὶ ἑβδομήκοντα—καὶ τῷ πεζῷ ἅμα πρὸς τὰ τείχη ἐχώρουν· οἱ δ' Ἀθη-

Ch. LI. 1. *μὴ ἀνιέναι τὰ τῶν Ἀθηναίων*] 'not to slacken [their exertions as to] the affairs of the Athenians,' viz. to prevent their escape. So supra ch. 18, *μὴ ἀνιέναι τὸν πόλεμον*. With *κατεγνωκότων* compare Dionys. Hal. Ant. 1343, 8, *οὗτοι δὲ σφῶν αὐτῶν κατεγνώκεσαν, ὡς κακῶς βεβουλευμένων*.

ἐπιβουλεῦσαι] On this term see note at iii. 20 & 109.

χαλεπωτέρους εἶναι προσπολεμεῖν] 'to be worse to war against.' Compare Hom. Il. xviii. 258, *ῥηΐτεροι πολεμίζειν ἦσαν Ἀχαιοί*, which, as is shown by Matth. Gr. Gr. § 535, stands, by attraction, for *ῥηΐτερον ἦν πολεμίζειν τοῖς Ἀχ.*

αὐτοῦ] See note on vii. 40, 4.

2. *ἡμέρας ὅσαι — εἶναι*] Between the eclipse of the moon and the flight recorded at ch. 75, Clinton (in his Fasti, an. 413) reckons eight or nine days.

ἀπολαμβάνουσι] 'they intercept,' viz. by, as we should say, pushing into a corner. The manner of the thing is shown in the Memoir on Syracuse, in the Appendix.

ἐσόδου] So I have edited, with all the recent editors except Didot, for vulg. *ἐφόδου*. The term here bears the sense *ingressus, introitus*, literally 'way into;' in which *military* acceptation, to denote a camp-gate, it occurs also in Xen. Cyr. iii. 3. 17, 18. Polyb. vi. 35, 5, and 36, 2. xiv. 3, 7. Arrian, E. A. i. 22, 7, where in like manner as here, after the mention of *αἱ πύλαι* we have *πολλοὺς τῶν φίλων τῆς εἰσόδου ἀπέκλεισεν, οὓς οἱ Μακ. διέφθειραν*. The loss in either case arose from the narrowness of the gate of entrance, which would admit but a few at a time, and consequently, when, on the approach of the enemy, the gate was closed, those yet on the outside would be slain. In the passage of Polyb. xiv. 3, 7, *περί τε τῶν προσβολῶν καὶ τῶν εἰσόδων τῶν εἰς τὰς παρεμβολὰς*, the editor Schweigh. has injudiciously received, instead of *πρεσβειῶν* a confessedly corrupt reading, *προσβολῶν* on the conjecture of Reiske. The true reading there is, I doubt not, *προσβάσεων, approaches*. And so in a passage of Thucyd. vi. 96, 1, we have, *τὰς προσβάσεις φυλάσσειν*.

ἀπολλύουσι] I have not ventured, with Goeller (first edition), Bekker, and Arnold, to edit *ἀπολλύασι*, on the authority of one third-rate MS.: for though the Attic dialect had no such present tense *singular* as *ἀπολλύω -εις -ει*, yet it is not only possible, as Arnold admits, but, as Poppo avers, *certain* that they used that form, at least the *third* person plural; if indeed the testimony of MSS., here and at iv. 25, can prove any thing. As to the objection of Arnold, that 'the reading in question involves an improbability not to be established without better authority than our present MSS.'—such a reason, though it may induce us to suspect error, will not warrant our *altering* the reading of all the MSS.; for an editor is not, in such a case, to be wise above what is written, especially since anomalies equally remarkable occur elsewhere in the Attic use of certain forms in only one or two persons of a tense. Finally, the authority of Bekker in this case is the less to be relied on, since in another passage, supra iv. 25, he has *retained* *ἀπολλύουσι*.

ναίοις ἀντανῆγον ναυσὶν ἓξ καὶ ὀγδοήκοντα, καὶ προσμίξαντες ἐναυμάχουν. 2. καὶ τὸν Εὐρυμέδοντα, ἔχοντα τὸ δεξιὸν κέρας τῶν Ἀθηναίων, καὶ βουλόμενον περικλῆσασθαι τὰς ναῦς τῶν ἐναντίων, καὶ ἐπεξαγαγόντα τῷ πλῷ πρὸς τὴν γῆν μᾶλλον, νικήσαντες οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι τὸ μέσον πρῶτον τῶν Ἀθηναίων, ἀπολαμβάνουσι κἀκεῖνον ἐν τῷ κοίλῳ καὶ μυχῷ τοῦ λιμένος,—καὶ αὐτόν τε διαφθείρουσι καὶ τὰς μετ' αὐτοῦ ναῦς ἐπισπομένας· ἔπειτα δὲ καὶ τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων κατεδιώκόν τε καὶ ἐξεώθουν ἐς τὴν γῆν. LIII. Ὁ δὲ Γύλιππος, ὁρῶν τὰς ναῦς τῶν πολεμίων νικωμένας, καὶ ἔξω τῶν σταυρωμάτων καὶ τοῦ ἑαυτῶν στρατοπέδου καταφερομένας, βουλόμενος διαφθείρειν τοὺς ἐκβαίνοντας, καὶ τὰς ναῦς ῥᾷον τοὺς Συρακοσίους ἀφέλκειν τῆς γῆς φιλίας οὔσης, παρεβοήθει ἐπὶ τὴν χηλήν, μέρος τι ἔχων τῆς στρατιᾶς. 2. καὶ αὐτοὺς οἱ Τυρσηνοί, (οὗτοι γὰρ ἐφύλασσον τοῖς Ἀθηναίοις ταύτῃ) ὁρῶντες ἀτάκτως προσφερομένους, ἐπεκβοηθήσαντες, καὶ προσπεσόντες τοῖς πρώτοις, τρέπουσι, καὶ ἐσβάλλουσιν ἐς τὴν λίμνην τὴν Λυσιμέλειαν καλουμένην. 3. ὕστερον δὲ, πλείονος ἤδη τοῦ στρατεύματος παρόντος τῶν Συρακοσίων καὶ ξυμμάχων, καὶ οἱ Ἀθηναῖοι ἐπιβοηθήσαντες, καὶ δείσαντες περὶ ταῖς ναυσὶν, ἐς μάχην τε κατέστησαν πρὸς αὐτοὺς καὶ νικήσαντες ἐπεδίωξαν, καὶ ὁπλίτας τε οὐ πολλοὺς ἀπέκτειναν, καὶ τὰς ναῦς τὰς μὲν πολλὰς διέσωσάν τε, καὶ ξυνήγαγον κατὰ τὸ στρατόπεδον, δυοῖν δὲ δεούσας εἴκοσιν οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ἔλαβον αὐτῶν, καὶ τοὺς ἄνδρας πάντας ἀπέκτειναν. 4. καὶ ἐπὶ τὰς λοιπὰς, ἐμπρῆσαι βουλόμενοι, ὀλκάδα παλαιὰν κληματίδων καὶ δᾳδὸς γεμίσαντες, (ἦν γὰρ ἐπὶ τοὺς Ἀθηναίους ὁ ἄνε-

Ch. LII. 2. *ἐπεξαγαγόντα*] The word has here the same sense as at v. 71, where see note: and parallel to this is the term at viii. 104, *ἀντεπεξῆγον*. In *land* warfare it signifies 'to break from a line or column of troops, to make a movement against (ἐπ) the enemy;' which was usually by a flank attack. But in *naval* warfare it is rather to be rendered (as the primary sense of the term requires) 'to draw off,' &c.

τῷ κοίλῳ καὶ μυχῷ τοῦ λιμένος] On the *site* of this, see the Map and Memoir in Appendix. Compare Hom. Od. x. 92, *αἱ μὲν [νῆες] ἂρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο Πᾶσαι*.

Ch. LIII. 1. *καὶ τὰς ναῦς — οὕσης*] 'And that the Syracusans should more easily haul off the ships from the shore, [where they were stranded,] which was in the possession of those friendly to them.' *Ἐπὶ τὴν χηλήν*. On this, see note at i. 63; and for the exact sense here intended, see the Memoir on the Map of Syracuse in Appendix.

2. *ταύτῃ*] This word, not found in many MSS., some of them the best, has been cancelled by Poppo, as savouring of interpretation; and he refers to a similar *additamentum* of *αὐτοῦ* at ch. 40, 4: yet so necessary is it to the sense, that our author can hardly be supposed to have omitted it. Had it been inserted by the critics, it would have been brought in, not where it is, but rather after the *γάρ*: and indeed the awkwardness (quite Thucydidean) of its position may fairly be presumed to have occasioned its omission. In short, never is a seemingly insignificant word more likely to be lost than at the fag-end of a *parenthesis*.

4. *κληματίδων καὶ δᾳδὸς*] 'fagots and torch-wood for kindling.' Of the former term examples occur in Aristoph. Thesm. 728 & 739. Appian, ii. 72. On the latter see Schweigh. on Polyb. i. 45, 12. Closely

μος οὔριος,) ἀφεῖσαν τὴν ναῦν, πῦρ ἐμβαλόντες. καὶ οἱ Ἀθηναῖοι, δείσαντες περὶ ταῖς ναυσὶν, ἀντεμηχανήσαντό τε σβεστήρια κωλύματα, καὶ παύσαντες τὴν φλόγα καὶ τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὁλκάδα, τοῦ κινδύνου ἀπηλλάγησαν. LIV. Μετὰ δὲ τοῦτο Συρακόσιοι μὲν τῆς τε ναυμαχίας τροπαῖον ἔστησαν καὶ τῆς ἄνω τῆς πρὸς τῷ τείχει ἀπολήψεως τῶν ὁπλιτῶν, ὅθεν καὶ τοὺς ἵππους ἔλαβον, Ἀθηναῖοι δὲ ἧς τε οἱ Τυρσηνοὶ τροπῆς ἐποιήσαντο τῶν πεζῶν ἐς τὴν λίμνην καὶ ἧς αὐτοὶ τῷ ἄλλῳ στρατοπέδῳ.

LV. Γεγενημένης δὲ τῆς νίκης τοῖς Συρακοσίοις λαμπρᾶς ἤδη καὶ τοῦ ναυτικοῦ, (πρότερον μὲν γὰρ ἐφοβοῦντο τὰς μετὰ τοῦ Δημοσθένους ναῦς ἐπελθούσας,) οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν, καὶ ὁ παράλογος αὐτοῖς μέγας ἦν, πολὺ δὲ μείζων ἔτι τῆς στρατείας ὁ μετάμελος. 2. πόλεσι γὰρ ταύταις μόναις † ἤδη ὁμοιοτρόποις ἐπελθόντες, δημοκρατουμέναις τε ὥσπερ καὶ αὐτοὶ, καὶ †ναῦς καὶ †ἵππους καὶ †μεγέθη †ἐχούσαις, οὐ δυνάμενοι ἐπενεγκεῖν οὔτε ἐκ πολιτείας τι μεταβολῆς τὸ διάφορον αὐτοῖς ᾧ προσήγοντο ἂν, οὔτ' ἐκ παρασκευῆς, πολλῷ κρείσσους [ὄντας,] σφαλλόμενοι δὲ τὰ πλείω, τά τε πρὸ αὐτῶν ἠπόρουν, καὶ ἐπειδή γε καὶ ταῖς

imitated from this are passages of Dionys. Hal. Ant. p. 559, and Arrian, E. A. ii. 19, 11, and Polyæn. vi. 3, p. 552.

ἄνεμος οὔριος] Equivalent to *ἄνεμος ἐπίφορος* at ii. 77, where see note.

σβεστήρια] Of this term no examples are given in Steph. Thes. It occurs, however, in Arrian, ii. 19, 8, *σβεστήριον τῇ φλογὶ ἐπέφερον*. And with allusion to the present passage, Pollux, i. 168, has *σβεστηρίοις κωλύμασιν ἐχρῶντο*. Well calculated to throw light on this passage of our author is one, evidently written with a view to it, of Polyæn. vi. 3, *σβεστήριον γὰρ πυρὸς μάλιστα ὄξος εἶναι δοκεῖ· ἄριστον δὲ κώλυμα πυρὸς ἐπαλειφόμενον ὄξος, ἥκιστα γὰρ τούτου πῦρ ἅπτεται.*

Ch. LV. 1. *γεγενημένης — λαμπρᾶς*] Poppo regards this as a brief form of expression for *τῆς νίκης, ἣν ἐνίκησαν, λαμπρᾶς νίκης γεγενημένης.*

ἐν παντὶ δὴ ἀθυμίας ἦσαν] 'were in the greatest degree of dejection.' Duker notices an evident imitation of the expression in Dionys. Hal. Ant. vi. 76, *ὡς ἐν παντὶ δι' ἀθυμίας ἐγένεσθε* (where, for *δι'*, read *δή*). Matthiæ, Gr. Gr. § 442, 3, treating on this idiom, compares from Plato, *ἐν παντὶ κακοῦ εἶναι*, whence may be emended a passage of Æschin. c. Tim. p. 9, 27, *ἐν παντὶ δὲ κακῷ γενόμενος*, where, for *κακῷ*, should undoubtedly be read *κακοῦ*, and, for *δὲ*, perhaps *δή*. Compare also Plut. de Serâ Num. Vind. *ἐν παντὶ γενέσθαι κακῷ διὰ φόβον*, where Wyttenbach suspects the words *διὰ φόβον* to be from the margin: he remarks, that in *παντὶ εἶναι κακῷ* we have an Attic phrase for *in maximo timore esse*. In Xen. Cyrop. vii. 1, 22, *εἰς πάντα κίνδυνον ἦλθον*, I suspect the true reading to be *εἰς πᾶν τοῦ κινδύνου ἦλθον*.

2. For *ἤδη*, which taken, as it is best done, to refer to *ταύταις μόναις* just before, yields a sense but jejune, I am inclined to think the true reading is that proposed on conjecture by Dindorf, *δή*. Certain it is that the two particles are very often confounded; but more frequently has *δὴ* passed into *ἤδη*, than the reverse. Thus in another passage infra viii. 53, 3, for *δὴ, ἤδη* is found in one of the best MSS.

ὁμοιοτρόποις] This I have, with all the recent editors, adopted, on the authority of the best MSS. (to which I am enabled to add that of Cod. Mus. Brit.) for vulg. *ὁμοιοτρόπως*. The term *ὁμοιοτρ.* bears here the extensive sense of 'similar as to dispositions, manners, and habits of life,'—a sense also found at viii. 96, where it is said of the Syracusans, *μάλιστα γὰρ ὁμοιότροποι γενόμενοι, ἄριστα καὶ προσεπολέμησαν* (scil. *τοὺς Ἀθηναίους*): and so *ὁμοιότρ.* is used at iii. 10. Plut. t. viii. 144. Of the term used, as here, with *πόλις*, I know no example elsewhere: but it occurs with the equivalent expression *ἡ γῆ* in Dio Cass. 234, 4, a passage doubtless written with a view to the present, and in which the author may justly be supposed to have had *ὁμοιοτρόποις* in his copy. Finally, so in Plut. Discr. Adul. 9, we have, *ὁμ. φιλία καὶ συνήθεια*, and in Herodot. viii. 144, *ἤθεα ὁμ.* Pind. Ol. xiii. 7, *ἀσφαλὴς Δίκα, καὶ ὁμότροπος Εἰράνα.*

καὶ ναῦς καὶ ἵππους καὶ μεγέθη ἐχούσαις] On a reconsideration of this passage (involving no little perplexity and difficulty) I am inclined to think, that the true reading may be that proposed, on conjecture, by Duker, *καὶ ναυσὶ καὶ ἵπποις καὶ μεγέθει ἰσχυούσαις*: though the defence, in my smaller edition, of the common reading *μεγέθη ἐχούσαις* with reference to *size*, so that *πόλεσι—μεγέθη ἐχούσαις* may be equivalent to *πόλεσι μεγάλαις*—has, Poppo admits, not been overturned by the objections to it advanced by himself, and has been confirmed by Didot, who, in addition to the examples adduced by me from Xen. Cyneg. iv. 1, *τὰ μεγέθη μεταξὺ μακρῶν καὶ βραχέων*, and a passage of Theophr. cited in Steph. Thes. *ῥόδα—οὐδὲ μεγάλα τοῖς μεγέθεσι*,—subjoins examples of the several phrases *μεγέθη ὀρέων, σώματα, ὄψη, πλάτη*, and *πλήθη*. Moreover, Dio Cass. may fairly be presumed to have had *ἐχούσαις* in his copy, since in a passage, p. 619, evidently written in imitation of the present, he similarly writes, *αἴσχιστον ἐὲ, τοσούτους καὶ τοιούτους ὄντας, καὶ ὅπλα καὶ χρήματα καὶ ναῦς καὶ ἵππους ἔχοντας*. It is true that he does not bring in the *μεγέθη*; but that was doubtless because he stumbled at the *harshness* it involves. That Poppo should think the above writer had there in view, not the present, but rather another passage of our author supra i. 86, 3, *ἄλλοις—χρήματα ἔστι — καὶ νῆες, καὶ ἵπποι,* — is strange. However, taking into consideration the circumstance, noticed by Poppo, that our author no where else uses the *plural* of the term *μέγεθος*, but invariably the *singular*, as used of the magnitude of plurals (i. 2. vii. 72); also that most of the best MSS. (to which add Cadd. Clar. primâ manu, Cant., and Mus. Brit.) have *ναυσὶ, ἵπποις*, and *μεγέθει*, which, while excluding *ἐχούσαις*, square exactly with *ἰσχυούσαις*,—and that the very phrase *ἰσχύειν μεγέθει* occurs at i. 2, and *ἰσχύειν ναυτικῷ* at iii. 104: again, since while difficult is it to account for accusatives here having been changed into datives, but easy for the change of the datives into the accusatives when once *ἰσχ.* was changed to *ἐχ.*: and lastly, considering that the phrase *ἰσχύειν ὁπλοις* is found in Demosth. 146, 20; and that in Appian, t. i. 377, we have *οἷς* (scil. *ἐλέφασι*) *ἰσχύουσι*, — for these several reasons I feel persuaded that *ἰσχυούσαις* is the true reading, and could adduce various instances of the interchange of the two words by the scribes; whence have arisen not a few corruptions of the text of the best writers. As to the difficulty started by Didot against the propriety of *ἰσχύειν μεγέθει* without a genitive,—that is, as Poppo observes, quite futile. The truth is, that, though the words *καὶ μεγέθει* might have been dispensed with, (and were accordingly passed over by Dio Cass.) yet they have no little force, being used *specifically*; q. d. 'and in other elements of physical power.' The same exegetic use is observable in a passage of Aristoph. Av. 483, *Οὕτως ἰσχυρός τε καὶ μέγας ἦν τότε καὶ πολύς*. Finally, not dissimilar to the present is a passage of Lucian, tom. iii. 518, 41-43. *ὡς εἰ τοῦτον τὸν ἄνθρωπον ὅπλων ἀπέφηναν καὶ νεῶν, καὶ στρατοπέδων, καὶ καιρῶν, καὶ χρημάτων κύριον*· where, for *καιρῶν*, (which can by no means be defended,) I propose to read, on conjecture, *χειρῶν, militum*, 'forces.'

In *τὸ διάφορον*, just after, we have, as Goeller points out, an *epexegesis* of the preceding *τι*: the sense being, in other words, 'neque quidquam ex mutato reipublicæ statu inter eos sollicitare poterant, quod caussa dissidii esse solet.' Compare ch. 75, *ἢ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως, τὸ μετὰ πολλῶν, κούφισιν.*

οὔτ' ἐκ παρασκευῆς — ὄντας] I must finally coincide in the view of Bauer, Dukas, and Bekker; according to which *κρεισσους* is to be regarded as an *accusative*. And for *ὄντας*, I have, with Bekker (second edition), edited *ὄντας*,—a reading which has been finally approved by Poppo, and that on the ground that the words *ἐκ παρασκευῆς* cannot well be taken as merely equivalent to *παρασκευῇ*, and that the collocation seems to suggest the propriety of the words *οὐ ἐυνάμενοι ἐπενεγκεῖν* being referred to each member of the sentence. No direct authority, indeed, exists for the reading *ὄντας*; but *ὄντες* is found in three of the best MSS.; and supposing, as we ought, *κρείσσους* to be an *accusative*, we must necessarily presume that *ὄντας* is the true reading. As to the word *καίπερ*, which Bauer says is here wanting, nothing is more usual than for it to be left *understood* in the case of the participles *ὄντες* or *ὄντας*. See note at vi. 51.

ἠπόρουν] The vulg. *ἠθύμουν* is evidently a mere marginal gloss. By *τὰ πρὸ*

ναυσὶν ἐκρατήθησαν, ὃ οὐκ ἂν ᾤοντο, πολλῷ δὴ μᾶλλον ἔτι. LVI. Οἱ δὲ Συρακόσιοι τόν τε λιμένα εὐθὺς παρέπλεον ἀδεῶς, καὶ τὸ στόμα αὐτοῦ διενοοῦντο κλήσειν, ὅπως μηκέτι, μηδ' εἰ βούλοιντο, λάθοιεν αὐτοὺς οἱ Ἀθηναῖοι ἐκπλεύσαντες. 2. οὐ γὰρ περὶ τοῦ αὐτοὶ σωθῆναι μόνον ἔτι τὴν ἐπιμέλειαν ἐποιοῦντο, ἀλλὰ καὶ ὅπως ἐκείνους κωλύσωσι· νομίζοντες, ὅπερ ἦν, ἀπό τε τῶν παρόντων πολὺ σφῶν καθυπέρτερα τὰ πράγματα εἶναι,—καὶ, εἰ δύναιντο κρατῆσαι Ἀθηναίων τε καὶ τῶν ξυμμάχων καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, καλὸν σφίσιν ἐς τοὺς Ἕλληνας τὸ ἀγώνισμα φανεῖσθαι· τούς τε γὰρ ἄλλους Ἕλληνας εὐθὺς τοὺς μὲν ἐλευθεροῦσθαι, τοὺς δὲ φόβου ἀπολύεσθαι (οὐ γὰρ ἔτι δυνατὴν ἔσεσθαι τὴν ὑπόλοιπον Ἀθηναίων δύναμιν τὸν ὕστερον ἐπενεχθησόμενον πόλεμον ἐνεγκεῖν), καὶ αὐτοί, δόξαντες αὐτῶν αἴτιοι εἶναι, ὑπό τε τῶν ἄλλων ἀνθρώπων καὶ ὑπὸ τῶν ἔπειτα πολὺ θαυμασθήσεσθαι. 3. καὶ ἦν δὲ ἄξιος ὁ ἀγὼν κατά τε ταῦτα, καὶ ὅτι οὐχὶ Ἀθηναίων μόνον περιεγίγνοντο, ἀλλὰ καὶ τῶν ἄλλων πολλῶν ξυμμάχων,—καὶ οὐδ' αὐτοὶ αὖ μόνον, ἀλλὰ καὶ μετὰ τῶν ξυμβοηθησάντων σφίσιν, ἡγεμόνες τε γενόμενοι μετὰ Κορινθίων καὶ Λακεδαιμονίων, καὶ τὴν σφετέραν πόλιν ἐμπαρασχόντες προκινδυνεῦσαί τε, καὶ τοῦ ναυτικοῦ μέγα μέρος προ-

αὐτῶν, 'the affairs before them,' understand the late naval defeat, as Poppo explains. At *μᾶλλον ἔτι* repeat *ἠπόρουν*.

Ch. LVI. 2. *ἀπὸ τῶν παρόντων*] 'from what they now held [in their power].' Genitive of *origin*, as at viii. 79 and 81, on which see Matth. Gr. Gr. § 573.

καλὸν σφίσιν—φανεῖσθαι] 'that the achievement would appear in the sight of the Greeks honourable to them.' On this sense of *ἀγώνισμα* see note at i. 22. vii. 59. 86. Compare Herodot. i. 140, *καὶ ἀγώνισμα μέγα τοῦτο ποιεῦνται*. Aristoph. Ran. 286. Pausan. p. 619.

3. *σφετέραν πόλιν ἐμπαρασχόντες προκινδυνεῦσαι*] Render, 'and as holding out (i. e. exposing) *their* city [as one] to encounter danger for [the rest].' Such seems to be the full sense of this somewhat unusual phraseology, of which the only parallel that I have noted is in Dionys. Hal. Ant. iii. 12, *τὰς ἑαυτῶν ψυχὰς προκινδυνεῦσαι τῶν κοινῶν παρέσχον*. The *ἐν* in *ἐμπαρασχόντες* stands for *ἐν χερσί*, 'into their hands,' 'to be used at their pleasure,' for their good. Compare supra vi. 13, 2, *μηδὲ τούτῳ ἐμπαράσχητε—ἐλλαμπρῦνεσθαι*, and Appian, t. ii. 801. *ἑαυτὸν ἐμπαρεχ.*, 'se præbere ictibus,' and Aristoph. Nub. 440, *Τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν Παρέχω τύπτειν*, &c. where, for *αὐτοῖσιν παρέχω*, I conjecture the true reading to be *αὐτοῖσ' ἐμπαρέχω*, which Attic elegance would seem to require, though in the ordinary Greek the simple *παρέχω* is used, as in a passage of the New Testament, St. Luke vi. 29, *τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην*, where several early MSS. and ancient versions add *αὐτῷ*, and Gregory writes, *ἀλλὰ καὶ τὴν ἑτέραν παρειὰν ἐμπαρ. τῷ παίοντι*. Parallel to *ἐμπαρ.* in the passages of Appian and Aristoph. is *ἔδωκα* in a passage of the Old Testament, Isaiah l. 6, *τὸν νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα*.

καὶ τοῦ ναυτικοῦ μέγα μέρος προκόψαντες] A somewhat perplexed construction, and unusual mode of taking the verb *προκόπτω*, namely, not in a neuter, but *active* sense. Agreeably to this view, the Scholiast regards the words as standing for *προκοπὴν μεγάλην τῷ ναυτικῷ στόλῳ παρασχόντες*, 'having to a great degree promoted the successes of the navy.' In this active sense (which is exceedingly rare) the verb occurs also at iv. 60, *τῆς προκ. ἐκείνοις*, and in Herodot. i. 90, and iii. 56, *ἐς τὸ πρόσω οὐδὲν προεκόπτετο τῶν πραγμάτων*, and Lucian, t. ii. 421, *προκόπτειν οἶνον*, 'to filter wine,' lit. pass it through a sieve. Moreover, as *προκόπτειν* signifies primarily 'to cut out and open a way through rough, or

κόψαντες. 4. *ἔθνη γὰρ πλεῖστα δὴ ἐπὶ μίαν πόλιν ταύτην ξυνῆλθε, πλήν γε δὴ τοῦ ξύμπαντος λόγου τοῦ ἐν τῷδε τῷ πολέμῳ πρὸς τὴν Ἀθηναίων τε πόλιν καὶ Λακεδαιμονίων.* LVII. *Τοσοίδε γὰρ ἑκάτεροι ἐπὶ Σικελίαν τε καὶ περὶ Σικελίας, τοῖς μὲν ξυγκτησόμενοι τὴν χώραν ἐλθόντες, τοῖς δὲ ξυνδιασώσοντες, ἐπὶ Συρακούσας ἐπολέμησαν, οὐ κατὰ δίκην τι μᾶλλον οὐδὲ κατὰ ξυγγένειαν μετ' ἀλλήλων στάντες, ἀλλ' ὡς ‡ ἑκάστοις τῆς ξυντυχίας, ἢ κατὰ τὸ ξυμφέρον ἢ ἀνάγκη, ἔσχεν.* 2. *Ἀθηναῖοι μὲν αὐτοὶ Ἴωνες ἐπὶ*

thickety, ground and woodlands,' and as that may be either for *another*, or for *oneself*, so the verb in question may have either an active or a neuter sense; in which latter case it will mean, 'to make way, get along, proceed;' and, in the figurative sense, it will signify either, as here, 'to *occasion* progress,' or 'to *make* progress.' In short, it exactly corresponds in use to *promoveo* in Latin.

In *τοῦ ναυτικοῦ μέγα μέρος προκόψαντες* (where *μέγα μέρος* stands for *κατὰ μέγα μέρος*, like *μέρος τι*, at which is similarly to be supplied *κατὰ*, at ii. 64, and vii. 30.) it is not easy to determine the force of the genitive: Bauer regards it as standing for *περί*; and Poppo supposes the genitive to have a *partitive* force. It would *rather* seem, as Goeller and Dr. Arnold take it, a genitive of *progress*, like *θέειν πεδίοιο*, &c. Agreeably to which view, Dr. Arnold renders, 'having facilitated the successes of the navy.' Still this is but *gratis dictum*, and does not point at the *rationale* of the thing. I cannot but suspect that the genitive here is in regimen with the accusative *ὁδὸν*, which in this idiom has to be supplied, whether the verb *προκ.* be taken in an *active* or a *neuter* sense; the sense intended being necessarily, 'to cut a way forwards, either for another or for oneself.' No instance am I enabled to adduce, in which the word *ὁδὸν* is *expressed* after *προκόπτειν*; but it is of frequent occurrence in the phrase *τέμνειν ὁδὸν*, 'to proceed,' 'make progress,' and the corresponding one in Latin *viam secare*, as in Virg. Æn. vi. 900, 'Ille viam secat ad naves:' and sometimes, though rarely, the verb is so used without the *viam*, as in Virg. Æn. v. 595, 'Delphinum similes,—qui *per* maria humida nando,—Carpathium Libycumque,—*secant*.' (For so that passage should be pointed.) The same use, in our own language, of the verb *to cut* is not unknown, (though there it is chiefly confined to the language of common life,) being recognised in the expression to *cut on* or *along* to any place, meaning, to hasten to it.

So viewed, the expression may, without harshness, be taken to bear the sense *progress*, or *success*, in the present passage, and in another supra iv. 60, *τῆς ἀρχῆς προκοπτόντων ἐκείνοις*, where the dative, here left to be *supplied*, (thus, *σφίσι καὶ τοῖς ξυμμάχοις*) is, we may observe, *expressed*.

4. *τοῦ ξύμπαντος λόγου*] Meaning, 'the total number (muster-roll) when reckoned up,' *the full tale* (to use an old English phrase); the sense of the expression *ὁ λόγος ὁ πρὸς* being, as Poppo explains it, 'ratio quæ fuit ad,' Germ. 'das Verhältniss, welches Statt fand zu.'

Ch. LVII. 1. *μετ' ἀλλήλων στάντες*] 'ranged on either side.' So supra iii. 39, *μετὰ τῶν πολεμιωτάτων στάντες*.

ὡς ἑκάστοις τῆς ξυντυχίας—ἔσχεν] Here I have, as formerly, adopted the readings of Bekker, thus retaining vulg. *ἑκάστοις* (for what has been edited by Poppo, *ἕκαστός τις*,) a reading which, I find, has place also in Codd. Clar. and Mus. Brit., and which is further supported by a passage adduced by Dr. Arnold from Hdot. vii. 188, *τοῖσι οὕτω εἶχε ὅρμου. Ἀνάγκῃ*, the conjecture of Bekker, Dr. Arnold has confirmed from the Parma MS.; and it is further borne out by the testimony of Codd. Mus. Brit. and Leyd., and perhaps Clarend. (for the iota in this last-mentioned MS. is scarcely ever expressed.) Moreover, the reading *ἔσχεν* (for vulg. *ἔσχον*), received by Poppo, Bekker, and Goeller, on the authority of eleven MSS., I am enabled to further confirm from the MSS. Clar., Cant., and Mus. Brit.

With respect to the *construction*, it is well pointed out by Poppo that the words *κατὰ τὸ ξυμφέρον* (as just before, *κατὰ δίκην*, and *κατὰ ξυγγένειαν*) correspond to *ἀνάγκῃ*, taken as standing for *κατ' ἀνάγκην*, a frequent *variation*: and accordingly the general import of the words is well represented by the free version of the Scholiast, *ἀλλ' ὡς ἑκάστοις συνέτυχε, ἢ διὰ τὸ ἴδιον συμφέρον, ἢ ἐξ ἀνάγκης στρατεύεσθαι*, 'as they were each severally circumstanced, either as regarded their

Δωριέας Συρακοσίους ἐκόντες ἦλθον, καὶ αὐτοῖς τῇ αὐτῇ φωνῇ καὶ νομίμοις ἔτι χρώμενοι Λήμνιοι καὶ Ἴμβριοι καὶ Αἰγινῆται, οἳ τότε Αἴγιναν εἶχον, καὶ ἔτι Ἑστιαιῆς οἱ ἐν Εὐβοίᾳ Ἑστίαιαν οἰκοῦντες, ἄποικοι ὄντες, ξυνεστράτευσαν. 3. τῶν δὲ ἄλλων οἱ μὲν ὑπήκοοι, οἱ δ' ἀπὸ ξυμμαχίας αὐτόνομοι, εἰσὶ δὲ καὶ οἳ μισθοφόροι ξυνεστράτευον. 4. καὶ τῶν μὲν ὑπηκόων καὶ φόρου ὑποτελῶν Ἐρετριῆς καὶ Χαλκιδῆς καὶ Στυρῆς καὶ Καρύστιοι ἀπ' Εὐβοίας ἦσαν, ἀπὸ δὲ νήσων Κεῖοι καὶ Ἄνδριοι καὶ Τήνιοι, ἐκ δ' Ἰωνίας Μιλήσιοι καὶ Σάμιοι καὶ Χῖοι· τούτων Χῖοι οὐχ ὑποτελεῖς ὄντες φόρου, ναῦς δὲ παρέχοντες, αὐτόνομοι ξυνέσποντο· καὶ τὸ πλεῖστον Ἴωνες ὄντες οὗτοι πάντες καὶ ἀπ' Ἀθηναίων, πλὴν Καρυστίων· οὗτοι δ' εἰσὶ Δρύοπες· ὑπήκοοι δ' ὄντες καὶ ἀνάγκῃ, ὅμως Ἴωνές γε ἐπὶ Δωριέας, ἠκολούθουν. 5. πρὸς δ' αὐτοῖς Αἰολῆς, Μηθυμναῖοι μὲν ναυσὶ καὶ οὐ φόρῳ ὑπήκοοι, Τενέδιοι δὲ καὶ Αἴνιοι ὑποτελεῖς. οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς [τοῖς] μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο, Πλαταιῆς δὲ καταντικρὺ Βοιωτοὶ Βοιωτοῖς, μόνοι εἰκότως κατὰ τὸ ἔχθος. 6. Ῥόδιοι δὲ καὶ Κυθήριοι, Δωριῆς ἀμφότεροι, οἱ μὲν Λακεδαιμονίων ἄποικοι Κυθήριοι ἐπὶ Λακεδαιμονίους τοὺς ἅμα Γυλίππῳ μετὰ Ἀθηναίων ὅπλα ἔφερον, Ῥόδιοι δὲ, Ἀργεῖοι γένος, Συρακοσίοις μὲν Δωριεῦσι, Γελῴοις δὲ καὶ ἀποίκοις ἑαυτῶν οὖσι, μετὰ Συρακοσίων στρατευομένοις ἠναγκάζοντο πολεμεῖν. 7. τῶν τε περὶ Πελοπόννησον νησιωτῶν Κεφαλλῆνες μὲν καὶ Ζακύνθιοι αὐτόνομοι μὲν, κατὰ δὲ τὸ νησιωτικὸν μᾶλλον κατειργόμενοι, ὅτι θαλάσσης ἐκράτουν οἱ Ἀθηναῖοι, ξυνείποντο· Κερκυραῖοι δὲ, οὐ μόνον Δωριῆς, ἀλλὰ καὶ Κορίνθιοι σαφῶς, ἐπὶ Κορινθίους τε καὶ Συρακοσίους, τῶν μὲν ἄποικοι ὄντες, τῶν τε ξυγγενεῖς, ἀνάγκῃ μὲν ἐκ τοῦ εὐπρεποῦς, βουλήσει δὲ κατὰ ἔχθος τὸ Κορινθίων οὐχ ἧσσον εἵποντο. 8. καὶ οἱ Μεσσήνιοι νῦν καλούμενοι ἐκ Ναυπάκτου, καὶ ἐκ Πύλου τότε ὑπ'

interest, or [as they were urged by] necessity.'

5. *καταντικρὺ Βοιωτοὶ*] Meaning, 'completely (i. e. lit., as Dr. Arnold explains, *outright*) Bœotians.' In the words following, I have, with Bekker (in his 2nd edit.), before *ἔχθος* received *τὸ*, on the authority of several of the best MSS. (to which add that of Codd. Clar. and Mus. Brit.); such being required by the *sense*, which is, 'by reason of the (i. e. as the article is meant to express, *the well-known*) enmity between them.'

7. *κατὰ τὸ νησιωτικὸν*] 'on account of the circumstance of their insular situation.' *Μᾶλλον*. Equivalent, as Poppo says, to *μᾶλλον ἢ ἄλλοι, ἢ οἱ ἠπειρῶται.*

8. *ἐκ Ναυπάκτου*] So I have now written, with Bekker (2nd edition), on the authority of one of the best MSS., for vulg. *ἐν Ναυπάκτῳ*, retained by Poppo and Goeller; because the former reading is confirmed by another passage supra ch. 31, 2, *καὶ ἐκ τῆς Ναυπάκτου τῶν Μεσσηνίων μετεπέμψατο*, where the construction is, *καὶ μετεπέμψατό [τινας] τῶν Μεσσηνίων ἐκ τῆς Ναυπάκτου*, and iv. 41, 2, *καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσήνιοι*, &c. Accordingly *here*, as Poppo points out, the words *ἐκ Ναυπάκτου* and *ἐκ Πύλου* are to be construed, not with *οἱ καλούμενοι*, but with *παρελήφθησαν*, which I would render, not with Dr. Arnold, 'were pressed into the service,' nor, with Goeller,

Ἀθηναίων ἐχομένης, ἐς τὸν πόλεμον παρελήφθησαν. καὶ ἔτι Μεγαρέων φυγάδες οὐ πολλοὶ Μεγαρεῦσι Σελινουντίοις οὖσι κατὰ ξυμφορὰν ἐμάχοντο. 9. τῶν δὲ ἄλλων ἑκούσιος μᾶλλον ἡ στρατεία ἐγίγνετο ἤδη. Ἀργεῖοι μὲν γὰρ οὐ τῆς ξυμμαχίας ἕνεκα μᾶλλον, ἢ τῆς Λακεδαιμονίων τε ἔχθρας καὶ τῆς παραυτίκα ἕκαστοι ἰδίας ὠφελίας, Δωριῆς ἐπὶ Δωριέας μετὰ Ἀθηναίων Ἰώνων ἠκολούθουν· Μαντινῆς δὲ καὶ ἄλλοι Ἀρκάδων μισθοφόροι, ἐπὶ τοὺς ἀεὶ πολεμίους σφίσιν ἀποδεικνυμένους εἰωθότες ἰέναι, καὶ τότε τοὺς μετὰ Κορινθίων

evocabantur; but *assumebantur, adsciscebantur, adjungebantur*, 'were taken for military service,' nearly equivalent to *conscribebantur*: a sense which the word bears also at vii. 20 and 21. And so Herodot. ix. 1, *ὅκου ἑκάστοτε γένοιτο [ὁ Ξέρξης], τούτους παρελάμβανε*, 'adsumsit, et copiis suis junxit.' Not quite parallel to the present are the passages cited by Dr. Arnold, supra i. 111, and v. 52; nor, strictly speaking, are those he adduces from iv. 54, *παρ. Σκανδείαν*, and iv. 69, *παρ. Νισαίαν*. More to the purpose were it to compare Herodot. vii. 168, *παραλαμβανόντων τῶν Ἑλλήνων ἡμέας ἐς τὸν πόλεμον*, and vii. 150. 168 and 169, in all which cases the term bears what is a sense extending to *assumere* in Latin,—namely, 'aliquem socium sibi assumere:' and so in Liv. ii. 22, we have, 'Hernicos in societatem assumere.' The only instances known to me *out of* Thucydides of the first-mentioned senses are in Xen. Hist. iv. 2, 12, *προϊόντες δὲ, καὶ παραλαμβάνοντες τὰς πόλεις*, (meaning, the subject-allies,) and 13, *οἱ Λακ., καὶ δὴ Τεγεάτας παρειληφότες καὶ Μαντινέας, ἐξῆσαν*, &c. Thus it signifies, 'the calling forth and taking for service the quotas,' meaning, such quotas of troops as any confederate state is bound to furnish.

κατὰ ξυμφορὰν] 'by reason of [their] misfortune,' namely, that of *exile*.

9. *ὠφελίας*] This I have received, with Bekker, Goeller, and Poppo, though only on the authority of a few MSS., because it seems absolutely necessary to make out a sense. For to supply here, as Haack proposes to do, the word *ἔχθρας* from the preceding context, and to suppose here, as he would do, a reference to the factions by which even then Argos seems to have been distracted, (see supra v. 32.) were, besides involving no little violence, jejune and inapposite. In fact, the very nature of the construction forbids the repetition of *ἔχθρας*; and yet something will then be wanting, as the critics seem to have thought, who introduced the word *ξύζης* into the text of the Cod. Camer. Admitting, then, the impossibility of repeating *ἔχθρας*, and yet taking into account the necessity for some word being here supplied, without which the sense will be left lamentably imperfect, I know not how we can do otherwise than receive the reading *ὠφελίας*; a reading which, while strongly borne out by *internal evidence*, is not incompetently supported by *external* authority, considering that it is found in Codd. Vat., Monach., Lugd., Mus. Brit., Venet., Clar. (primâ manu, yet from the same copyist), and finally the MS. of Valla. If it be asked *how* the word came to be omitted in the greater part of the MSS., I answer, from the similarity existing in MS. characters between the two terminations in ΙΔΙΑΣ and ΩΦΕΛΙΑΣ. Finally, a strong commendation of the above reading is found in the excellence of the *sense* thence arising,—namely, that 'while the Argive *people at large* were induced to join the expedition, not so much by their alliance with the Athenians, as by their enmity to the Lacedæmonians, they *individually* (*ἕκαστοι*) joined it, each for his own present advantage, as derived from pay and the profits of spoil' (and even of petty traffic: see vi. 31, 5). Of the expression *ὠφελίας ἕνεκα*, and *ὠφ. χάριν*, examples are not rare in the Classical writers. So Xen. Ath. i. 3, and Polyb. iii. 82, 8: and, moreover, the noun *ὠφέλεια* is frequently (especially in Xen., Polyb., and Plut.) used of the spoil gained in war, meaning, the *private plunder*, as distinguished from the *λάφυρα*, or *public spoils*. That the Argives were not insensible to the attractions of good pay and prize-money, we may infer from the covert allusion to their *rapacity* in Aristoph. Pax, 477, *καὶ ταῦτα διχόθεν μισθοφοροῦντες ἄλφιτα*.

μετὰ Ἀθηναίων ἠκολούθουν] A somewhat rare construction, of which examples are adduced from Plato, p. 249, *ἀκολ. μετ' ἐμοῦ*, and Cebes, p. 55, *αἱ δὲ γυναῖκες αἱ μετ' αὐτῶν ἀκολουθοῦσαι*.

ἐλθόντας Ἀρκάδας οὐδὲν ἧσσον διὰ κέρδος ἡγούμενοι πολεμίους· Κρῆτες δὲ καὶ Αἰτωλοὶ μισθῷ καὶ οὗτοι πεισθέντες· ξυνέβη δὲ τοῖς Κρησὶ, τὴν Γέλαν Ῥοδίοις ξυγκτίσαντας μὴ ξὺν τοῖς ἀποίκοις, ἀλλ' ἐπὶ τοὺς ἀποίκους, ἄκοντας μετὰ μισθοῦ, ἐλθεῖν. 10. καὶ Ἀκαρνάνων τινὲς ἅμα μὲν κέρδει, τὸ δὲ πλέον Δημοσθένους φιλίᾳ καὶ Ἀθηναίων εὐνοίᾳ, ξύμμαχοι ὄντες, ἐπεκούρησαν. 11. καὶ οἵδε μὲν τῷ Ἰονίῳ κόλπῳ ὁριζόμενοι· Ἰταλιωτῶν δὲ Θούριοι καὶ Μεταπόντιοι, ἐν τοιαύταις ἀνάγκαις τότε στασιωτικῶν καιρῶν κατειλημμένων, ξυνεστράτευον, καὶ Σικελιωτῶν Νάξιοι καὶ Καταναῖοι· βαρβάρων δὲ Ἐγεσταῖοι, οἵπερ ἐπηγάγοντο, καὶ Σικελῶν τὸ πλέον, καὶ τῶν ἔξω Σικελίας Τυρσηνῶν τέ τινες κατὰ διαφορὰν Συρακοσίων, καὶ Ἰάπυγες μισθοφόροι. τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον. LVIII. Συρακοσίοις δὲ ἀντεβοήθησαν Καμαριναῖοι μὲν ὅμοροι ὄντες, καὶ Γελῷοι οἰκοῦντες μετ' αὐτούς, ἔπειτα, Ἀκραγαντίνων

ἐπὶ τοὺς ἀεὶ πολεμίους σφίσιν ἀποδεικνυμένους] Equiv. to ἐπὶ τοὺς ἀεὶ σφίσι πολεμίους, 'those at any time pointed out [by their employers] as enemies;' for the Arcadians were the *Swiss* of Greece. In this somewhat *graphic* use of ἀποδεικνυμένους there is what has a near parallel in the spirited lines of Burns: 'But bring a Scotchman frae his hill, Clap in his cheek a Highland gill; Say 'sic is royal George's will, And there 's the foe:' He has nae thought, but how to kill Twa' at a blow.'

εἰωθότες εἶναι] So I have, with Bekker and Goeller, edited, though only on the authority of *one* MS., for vulg. εἶναι εἰωθότες, retained by Poppo, because such a position would destroy that clearness of representation so indispensable to the graphic.

ξυγκτίσαντας] Supply αὐτοὺς from the context. Of ἀκόντας μετὰ μισθοῦ the full sense is, 'however unwillingly, yet for the pay;' in other words, they went against their colonists, however unwillingly, *yet*, for the sake of pay, *they went*.

11. ἐν τοιαύταις ἀνάγκαις τότε στασιωτικῶν καιρῶν κατειλημμένων] A certain difficulty here exists, which may best be removed by supposing, with Goeller, an ellipsis of αὐτῶν at κατειλημμένων (according to which the sense will be, 'as they had been overtaken'); also, (as Bauer proposes,) by taking τοιαύταις as having reference to some words *omitted*, such as ὥστε ἀναγκάζεσθαι ξυστρατεύειν Ἀθηναίοις. Thus the sense of this expression, τοιαῦται ἄναγκαι στασιωτικῶν καιρῶν will be, as Poppo renders, 'talis turbulentis temporibus effecta necessitas, ut cogerentur una (cum Atheniensibus) militare.' Here, then, is denoted what may be defined, 'such strong necessities as leave a person no course to take but one:' and so supra iii. 82, 3, ἐς ἀκουσίους ἀνάγκας πίπτειν, and Herodot. i. 116, ἐς ἀνάγκας μεγάλας ἀπικνεῖσθαι. Here καιρῶν is dependent on ἀνάγκας; by ἄναγκαι στασιωτικῶν καιρῶν being denoted such straits as arise out of the critical seasons of *faction* (the various features of which have been so finely depicted supra iii. 82). This sense of the term καιρὸς—namely, 'a critical time,'—may be deduced from what is its primary sense, *punctum* temporis, (from κάρ, καρὸς, *punctum*,) or that particular period when matters are come to a *point*. Finally, as sufficiently defending the correctness of the phrase κατειλημένων ἐν (which is by Krueger suspected to be corrupt) compare Arrian, E. A. iii. 12, 2. v. 7, 4, ἀνάγκῃ καταλαμβάνει. Herodot. ii. 65, ἀναγκαίῃ καταλαμβανόμενος. In Dem. 1133, 12, for ἢ ὑπ' ἀνάγκης, ἢ ὑπὸ δεσμοῦ καταληφθεὶς. which words have every appearance of being corrupt, I propose to read, ἢ ὑπ' ἀνάγκης, ᾗ ὑπὸ δεσμοῦ ('as it were by a rope') καταληφθείς. Of καταλαμβάνεσθαι thus followed by ἐν I know no other example; but in Plato, p. 217, we have, ἐν τούτῳ τῷ κακῷ ἀπολῃφθέντα, where I should be inclined to think the true reading might be καταλ., but that the former is confirmed by another passage of the same writer, p. 305, ἐν τοῖς ἰδίοις λόγοις ὅταν ἀπολῃφθῶσιν, 'when they are caught in their own words,' said with allusion to the *noose* of a snare

ἡσυχαζόντων, ἐν τῷ ἐπέκεινα ἱδρυμένοι Σελινούντιοι. 2. καὶ οἵδε μὲν τῆς Σικελίας τὸ πρὸς Λιβύην μέρος τετραμμένον νεμόμενοι, Ἱμεραῖοι δὲ ἀπὸ τοῦ πρὸς τὸν Τυρσηνικὸν πόντον μορίου, ἐν ᾧ καὶ μόνοι Ἕλληνες οἰκοῦσιν· οὗτοι δὲ καὶ ἐξ αὐτοῦ μόνοι ἐβοήθησαν. 3. καὶ Ἑλληνικὰ μὲν ἔθνη τῶν ἐν Σικελίᾳ τοσάδε, Δωριῆς τε καὶ [οἱ] αὐτόνομοι πάντες, ξυνεμάχουν· βαρβάρων δὲ Σικελοὶ μόνοι ὅσοι μὴ ἀφέστασαν πρὸς τοὺς Ἀθηναίους· τῶν δ' ἔξω Σικελίας Ἑλλήνων Λακεδαιμόνιοι μὲν ἡγεμόνα Σπαρτιάτην παρεχόμενοι, Νεοδαμώδεις δὲ τοὺς ἄλλους καὶ Εἵλωτας, (δύναται δὲ τὸ νεοδαμῶδες ἐλεύθερον ἤδη εἶναι,) Κορίνθιοι δὲ καὶ ναυσὶ καὶ πεζῷ μόνοι παραγενόμενοι, καὶ Λευκάδιοι καὶ Ἀμπρακιῶται κατὰ τὸ ξυγγενὲς, ἐκ δὲ Ἀρκαδίας μισθοφόροι ὑπὸ Κορινθίων ἀποσταλέντες, καὶ Σικυώνιοι ἀναγκαστοὶ στρατεύοντες, καὶ τῶν ἔξω Πελοποννήσου Βοιωτοί. 4. πρὸς δὲ τοὺς ἐπελθόντας τούτους οἱ Σικελιῶται αὐτοὶ πλῆθος πλέον κατὰ πάντα παρέσχοντο, ἅτε μεγάλας πόλεις οἰκοῦντες· καὶ γὰρ ὁπλῖται πολλοὶ καὶ νῆες καὶ ἵπποι καὶ ἄλλος ὅμιλος ἄφθονος ξυνελέγη. καὶ πρὸς ἅπαντας αὖθις ὡς εἰπεῖν τοὺς ἄλλους Συρακόσιοι αὐτοὶ πλεῖω ἐπορίσαντο διὰ μέγεθός τε πόλεως, καὶ ὅτι ἐν μεγίστῳ κινδύνῳ ἦσαν. LIX. καὶ αἱ μὲν ἑκατέρων ἐπικουρίαι τοσαίδε ξυνελέγησαν, καὶ τότε ἤδη πᾶσαι ἀμφοτέροις παρῆσαν, καὶ οὐκέτι οὐδὲν οὐδετέροις ἐπῆλθεν.

2. Οἵ τε οὖν Συρακόσιοι καὶ οἱ ξύμμαχοι εἰκότως ἐνόμισαν καλὸν ἀγώνισμα σφίσιν εἶναι ἐπὶ τῇ γεγενημένῃ νίκῃ τῆς ναυμαχίας ἐλεῖν τε τὸ στρατόπεδον ἅπαν τῶν Ἀθηναίων, τοσοῦτον ὄν, καὶ μηδὲ καθ' ἕτερα αὐτοὺς, μήτε διὰ θαλάσσης μήτε τῷ πεζῷ, διαφυγεῖν. 3. ἔκλῃον

(sometimes his *own*, see Ps. xxxv. 8) in which a person is taken.

CH. LVIII. 3. δύναται] *valet*, 'means.' Ἐλεύθερον ἤδη εἶναι, 'to be now free;' alluding to their previous *bondage*. See note on v. 34. 67.

4. πρὸς] *pro ratione*, 'in comparison with;' on which see Matth. Gr. § 455. By ἄλλος ὅμιλος (an expression occurring also at iv. 112) is meant the *turba* of the light-armed, (accompanied with the fewer hoplites,) called at iv. 125, ὁ ὅμιλος ψιλὸς, where the expression is equivalent to οἱ ὁπλῖται. Compare also Arrian, E. A. iii. 23, 6.

ὡς εἰπεῖν] 'so to say,' 'uno verbo.' The τε, just after, I have, with the recent editors, thought proper to insert, though only on the authority of three MSS., to which add Cod. Clar.

CH. LIX. 2. καὶ οἱ ξύμμαχοι] These words, though not found in most of the best MSS., I have, with Poppo, Bekker, and Goeller (2nd edition), thought proper to receive into the text, and that on *two* grounds; 1. because, (as Haack observes,) 'supposing the words to have no place, the τε will have nothing to correspond to it;' and, 2. from the strong support which the words derive from *internal evidence*, as existing in the circumstance that while difficult is it to imagine why they should have been *inserted*, easy is it to account for their having been *omitted*,—namely, from inadvertence on the part of the copyists. In vindication of the *propriety* of the words themselves, it is only necessary to observe, that the allies of all kinds, both Sicilian and Grecian, were of sufficient consideration to be deservedly joined with the Syracusans, as participating in their anticipations of glory.

καθ' ἕτερα] 'in either direction.'

3. ἔκλῃον — μέγαν] 'they immediately

οὖν τόν τε λιμένα εὐθὺς τὸν μέγαν, ἔχοντα τὸ στόμα ὀκτὼ σταδίων μάλιστα, τριήρεσι πλαγίαις, καὶ πλοίοις καὶ ἀκάτοις, ἐπ' ἀγκυρῶν ὁρμίζοντες, καὶ τἆλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο· καὶ ὀλίγον οὐδὲν ἐς οὐδὲν ἐπενόουν. LX. Τοῖς δὲ Ἀθηναίοις, τήν τε ἀπόκλησιν ὁρῶσι καὶ τὴν ἄλλην διάνοιαν αὐτῶν αἰσθομένοις, βουλευτέα ἐδόκει. 2. καὶ ξυνελθόντες οἵ τε στρατηγοὶ καὶ οἱ ταξίαρχοι πρὸς τὴν παροῦσαν ἀπορίαν τῶν τε ἄλλων, καὶ ὅτι τὰ ἐπιτήδεια οὔτε αὐτίκα ἔτι εἶχον (προπέμψαντες γὰρ ἐς Κατάνην, ὡς ἐκπλευσόμενοι, ἀπεῖπον μὴ ἐπάγειν), οὔτε τὸ λοιπὸν ἔμελλον ἕξειν, εἰ μὴ ναυκρατήσουσιν, ἐβουλεύσαντο τὰ μὲν τείχη τὰ ἄνω ἐκλιπεῖν, πρὸς δὲ αὐταῖς ταῖς ναυσὶν ἀπολαβόντες διατειχίσματι ὅσον οἷόν τε ἐλάχιστον τοῖς τε σκεύεσι καὶ τοῖς ‡ ἀσθενοῦσιν ἱκανὸν γενέσθαι, τοῦτο μὲν φρουρεῖν, ἀπὸ δὲ τοῦ ἄλλου

proceeded to close up the great port.' Thucydides does not inform us how long they were occupied in closing it; but Diodorus says it was *three days*. By the term *εὐθύς*, however, it is implied that they would do it as speedily as possible: and hence Dodwell may be nearer the truth in supposing *one* day; which, Poppo observes, is supported by the argumentation at ch. 84.

πλαγίαις] 'placed transverse' or 'broadside,' so as to form what is called at ch. 69, *ζεῦγμα*. On the words *ὀλίγον—ἐπενόουν* see notes at ii. 8, and vii. 87.

Ch. LX. 2. *πρὸς τὴν παροῦσαν — ἄλλων*] 'because of their present distress in other respects;' for the genitive here is either a genitive of *relation*, (on which see Matth. Gr. § 337.) and so equiv. to *κατὰ τὰ ἄλλα*, or *περὶ τὰ ἄλλα* (compare a passage of the New Testament, St. Mark iv. 19, *καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι*); or it *may* be an *attributive* genitive serving to note *origin*, as *φόβοι πολεμίων, τὸ Τροίας μῖσος, ἡδοναὶ τέκνων, φιλία τινός*. But that idiom is, I believe, almost confined to nouns expressing any passion of the mind.

τείχη τὰ ἄνω] Meaning, it may be supposed, as Dr. Arnold explains, the upper extremity of the Athenian lines, where they came nearest to the cliffs of Epipolæ, and were furthest from the sea. See Map and Memoir.

ἀπολαβόντες διατειχίσματι] So I have edited, with Bekker, Goeller, Poppo, and Haack (second edition), on the authority of *one* MS., for vulg. *διατείχισμά τι*, which may fairly be presumed to have arisen from inadvertence on the part of the copyists, who here felt the want of an accusative; though that is, in effect, *left understood* in the *ὅσον*, scil. *μέρος, space*; *διατειχ.* being a dative of *instrument*. Render, 'by a cross-wall.' See note on iii. 34, 1, and compare Dio Cass. p. 1280, *πρὸς αὐτῷ τῷ διατειχίσματι*, where is denoted the fortified wall of Hadrian drawn across North Britain. In support of the above reading, Poppo adduces a passage at iv. 102, where we have *τείχει ἀπολαβεῖν*: and so we should say, 'to *take off* a space' by drawing a wall across. Ἀπολ. signifies to *take off* any part from the rest, and consequently to *take* IN any such part. Finally, though the reading in question be deficient in external authority, yet in so minute a variation, that may very well be dispensed with. And to the evidence of the *one* MS. above mentioned, I am enabled to add that of *another*, namely, the Mus. Brit.

ἀσθενοῦσιν] So I have edited, with Bekker (second edition), on the authority of one MS., for vulg. *ἀσθενέσιν*, which Goeller and Poppo have chosen to retain, only remarking that *ἀσθενεῖς* is the more usual term of the sick. I believe that *οἱ ἀσθενεῖς* occurs only in the *later* writers, as those of the New Testament; though even there *ὁ ἀσθενῶν* is found seven or eight times. The earlier and purer ones use *ἀσθενῶν*. So Plato, p. 334, *τοῖς ἀσθενοῦσι*, and Xen. Anab. v. 3, 1. Hippocrates, too, never uses *ὁ ἀσθενὴς* to signify *ægrotus*; but only *ὁ ἀσθενέων*; employing *ἀσθενὴς* in the sense *sickly*, and *ἀσθενέων* in that of *sick, ægrotus*. Thus at p. 12 of his book on ancient medical art, he says, *ἐγγύτατα τοῦ ἀσθενέοντός ἐστιν ὁ ἀσθενής· ἔστι δὲ ἀσθενέστερος ὁ ἀσθενῶν*. On these grounds, then, I have thought proper to adopt the reading *ἀσθενοῦσιν*.

πεζοῦ τὰς ναῦς ἁπάσας, ὅσαι ἦσαν καὶ δυναταὶ καὶ ἁπλοώτεραι, πάντα τινὰ ἐσβιβάζοντες πληρῶσαι,—καὶ, διαναυμαχήσαντες, ἢν μὲν νικῶσιν, ἐς Κατάνην κομίζεσθαι, ἢν δὲ μή, ἐμπρήσαντες τὰς ναῦς, πεζῇ ξυνταξάμενοι ἀποχωρεῖν, ᾗ ἂν τάχιστα μέλλωσί τινος χωρίου ἢ βαρβαρικοῦ ἢ Ἑλληνικοῦ φιλίου ἀντιλήψεσθαι. 3. καὶ οἱ μέν, ὡς ἔδοξεν αὐτοῖς ταῦτα, καὶ ἐποίησαν· ἔκ τε γὰρ τῶν ἄνω τειχῶν ὑποκατέβησαν, καὶ τὰς ναῦς ἐπλήρωσαν πάσας, ἀναγκάσαντες ἐσβαίνειν ὅστις καὶ ὁπωσοῦν ἐδόκει, ἡλικίας μετέχων, ἐπιτήδειος εἶναι. 4. καὶ ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν· τοξόταί τε ἐπ' αὐτὰς πολλοὺς καὶ ἀκοντιστὰς τῶν τε Ἀκαρνάνων καὶ τῶν ἄλλων ξένων ἐσεβίβαζον, καὶ τἆλλα ὡς οἷόν τ' ἦν ἐξ ἀναγκαίου τε καὶ τοιαύτης διανοίας ἐπορίσαντο. 5. ὁ δὲ Νικίας, ἐπειδὴ τὰ πολλὰ ἑτοῖμα ἦν, ὁρῶν [καὶ] τοὺς στρατιώτας τῷ τε παρὰ τὸ εἰωθὸς πολὺ ταῖς ναυσὶ κρατηθῆναι ἀθυμοῦντας, καὶ διὰ τὴν τῶν ἐπιτηδείων σπάνιν ὡς τάχιστα βουλομένους διακινδυνεύειν, ξυγκαλέσας ἅπαντας, παρεκελεύσατό τε πρῶτον καὶ ἔλεξε τοιάδε.

LXI. "Ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, ὁ μὲν ἀγὼν ὁ μέλλων ὁμοίως κοινὸς ἅπασιν ἔσται,—περί τε

ἁπλοώτεραι] Render, 'less fit for service,' 'scarcely sea-worthy.'

3. *ὑποκατέβησαν*] The term seems to bear here simply the sense *se subduxerunt*, 'withdrew, drew down,' as in Appian, iv. 25. Xen. Hist. iv. 6, 8 & 11, (ed. Thiem.) and Anab. vii. 4, 11, and also (where it is used *metaphorically*) in Lucian, t. i. p. 498, 1, and Hippocr. p. 1443. So answering to *subducere* and *se subducere*, which in Latin not unfrequently are found so used.

ἡλικίας μετέχων] Μετέχειν here bears the sense, not *participes esse*, but *compos esse*, (as Plato ap. Steph. Thes. *μετέχ. λογισμοῦ*, and Eurip. frag. incert. 145, 8, *γνώμης μ.*) or rather to *be endued with*, (as Died. Sic. t. i. 265, *θείας μετ. φύσεως*, and Plut. Opp. Max. vi. 439, *τῆς τοῦ βελτίστου φύσεως μ.*) So it is used simply for *ἔχειν* or *χρῆσθαι* in Herodot. vi. 107. Xen. Œcon. xvii. 6. By *ἡλικία* is here, as at v. 43, and vi. 24, denoted *youthful ardour*.

4. *ὡς οἷόν τ' ἦν ἐξ ἀναγκαίου — διανοίας*] The construction, as Poppo points out, is, *ὡς οἷόν τε ἦν ἐξ ἀναγκ. τε διανοίας καὶ τοιαύτης*. the sense being, 'as well as they were able, proceeding on such a plan [as that just mentioned] only dictated by necessity,' literally, not such as they would have *wished*, but such as they were fain to *acquiesce in*. So *ἀναγκ.* is used at i. 61. v. 3. vi. 37; where see notes. They were, then, compelled to resort to the old mode of warfare, (see i. 49.) now long abandoned, by which a sea-fight was conducted very much after the manner of a *land* battle. Dr. Arnold regards the words as if to be taken *in inverse order*; but that involves too great a harshness to be well admitted. It may be that there is here a slight corruption in the text; and instead of the *τε*, which is here not quite in place, I suspect our author to have written *γε*, *scilicet*. The *καὶ* here bears the sense *even*; and the words may best be pointed as follows, *ἐξ ἀναγκαίου γε, καὶ τοιαύτης, διανοίας*.

5. *ὁρῶν καὶ τοὺς*, &c.] The *καὶ*, not found in one MS., has been cancelled, as useless, by Bekker, Goeller, and Poppo. But not to mention the extreme improbability that an useless word should have been introduced into every MS. but one,—the *καὶ* is, I should say, in one view, *any thing but useless*, being, I apprehend, no other than a vestige of some early reading now lost, and serving to afford some clue to the *true* reading, which I suspect was, *καὶ τοὺς στρατηγοὺς καὶ τοὺς στρατιώτας*, i. e. both the commanders and the soldiers, equivalent to 'the *commanders* as well as the soldiers,' or (what Goeller says is a sense he should approve, could it be said to be contained in the words) 'non solum milites sed etiam duces.'

Ch. LXI—LXIV. In this truly soldier-like address, the old general ably marshals up and places before the troops all the

σωτηρίας καὶ πατρίδος ἑκάστοις οὐχ ἧσσον ἢ τοῖς πολεμίοις· ἢν γὰρ κρατήσωμεν νῦν ταῖς ναυσὶν, ἔστι τῳ τὴν ὑπάρχουσάν που οἰκείαν πόλιν ἐπιδεῖν. 2. ἀθυμεῖν δὲ οὐ χρὴ, οὐδὲ πάσχειν ὅπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων,—οἳ, τοῖς πρώτοις ἀγῶσι σφαλέντες, ἔπειτα διὰ παντὸς τὴν ἐλπίδα τοῦ φόβου ὁμοίαν ταῖς ξυμφοραῖς ἔχουσιν. 3. ἀλλ' ὅσοι τε Ἀθηναίων πάρεστε, πολλῶν ἤδη πολέμων ἔμπειροι ὄντες, καὶ ὅσοι τῶν ξυμμάχων ξυστρατευόμενοι ἀεὶ, μνήσθητε τῶν ἐν τοῖς πολέμοις παραλόγων, καὶ τὸ τῆς τύχης κἂν μεθ' ἡμῶν ἐλπίσαντες στῆναι, [καὶ] ὡς ἀναμαχούμενοι ἀξίως τοῦδε τοῦ πλήθους, ὅσον αὐτοὶ ὑμῶν αὐτῶν ἐφορᾶτε, παρασκευάζεσθε. LXII. Ἃ

strongest motives both of fear and of hope, that could rouse them to the utmost exertion. The phraseology here is unusually lucid, and clear of harshness. As to the general character of the speech, it is *hortatory*, occasionally mixed with the *consolatory*. Sect. 1 of this chapter forms the proem, in which the speaker reminds all those present, from whatever country they came, that they were on the verge of a crisis, which must decide whether they should ever see again their native country, or not.

1. *τὴν ὑπάρχουσαν—ἐπιδεῖν*] Compare vi. 77, *τευξόμενοι — ὧν ἐπεθυμεῖτό που ἐπιδεῖν*. In either passage the *που* bears the sense 'wherever [it be];' and in this figurative sense of *ἐπιδεῖν* (by no means common) to *revisit, reach again*, two examples occur in the Old Test., Jer. xxii. 10, (Sept.) *οὐκ ἐπιστρέψει ἔτι, οὐδὲ ὄψεται* (where Compl. has *οὐ μὴ εἴδῃ*) *τὴν γῆν πατρίδος αὐτοῦ*, and Numb. xiv. 23, *οὐκ ὄψονται τὴν γῆν*.

2. The matter contained in this section is *consolatory*. The speaker reminds them that to persons like themselves, who had encountered so many vicissitudes of fortune, and knew the uncertainties of war,—their past reverses were no ground for *despondency*. They might expect fortune to take a turn; and their forces were such as to encourage all reasonable hope. With *τὴν ἐλπίδα—ἔχουσι*, of which the sense is literally, 'entertain the expectation of fear [that is] akin to their disasters,' compare Lucian, Tyrann. iv. 318, (Bip.) *ἤ τις ἐλπὶς τοῦ φόβου, ἢ τι ὑπόμνημα τῶν συμφορῶν*. In either passage the term *ἐλπὶς*, agreeably to its literal import, as a *vox mediæ significationis*, bears the sense simply of a *looking for* of any event, whether good or (as here) *evil*. Comp. Onosand. p. 85, 6, *ὑπολαμβάνουσαι γὰρ* (scil. *αἱ ψυχαὶ*) *τι χεῖρον, ὧν πείσονται, φοβερώτερον ἐκδέχονται τὸ μέλλον*, and a passage of the New Testament, Heb. x. 27, *φοβερά τις ἐκδοχὴ κρίσεως*. Goeller thinks, (as I myself formerly did,) that in *τοῦ φόβου* we have a genit. subst. for adject. *φοβεράν*. But thus the article *τὴν* would be without any force. Accordingly I am now of opinion, with Poppo, that we have here a certain *brief* form of expression for what, more fully expressed, would have been, *τὴν ἐλπίδα τοῦ φόβου, ἣν ἔχουσιν, ὁμοίαν ταῖς ξυμφοραῖς ἔχουσι*. Thus *τὴν ἐλπίδα τοῦ φόβου* will mean, as Poppo explains, 'the expectation inspired by their fear.' *Ὁμοίαν ταῖς ξυμφοραῖς*, 'assimilated to their disasters;' which it naturally will be; for, as Pausanias truly observes, i. 25, 2, 'those who have been frequently disappointed are accordingly not sanguine as to future good.'

3. *τὸ τῆς τύχης*] for *τὴν τύχην*. See iv. 18, and note. *Κἂν — στῆναι*, 'and hoping that fortune may even stand on our side.'

ὡς ἀναμαχούμενοι] Render, not, 'fighting again, renewing the contest'; but, as Abresch explains *ἀναμ.* to mean, 'fighting up (i. e. repairing) your defeat.' Of *ἀναμάχεσθαι* so used, examples are adduced by Abresch from Dionys. Hal., Plut., and Xen. Cyr. iii. 1, 10, and others are found in Dio Cass. 305, 16, and 316, 37. 802, 95. 1057, 40.

I must not omit to observe, that I quite agree with Poppo in thinking that a double *καὶ* placed in the same member of the sentence is offensive, and not to be justified by the examples which Haack has adduced. I suspect that the *second καὶ* before *ὡς ἀναμαχούμενοι* arose from the occurrence of the *ναι* in *στῆναι* preceding; and accordingly I have bracketed it, and, with the authority of two or three *independent* MSS., I should have cancelled it.

Ch. LXII. The purpose of the speaker throughout this chapter is to encourage and animate the sailors, by the assurance

δὲ ἀρωγὰ ἐνείδομεν, ἐπὶ τῇ τοῦ λιμένος στενότητι, πρὸς τὸν μέλλοντα ὄχλον τῶν νεῶν ἔσεσθαι, καὶ πρὸς τὴν ἐκείνων ἐπὶ τῶν καταστρωμάτων παρασκευὴν,—οἷς πρότερον ἐβλαπτόμεθα—πάντα καὶ ἡμῖν νῦν, ἐκ τῶν παρόντων, μετὰ τῶν κυβερνητῶν ἐσκεμμένα ἡτοίμασται. 2. καὶ γὰρ τοξόται πολλοὶ καὶ ἀκοντισταὶ ἐπιβήσονται, καὶ ὄχλος, ᾧ, ναυμαχίαν μὲν ποιούμενοι ἐν πελάγει, οὐκ ἂν ἐχρώμεθα, διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης τῇ βαρύτητι τῶν νεῶν· ἐν δὲ τῇ ἐνθάδε ἠναγκασμένῃ ἀπὸ τῶν νεῶν πεζομαχίᾳ πρόσφορα ἔσται. 3. εὕρηται δ' ἡμῖν ὅσα χρὴ ‡ ἀντιναυπηγεῖσθαι, καὶ πρὸς τὰς τῶν ἐπωτίδων αὐτοῖς παχύτητας—ᾗπερ δὴ μάλιστα ἐβλαπτόμεθα—χειρῶν σιδηρῶν ἐπιβολαὶ, αἳ σχήσουσι τὴν πάλιν-ἀνάκρουσιν τῆς προσπεσούσης νεὼς, ἢν τὰ ἐπὶ τούτοις οἱ ἐπιβάται ὑπουργῶσιν. 4. ἐς τοῦτο γὰρ δὴ ἠναγκάσμεθα, ὥστε πεζομαχεῖν ἀπὸ τῶν νεῶν, καὶ τὸ μήτε αὐτοὺς ἀνακρούεσθαι μήτ' ἐκείνους ἐᾶν ὠφέλιμον φαίνεται, ἄλλως τε καὶ τῆς γῆς, πλὴν ὅσον ἂν ὁ πεζὸς ἡμῶν ἐπέχῃ, πολεμίας οὔσης. LXIII. ὧν χρὴ μεμνημένους διαμάχεσθαι ὅσον ἂν δύνησθε, καὶ μὴ ἐξωθεῖσθαι ἐς αὐτὴν,—ἀλλὰ, ξυμπεσούσης νηὶ νεὼς, μὴ πρότερον ἀξιοῦν ἀπολύεσθαι, ἢ τοὺς ἀπὸ τοῦ πολεμίου καταστρώματος ὁπλίτας

that their commanders had employed every expedient to counteract the disadvantages of narrow sea-room, and to ensure victory even against vessels stronger in the build, and more skilful in the system of naval tactics, which was alone practicable in so confined a spot.

1. *ἀρωγὰ—πρὸς τὴν ἐκείνων ἐπὶ τῶν καταστρωμάτων παρασκευὴν*] 'helpful against the apparatus of troops on the decks.' Of the adjective *ἀρωγὸς* thus followed by *πρός τινα*, 'against any one,' I know no other example. The words *ἐπὶ τῇ τοῦ λιμένος στενότητι* I have pointed off, because these form an interposed construction; the sense being, 'at, or under, the circumstance of the narrowness of the port.' This use of *ἐπὶ* and a dative after *ἀρωγὸς*, though not in regimen with it, is so rare, that I know of only one example elsewhere, namely, Hom. Il. iv. 235, *οὐ γὰρ ἐπὶ ψευδέσσι* (in mendaciis) *πατὴρ Ζεὺς ἔσσετ' ἀρωγός*. It occurs, however, with the *equivalent* *ἐν* in Eurip. Rhes. 638, *δοκοῦσ' ἀρωγὸς, ἐν πόνοις, παραστατεῖν* (scil. *αὐτῷ*, as *τισι* in the passage of Homer above cited); and finally in a passage of the Old Testament, Psalm xlvi. 1, (Sept.) *ὁ Θεὸς ἡμῶν—βοηθὸς ἐν θλίψεσι*.

2. *διὰ τὸ—τῶν νεῶν*] Render, 'because they would, [by increasing] the weight of the ships, be a hindrance to our skill.' In this sense *βλάπτειν* occurs also in Hom. Il. Z. 38. Ψ. 586, and Æschyl. Ag. 118. At *πρόσφορα*, a little after, (answering to which is *ἐπιτήδεια* in Herodot. vii. 28.) supply *ταῦτα*, meaning the above expedients so contrived.

3. For vulg. *ἀντιναυπηγεῖσθαι*, Bekker has edited, on the authority of a few MSS., *ἀντιναυπηγῆσαι*. But in a case like this, where of two readings one is as good as the other, and internal evidence draws two ways, weight of external authority ought to decide.

χειρῶν σιδηρῶν ἐπιβολαὶ] On these *χεῖρες σιδηραῖ* see note at iv. 25, 4. Of this use (far from common) of the noun *ἐπιβολὴ*, examples occur elsewhere in Polyæn. i. 40, 9, *τὰς* [*ναῦς*] *χειρῶν σιδηρῶν ἐπιβολαῖς ἐφεῖλκε* (where read *ἀφεῖλκε*). Dionys. Hal. Ant. p. 1389, *ὠθισμοί τε καὶ χειρῶν ἐπιβολαὶ*, and 2079, 9. Joseph. p. 171, *σανίδων ἐπιβολαῖς*. Dio Cass. 97, 93. With the expression here, *τὴν πάλιν-ἀνάκρουσιν*, 'the back-tacking,' compare *τῆς πάλιν-ἀνακρούσεως* at ch. 44.

τὰ ἐπὶ τούτοις] Meaning 'what is further requisite,' i. e. in the discharge of their duty, namely, to board the enemy's ships, and carry them as it were by storm. With the construction *τὰ ἐπὶ τούτοις ὑπουργῶσιν*, (which is one not unfrequent in the old Attic writers,) Poppo compares Soph. Phil. 15, *τὰ λοιπὰ ὑπηρετεῖν*.

Ch. LXIII. 1. *ἢ—ἀπαράξητε*] 'than

ἀπαράξητε. 2. Καὶ ταῦτα τοῖς ὁπλίταις οὐχ ἧσσον τῶν ναυτῶν παρακελεύομαι, ὅσῳ τῶν ἄνωθεν μᾶλλον τὸ ἔργον τοῦτο. ὑπάρχει δ' ἡμῖν ἔτι νῦν γε τὰ πλείω τῷ πεζῷ ἐπικρατεῖν. 3. τοῖς δὲ ναύταις παραινῶ, καὶ ἐν τῷ αὐτῷ τῷδε καὶ δέομαι, μὴ ἐκπεπλῆχθαί τι ταῖς ξυμφοραῖς ἄγαν, τήν τε παρασκευὴν ἀπὸ τῶν καταστρωμάτων βελτίω νῦν ἔχοντας, καὶ τὰς ναῦς πλείους. 4. ἐκείνην τε τὴν ἡδονὴν ‡ ἐνθυμεῖσθε ὡς ἀξία ἐστὶ διασώσασθαι, οἳ τέως Ἀθηναῖοι νομιζόμενοι

ye shall have mowed down, swept off, the heavy-armed from the enemy's deck.' Compare Herodot. viii. 90, τοὺς ἐπιβάτας ἀπὸ τῆς κ. νηὸς βάλλοντες ἀπήραξαν. Dionys. Hal. Ant. 1542, 9, καὶ πολλάκις ἐπιβαίνοντας τοῦ τείχους τοὺς πολεμίους ἀπήραξαν (for such should there be read, for vulg. ἀπήρραξαν, which was not well altered to ἀπερράξαν by Reiske). The expression was originally derived from Hom. Il. Ξ. 497, ἐυνσσάμενος ξίφος ὀξύ, Αὐχένα μέσσον ἔλασσεν· ἀπήραξεν δὲ χαμᾶζε, Αὐτῇ σὺν πήληκι, κάρη, of which a close imitation may be recognised in a passage of Eurip. Suppl. 717, κἀπικείμενον κάρα κυνέας θερίζωπ, κἀποκαυλίζων ξύλῳ.

2. From hence to the conclusion of the address the speaker briefly adverts to the *advantages* for which each has to contend, and closes with an exhortation to act accordingly.

τῶν ἄνωθεν] Meaning, the ἐπιβάται a little before spoken of, who occupied the upper deck; while the rowers, the under deck. For vulg. ὑμῖν, found in all the MSS., and retained by Poppo, I have, with Bekker and Goeller, edited ἡμῖν; for, besides that the authority of MSS. in so minute a matter is trifling, the ἡμῖν is greatly preferable on this ground,—namely, that though generally it is indifferent whether the speaker uses the pronoun ἡμεῖς or ὑμεῖς, yet here the latter would be avoided, lest it should be (as it has actually been by one translator, Hobbes) referred to τοῖς ὁπλίταις: whereas the sense is meant to be general; thus: 'now it is in our power even yet to come off far superior, by the aid of the land-force.' Such is, I apprehend, the true import of the words, which has been lost sight of by a misconception of the *construction*, where the accusative is not governed of ἐπικρατεῖν; but τὰ πλείω is to be taken adverbially, like τὸ πλέον and τὸ πλεῖστον; the sense being, 'for the most part,' 'upon the whole.' So Dio Cass. 246, 84, (a passage evidently written with a view to the present,) ὥστε ὑπάρχειν αὐτοῖς—ἐπικαταθέουσι πλεονεκτεῖν τὰ πλείω, and Herodot. vi. 138, πολλὸν ἐπεκράτεον. Æschyl. Sept. 23, πυργηρουμένοις (scil. ἡμῖν) καλῶς τὰ πλείω πόλεμος, ἐκ θεῶν, κυρεῖ, and, finally, another passage of our author, viii. 46, διενοεῖτο τὸ πλέον οὕτως ὁ Τισσ. Whether, indeed, ἐπικρατεῖν ever does take an accusative, may be doubted. For as to a passage supra iv. 19, ἐπικρατήσας τὰ πλείω τοῦ πολέμου, such is *not* the sense there intended: the Scholiast there very well explains it to be, κατὰ πόλεμόν τις πλεονεκτήσας τῶν ἐναντίων. Indeed, in ἐπ. τοῦ πολέμου we have a recondite form of expression, for the more common one ἐπ. τῷ πολέμῳ, (with which compare the frequent one in Herodot. ἐπικρ. τῇ μάχῃ,) the sense being, 'to get the mastery over,'—as we say, to *master* a subject or a science.

The γε after νῦν, not found in some MSS., might be thought useless; but it belongs to τῷ πεζῷ, which is a dative of *instrument*. Render, 'at least, at any rate, by the aid of the land-force.'

3. τοῖς ναύταις παραινῶ, καὶ—δέομαι] Compare Hom. Od. viii. 30, Ὀμπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.

4. ἐκείνην τε τὴν ἡδονὴν ἐνθυμεῖσθε] There is here a transition, from the soldiers and sailors of the *Athenians*, to those of the *metœci*; and the scope of the remaining part of the chapter is to set forth the *value* of the privileges they enjoyed, and of that reflected glory, which, from the glory of Athens redounding to *themselves* regarded *as* Athenians, they were accordingly bound, in honour, to uphold. After which follows an animated exhortation to fight strenuously for that which they prized highly. Now, considering the existence of this marked transition, I cannot think that our author would have obscured it by making the present to closely connect with the *preceding* construction (whereas by all the translators the two are kept, by means of a period, separate and distinct). I cannot but suspect that, for ἐνθυμεῖσθαι, Thucydides wrote ἐνθυμεῖσθε, which has place in the Cod. Reg., and formerly existed in Cod. Clar. Nay,

καὶ μὴ ὄντες ὑμῶν, τῆς τε φωνῆς τῇ ἐπιστήμῃ καὶ τῶν τρόπων τῇ μιμήσει, ἐθαυμάζεσθε κατὰ τὴν Ἑλλάδα, καὶ τῆς ἀρχῆς τῆς ἡμετέρας οὐκ ἔλασσον κατὰ τὸ ὠφελεῖσθαι ἔς τε τὸ φοβερὸν τοῖς ὑπηκόοις, καὶ τὸ [μὴ] ἀδικεῖσθαι, πολὺ πλεῖον μετείχετε. 5. ὥστε, κοινωνοὶ μόνοι ἐλευθέρως ἡμῖν τῆς ἀρχῆς ὄντες, δικαίως [ἂν] αὐτὴν νῦν μὴ ‡ καταπροδίδοτε· καταφρονήσαντες δὲ Κορινθίων τε, οὓς

I see not how otherwise *any* construction can be made; while, reading ἐνθυμεῖσθε, we obtain one quite unexceptionable; for, ἐνθυμεῖσθέ τε ὡς ἄξιόν ἐστι διασώσασθαι ἐκείνην τὴν ἡδονήν, i. e. 'which you felt, namely, in being honoured throughout Greece, in having the same benefit from empire as we Athenians over a greater.' Οἳ construed with ὑμῶν signifies, 'those of you who.' Of the words following, τέως Ἀθηναῖοι νομιζόμενοι καὶ μὴ ὄντες, &c. the sense is, 'esteemed *as* Athenians, though not such really, by your knowledge of our tongue, and your imitation of our manners, held in honour throughout Greece.' Compare supra i. 38. Then is set forth, in the next words, the solid *profit* which accompanied the *pleasure* above mentioned,—namely, that of enjoying the same commercial advantages, that the Athenians, from their extended empire, possessed.

The words ἔς τε τὸ φοβερὸν (which stand for ἔς τε τὸ φοβεροὺς εἶναι) are to be joined with what *precedes*, not with what follows; for the μέτοικοι were certainly not *more* the objects of fear to the subjects of Athens, than the Athenians themselves, but only *as much such*: and to seek to remove the difficulty by regarding this, with Dr. Arnold, as an *exaggeration*, is too palpably a mere device for the nonce to be safely adopted. Moreover, in ἐς we have no other than simply a certain *varied form of expression* for κατὰ, though with the same *sense*. Finally, in τὸ μὴ—μετείχετε the construction is, καὶ [κατὰ] τὸ μὴ ἀδικεῖσθαι πολὺ πλεῖον μετείχετε [τῆς ἀρχῆς τῆς ἡμετέρας]. How the μέτοικοι could be said to be better off than the actual Athenians, expositors have not made it appear. To suppose the words to import, as Dr. Arnold understands them, that they stood on a more favoured position than the actual citizens, is surely too much, even though *this also* should be regarded in the light of an exaggeration. They should seem rather to advert to certain grievances which the Athenian citizens had to bear, from which the μέτοικοι were exempt: and what were these grievances? No other, I apprehend, than those adverted to at i. 77, 1, καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους δίκαις, where see note, and compare a similar use in a passage of the New Testament, 1 Cor. vi. 7, διατί οὐχὶ μᾶλλον ἀδικεῖσθε; i. e. 'why are ye not disposed to put up with injury?' Here, indeed, the argument urged is, like many others elsewhere occurring, somewhat *sophistical*; for it might be asked how *individuals* of the μέτοικοι could be benefited by the moderation of the Athenian government towards its subject-states. Yet this does not necessarily involve any thing of *exaggeration*.

The μὴ before ἀδικεῖσθαι, though absent from almost every good MS., has been nevertheless retained by all the recent editors; who, in so doing, have departed from their usual course of proceeding, by which they have on many other occasions cancelled it on far weaker grounds. Not only, indeed, is the word opposed by *external* evidence, but by *internal*, as existing in the circumstance, that while easy is it to account for its *addition*, most difficult were it for its *omission*. In short, this is one of those passages (of no unfrequent occurrence in the classical writers) in which the sense is the very same whether the negative particle be present or absent, since it is *implied*. Accordingly, the sense here, fully expressed, is, 'and as regards the being injured;' meaning, 'whether you should be injured or not injured.' Similarly in a passage of Xen. Mag. Eq. vi. 5, πάντα ἄρα ταῦτα προκόπτει τι, εἰς τὸ μὴ καταφρονεῖσθαι, the word μὴ has been brought in by the later editors,—solely, it appears, on the conjecture of Brodæus,—on the ground of its being, as they suppose, indispensable to sense. But this is by no means the case; the meaning there intended being, 'for all these matters avail something, as to the being contemned [or not].'

5. ὥστε κοινωνοὶ—μὴ καταπροδίδοτε] The argument here urged is, that 'they could not in justice betray to its ruin that empire of which they alone were free partakers with the holders thereof:' an argument somewhat akin to that at i. 39, πάλαι δὲ (χρὴ) κοινώσαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν, &c.

πολλάκις νενικήκατε, καὶ Σικελιωτῶν,—ὧν οὐδ' ἀντιστῆναι οὐδεὶς, ἕως ἤκμαζε τὸ ναυτικὸν ἡμῖν, ἠξίωσεν,—ἀμύνασθε αὐτοὺς, καὶ δείξατε ὅτι καὶ μετὰ ἀσθενείας καὶ ξυμφορῶν ἡ ὑμετέρα ἐπιστήμη κρείσσων ἐστὶν ἑτέρας εὐτυχούσης ῥώμης. LXIV. Τούς τε Ἀθηναίους ὑμῶν πάλιν αὖ καὶ τάδε ὑπομιμνήσκω, ὅτι οὔτε ναῦς ἐν τοῖς νεωσοίκοις ἄλλας ὁμοίας ταῖσδε οὔτε ὁπλιτῶν ἡλικίαν ὑπελίπετε, εἴ τε ξυμβήσεταί τι ἄλλο ἢ τὸ κρατεῖν ὑμῖν, τούς τε ἐνθάδε πολεμίους εὐθὺς ἐπ' ἐκεῖνα πλευσουμένους, καὶ τοὺς ἐκεῖ ὑπολοίπους ἡμῶν ἀδυνάτους ἐσομένους τούς τε αὐτοῦ καὶ τοὺς ἐπελθόντας ἀμύνασθαι. καὶ οἱ μὲν ἂν ὑπὸ Συρακοσίοις εὐθὺς γίγνοισθε,—οἷς αὐτοὶ ἴστε οἵᾳ γνώμῃ ἐπήλθετε,—οἱ δ' ἐκεῖ ὑπὸ Λακεδαιμονίοις. 2. ὥστε, ἐν ἐνὶ τῷδε ὑπὲρ ἀμφοτέρων ἀγῶνι καθεστῶτες, καρτερήσατε, εἴπερ ποτὲ,—καὶ ἐνθυμεῖσθε καθ' ἑκάστους τε καὶ ξύμπαντες, ὅτι οἱ ἐν ταῖς ναυσὶν ὑμῶν νῦν ἐσόμενοι, καὶ πεζοὶ τοῖς Ἀθηναίοις εἰσὶ καὶ νῆες καὶ ἡ ὑπόλοιπος πόλις καὶ τὸ μέγα ὄνομα τῶν Ἀθηνῶν· περὶ ὧν εἴ τίς τι ἕτερος ἑτέρου προφέρει ἢ

Yet to bring the words within the rules of grammatical propriety, is almost hopeless. While the argument of the context requires the use of the optative with *ἂν*, the words following call for the imperative: and while the imperative requires *μὴ*, the optative demands *οὐ*. To remove this difficulty, we may either, with Goeller and Dr. Arnold, regard *δικαίως* as an adverb standing for a *clause*, (i. e. *ὡς τὸ δίκαιον βούλεται*,) like *ξυμφόρως* at iii. 40, and *ἀπίστως* at i. 21, (see also iv. 86, and vi. 58.) *or* we may, with Poppo, consider the sentence as containing a mixture of two modes of expression, *δικαίως οὐκ ἂν καταπροδίδοτε*, and *μὴ καταπροδίδοτε* without *δικαίως*. Of which two modes of removing the difficulty, the *latter*, however harsh, seems deserving of the preference; for no instance do I know of this *sensus prægnans* in the case of an adverb, except when that is interposed in the middle, or placed at the end, of a clause.

ἠξίωσεν] For *ἄξιον, ἀξιόχρεων ἑαυτὸν ἡγήσατο*, 'ventured,' as Abresch explains, who compares supra iv. 122. Æschyl. Pers. 335, and Plato, Menex. 9. See note on v. 14, 1.

καὶ δείξατε — ῥώμης] Render, 'and show that even amidst weakness and mishaps your *skill* is better than the *power*, accompanied with good fortune, of others.' Similar in cast of thought to the present animated address, is that of the same speaker, at vi. 18, 4, *καὶ τὴν παροῦσαν ἀνάγκην καὶ ἀπορίαν φοβερωτέραν ἡγησάμενοι τῶν πολεμίων*. Parallel to *ἀσθενείας* here is *ἀῤῥωστία* at ch. 47, 1, supra. Evidently written in imitation of the present is a passage of Dio Cass. 1003, 29, *δείξετε τοῖς ὀλέθροις τούτοις, ὅσον, καὶ δυστυχοῦντες, αὐτῶν προφέρομεν*.

Ch. LXIV. The speaker, now turning to the *Athenians*, reminds them that the state possesses no future resources to repair defeat, should it come; that they must *conquer*, or else the country would be unable to repel the combined attacks of their foes at home and abroad; that, in short, *their all is at stake*, both individually and nationally, the lives and liberties of persons, and the safety of the commonwealth.

1. *εἴ τε ξυμβήσεταί τι ἄλλο ἢ τὸ κρατεῖν*] An euphemism for, 'should we suffer defeat:' on which see Valcken. on Herodot. iii. 62. With *ἐπ' ἐκεῖνα πλευσουμένους* compare Eurip. Iph. T. 904, *κάπ' ἐκεῖν' ἐλθεῖν χρεών*.

οἷς αὐτοὶ — ἐπήλθετε] Thus hinting at the treatment which they had to expect from, by a reference to the evils they meant to inflict on, the Syracusans.

2. In this section (forming the *ἐπίλογοι*, or conclusion) the speaker reminds them that the present was a *crisis* worthy of their utmost skill and valour; for not *one* fleet or army, but the whole power, the last hopes,—in short, the great *name of Athens* was there staked on their success. Compare Lucret. vi. 2, 'præclaro nomine, Athenæ.' Plut. Romul. init. and Camill. 17, *τὸ μέγα τῆς Ῥώμης ὄνομα*. Eurip. Troad. 1273, *ὦ Τροία, τὸ κλεινὸν ὄνομ' ἀφαιρήσει τάχα*.

ἐπιστήμῃ ἢ εὐψυχίᾳ, οὐκ ἂν ἐν ἄλλῳ μᾶλλον καιρῷ ἀποδειξάμενος, αὐτός τε αὐτῷ ὠφέλιμος γένοιτο καὶ τοῖς ξύμπασι σωτήριος."

LXV. Ὁ μὲν Νικίας, *τοσαῦτα παρακελευσάμενος, εὐθὺς ἐκέλευε πληροῦν τὰς ναῦς. τῷ δὲ Γυλίππῳ καὶ τοῖς Συρακοσίοις παρῆν μὲν αἰσθάνεσθαι, ὁρῶσι καὶ αὐτὴν τὴν παρασκευήν, ὅτι ναυμαχήσουσιν οἱ Ἀθηναῖοι, προηγγέλθη δὲ αὐτοῖς καὶ ἡ ἐπιβολὴ τῶν σιδηρῶν χειρῶν.* 2. *καὶ πρός τε τἆλλα ἐξηρτύσαντο ὡς ἕκαστα, καὶ πρὸς τοῦτο· τὰς γὰρ πρώρας καὶ τῆς νεὼς ἄνω ἐπὶ πολὺ κατεβύρσωσαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχοι ἀντιλαβὴν ἡ χεὶρ ἐπιβαλλομένη.* 3. *καὶ ἐπειδὴ πάντα ἑτοῖμα ἦν, παρεκελεύσαντο ἐκείνοις οἵ τε στρατηγοὶ καὶ Γύλιππος, καὶ ἔλεξαν τοιάδε.*

LXVI. "*Ὅτι μὲν καλὰ τὰ προειργασμένα, καὶ ὑπὲρ καλῶν τῶν μελλόντων ὁ ἀγὼν ἔσται, ὦ Συρακόσιοι καὶ ξύμμαχοι, οἵ τε πολλοὶ δοκεῖτε ἡμῖν εἰδέναι (οὐδὲ γὰρ ἂν οὕτως αὐτῶν προθύμως ἀντελάβεσθε), καὶ εἴ τις μὴ, ἐπὶ ὅσον δεῖ, ᾔσθηται, σημανοῦμεν.* 2. *Ἀθηναίους γὰρ, ἐς τὴν χώραν τήνδε ἐλθόντας πρῶτον μὲν ἐπὶ τῆς Σικελίας καταδουλώσει, ἔπειτ', εἰ κατορθώσειαν, καὶ τῆς Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος, καὶ ἀρχὴν τὴν ἤδη μεγίστην τῶν τε πρὶν Ἑλλήνων καὶ τῶν νῦν κεκτημένους, πρῶτοι ἀνθρώπων ὑποστάντες τῷ ναυτικῷ, ᾧπερ πάντα κατέσχον, τὰς μὲν νενικήκατε ἤδη ναυμαχίας, τὴν δ' ἐκ τοῦ εἰκότος νῦν νικήσετε.* 3. *ἄνδρες γὰρ ἐπει-*

Ch. LXV. 2. *τῆς νεὼς ἄνω ἐπὶ πολὺ*] For *ἐπὶ πολὺ τῆς ἄνω*, 'over a great part of the upper works of the ship,' i. e. of *each* ship: a use of the article by no means common.

κατεβύρσωσαν] i. e. to use the words of Pausan. x. 13, 2, *νεοδάρτοις ταῖς βύρσαις κατεστόρεσαν*.

ὅπως ἂν ἀπολισθάνοι] 'that it might slip off.' So Eurip. Phœn. 1398, *ὅπως σίδηρος ἐξολισθάνοι*. Polyæn. p. 706, *ὅπως αἱ μάχαιραι ἀπολισθάνοιεν*. Aristoph. Eq. 490, *ἔχε νῦν, ἄλειψον τὸν τράχηλον τουτωῖ, Ἵν' ἐξολισθαίνειν δύνῃ τὰς — διαβολὰς*, where the word *expected* was *λαβὰς*, as here *ἀντιλαβὴν*, 'hand-hold.' So Lucian, t. i. 142, *ὡς ὀλισθηρὸς καὶ δυσκάθεκτος* (scil. *εἶ*), *ὦ Πλοῦτε, οὐδεμίαν ἀντιλαβὴν παρεχόμενος*.

3. *οἵ τε στρατηγοὶ καὶ Γύλιππος*] 'both their own generals and Gylippus.'

Ch. LXVI. This and the two next chapters contain an harangue such as we might expect from generals carried forward by the tide of success, and addressed to forces somewhat boastful at all times, and now anticipating an early and complete success; and the arguments urged are highly suitable to such persons.

1. This first section contains the *proem*, in which the speaker first lays down as a truth acknowledged by most of them, that 'their past victories were highly honourable to them, and might be regarded as a sure earnest of future success:' and then, to convince such as might be disposed to regard this as a too highly coloured representation, he proceeds, in the remaining part of this chapter, and the whole of the next, to show it to be entirely correct. In ch. 68 we have the *conclusion*, which is in its general character *hortatory*.

2. This section is occupied with the *proof* of the foregoing assertion, *ὅτι καλὰ τὰ προειργασμένα*, to have defeated those who possessed the greatest empire ever held by Greeks, and to have been the *first* to withstand, and at length utterly defeat, that navy by which they had borne down every thing, and still maintained their empire, cannot but be highly honourable, and present the fairest hopes of success on the present occasion.

ᾧπερ πάντα κατέσχον] 'by which they bore down every thing.' See note on iv. 92.

3. Here the speaker shows that while they themselves might well anticipate *victory*, their enemies will look forward to nothing but *defeat*, and consequently will

δὰν, ᾧ ἀξιοῦσι προὔχειν, κολουθῶσι, τό γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀσθενέστερον αὐτὸ ἑαυτοῦ ἐστιν ἢ εἰ μηδ' ᾠήθησαν τὸ πρῶτον· καὶ τῷ παρ' ἐλπίδα τοῦ αὐχήματος σφαλλόμενοι, καὶ παρὰ ἰσχὺν τῆς δυνάμεως ἐνδιδόασιν· ὃ νῦν Ἀθηναίους εἰκὸς πεπονθέναι. LXVII. Ἡμῶν δὲ τό τε ὑπάρχον πρότερον,—ᾧπερ, καὶ ἀνεπιστήμονες ἔτι ὄντες, ἀπετολμήσαμεν,—βεβαιότερον νῦν, καὶ τῆς δοκήσεως προσγεγενημένης αὐτῷ, τὸ κρατίστους εἶναι εἰ τοὺς κρατίστους ἐνικήσαμεν, διπλασία ἑκάστου ἡ ἐλπίς. τὰ δὲ πολλὰ, πρὸς τὰς ἐπιχειρήσεις ἡ μεγίστη ἐλπὶς μεγίστην καὶ τὴν προθυμίαν παρέχεται. 2. τά τε τῆς ἀντιμιμήσεως αὐτῶν τῆς παρασκευῆς ἡμῶν τῷ μὲν ἡμετέρῳ τρόπῳ ξυνήθη τέ ἐστι, καὶ οὐκ ἀνάρμοστοι πρὸς

fail to exert the power which they have,—being reduced by their late defeats to a despondency proportioned to the persuasion they had before entertained of their naval superiority. That this is no more than may be expected, he shows by an appeal to what is found to be generally the case; 'it being,' he says, 'an acknowledged truth, that after men have been worsted in that wherein they thought they excelled, their self-opinion is henceforward lower than it would have been if they had never thought so highly of themselves; and by coming short of their expectation in that wherein they prided themselves, they fall short in their efforts to draw forth the real strength they could exert.' Such is the general sense here intended. To descend to particular details and philological proof and illustration,—of κολουθῶσι the sense is, literally, 'have been cut down,' 'fallen short.' Compare Plut. Fab. ᾤοντο κεκολοῦσθαι. On the idiom in ἀσθενέστερον αὐτὸ ἑαυτοῦ, 'weaker than it was before,' see Matth. Gr. Gr. § 452. At ᾠήθησαν supply, not κολούεσθαι, but προὔχειν. At τῷ παρ' ἐλπίδα I would, with Goeller, supply ἀποβάντι, as at iv. 63, τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω. The genitive αὐχήματος depends on σφαλλόμενοι; the sense being, 'by an unexpected course of events frustrated of their vaunt, or their arrogant *making sure* of victory.' Similarly in a passage of St. James, iv. 16, we have, καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν, 'ye pride yourselves in your vauntful projects,' i. e. what you boasted you should do. Such is also the use of αὔχημα in Dionys. Hal. Ant. 1558, 8. In καὶ παρὰ ἰσχὺν τῆς δυνάμεως ἐνδιδόασιν, 'they give way beyond even the power of their strength,' even that which they have really the power to achieve, there is not, what might be thought, any thing of *pleonasm*; but in ἰσχὺς, and also κράτος, we have words of *middle* signification simply denoting the force or power, be that small or great, which any one is able to exert. In such a case the word may be followed by τῆς δυνάμεως without any pleonasm, as here, and in a passage of Philo de Mundo, ἀήττητός ἐστι κατὰ πολλὴν ἰσχύος ῥώμην.

CH. LXVII. 1. The speaker now strengthens his argument by contrasting the state of the *enemy* with that of *their own*. Ἡμῶν τὸ ὑπάρχον πρότερον. Meaning, as Poppo points out, the pristine and innate courage pertaining to us as Dorians. Of the words, a little after, τῆς δοκήσεως —ἐνικήσαμεν, the sense is, 'and the opinion being [now] superadded to it, that we are the best, since we have conquered the best.'

2, 3. There is here an anticipation of two possible arguments, 1. that 'the enemy have a far better chance of success than before, from the new arrangements and better preparations' adverted to, supra ch. 62. To which the answer is, that 'their new inventions were but crude imitations of the Syracusan tactics, and have been fully provided against: moreover, that the very use of those tactics by those unaccustomed to them would produce irremediable confusion,—especially among the crowds of landsmen which covered their decks. 2. That as for the *superior number* of their ships, they would, from the narrowness of the space, give them no real advantage, but rather make them a broader mark for the Syracusan attacks.'

2. τὰ τῆς ἀντιμιμήσεως] This is not, as Bauer imagines, for ἡ ἀντιμίμησις ἡμῶν, (for that would lead to an absurd sense,) but is put for τὰ (πράγματα) ἐν οἷς ἀντιμιμοῦνται ἡμᾶς.

παρασκευῆς] 'fitting up, equipment, and dispositions in general.'

ἕκαστον αὐτῶν ἐσόμεθα· οἱ δ', ἐπειδὰν πολλοὶ μὲν ὁπλῖται ἐπὶ τῶν καταστρωμάτων παρὰ τὸ καθεστηκὸς ὦσι, πολλοὶ δὲ καὶ ἀκοντισταὶ χερσαῖοι, ὡς εἰπεῖν, Ἀκαρνᾶνές τε καὶ ἄλλοι ἐπὶ ναῦς ἀναβάντες, οἳ οὐδ' ὅπως καθεζομένους χρὴ τὸ βέλος ἀφεῖναι εὑρήσουσι, πῶς οὐ σφαλοῦσί τε τὰς ναῦς, καὶ ἐν σφίσιν αὐτοῖς πάντες, οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι, ταράξονται; 3. ἐπεὶ καὶ τῷ πλήθει τῶν νεῶν οὐκ ὠφελήσονται,—εἴ τις καὶ τόδε ὑμῶν, ὅτι οὐκ ἴσαις ναυμαχήσει, πεφόβηται—ἐν ὀλίγῳ γὰρ πολλαὶ ἀργότεραι μὲν ἐς τὸ δρᾶν τι ὧν βούλονται ἔσονται, ῥᾷσται δὲ ἐς τὸ βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται. 4. τὸ δ' ἀληθέστατον γνῶτε, ἐξ ὧν ἡμεῖς οἰόμεθα σαφῶς πεπύσθαι· ὑπερβαλλόντων γὰρ αὐτοῖς τῶν κακῶν, καὶ βιαζόμενοι ὑπὸ τῆς παρούσης ἀπορίας, ἐς ἀπόνοιαν καθεστήκασιν, οὐ παρασκευῆς πίστει μᾶλλον ἢ τύχης ἀποκινδυνεύσει

ἕκαστον] So Bekker edits, for the common reading τὴν ἑκάστην, where Poppo shows that the article cannot be tolerated; and he edits, from two MSS., ἑκάστην. Thus we must supply ἀντιμίμησιν. The authority however for this reading is too weak.

In ἀκοντισταὶ χερσαῖοι, 'landsmen darters,' the term χερσαῖοι is used *contemptuously*, as when our sailors speak of *landsmen* or *land-lopers*. Such is its use also in Eurip. Androm. 457, ναύτην ἐθῆκεν ἀντὶ χερσαίου κακόν: and so, in another passage of our author, supra i. 142, we have, ἄνδρες γεωργοὶ, καὶ οὐ θαλάσσιοι, 'mere clowns, not seamen.'

οὐδ' ὅπως — εὑρήσουσι] literally, 'will not even find out how they may launch the dart (meaning their darts) sitting:' for that required a standing posture, and space for free motion. Of the words following, πῶς οὐ σφαλοῦσι τὰς ναῦς, the sense is, 'how will they not tip up, upset, (or, in nautical phraseology, *capsize*,) the ship,' namely, by their awkward attempts to rise, in order to launch their darts. Such I believe to be the true meaning of the words,—which has been missed by the commentators: and no wonder; for of the phrase σφάλ. τὴν ναῦν so rare is the use, that I have noted only two examples elsewhere,—namely, Polyæn. Str. iii. 11, 13, οὐκ ἐξανίσταντο διὰ τὸν φόβον, οὐδὲ τὴν ναῦν ἔσφαλλον (a passage probably written with a view to the present). Plut. Themist. τὰς ναῦς ἔσφαλλε καὶ παρεδίδου πλαγίας τοῖς Ἕλλησι. Finally, a direct *allusion* to this sense exists in Xen. Hipp. iii. οἱ ὑπέρφοβοι ἵπποι ('over-frightened horses') τὸν ἀναβάτην ἔσφηλαν: as we should say, '*capsize* the rider.' Hesychius, too, explains σφάλλειν by κλίνειν, meaning to sway on one side, as we should say *to tip up*. This sense of the term arises easily out of the *primitive* one, to *trip up*, as said of a *wrestler*.

οὐκ ἐν τῷ αὐτῶν τρόπῳ] Meaning, not in the form or manner they were used to while on *terra firma*, and not tottering on the ship's deck.

4. ὑπερβαλλόντων—πράξαντες χεῖρον] Meaning that 'they need not be afraid of the *counter-preparations* of the enemy, since they are the last efforts of men driven to desperation by the extremity of present evils, and fain to try every chance of escape.' Such is undoubtedly the general sense here intended; though to fairly elicit it from the words as they stand, is a matter of some difficulty. Now, this difficulty, centering in the words ἀπόνοιαν καθεστήκασιν, is sought to be obviated by supposing, with Dr. Arnold, the form of expression ἐς ἀπόνοιαν καθεστήκασιν as equivalent to ἀπονεμομένων ἀνθρώπων βουλεύματι ἐπιχειροῦσι, 'they are reduced to make a desperate effort.'

The next words, οὐ παρασκευῆς πίστει — ἀποκινδυνεύσει, stand for the plainer οὐκ ἐν παρ. πίστει, &c., 'not so much in reliance on their actual force, as on the hazardry of fortune.' In the words οὕτως ὅπως δύνανται another difficulty presents itself; for these cannot be construed with those immediately preceding. If the mode of taking ἐς ἀπόνοιαν καθ. proposed by Dr. Arnold could be relied on, they might at least be referred to them: but so precarious, and hence little satisfactory, is this view, that it is better to leave to the words their ordinary sense, 'were reduced to desperation,' and suppose the words οὕτως ὅπως δύνανται to have been, by inadvertence on the part of the writer, without

οὕτως ὅπως δύνανται—ἵν', ἢ βιασάμενοι ἐκπλεύσωσιν, ἢ κατὰ γῆν μετὰ τοῦτο τὴν ἀποχώρησιν ποιῶνται, ὡς τῶν γε παρόντων οὐκ ἂν πράξαντες χεῖρον. LXVIII. Πρὸς οὖν ἀταξίαν τε τοιαύτην, καὶ τύχην ἀνδρῶν ἑαυτὴν παραδεδωκυῖαν πολεμιωτάτων, ὀργῇ προσμίξωμεν· καὶ νομίσωμεν ἅμα μὲν νομιμώτατον εἶναι πρὸς τοὺς ἐναντίους, οἳ ἂν ὡς ἐπὶ τιμωρίᾳ τοῦ προσπεσόντος δικαιώσωσιν, ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον, ἅμα δὲ ἐχθροὺς ἀμύνασθαι ‡ ἐγγενησόμενον ἡμῖν, [καὶ] τὸ λεγόμενόν που ἥδιστον εἶναι. 2. ὡς

such a word as they could be referred to; in which case, the only way to obtain a construction and complete sense is mentally to supply *ἀποκινδυνεύοντες* from *ἀποκινδυνεῦσαι*. As to the conjecture of Duk. (which Goeller and Arnold seem half-inclined to adopt,) it would, indeed, remove the difficulty complained of, but at the too serious sacrifice of that violence to the words *ἐς ἀπόνοιαν*, involved in the method of Arnold above mentioned. I say violence; for I do not even know of a single passage in which the phrase *ἐς ἀπόνοιαν* does not terminate a clause. Indeed the sense is too *absolute* to admit of any addition.

Of the words *ἢ κατὰ γῆν μετὰ τοῦτο* the full sense is, 'or else, should they not force the passage, they may afterwards,' &c. With *τῶν γε παρόντων*, 'under present circumstances,' compare *ὡς ἐκ παρόντων*, iv. 17.

For vulg. *πράξοντες*, (which, though retained and defended by Poppo, is not permitted by the *norma loquendi* of ancient Atticism,) I read, with Bekker, Dobree, and Goeller, on the authority of one of the best MSS., *πράξαντες*. Render, 'they would not make their situation worse.'

Ch. LXVIII. 1. *ἀταξίαν*] 'a confused rabble;' put, by a bold hypallage, for *ἀνθρώπους ἀτάκτους*. Compare Æschin. c. Ctes. § 15, *μηθ' ὑμεῖς ποτε εἰς τοσαύτην ἀταξίαν τῶν νόμων προβαιῆτε*. Of the words following, *τύχην — πολεμιωτάτων*, the sense is, 'against the beaten down and craven fortune of our bitter enemies.'

καὶ νομίσωμεν — θυμούμενον] Of this perplexed sentence the construction is well laid down by Goeller thus: *καὶ νομίσωμεν, ἅμα μὲν νομιμώτατον εἶναι πρὸς τοὺς ἐναντίους, τὸ δικαιῶσαι, ὡς ἐπὶ τιμωρίᾳ τοῦ προσπεσόντος, ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον, ἅμα δὲ καὶ τὸ λεγόμενόν που ἥδιστον εἶναι, ἐχθροὺς ἀμύνασθαι ἐγγενησόμενον ἡμῖν*. He adds, that 'the former part of the sentence might have been thus expressed: *καὶ νομίσωμεν, ἅμα μὲν νομιμώτατα πρᾶξαι, οἳ ἂν—δικαιώσωσιν ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον*.' As it is, there is a blending of two constructions, frequent in Thucydides. Heilm. paved the way to a right understanding of the sentence, by being the first to perceive that *οἳ* is not to be referred to the antecedent *ἐναντίους*, but is to be conjoined with *νομιμώτατον*, of which *predicate* all the next words, *πρὸς τοὺς ἐναντίους, οἳ ἂν—δικαιώσωσιν ἀποπλῆσαι τῆς γν. τὸ θυμ.*, form the *subject*. In this view Dobree and Poppo coincide; referring, for examples of similar constructions, to other passages of our author, ii. 41. iv. 18. With respect to the term *ἀποπλῆσαι*, this is, like *ἐμπλ.* and *ἐκπλ.*, not unfrequently used with nouns subst. denoting any *passion*, especially *anger*; and signifies to *satiate* or *glut*. See note on iii. 82, 8. *Τὸ θυμούμενον* stands for *τὸν θυμὸν*, as in Eurip. Hec. 30, and Chrys. t. iv. 661. Dio Cass. 1201. *Ἐγγενησόμενον* is to be joined with *νομίσωμεν*.

I agree with Poppo in thinking that the *καὶ* before *τὸ λεγόμενον*, absent from one MS. (to which add Mus. Brit.) is better away. The expression *τὸ λεγόμενον* is frequently used of sentiments either *proverbial*, or, as here, so trite and well known as to require no more than an *allusion* to them. Of *που* thus subjoined to this form *τὸ λεγόμενον*, I have noted no example elsewhere; but *που* is found in a *form of rough quotation* in a passage of the New Testament, Heb. ii. 6, *διεμαρτύρετο δέ που τις*, &c. Supposing the *καὶ* to be genuine, Dr. Arnold proposes *two* modes of construction, one of which, making the words *τὸ λεγόμενόν που* to stand by themselves, is quite inadmissible, because I know of no instance of the form *τὸ λεγόμενον* followed by *που*. As to the other mode, by which *ἐχθροὺς ἀμύνασθαι* and *τὸ λεγόμενόν που ἥδιστον* are connected, both being regarded as the subject to *ἐγγενησόμενον*,—that involves so much harshness, that, rather than to adopt a mode of construction so unsatisfactory, better is it at once to regard the *καὶ* as insititious, and so suppose the sense to be as follows: 'And let us account that it is

δὲ ἐχθροὶ καὶ ἔχθιστοι πάντες ἴστε, οἵ γε ἐπὶ τὴν ἡμετέραν ἦλθον δουλωσόμενοι· ἐν ᾧ, εἰ κατώρθωσαν, ἀνδράσι μὲν ἂν τἆλγιστα προσέθεσαν, παισὶ δὲ καὶ γυναιξὶ τὰ ἀπρεπέστατα, πόλει δὲ τῇ πάσῃ τὴν αἰσχίστην ἐπίκλησιν. 3. ἀνθ' ὧν μὴ μαλακισθῆναί τινα πρέπει, μηδὲ τὸ ἀκινδύνως ἀπελθεῖν αὐτοὺς κέρδος νομίσαι· τοῦτο μὲν γὰρ καὶ ἐὰν κρατήσωσιν, ὁμοίως δράσουσι· τὸ δὲ, πραξάντων ἐκ τοῦ εἰκότος ἃ βουλόμεθα, τούσδε τε κολασθῆναι καὶ τῇ πάσῃ Σικελίᾳ καρπουμένῃ καὶ πρὶν ἐλευθερίαν βεβαιοτέραν παραδοῦναι, καλὸς ὁ ἀγών. 4. καὶ κινδύνων οὗτοι σπανιώτατοι, οἳ ἂν, ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες, πλεῖστα διὰ τὸ εὐτυχῆσαι ὠφελῶσιν."

LXIX. Καὶ οἱ μὲν τῶν Συρακοσίων στρατηγοὶ καὶ Γύλιππος, τοιαῦτα καὶ αὐτοὶ τοῖς σφετέροις στρατιώταις παρακελευσάμενοι, ἀντεπλήρουν τὰς ναῦς εὐθύς, ἐπειδὴ καὶ τοὺς Ἀθηναίους ᾐσθάνοντο. 2. ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος, καὶ ὁρῶν οἷος ὁ κίνδυνος, καὶ ὡς ἐγγὺς ἤδη ἦν,—ἐπειδὴ καὶ ὅσον οὐκ ἔμελλον ἀνάγεσθαι,—καὶ νομίσας, (ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι) πάντα τε ἔργῳ ἔτι σφίσιν ἐνδεᾶ εἶναι, καὶ λόγῳ αὐτοῖς οὔπω ἱκανὰ εἰρῆσθαι, αὖθις τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων, καὶ αὐτοὺς ὀνομαστὶ καὶ φυλήν, ἀξιῶν τό τε καθ' ἑαυτὸν, ᾧ ὑπῆρχε λαμπρότητός τι, μὴ προδιδόναι τινὰ, καὶ τὰς πατρικὰς ἀρετὰς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν,

most rightful for men, in respect of their enemies, to think it allowable for them, in taking vengeance on the aggressor, to glut their hearts' fury; and moreover, that in thus taking vengeance we shall gain what is somewhere said to be the sweetest of enjoyments.'

3. *μὴ μαλακισθῆναι*] 'not to be softened into compassion.' Compare iii. 41, 7, *μὴ μαλακισθέντες*, where see note. *Κέρδος νομίσαι*, 'to think it a clear gain,' and thus to be quite satisfied with it; an expression also occurring at iii. 33, and equivalent to the more usual one *κέρδος ἡγεῖσθαι*, on which see note at ii. 44, 4. *Ἀκινδύνως*, 'without bringing any danger [on us].' Compare ch. 81, 4.

τὸ δὲ, πραξάντων—καλὸς ὁ ἀγών] At *πραξ.* is to be supplied *ἡμῶν*; and the word *ἐλευθερίαν* is to be taken *twice*. Render, 'but, after having done,—as in all probability we shall,—what we wish, to avenge ourselves of these, and to deliver to all Sicily a freedom before enjoyed, but *then* more secure and stable;—*that* were an achievement worthy of all honour!'

4. *σπανιώτατοι*] 'the rarest,' 'most to be prized.' Compare i. 33, *εὐπραξία σπανιωτέρα*.

Ch. LXIX. In recounting the preparations for the engagement, Thucydides brings forward that which, without a word of *panegyric* on Nicias, yet stamps his conduct on this occasion as truly great. Not content was he with having addressed the mariners in a manner the most calculated to allay their fears and rouse their courage; but, calling around him the captains of ships, just as they were embarking, he addressed *them* in a strain of still deeper earnestness, reminding them of every distinction, hereditary or personal, that might rouse their emulation, and of every tie, political, domestic, and religious, that could stir up their courage.

2. *πατρόθεν ἐπονομάζων*] On this Goeller compares a passage of Hom. Il. x. 68, *πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον*. Other passages to the same purpose occur in various writers,—as Xen. Cyr. i. 4, 15. Plut. Brut. 49. Soph. Œd. Col. 215. Tzetz. on Lycophr. 1204. Arrian, E. A. ii. 10, 3. Dionys. Hal. Ant. 1764. Here, then, calling each by his father's name, as well as his own, Nicias employed a method pre-eminently adapted to rouse courage and excite zeal in a case of extremity.

πατρίδος τε τῆς ἐλευθερωτάτης ὑπομιμνήσκων, καὶ τῆς ἐν αὐτῇ ἀνεπιτάκτου πᾶσιν ἐς τὴν δίαιταν ἐξουσίας, ἄλλα τε λέγων ὅσα ἐν τῷ τοιούτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι, οὐ πρὸς τὸ δοκεῖν τινι ἀρχαιολογεῖν φυλαξάμενοι εἴποιεν ἄν, καὶ ὑπὲρ ἁπάντων παραπλήσια ἔς τε γυναῖκας καὶ παῖδας καὶ θεοὺς πατρῴους προφερόμενα, ἀλλ' ἐπὶ τῇ παρούσῃ ἐκπλήξει ὠφέλιμα νομίζοντες ἐπιβοῶνται. 3. Καὶ ὁ μὲν οὐχ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα νομίσας παρῃνῆσθαι, ἀποχωρήσας, ἦγε τὸν πεζὸν πρὸς τὴν θάλασσαν, καὶ παρέταξεν ὡς ἐπὶ πλεῖστον ἐδύνατο, ὅπως ὅτι μεγίστη τοῖς ἐν ταῖς ναυσὶν ὠφέλεια ἐς τὸ θαρσεῖν γίγνοιτο. 4. ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος (οὗτοι γὰρ ἐπὶ τὰς ναῦς τῶν Ἀθηναίων στρατηγοὶ ἐπέβησαν), ἅραντες ἀπὸ τοῦ ἑαυτῶν στρατοπέδου εὐθὺς ἔπλεον πρὸς τὸ ζεῦγμα τοῦ λιμένος καὶ τὸν †παραλειφθέντα διέκπλουν, βουλόμενοι βιάσασθαι ἐς τὸ ἔξω. LXX. ‡Προεξαγαγόμενοι δὲ οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ναυσὶ παραπλησίαις τὸν ἀριθμὸν καὶ πρότερον, κατά τε τὸν ἔκπλουν μέρει αὐτῶν ἐφύλασσον καὶ κατὰ τὸν ἄλλον κύκλῳ λιμένα, ὅπως πανταχόθεν ἅμα προσπίπτοιεν τοῖς Ἀθηναίοις, καὶ ὁ πεζὸς αὐτοῖς ἅμα ‡παραβοηθοῖ ᾗπερ καὶ αἱ νῆες κατίσχοιεν. ἦρχον δὲ τοῦ ναυτικοῦ τοῖς Συρακοσίοις Σικανὸς μὲν καὶ Ἀγάθαρχος, κέρας ἑκάτερος τοῦ παντὸς ἔχων, Πυθὴν δὲ καὶ οἱ Κορίνθιοι τὸ μέσον. 2. ἐπειδὴ δ' οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι, τῇ μὲν πρώτῃ ῥύμῃ ἐπιπλέοντες ἐκράτουν τῶν τεταγμένων νεῶν πρὸς αὐτῷ, καὶ ἐπειρῶντο λύειν τὰς κλῄσεις· μετὰ δὲ τοῦτο, πανταχόθεν σφίσι τῶν Συρακοσίων καὶ ξυμμάχων ἐπιφερομένων, οὐ πρὸς τῷ ζεύγματι ἔτι μόνον ἡ ναυμαχία, ἀλλὰ καὶ κατὰ τὸν λιμένα ἐγίγνετο· καὶ ἦν καρτερὰ καὶ οἵα οὐχ ἑτέρα τῶν προτέρων. 3. πολλὴ μὲν γὰρ ἑκατέροις προθυμία ἀπὸ τῶν ναυτῶν ἐς τὸ ἐπιπλεῖν, ὁπότε κελευσθείη, ἐγίγνετο,—πολλὴ δὲ ἡ ἀντιτέχνησις τῶν κυβερνητῶν, καὶ ἀγωνισμὸς πρὸς ἀλλήλους· οἵ τε ἐπιβάται ἐθεράπευον, ὅτε προσπέσοι ναῦς νηΐ, μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος τῆς ἄλλης τέχνης· πᾶς τέ τις, ἐν ᾧ

τῆς ἐν αὐτῇ ἀνεπιτάκτου—ἐξουσίας] literally, 'of the *undictated-to* liberty of action therein as to their manner of life.' Compare ii. 37, 2. The term *δίαιτα* bears the same sense here as at ii. 16.

ἄλλα τε λέγων ὅσα—ἐπιβοῶνται] Render, 'And adding more besides, and other arguments, such as are brought forward on every occasion, about men's wives and children, and the gods of their fathers, not fearing lest any should charge them with repeating old and stale topics, but freely uttering all that men do utter in such moments, believing it to be useful in the present emergency.' (Dr. Arnold.) As illustrative of this sense of *ἀρχαιολογεῖν*, (literally, to tell old tales, i. e. to dwell on stale or hacknied topics,) compare Lucian, ii. 337, *ἀνηγόμην γε ὡς ἀρχαιολογήσων ὑμῖν*, and Isocr. ad Nicocl. p. 40, *εἰ δὲ δή τι καὶ τῶν ἀρχαίων εἰπεῖν*

3. *ἀναγκαῖα*] 'what must suffice.' See note on i. 61, 2, and ii. 70, 3.

4. *παραλειφθέντα*] So I have edited, with Bekker, Goeller, and Poppo, on the authority of the best MSS., for vulg. *καταλειφ.*, which admits of no defence. Yet I have little doubt that *περιλειφ.*, conjectured by Bekker, is the true reading, since while it is hardly to be imagined that any part of the *ζεῦγμα* had been *neglected* to be closed; on the other hand, by reading *περιλειφ.* we obtain, for a sense unsatisfactory, one entirely to be approved,—namely, 'yet left, or remaining, unclosed;' the *ζεῦγμα* being, it seems, not quite finished. And agreeable to this reading is the explanation of the Scholiast, *τοῦτο τὸ μέρος ὃ οὐκ ἔζευκτο, ἀλλ' ἀνεῴγει, τοῦ στόματος.* Nothing, indeed, is there in the former, or the latter part of the present narrative, conveying an express mention of the *fact*; but, considering the shortness of the time, it is such as to carry a high degree of probability: and not unfrequent in our author (and indeed in ancient historians in general) are the instances of such petty circumstances not expressly mentioned, yet afterwards adverted to as if they had been mentioned: though, indeed, the words at ch. 70, 1, *κατὰ τὸν ἔκπλουν—ἐφύλασσον*, plainly advert to the fact of there being yet an opening; for otherwise why should a squadron have been stationed *κατὰ τὸν ἔκπλουν*? Certain it is that the two terms *παραλείπω* and *περιλ.* are frequently confounded. Thus, for instance, in a passage of Dionys. Hal. Ant. 1758, for vulg. *περιλ.*, *παραλειφθέντα* has been well emended, though only on conjecture, by Hudson and Reiske. As to the objection which (after Goeller) Arnold advances against *διέκπλουν*, namely, that the term *διέκπλους* is no where else in Thucydides used in any other sense than that of breaking the enemy's line,—that has very little force; for why, it may be asked, should not the word here bear its *proper* sense, as used to signify *transitus, exitus*?—a sense also found in Herodot. vii. 36, (which passage seems to have been here had in mind by Thucydides,) *διέκπλοον κατέλιπον*, and iv. 179, *διέκπλοον τῶν βραχέων δεικνύναι*. Arrian, Ind. xxii. 8. Plato, p. 115. Dio Cass. p. 972. The word has, moreover, the support of Dionys. Hal., who has, in his Jud. de Hist. Thucyd. ch. 26, cited this very passage of our author. Finally, as to the method proposed by Poppo and Goeller, of removing the difficulty, supposed to exist in these words, by cancelling *καὶ τὸν παραλ. διέκπλουν*,—that would be *cutting* the knot, which may, we see, be untied; and is moreover forbidden by two passages (evidently written with a view to the present) of Dio Cass. p. 615, 82, *ἵνα βιάσωνται τὸν ἔκπλουν*, 'force the outlet,' and 293, 69. That writer certainly had the latter of the above words, and consequently the former; though, from the turn he gives to the passage, it was unnecessary for his purpose. The words *βουλόμενοι βιάσασθαι ἐς τὸ ἔξω* must, as Duker shows, be taken together in the sense 'wishing to force their way to the outside [of the bar].' So Lucian, cited by Duker, *ἀπὸ τῆς καθ' αὑτὰ τάξεως εἰς ἀλλοτρίαν [τάξιν] βιάζεσθαι*. I add Xenoph. Cyrop. iii. 3, 69, *δείσας μὴ—εἰ βιάσαιντο εἴσω*, sc. *τοῦ ῥύματος*.

CH. LXX. 1. *προεξαγαγόμενοι*] Goeller, Arnold, and Didot edit, from Dionys., *προεξαναγ.*, which is preferred by Duk. and Poppo, and which Krueger maintains to alone be correct, on the ground that, 'however the former might be proper as applied to land-forces, (see vii. 3 & 7. viii. 28.) it would not be such as used of *ships*.' But, not to say that the very existence of the latter term has to be *proved*, it may be doubted whether the distinction in question be not altogether founded in fancy. Certain it is that we are by no means justified in running counter to the stream of external evidence on such speculative grounds.

παραβοηθοῖ] So Bekker edits, on the authority of four MSS. (to which add Cod. Clar. 2 manu,) further confirmed by the evidence of four others, for vulg. *παραβοηθῇ*, which is retained by Poppo and Goeller; but not on good grounds. As to the reading of Dionys., *παρεβοήθει*, it does not deserve a moment's consideration; though Arnold has *edited* it, under the impression, little founded in reason, of the common reading involving an *absurdity*. Certainly, as far as respects the sense, (for a statement of which, see my Translation,) such a change is not only unnecessary, but detrimental.

2. *οἱ Ἀθηναῖοι*] The *ἄλλοι* between *οἱ* and *Ἀθηναῖοι* Poppo has inserted in brackets, on the authority of many of the best MSS., and at the recommendation of Krueger, who takes it as standing for *οἱ ἄλλοι, Ἀθηναῖοι ὄντες*. That would, however, involve here no little harshness, and, as Goeller observes, would require, for *ἄλλοι, ἕτεροι* to have been written.

τὰς κλῄσεις] i. e. the fastenings by which the ships were bound together.

3. *ὁπότε κελευθείη*] scil. *τις*, meaning the *κελευστὴς*, who performed an office something like that of our *boatswain*. See Bp. Blomfield on Æschyl. Pers. 403, and note on ii. 84. *Εὐθεράπευον*, 'were studiously careful;' as vi. 61, *θεραπεύοντες μὴ θορυβεῖν*. By *τὰ ἀπὸ τοῦ καταστρώματος* is meant, as Dr. Arnold explains, the service on deck.

προσετέτακτο αὐτὸς ἕκαστος ἠπείγετο πρῶτος φαίνεσθαι. 4. ξυμπεσουσῶν δὲ ἐν ὀλίγῳ πολλῶν νεῶν, (πλεῖσται γὰρ δὴ αὗται ἐν ἐλαχίστῳ ἐναυμάχησαν· βραχὺ γὰρ ἀπέλιπον ξυναμφότεραι διακόσιαι γενέσθαι) αἱ μὲν ἐμβολαὶ, διὰ τὸ μὴ εἶναι τὰς ἀνακρούσεις καὶ διέκπλους, ὀλίγαι ἐγίγνοντο· αἱ δὲ προσβολαὶ, ὡς τύχοι ναῦς νηὶ προσπεσοῦσα, ἢ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἐπιπλέουσα, πυκνότεραι ἦσαν. 5. καὶ ὅσον μὲν χρόνον προσφέροιτο ναῦς, οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις καὶ τοξεύμασι καὶ λίθοις ἀφθόνως ἐπ' αὐτὴν ἐχρῶντο· ἐπειδὴ δὲ προσμίξειαν, οἱ ἐπιβάται, ἐς χεῖρας ἰόντες, ἐπειρῶντο ταῖς ἀλλήλων ναυσὶν ἐπιβαίνειν. 6. ξυνετύγχανέ τε πολλαχοῦ, διὰ τὴν στενοχωρίαν, τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβλῆσθαι,—δύο τε περὶ μίαν καὶ ἔστιν ᾗ καὶ πλείους ναῦς κατ' ἀνάγκην ξυνηρτῆσθαι· καὶ τοῖς κυβερνήταις τῶν μὲν φυλακὴν τῶν δ' ἐπιβουλὴν, μὴ καθ' ἓν ἕκαστον κατὰ πολλὰ δὲ πανταχόθεν, περιεστάναι, καὶ τὸν κτύπον—μέγαν ἀπὸ πολλῶν [τῶν] νεῶν ξυμπιπτουσῶν—ἔκπληξίν τε ἅμα καὶ ἀποστέρησιν τῆς ἀκοῆς ὧν οἱ κελευσταὶ φθέγγοιντο παρέχειν. 7. πολλὴ γὰρ δὴ ἡ παρακέλευσις καὶ βοὴ ἀφ' ἑκατέρων τοῖς κελευσταῖς, κατά τε τὴν τέχνην, καὶ πρὸς τὴν αὐτίκα φιλονεικίαν ἐγίγνετο, τοῖς μὲν Ἀθηναίοις "βιάζεσθαί τε τὸν ἔκπλουν," ἐπιβοῶντες, καὶ περὶ τῆς ἐς τὴν πατρίδα σωτηρίας νῦν, εἴ ποτε καὶ αὖθις, προθύμως ἀντιλαβέσθαι, τοῖς δὲ Συρακοσίοις καὶ ξυμμάχοις "καλὸν εἶναι κωλῦσαί τε αὐτοὺς διαφυγεῖν, καὶ τὴν οἰκείαν ἑκάστους πατρίδα νικήσαντας ἐπαυξῆσαι." 8. καὶ οἱ στρατηγοὶ προσέτι ἑκατέρων, εἴ τινά που ὁρῷεν μὴ κατ' ἀνάγκην πρύμναν κρουόμενον, ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον, ἠρώτων, οἱ μὲν Ἀθηναῖοι, εἰ 'τὴν πολεμιωτάτην γῆν

4. *ξυμπεσουσῶν — ἐναυμάχησαν*] See Plut. Anton. ch. 66 & 67.

ἐμβολαὶ — προσβολαὶ] The difference between these terms is, that the former denoted the regular charge with the beak; the latter, *any* sort of impetus by running right along-aside, broadside to each other. *Ἀνακρούσεις.* On this term see note at vii. 36: and on *διέκπλους*, just after, see note at i. 49.

5. *προσφέροιτο*] 'might bear down upon.' *Τοῖς ἀκοντίοις—ἐχρῶντο*, 'resorted to the use of,' &c. Compare Acts xxvii. 17, *βοηθείαις ἐχρῶντο.*

6. *δύο τε—ξυνηρτῆσθαι*] Evidently written in imitation of these are the words of Dio Cass. p. 627, *δύο τε γὰρ ἢ καὶ τέσσαρα τῇ αὐτῇ νηὶ προσπίπτουσαι*, &c.

περιστάναι] The term, as Jacobs observes, properly signifies *circumstare*, and that as understood both literally and figuratively of *danger, necessity*, &c. (see note at iii. 54, and vi. 61.) but here it bears the sense *obruere.*

7. *πολλὴ γὰρ δὴ ἡ παρακέλευσις καὶ βυὴ*, &c.] Imitated from these are the words of Appian, i. 478, *βοῆς δὲ καὶ παρακελεύσεως ἑκατέρωθεν.* Compare also Æschyl. Pers. 386, *τάξις δὲ τάξιν παρεκάλει*, 'squadron exhorted squadron;' and Sallust, Catil. ch. 6, 'alius alium hortari.' The sense here is well expressed by the version of Acacius, 'exhortationes utrimque, multæ vociferationes magistrorum erant, quas vel ars vel præsens concertatio postulabat.' With *εἴ ποτε καὶ αὖθις* compare Lycophr. 732, *καί ποτ' αὖθις.* Of *ἀντιλαβέσθαι*, a little after, the sense is 'to strive for,' as in seizing hold of any thing. See Arrian, E. A. iv. 29, 14. *Ἐπαυξῆσαι*, 'to strengthen, consolidate [its power];' as supra ii. 36, *τὰ δὲ πλείω αὐτῆς—ἐπηύξαμεν.*

8. *εἰ τὴν πολεμιωτάτην—ὑποχωροῦσιν*]

οἰκειοτέραν ἤδη τῆς οὐ δι' ὀλίγου πόνου κεκτημένης θαλάσσης ἡγούμενοι ὑποχωροῦσιν,'—οἱ δὲ Συρακόσιοι, εἰ 'οὓς σαφῶς ἴσασι προθυμουμένους Ἀθηναίους παντὶ τρόπῳ διαφυγεῖν, τούτους αὐτοὶ φεύγοντας φεύγουσιν.' LXXI. Ὅ τε ἐκ τῆς γῆς πεζὸς ἀμφοτέρων, ἰσορρόπου τῆς ναυμαχίας καθεστηκυίας, πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε, φιλονεικῶν μὲν ὁ αὐτόθεν περὶ τοῦ πλείονος ἤδη καλοῦ, δεδιότες δὲ οἱ ἐπελθόντες μὴ τῶν παρόντων ἔτι χείρω πράξωσι. 2. πάντων γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς, ὅ τε φόβος ἦν ὑπὲρ τοῦ μέλλοντος οὐδενὶ ἐοικώς, καὶ διὰ τὸ

Render, 'whether they retreat, as esteeming the most hostile land more their own (or belonging to them) than the sea acquired with no small labour.' After *ὀλίγου* I have, with Bekker and Goeller, received into the text (on the authority of Dionys. Hal., Cod. Vat., Schol., and Valla) the word *πόνου*, as yielding a far better sense than what has been supplied after *ὀλίγου*, namely, the word *χρόνου*. See ii. 36 & 62. On the use, which is rare, of the participle *κεκτημένος* in a *passive* sense, see Matth. Gr. Gr. § 496, *e.* In the words, further on, *φεύγοντας φεύγουσι*, there is much point and vigour imparted by the bringing together of two words mutually opposed: and in *φεύγοντας*, Jacobs well observes, the iteration of a sense already expressed is adopted for the sake of the opposition.

CH. LXXI. 1. *πολὺν τὸν ἀγῶνα — εἶχε*] 'sustained a mighty conflict and commotion of mind.' Some doubt has been entertained as to what is the true reading here. For vulg. *ξύστασιν*, Duker thinks the Scholiast must have read *ξύντασιν*: and indeed *ξύντασιν* seems to have been read by Valla, and is found in what is little less than a transcript of this passage in Dio Cass. p. 307, *ἀντιπάλου γὰρ τῆς μάχης — τῆς ψυχῆς συντάσει, συνιέναι εἴλοντο.* On the other hand, the reading *ξύστασιν* is supported by a passage, as evidently written in close imitation of the present, at p. 575 & 576 of the same writer: *ὁ πεζὸς—συστάσει τῆς γνώμης συνέσχοντο.* Such, too, there is every reason to think, was read by *Plutarch*, who in a passage, p. 347, D, cited by Duker, writes, with reference to the present passage, *ἄλαστον ἀγῶνα καὶ σύστασιν τῆς γνώμης ἔχων* (for there either *σύντασιν* or *σύστασιν*, and not, what is altogether indefensible, vulg. *σύνταξιν*, may justly be presumed to be the true reading. *Σύστασιν*, however, to which *ἄλαστον* points rather than *σύντασιν*, is there to be preferred, and perhaps is the true reading. Dio Cass. p. 307). Finally, the reading *ξύστασιν* is further supported by a passage of Plut. Vit. Hom. § 207, *ἡ σύστασις τῆς ψυχῆς ἀνίεται καὶ τὰ μέλη τοῦ σώματος λύεται*, and by Eurip. Hippol. 987, *Πάτερ, μένος μὲν ξύστασίς τε τῶν φρενῶν Δεινή.*

To advert to the *sense* of *ξύστασιν*, the term may be supposed to signify *conflict*, as in certain passages adduced from Hdot. vi. 117, and vii. 167: and so Plut. cited by Krueg. has, *ὅταν μάλιστα σύστασιν ὁ ἀγὼν ἔχῃ.* So understood, then, the words *καὶ ξύστασιν τῆς γνώμης* are exegetical of *τὸν ἀγῶνα* preceding. Render, 'the land-forces of each party themselves sustained a great fight, even a conflict of mind:' a highly expressive *agonistic* metaphor, with which compare one occurring in a passage of the New Testament, Heb. x. 32, *πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ, κοινωνοὶ* ('partakers by sympathy') *τῶν οὕτως ἀναστρεφομένων γενηθέντες.* Similarly Dionys. Hal. Ant. (by an evident imitation of this narrative,) describing the feelings of the Roman and of the Alban armies, while looking on at the combat of the Horatii and Curiatii, writes, *τὸ πρὸς τοὺς οἰκείους ἀγωνιστὰς ἑκάστους συμπαθὲς ἐπὶ τὸ βεβουλευμένον ἐλάμβανε τὰ πρασσόμενα.—Ὥστε πολλοί, ἐκ τοῦ φιλονεικεῖν τε καὶ συμπαθεῖν τοῖς σφετέροις, ἔλαθον αὐτοὺς τοῦ τῶν κινδυνευόντων μεταλαμβανόντων πάθους, ἀγωνισταὶ, μᾶλλον ἐβούλοντο, ἢ θεαταὶ, τῶν δρωμένων γεγονέναι.*

ὁ αὐτόθεν] scil. *πεζός.* Meaning, the soldiery of that country. By *οἱ ἐπελθόντες* understand the invaders. On the construction see Matth. Gr. § 562, 1, note 1.

2. *πάντων γὰρ δὴ ἀνακειμένων—ἐς τὰς ναῦς*] 'every thing with the Athenians depending on the ships.'

καὶ διὰ τὸ—ἔχειν] Here there exists a certain perplexity, arising, it is admitted, from corruption in the text, which, however, the MSS. extant do not enable us to emend. The conjecture of Bekker, *δι' αὐτὸ*, for *διὰ τὸ*, has the support of Codd

τῆς τύχης ἀνώμαλον, ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν. 3. δι' ὀλίγου γὰρ οὔσης τῆς θέας, καὶ οὐ πάντων ἅμα ἐς τὸ αὐτὸ σκοπούντων, εἰ μέν τινες ἴδοιέν πη τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησάν τε ἂν, καὶ πρὸς ἀνάκλησιν θεῶν, μὴ στερῆσαι σφᾶς τῆς σωτηρίας, ἐτρέποντο· οἱ δ' ἐπὶ τὸ ἡσσώμενον βλέψαντες ὀλοφυρμῷ τε ἅμα μετὰ βοῆς ἐχρῶντο, καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως, καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. 4. ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυ-

Venet. and Clar., but in the latter of these MSS. the reading in question is an *altered* one. Moreover, (as Poppo, Goeller, and Dr. Arnold point out,) no tolerable sense thus arises. In his 2nd edition Goeller has edited, from conjecture, *καὶ διὰ τὸ ἀγχώμαλον, ἀνώμαλον καὶ τὴν ἔποψιν*, &c., according to which the sense will be, 'propterea quod pugna anceps diu fuit, et pugna et aspectus inæquales fuerunt:' a highly ingenious conjecture, which derives some support from the words at § 5, *ἀγχώμαλα ἐναυμάχουν*, and which Poppo is inclined to adopt. But I am far from certain whether this be altogether satisfactory: and when Goeller urges that the similarity of the two words *ἀγχώμαλον* and *ἀνώμαλον* caused one of them to be overlooked and lost, he forgets that this would serve to account for the loss of *ἀγχώμαλον* only *after*, not *before ἀνώμαλον*: and *τὸ ἀγχώμαλον* occurs, I believe, nowhere else; and what is more, the *καὶ*, just after, is adverse to this view, and rather tends to bear out that propounded by Bauer, and adopted by myself in my small edition, as also by Jacobs, Dobree, and Arnold. *Now*, however, I doubt whether *ἀνώμαλον*, thus taken twice, can be justified by the example of any good early Attic writer, and I suspect that *ἀνώμαλον* must be *written* twice; the *καὶ* having reference to this *second ἀνώμαλον*. But there exists, I apprehend, a somewhat greater deficiency than that of *one* word, since the sense even thus is incomplete. I suspect that our author wrote, for the words as they now stand, *καὶ διὰ τὸ ἀνώμαλον τῆς τύχης, ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας, κ. τ. λ.* Thus the antithesis will be complete. Easily might the words *τῆς τύχης ἀνώμαλον* be lost by the circumstance of *ἀνώμαλον* occurring twice. Of the expression *τὸ ἀνώμαλον τῆς τύχης* an example occurs in Liban. Orat. p. 716: and so in Appian i. 378, we have *ἀνώμαλον δαιμόνιον*, 'fortuna inconstans.' Eurip. Scyr. Frag. ii. 1, *τῶν βροτείων ὡς ἀνώμαλοι τύχαι*, and Diod. Sic. t. ix. 73, *ἀνωμαλία τῆς τύχης*, and viii. 143. See also Manetho Apotel. ii. 216. iii. 306, and Schol. on Eurip. Hipp. 1102. So reading, then, we may render, 'And by reason of the fluctuating inconstancy (or vicissitude) of fortune, [sometimes verging one way, and sometimes another,] they were obliged to have their view of the sea-fight from land *also* fluctuating (meaning, that they had to see at one time their countrymen conquering, at another defeated).' Similarly in a passage of Plut. Nic. 25, written with a view to sections 1 and 2 of this chapter, we have, *ἡ δὲ ναυμαχία—γενομένη, καὶ μηδὲν ἐλάττονα πάθη καὶ θορύβους παρασχοῦσα τοῖς θεωμένοις, ἢ τοῖς ἀγωνιζομένοις, διὰ τὴν παντὸς ἐπίβλεψιν τοῦ* (I conj. *του*) *ἔργου* ('because of every one's having his eyes on a battle') *ποικίλας μεταβολὰς καὶ ἀπροσδοκήτους ἐν ὀλίγῳ* (scil. *χρόνῳ*) *λαμβάνοντος*. Little doubt is there but that Plutarch had in his copy *ἀνώμαλον τῆς τύχης*: and so perhaps had *Josephus*, who in a passage of his Bell. Jud. vi. 2, 7, evidently written with a view to the present, has, *ἀεὶ δ' ἐφ' ὁποτέρων βρίσειε ῥέπων* ('fluctuans') *ὁ πόλεμος, παρακέλευσις μὲν τῶν πλεονεκτούντων οἰμωγαὶ δὲ τῶν τρεπομένων. Οὔτε δ' αἱ φυγαὶ τόπον εἶχον, οὔθ' αἱ διώξεις· ἀλλ' ἀνώμαλοι ῥοπαὶ—ἐγένοντο*, 'the scales of fortune were inconstant, hovering first one way, and then another.' See note on v. 103, 2, *ἐπὶ ῥοπῆς—ὄντες*.

So certain appears the emendation above proposed, that I have ventured to insert the words in question in the text (though in small characters); especially as Goeller had not hesitated to insert the word *ἀγχώμαλον*.

3. *ἀπὸ τῶν—ἐδουλοῦντο*] Render, 'nay, at the *sight* of what was done, they were even more daunted in mind than those engaged in the action.' On the force of the expression *τὴν γνώμην ἐδουλοῦντο* see note at iv. 34, 1, and ii. 61, where we have, *δουλοῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ*, &c.: a close imitation of the present is found in a passage of Dionys. Hal. Ant. iii. 19, *ἔπειτα ἀναβοήσεις τε ἀθρόαι παρ'*

μαχίας ἀπιδόντες, διὰ τὸ ἀκρίτως ξυνεχὲς τῆς ἀμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπονεύοντες, ἐν τοῖς χαλεπώτατα διῆγον· ἀεὶ γὰρ παρ' ὀλίγον ἢ διέφευγον, ἢ ἀπώλλυντο. 5. ἦν τε ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι· Ὀλοφυρμὸς, βοή· νικῶντες, κρατούμενοι·—ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι. παραπλήσια δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπασχον, πρίν γε δὴ οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι, ἐπὶ πολὺ ἀντισχούσης τῆς ναυμαχίας, ἔτρεψάν τε τοὺς Ἀθηναίους, καὶ ἐπικείμενοι λαμπρῶς, πολλῇ κραυγῇ καὶ διακελευσμῷ χρώμενοι κατεδίωκον ἐς τὴν γῆν. 6. τότε δὲ ὁ μὲν ναυτικὸς στρατὸς, ἄλλος ἄλλῃ—ὅσοι μὴ μετέωροι ἐάλωσαν—κατενεχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον· ὁ δὲ πεζὸς οὐκέτι διαφόρως,

ἀμφοτέρων αὐτῶν ἐγίνοντο, καὶ παρακελεύσεις τοῖς μαχομένοις, ἐναλλὰξ, εὐχαί τε καὶ οἰμωγαὶ, καὶ παντὸς ἄλλου πάθους ἐναγωνίου φωναὶ συνεχεῖς, αἱ μὲν πρὸς τὰ δρώμενά τε καὶ ὁρώμενα ὑφ' ἑκατέρων, αἱ δὲ πρὸς τὰ μέλλοντά τε καὶ ὑποπτευόμενα· καὶ ἦν πλείω τὰ εἰκαζόμενά τε καὶ δρώμενα τῶν γινομένων, where in *δρώμενά τε καὶ ὁρώμενα* we have what answers to *τῶν δρωμένων τῆς ὄψεως* of Thucyd. But with respect to the words *τε καὶ δρώμενα* after *εἰκαζόμενα*, these, instead of being *emended*, as they have been by Sylburg, into *τε καὶ ὑφορώμ.*, or into *τε καὶ μὴ ὁρ.*, as they have been by Stephens, are, inasmuch as they have no place there, to be *cancelled*, on the authority of the Cod. Vat. and Lapus. They may be supposed to have sprung from a marginal var. lect. on the words a little before,—namely, *ὁρώμενά τε καὶ δρώμενα*. With the general *sentiment* in *τὴν γνώμην—ἐδουλοῦντο* compare a passage of Eurip. Phœn. 1403, *Πλέων δὲ τοῖς ὁρῶσι ἐστάλασσ' ἱδρὼς, Ἢ τοῖσι δρῶσι, διὰ φίλων ὀρρωδίαν*, where, for vulg. *πλείων*, Porson edited, what is far preferable, *πλέων*. Though even that, I suspect, does not make all right: and in order to remove what so refined a poet as Euripides would, we may imagine, be most solicitous to avoid,—namely, an unnecessary prominency thus given to so homely an image as that contained in the former member of the sentence,—I propose to there read what will correspond with *ἤ*, namely, *πλέον*, and that as taken to stand not simply for *μᾶλλον*, but as understood to bear a sense not unfrequent in the early Attic writers,—namely, *magis*, 'in a greater degree.'

4. *διὰ τὸ ἀκρίτως ξυνεχὲς*] For *διὰ τὸ ξυνεχῶς ἄκριτον*, 'by reason of the continual undecidedness [of the contest].' In the passage (written with a view to the present portion) of Plut. Nic. 25, above cited, for *διὰ τὰς συντάξεις ὡς*, ought undoubtedly, from these words of our author, to be read (according to the emendation proposed by Goeller, and which had long before been propounded by myself) *διὰ τὸ ἀκρίτως*. The words in question have every appearance of being a mere marginal gloss, to supply what we may suppose to have been lost out of the text, from the letters *τὸ ἀκριτ* having been either faded away by time, or eaten away by a worm, in some very ancient archetype from which all the copies of Plutarch which we possess have been derived.

καὶ τοῖς σώμασιν—ξυναπονεύοντες] The Schol. well explains, *συνεξομοιοῦντες τὰ σώματα τῇ περὶ τῶν γιγνομένων προσδοκίᾳ, ἀπένευον τῷ σώματι τῇδε κἀκεῖσε*. Evidently written with a view to the present passage are the words of Dio Cass. ubi supra, *καί τι καὶ τοῖς σώμασιν, ὡς καὶ ἰδεῖν καὶ νοῆσαι δυναμένοις σφίσι, ἐνεδείκνυντο*, and Appian i. 497, *καὶ ἐς τὰς φαντασίας τῶν λεγομένων τῷ σχήματι τοῦ σώματος συνεφέροντο*. Philostr. Icon. p. 864. Max. Tyr. Diss. x. 1, 18. xi. p. 198. Plut. Mar. ch. 45.

5. *πάντα ὁμοῦ ἀκοῦσαι—φθέγγεσθαι*] Compare Æschyl. Agam. 312, *Οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.—Καὶ τῶν ἁλόντων καὶ κρατησάντων δίχα Φθογγὰς ἀκούειν ἐστὶ, συμφορᾶς διπλῆς*. Æschyl. Pers. 407, *καὶ παρῆν ὁμοῦ κλύειν πολλὴν βοήν*. Eurip. Phœn. 1208.

6. *κατενεχθέντες*] *delati in terram*. *Ἐξέπεσον ἐς τὸ στρατόπεδον*, 'rushed

ἀλλ' ἀπὸ μιᾶς ὁρμῆς οἰμωγῇ τε καὶ στόνῳ πάντες δυσανασχετοῦντες τὰ γιγνόμενα, οἱ μὲν ἐπὶ τὰς ναῦς παρεβοήθουν, οἱ δὲ πρὸς τὸ λοιπὸν τοῦ τείχους ἐς φυλακήν, ἄλλοι δὲ καὶ οἱ πλεῖστοι ἤδη περὶ σφᾶς αὐτοὺς καὶ ὅπη σωθήσονται διεσκόπουν. 7. ἦν τε ἐν τῷ παραυτίκα οὐδεμιᾶς δὴ τῶν ξυμπασῶν ἐλάσσων ἔκπληξις. παραπλήσιά τε πεπόνθεσαν καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ· διαφθαρεισῶν γὰρ τῶν νεῶν τοῖς Λακεδαιμονίοις, προσαπώλλυντο αὐτοῖς καὶ οἱ ἐν τῇ νήσῳ ἄνδρες διαβεβηκότες· καὶ τότε τοῖς Ἀθηναίοις ἀνέλπιστον ἦν τὸ κατὰ γῆν σωθήσεσθαι, ἢν μή τι παράλογον γίγνηται.

LXXII. Γενομένης δ' ἰσχυρᾶς τῆς ναυμαχίας, καὶ πολλῶν νεῶν ἀμφοτέροις καὶ ἀνθρώπων ἀπολομένων, οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι, ἐπικρατήσαντες, τά τε ναυάγια καὶ τοὺς νεκροὺς ἀνείλοντο, καὶ ἀποπλεύσαντες πρὸς τὴν πόλιν, τροπαῖον ἔστησαν. 2. οἱ δ' Ἀθηναῖοι, ὑπὸ μεγέθους τῶν παρόντων κακῶν, νεκρῶν μὲν πέρι ἢ ναυαγίων οὐδὲ ἐπενόουν αἰτῆσαι ἀναίρεσιν, τῆς δὲ νυκτὸς ἐβουλεύοντο εὐθὺς ἀναχωρεῖν. 3. Δημοσθένης δὲ, Νικίᾳ προσελθών, γνώμην ἐποιεῖτο, πληρώσαντας ἔτι τὰς λοιπὰς τῶν νεῶν, βιάσασθαι, ἢν δύνωνται, ἅμα ἕῳ τὸν ἔκπλουν,—λέγων ὅτι πλείους ἔτι αἱ λοιπαί εἰσι νῆες χρήσιμαι σφίσιν ἢ τοῖς πολεμίοις· ἦσαν γὰρ τοῖς μὲν Ἀθηναίοις περίλοιποι ὡς ἑξήκοντα, τοῖς δ' ἐναντίοις ἐλάσσους ἢ πεντήκοντα. 4. καὶ ξυγχωροῦντος Νικίου τῇ γνώμῃ, καὶ βουλομένων πληροῦν αὐτῶν, οἱ ναῦται οὐκ ἤθελον ἐσβαίνειν, διὰ τὸ

from the ships to the camp.' Compare Joseph. B. J. vii. 11, 1, *διαπεσὼν εἰς Κυρήνην*.

οὐκέτι διαφόρως—τὰ γιγνόμενα] At *διαφόρως* supply *διετέθεντο*. It is meant that 'the confused clamour of the land-forces, spectators of their comrades on board the ships, was now changed for one universal wail of agony and despair.' In *δυσανασχετοῦντες τὰ γιγνόμενα* we have a somewhat rare construction, though examples occur in Dionys. Hal. Ant. 596, 22, *δυσαν. τὴν παῤῥησίαν αὐτοῦ*, and 1379, *δυσαν. τὰς ἀπειλάς*. Evidently written in imitation of these are the words of Dio Cass. 576, *ἐνταῦθα ἤδη ἄθροοι καὶ μιᾶς ὁρμῆς, οἱ μὲν ἐπαιώνισαν, οἱ δὲ ὠλοφύροντο*.

ἐπὶ τὰς ναῦς παρεβοήθουν] 'went to give their aid at the ships.' Thucydides did not write *παρ. ταῖς ναυσὶ*, doubtless because he considered it not correct to employ the verb *παραβ.* with a dative of *thing*; this almost invariably carrying with it a dative of *person*. Accordingly he chose to write, (what has a parallel in *παρεβ. ἐπὶ τὸν αἰγιαλὸν*, ch. 37,) *παρεβοήθουν ἐπὶ τὰς ναῦς*; a phrase this quite uncommon, though something nearly approaching to it is found in one frequently used by Polyb. in this sense,—namely, *παραβοηθεῖν εἰς τὴν πόλιν*, i. e. 'to go and carry help to a beleaguered city, in order to defend it against the enemy.'

7. *ἦν τε—οὐδεμιᾶς—ἐλάσσων ἔκπληξις*] Comp. supra ii. 94. I have, a little after, with Poppo and Arnold, edited *αὐτοῖς*, on the authority of several of the best MSS. (to which add Cod. Mus. Brit.) instead of vulg. *αὐταῖς*, which has been retained by Bekker and Goeller; but on insufficient grounds; since, as Dr. Arnold points out, 'this would make *ships* the principal subject of the sentence,—"the ships lost their men,"—whereas the meaning is rather that they lost their men with them.'

CH. LXXII. 3. *γνώμην ἐποιεῖτο—βιάσασθαι τὸν ἔκπλουν*] A most prudent counsel, which, if carried into action, would probably have saved the fleet and all of the sailors and soldiers, except the sick and wounded.

καταπεπλῆχθαι τῇ ἥσσῃ καὶ μὴ ἂν ἔτι οἴεσθαι κρατῆσαι. καὶ οἱ μὲν ὡς κατὰ γῆν ἀναχωρήσοντες ἤδη ξύμπαντες τὴν γνώμην εἶχον.

LXXIII. Ἑρμοκράτης δὲ ὁ Συρακόσιος, ὑπονοήσας αὐτῶν τὴν διάνοιαν, καὶ νομίσας δεινὸν εἶναι, εἰ τοσαύτη στρατιὰ, κατὰ γῆν ὑποχωρήσασα καὶ καθεζομένη ποι τῆς Σικελίας, βουλήσεται αὖθις σφίσι τὸν πόλεμον ποιεῖσθαι, ἐσηγεῖται ἐλθὼν τοῖς ἐν τέλει οὖσιν ὡς οὐ χρεὼν ἀποχωρῆσαι τῆς νυκτὸς αὐτοὺς περιϊδεῖν, [λέγων ταῦτα ἃ καὶ αὐτῷ ἐδόκει] ἀλλὰ ἐξελθόντας ἤδη πάντας, Συρακοσίους καὶ τοὺς ξυμμάχους, τάς τε ὁδοὺς ἀποκοδομῆσαι καὶ τὰ στενόπορα τῶν χωρίων, προφθάσαντας, φυλάσσειν. 2. οἱ δὲ ξυνεγίγνωσκον μὲν καὶ αὐτοὶ οὐχ ἧσσον ταῦτα ἐκείνου, καὶ ἐδόκει ποιητέα εἶναι, τοὺς δὲ ἀνθρώπους, ἅρτι ἀσμένους ἀπὸ ναυμαχίας τε μεγάλης ἀναπεπαυμένους, καὶ ἅμα ἑορτῆς οὔσης, (ἔτυχε γὰρ αὐτοῖς Ἡρακλεῖ ταύτην τὴν ἡμέραν θυσία οὖσα,) οὐ δοκεῖν ἂν ῥᾳδίως ἐθελῆσαι ὑπακοῦσαι· ὑπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης πρὸς πόσιν τετράφθαι τοὺς πολ-

CH. LXXIII. 1. *ἐσηγεῖται*] So I edit, with Bekker, Goeller, and Dr. Arnold, on the authority of several of the best MSS. (to which add Cod. Mus. Brit.) for vulg. *ἐφην.*, retained by Didot, which admits of no tolerable sense; whereas that yielded by *ἐσην.*, 'gave counsel,' *suasit*, is highly suitable, and such as the term is found to bear in the best Attic writers, especially Xen. and Plato, e. g. Plato, p. 176, *εἰσηγοῦμαι τὴν αὐληταρίδα χαίρειν ἐᾶν*. In Xen. Hist. i. 6, 8, we have the *fuller* form of expression *ἐσηγεῖσθαι γνώμην*. For *ἃ καὶ* some MSS. have *καὶ ἅ*; and others, what is evidently a mere commixture of both readings, *ἃ καὶ ἃ*, all *alterations*, alike unnecessary. Inadmissible, too, on various grounds, are the conjectures of Bauer and Dobree, *ἃ καὶ αὐτοῖς* and *ἃ καὶ* Γυλίππῳ. Supposing the words, as they stand, to be free from corruption, the full meaning intended is, (as Haack, Goeller, and Dr. Arnold point out,) that 'saying what he did, Hermocrates spoke of their retreat as a notion or conjecture of his own, not proceeding from any certain information as to what the Athenians designed to do:' and Dr. Arnold supposes it to have been here the intent of our author to notice, as a proof of Demosthenes's sagacity, his thus *divining* what the Athenians were really purposing to execute. But surely it required no great sagacity to *divine* in such a matter; for what other course was left to the Athenians? Nay, from ch. 67 it plainly appears that the Syracusans *had before divined* what course the Athenians would take, in case they should not be able to force the *ζεῦγμα* and make their way out,—namely, to retreat over-land; since, under existing circumstances, they could not make their situation worse. Such being the case, I cannot but suspect that the words *λέγων ταῦτα ἃ καὶ αὐτῷ ἐδόκει* are an insertion from some marginal scholium: a suspicion which derives some confirmation from two MSS., the Leyden and Mus. Brit., having *εἶναι* subjoined.

προφθάσαντας] For this, the reading of one MS., edited by Bekker, *διαλαβόντας*, is manifestly a mere marginal gloss: and the common reading, which I have thought proper, with Poppo and Goeller (2nd edition), to retain, is,—besides being defended by all the MSS. except one,—strongly supported by passages (evidently written in imitation of the present) of Dio Cass. 590, 63, *τὰ στενόπορα προκαταλαμβάνοντες*, and Diod. Sic. t. v. 228, *τὰ στενόπορα τῶν ὁδῶν προκ.*: and, considering that the phrase in question occurs, as far as I know, nowhere else,—every reason is there to suppose that those historians had *προφθ.* in their copies of Thucydides.

2. *ὑπὸ τοῦ περιχαροῦς τῆς νίκης*] 'from joy at the victory.' Τὸ *περιχαρὲς*, for *περιχάρεια*, which occurs in Dio Cass. 499, 19, and Plut. Camill. 20. See note on ii. 51. Evidently written with a view to the present is a passage of Dio Cass. 191, 72, *ὡς μέντοι τά τε μηχανήματα τῶν ἀνδρῶν γυμνωθέντα αὖθις εἶδον, καὶ ἐκείνους προθύμῳ διανοίᾳ ἐπὶ νίκῃ τετραμμένους ᾔσθοντο, μετέγνωσαν· καὶ ἀναθαρσήσαντες*, &c., where, for the confessedly

λοὺς ἐν τῇ ἑορτῇ, καὶ πάντα μᾶλλον ἐλπίζειν ἂν σφῶν πείθεσθαι αὐτούς, ἢ ὅπλα λαβόντας ἐν τῷ παρόντι ἐξελθεῖν. 3. ὡς δὲ τοῖς ἄρχουσι ταῦτα λογιζομένοις ἐφαίνετο ἄπορα, καὶ οὐκέτι ἔπειθεν αὐτοὺς ὁ Ἑρμοκράτης, αὐτὸς ἐπὶ τούτοις τάδε μηχανᾶται. δεδιὼς μὴ οἱ Ἀθηναῖοι καθ' ἡσυχίαν προφθάσωσιν ἐν τῇ νυκτὶ διελθόντες τὰ χαλεπώτατα τῶν χωρίων, πέμπει τῶν ἑταίρων τινὰς τῶν ἑαυτοῦ μετὰ ἱππέων πρὸς τὸ τῶν Ἀθηναίων στρατόπεδον, ἡνίκα ξυνεσκόταζεν· οἳ προσελάσαντες ἐξ ὅσου τις ἔμελλεν ἀκούσεσθαι, καὶ ἀνακαλεσάμενοί τινας, ὡς ὄντες τῶν Ἀθηναίων ἐπιτήδειοι (ἦσαν γάρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἔνδοθεν), ἐκέλευον φράζειν Νικίᾳ μὴ ἀπάγειν τῆς νυκτὸς τὸ στράτευμα, ὡς Συρακοσίων τὰς ὁδοὺς φυλασσόντων, ἀλλὰ καθ' ἡσυχίαν τῆς ἡμέρας παρασκευασάμενον ἀποχωρεῖν. 4. καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς τῶν Ἀθηναίων. LXXIV. Οἱ δὲ πρὸς τὸ ἄγγελμα ἐπέσχον τὴν νύκτα, νομίσαντες οὐκ ἀπάτην εἶναι. καὶ ἐπειδὴ καὶ ὡς οὐκ εὐθὺς ὥρμησαν, ἔδοξεν αὐτοῖς καὶ τὴν ἐπιοῦσαν ἡμέραν περιμεῖναι, ὅπως ξυσκευάσαιντο ὡς ἐκ τῶν δυνατῶν οἱ στρατιῶται ὅτι χρησιμώτατα, καὶ τὰ μὲν ἄλλα πάντα καταλιπεῖν, ἀναλαβόντες δὲ αὐτὰ ὅσα περὶ τὸ σῶμα ἐς δίαιταν ὑπῆρχεν ἐπιτήδεια ἀφορμᾶσθαι. 2. Συρακόσιοι δὲ καὶ Γύλιππος, τῷ μὲν πεζῷ προεξελθόντες, τάς τε ὁδοὺς τὰς κατὰ τὴν χώραν, ᾗ εἰκὸς ἦν τοὺς Ἀθηναίους ἰέναι, ἀπεφράγνυσαν, καὶ τῶν ῥείθρων καὶ ποταμῶν τὰς διαβάσεις ἐφύλασσον, καὶ ἐς ὑποδοχὴν τοῦ στρατεύματος, ὡς κωλύσοντες, ᾗ ἐδόκει, ἐτάσσοντο· ταῖς δὲ ναυσὶ προσπλεύσαντες τὰς ναῦς τῶν Ἀθηναίων ἀπὸ τοῦ αἰγιαλοῦ ἀφεῖλκον, ἐνέπρησαν δέ τινας ὀλίγας, ὥσπερ διενοήθησαν αὐτοὶ οἱ Ἀθηναῖοι, τὰς δ' ἄλλας καθ' ἡσυχίαν, οὐδενὸς κωλύοντος, ὡς ἑκάστην ποι ἑκπεπτωκυῖαν, ἀναδησάμενοι ἐκόμιζον ἐς τὴν πόλιν.

corrupt προθύμῃ διανοίᾳ ἐπὶ νίκῃ τετρ., I propose to read and point, ἀπροθύμῳ διανοίᾳ, ἐπὶ νίκῃ, τετρ., thus explaining ἀπροθ. διανοίᾳ to signify, 'an idle, slothful mind,' one disinclined to action; ἀπρ. διαν., for ἐς ἀπρόθυμον διάνοιαν.

3. ἦσαν — διάγγελοι] 'had been informers,' i. e. who had given information of what took place in Syracuse. So Jos. Ant. xv. 8, 4, εἷς δὲ τῶν ὑφ' Ἡρώδου πολυπραγμονεῖν καὶ διαγγέλλειν τὰ τοιαῦτα τεταγμένων.

Ch. LXXIV. 1. οὐκ ἀπάτην εἶναι] It is well pointed out by Poppo, that the negative οὐκ, and not μή, is used because the *contrary*, ἀλλ' ἀλήθειαν, is had in view. Καὶ ὡς οὐκ εὐθὺς stands, as Dr. Arnold explains, for οὐδ' ὡς εὐθύς. Ὅσα —ἐπιτήδεια, 'such things as were necessary for bodily subsistence,' meaning, food and clothing, as at vi. 15.

2. ἀπεφράγνυσαν] For this some MSS. have ἐναποφράγ.: but the common reading is sufficiently defended by a passage (evidently written in imitation of the present) in Jos. Ant. p. 88, 41, τὰς δὲ ὁδοὺς ἀπεφράγνυσαν αἷς φεύξεσθαι τοὺς Ἐ. ὑπελάμβανον.

The τῶν found in the common text after ποταμῶν I have, with Bekker and Goeller, cancelled; because, besides that it is worse than useless, far more likely is it that the word was purposely added than accidentally omitted.

LXXV. Μετὰ δὲ τοῦτο, ἐπειδὴ ἐδόκει τῷ Νικίᾳ καὶ τῷ Δημοσθένει ἱκανῶς παρεσκευάσθαι, καὶ ἡ ἀνάστασις ἤδη τοῦ στρατεύματος τρίτῃ ἡμέρᾳ ἀπὸ τῆς ναυμαχίας ἐγίγνετο. 2. δεινὸν οὖν ἦν οὐ καθ' ἓν μόνον τῶν πραγμάτων, ὅτι τάς τε ναῦς ἀπολωλεκότες πάσας ἀνεχώρουν, καὶ ἀντὶ μεγάλης ἐλπίδος καὶ αὐτοὶ καὶ ἡ πόλις κινδυνεύοντες· ἀλλὰ καὶ ἐν τῇ ἀπολείψει τοῦ στρατοπέδου ξυνέβαινε τῇ τε ὄψει ἑκάστῳ ἀλγεινὰ καὶ τῇ γνώμῃ αἰσθέσθαι. 3. τῶν τε γὰρ νεκρῶν ἀτάφων ὄντων, ὁπότε τις ἴδοι τινὰ τῶν ἐπιτηδείων κείμενον, ἐς λύπην μετὰ φόβου καθίστατο, καὶ οἱ ζῶντες καταλειπόμενοι, τραυματίαι τε καὶ ἀσθενεῖς, πολὺ τῶν τεθνεώτων τοῖς ζῶσι λυπηρότεροι ἦσαν καὶ τῶν ἀπολωλότων ἀθλιώτεροι. 4. πρὸς γὰρ ἀντιβολίαν καὶ ὀλοφυρμὸν τραπόμενοι, ἐς ἀπορίαν καθίστασαν, ἄγειν τε σφᾶς ἀξιοῦντες, καὶ ἕνα ἕκαστον ἐπιβοώμενοι, εἴ τινά πού τις ἴδοι ἢ ἑταίρων ἢ οἰκείων, τῶν τε ξυσκήνων ἤδη ἀπιόντων ἐκκρεμαννύμενοι, καὶ ἐπακολουθοῦντες ἐς ὅσον δύναιντο,—εἴ τῳ δὲ προλίποι ἡ ῥώμη καὶ τὸ σῶμα, οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν καὶ οἰμωγῆς

Ch. LXXV. This chapter contains a graphic description of what immediately *preceded* the disastrous and fatal retreat of the Athenians, as a sort of *proem* to the retreat itself at ch. 78—85; and here we have a recital, which is admitted to be among the most pathetic ever penned.

1. ἀνάστασις] The term signifies here, as at ii. 14, (where see note,) 'the breaking up of the encampment for departure.'

2. ἀλλὰ — ξυνέβαινε — αἰσθέσθαι] 'but that objects presented themselves dolorous both to the sight and the mind of each,' meaning objects ghastly to the sight and saddening to the mind.

3. τῶν τε γὰρ νεκρῶν — καθίστατο] These and the words which follow, to the end of the section, are *illustrative* of the idea intended in ἀλγεινά. Of μετὰ φόβου the sense is, — as Jacobs and Thirlwall explain it, — 'with religious fear,' namely, because it was thought wicked to have the dead unburied. The fear, then, here spoken of was such as related to the *consequences* of this impiety.

καὶ οἱ ζῶντες — ἀθλιώτεροι] Imitated from this passage and the whole of this chapter is a portion in Dio Cass. p. 269, seq., and Jos. Bell. iv. 2, 4. The terms λυπηρὸς and ἄθλιος here bear the *active* sense, 'causing grief and wailing.'

4. πρὸς ἀντιβολίαν καὶ ὀλοφυρμὸν] 'by resorting to entreaty and wailing.' Hence may be emended a corrupt passage of Jos. Ant. iv. 2, 4, πρὸς ἀνακλήσεις ἀνδρῶν τε καὶ συγγενῶν ἐθάρσησαν, where, for ἐθάρσησαν, I doubt not ought to be read (even without authority from MSS.) ἐτράπησαν, as the editors there would not have failed to see, had they been aware of the evident imitation of our author there existing.

τῶν ξυσκήνων ἤδη ἀπιόντων ἐκκρεμαννύμενοι] 'hanging by their comrades,' meaning by their persons or their clothes. So Eurip. Herc. Fur. 517, cited by Didot, Δεῦρ', ὦ τέκν', ἐκκρήμνασθε πατρῴων πέπλων, and a passage written in imitation of the present in Appian, t. i. 201, 10. Hence may be emended a corrupt passage of Athenæus, p. 257, τοῦ νεανίσκου τὴν χεῖρα παρεικότος,—ἐκκρεμάμενος ταύτῃ, κατέψυχε, where, for ταύτῃ, read ταύτης, and, for κατέψυχε, κατέψηχε, 'gently stroked it.'

ἡ ῥώμη καὶ τὸ σῶμα] For ἡ τοῦ σώματος ῥώμη. In οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν, &c., the commentators find no little matter of perplexity; the sentiment here presented being, they think, quite the reverse of that which might be expected. Accordingly they seek to remove the difficulty in question *either* by regarding ὀλίγων as corrupt, and proposing various conjectures by which to emend this supposed corruption, namely, πολλῶν—λυγρῶν—συχνῶν —ὀλολυγῶν,—*or*, admitting the word to be *correct*, supposing that the negative is here to be twice repeated, similarly as in Latin *non modo* stands for *non modo non*, and like οὐχ ὅτι and οὐχ ὅπως in Greek. As to the *conjectures*, these, besides lying open, among other objections, to that of

ἀπολειπόμενοι· ὥστε δάκρυσι πᾶν τὸ στράτευμα πλησθὲν καὶ ἀπορίᾳ τοιαύτῃ μὴ ῥᾳδίως ἀφορμᾶσθαι, καίπερ ἐκ πολεμίας τε, καὶ μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεῖ δεδιότας μὴ πάθωσι. 5. κατήφειά τέ τις ἅμα καὶ κατάμεμψις σφῶν

receding too far from the *literarum vestigia*, are quite inadmissible, as having not the slightest countenance from the MSS. Again, as to the other method above-mentioned adopted for the removal of the difficulty by Arnold and Didot, it has too much the appearance of a mere device for the nonce, to be thought satisfactory,—and is besides to be rejected on the ground of there being, as Poppo points out, no real affinity between the idioms thus mutually compared. On reconsideration of this disputed point, I am still, as formerly, inclined to think that ὀλίγων is unobjectionable, if it be taken, as it is by Haack in his first edition, as standing for τινων, 'some few,' meaning such as their strength would allow and the time permit; for *quid multa?* knowing as they did that it was impossible for their comrades to wait for them. Similarly, in Milton's Paradise Lost, xii. 645, seq., Adam and Eve are represented as not wasting many entreaties and wailings, where nought could avail to alter their condition; and, of our first parents is simply said, '*Some* natural tears they dropt, but wiped them soon.'

Of ἐπιθειασμῶν the sense is best explained by the gloss of the Scholiast and Suidas, θείων ἐπικλήσεων.

ἀπολειπόμενοι] For this, one MS. has ὑπολ., which has been edited by Bekker (2nd edition) and Arnold. I have chosen, with Poppo and Arnold (2nd edition), to retain the common reading, because (one term being quite as proper as the other) this is one of those cases in which the weight of external evidence must decide. Moreover, ἀπολειπ. occurs a little further on, without any var. lect. It is found also at vi. 49, 3, as also in the best writers, especially Plato.

μείζω ἢ κατὰ δάκρυα πεπονθότας] A peculiar form of comparison, for the grammatical point connected with which see Matth. Gr. Gr. § 449, and Jelf's Kühner's Gr. § 863, *e*. It is meant that the sufferings in question were not in proportion to the *tears* shed, but far *greater:* a circumstance most natural; since, in the words of Seneca, 'Curæ leves loquuntur, ingentes stupent:' and the same sentiment presents itself in a sublime passage of Æschyl. Agam. 860, ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι Πηγαὶ κατεσβήκασιν, οὐδ' ἕνι σταγών. For this truly elegant turn of expression (more adapted to lyric poetry than the plain prose of historical narrative) our author was probably indebted to a passage of Bacchylides cited by Wasse, μείζον ἢ κατὰ δάκρυα, and possibly Hdot. iii. 14, ἦν μείζω κακὰ ἢ ὥστε ἀνακλαίειν.

I have followed Bekker, Goeller, and Poppo, in cancelling the word τι after πάθωσι, found in some MSS.; which cannot be genuine, since there is not even an *ellipsis* of τι, (see note on vi. 78.) the object of the verb πάθωσι being, as Poppo points out, μείζω.

5. κατήφειά τις—πολλὴ ἦν] Imitated from these are the words of Dio Cass. p. 298, 16, κατήφεια πολλὴ ἦν. Appian, t. i. 414, σιωπὴ πολλὴ καὶ κατήφεια ἦν. Plut. Publ. ἦν κατήφεια καὶ σιωπὴ τῶν ἄλλων. Hence in a passage of Joseph. Bell. Jud. ii. 22, 1, δεινὴ δὲ κατήφεια τῶν μετρίων,—where, for δεινὴ δὲ, I conjecture the true reading to be δ' ἠν κατ. The term κατήφεια properly signifies a hanging down of the head, or a casting down of the eyes, (so Eurip. Med. 1012, τί δὴ κατηφὲς ὄμμα;) and that from *grief*. So, in the passage of Dio Cass. relating to these transactions, it is added, ἀλλ' ἐγκύψαντες, 'bending [their eyes] to the ground:' and such is the use of the word in Hom. Il. iii. 51, δυσμενέσι μὲν χάρμα, κατηφείην δέ σοι αὐτῷ: as also in a passage of the New Testament, St. James iv. 1, ἡ χαρὰ εἰς κατήφειαν μεταστραφήτω. Elsewhere it denotes a hanging down of the head from *shame:* and such is its use in Hom. Il. xvii. 556, σοὶ μὲν δὴ κατηφείη καὶ ὄνειδος ἔσσεται, and xvi. 498. Apoll. Rhod. iv. 205, ἠὲ κατηφείην, ἢ καὶ μέγα κῦδος ἀρέσθαι: also in a passage of the Old Testament, Isaiah lxi. 3, 'to give the garment of *praise and glory* for the *spirit of heaviness*;' rather, as it would be better rendered, 'a dejected (or desponding) spirit,' what is in the Sept. version expressed by πνεύματος κατηφείας. Hence in Plut. de Vit. Pud. 1, false shame is justly defined, 'an uneasy feeling κάτω βλέπειν ποιοῦσαν.' Finally, the term as used to denote the action appropriate to *grief*, denotes more than λύπη, and less than ἀπόνοια: a distinction very apparent in Philo,

αὐτῶν πολλὴ ἦν. οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένῃ ἐφκεσαν ὑποφευγούσῃ, καὶ ταύτῃ οὐ σμικρᾷ· μυριάδες γὰρ τοῦ ξύμπαντος ὄχλου οὐκ ἐλάσσους τεσσάρων ἅμα ἐπορεύοντο. καὶ τούτων οἵ τε ἄλλοι ἔφερον πάντες ὅ τι τις ἐδύνατο ἕκαστος χρήσιμον, καὶ οἱ ὁπλῖται καὶ οἱ ἱππῆς, παρὰ τὸ εἰωθὸς, αὐτοὶ τὰ σφέτερα αὐτῶν σιτία ὑπὸ τοῖς ὅπλοις,—οἱ μὲν ἀπορίᾳ ἀκολούθων, οἱ δὲ ἀπιστίᾳ·

p. 883, οὐ μόνον λυπουμένου, ἀλλὰ καὶ κατηφοῦντος.

οὐδὲν ἄλλο ἢ πόλει ἐκπεπολιορκημένῃ ἐφκεσαν ὑποφευγούσῃ] In οὐδὲν ἄλλο—ἔφκεσαν we have a certain irregularity similar to, though yet greater than, that observable at iv. 120, 3, ὄντες οὐδὲν ἄλλο ἢ νησιῶται (where see note): though it is sufficiently well accounted for on the same principle,—namely, of οὐδὲν ἄλλο being indeclinable; which will apply also to a passage of Æschyl. Pers. 214, ὁ δ' οὐδὲν ἄλλο γ', ἢ πτήξας δέμας παρεῖχε, and several passages cited in Matth. Gr. Gr. § 635, 4. In all these cases, then, οὐδὲν ἄλλο ἢ is equivalent to ὥσπερ, or ὥσπερ εἰ, *nought but*, for *only*. Of ἐκπεπολ. the sense is not, as Arnold understands, 'starved out;' but simply, 'reduced to such straits that the inhabitants cannot any longer maintain the siege, but are obliged to abandon it by stealth. See 2 Kings xxv. 4. Of course the *city* is here, by a frequent use, put for the *inhabitants* of the city; — as indeed sufficiently appears from the term following, (a term peculiarly and exclusively appropriate to the idea of the *latter*,) ὑποφευγούσῃ. Finally, of ἐκπολιορκεῖν in this remarkable use, 'to *force* any one *out* of a place, by besieging him in it,'—the only example that I have noted elsewhere is in another passage supra i. 131, 1, ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' Ἀθηναίων ἐκπολιορκηθείς (where see note). In the present case there is a tacit comparison to something *else*, which they seemed to be, but were *not*, namely, a formidable force ready to face any enemy.

Evident imitations of the present passage occur in Joseph. Ant. iii. 10, 5, οὐδενί τε ἄλλῳ ἢ πόλει μετανισταμένῃ καὶ καθιδρυμένῃ ἐῴκει. Dio Cass. 270, 46. Dionys. Hal. p. 1444. Plut. Phoc. ch. 28. Livy, iii. 3.

μυριάδες γὰρ—ἐπορεύοντο] Considering that our historian has taken care to state this as the number of the *whole multitude*, (ξύμπας ὄχλος,) including the very numerous camp-followers of every kind,—not a little strange is the negligence of Ælian (Var. Hist. v. 10) in stating that forty thousand *heavy-armed* perished in Sicily; though indeed the same error has been committed also by Isocrates de Pace, § 29, p. 280, (Lang.) and Libanius, Orat. p. 399, B.: in both which cases the speakers caught at the *number* in Thucydides, and founded on it an oratorical exaggeration; so affording another to the many instances which might be adduced, of ancient history corrupted by *orators*, especially the later ones, as Aristides, Libanius, Dio Chrysostom, and the σοφισταὶ, as Max. Tyr. and Philostratus. But, to return,—the exact information of Thucydides here is peculiarly important, as bearing on a point little noticed by historians, namely, the *multitude* of attendants and camp-followers in the armies of the Greek republics, not much less than that of the oriental despotic monarchies.

οἵ τε ἄλλοι ἔφερον πάντες—ἕκαστος] So I have edited, with Bekker (2nd edition), for vulg. ἄλλοι πάντες ἔφερον, &c. (retained by Poppo and Goeller,) this position being decidedly preferable, though at the same time likely to be altered, from inadvertence on the part of the copyists. Again, I have followed Bekker, Poppo, and Goeller in editing ἕκαστος, for vulg. κατὰ τό. Of this use of τις ἕκαστος (somewhat rare) I have noted the occurrence more than once elsewhere in our author, as iii. 45, 5. iv. 5, ὡς ἕκαστόν τι ξυμβαίνοι. In ὅ τι τις ἐδύνατο no little meaning is conveyed; for to those, like the Grecian soldiery, wholly unaccustomed (as is signified by the expression, a little after, παρὰ τὸ εἰωθὸς) to carry their provisions, such a burden as a *Roman* soldier carried with ease, would have been insupportable.

ὑπὸ τοῖς ὅπλοις] Of this expression the sense is simply, (as Abresch points out,) 'under arms,' or what were otherwise conveyed by the phrase μεθ' ὅπλων, *armati*. Absurdly have Hobbes and Smith rendered, 'beneath their armour;' and Portus, *sub armis*;—perhaps confounding the *armour* of the Greeks with the rugged *trunk-hose* of their age.

ἀκολούθων] Not *camp-followers*, but *attendants;* as the term signifies also at vi. 28, where see note. Again, by σῖτος,

(ἀπηυτομολήκεσαν γὰρ πάλαι τε καὶ οἱ πλεῖστοι παραχρῆμα) ἔφερον δὲ οὐδὲ ταῦτα ἱκανά· σῖτος γὰρ οὐκέτι ἦν ἐν τῷ στρατοπέδῳ. 6. καὶ μὴν ἡ ἄλλη αἰκία, καὶ ἡ ἰσομοιρία τῶν κακῶν — ἔχουσά τινα ὅμως, τὸ μετὰ πολλῶν, κούφισιν—οὐδ' ὡς ῥᾳδία ἐν τῷ παρόντι ἐδοξάζετο, ἄλλως τε καὶ ἀπὸ οἵας λαμπρότητος καὶ αὐχήματος τοῦ πρώτου ἐς οἵαν τελευτὴν καὶ ταπεινότητα ἀφῖκτο. 7. μέγιστον γὰρ δὴ τὸ διάφορον τοῦτο Ἑλληνικῷ στρατεύματι ἐγένετο,—οἷς, ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἥκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας

a little further on, is denoted, not, as Poppo explains, *frumentum*, but (by a use of the word found in the best writers, from Homer and Herodotus downwards) *bread*, including food generally, whether farinaceous or otherwise.

6. *καὶ μὴν ἡ ἄλλη αἰκία*] Of *ἡ ἄλλη αἰκία* quite erroneous is the rendering offered by Mitford, 'the anguish of others.' The idea intended is, as Jacobs has well seen, the disgrace and ignominy occasioned to them, by having to perform offices the most degrading, for want of servants. Here, then, the term *αἰκία* bears a sense quite peculiar, and of which the only example that I have noted elsewhere is in Soph. Œd. Col. 747, *τὴν ἐγὼ τάλας Οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν Ἐδοξ', ὅσον πέπτωκεν ἥδε δύσμορος — Ἆρ' ἄθλιον τοὔνειδος*, 'a wretched disgrace.' Of the words following, *καὶ ἡ ἰσομοιρία — κούφισιν*, the sense cannot be better expressed than by the version of Poppo, as follows: 'Nam communitas malorum, etsi habet [alias in se, ideoque præbet] quoddam levamentum,—tamen tunc non facilis ad tolerandum videbatur.' With the *sentiment* Abresch aptly compares Symmach. Epist. 27, 'et illa quidem adversa, quæ *cum plurimis pertulisti*, more humani ingenii, habent aliquod de societate solatium:' and to the same purpose are the words of Dio Cass. p. 322, 64, *ἡ μὲν γὰρ πρὸς τοὺς ὁμοπαθεῖς συννουσία ἔφερέ τινα αὐτοῖς κούφισιν*.

ῥᾳδία] The word has here its original and primitive sense *easy to be borne*, as in Eurip. Plisth. frag. 6, *ῥᾷστον βάρος φέρειν*. In the words, a little after, *ἀπὸ οἵας λαμπρότητος—ἀφῖκτο*, two points there are worthy of attention—1. the use of *οἷος* for *ὅτι τοιοῦτος* (on which see Matth. Gr. Gr. § 480, obs. 3); and 2. the idiom by which *two* interrogative words are attached to the same verb (on which see Jelf's Kühn. § 883, 1). This idiom is by Casaub. (cited in Duker) noticed as one frequently used by the Greek writers on the subject of *some remarkable change of fortune*, as Eurip. Alc. 142, *οἵας οἷος ὢν ἁμαρτάνεις*, and Plato, p. 195, *οἷος οἵων αἴτιος ὢν τυγχάνει*. At *ἀφῖκτο* supply, with the Scholiast, *στράτευμα*, or, with Poppo, *στρατόπεδον*, from § 5. In *λαμπρότητος καὶ αὐχήματος* we have a forcible form of expression, in which *λαμπρότης* signifies *splendour of condition*, such as carries with it honour and glory (and so iv. 62, *τὰς τιμὰς καὶ λαμπρότητας*); and by *αὔχημα* is denoted what in a passage of the New Testament, 2 Cor. xi. 17, is expressed by the similar term *καύχησις*. Moreover, *as καύχημα* signifies properly 'that of which any one is justly proud,' (see Pind. Pyth. i. 186,) and also the *glory* resulting from it,—*so* it may very well signify, as here, what we understand by our old English term *bravery*, meaning *show*, ostentatious *galanterie* (to use another antiquated term): the best comment on which is the brief description of the first armament, supra vi. 31, 1, *παρασκευὴ — εὐπρεπεστάτη*, and § 6, *ὁ στόλος—ὄψεως λαμπρότητι περιβόητος ἐγένετο*. *Τελευτὴ* signifies *catastrophe*, and the term is used as better suiting *τοῦ πρώτου* (which stands for *τὸ πρῶτον*). Finally, the words *καὶ ταπεινότητα* are further explanatory of *τελευτὴ*, meaning such an end as sinks into the depths of meanness and wretchedness.

7. *τὸ διάφορον*] Not 'difference,' as Hobbes and others render; but '*reverse* of fortune.' The *τῷ* found in all the copies before *Ἑλληνικῷ* I have, with Bekker, Goeller, and Dobree, thought proper to cancel, because there is no place for the *article* in this phrase; and that Thucydides uses it not, is certain from another passage supra v. 60, *στρατόπεδον γὰρ δὴ τοῦτο κάλλιστον Ἑλληνικὸν τῶν μέχρι τοῦδε ξυνῆλθεν*. Easily might the *τῷ* here arise from the *τὸ* preceding. As to the enclitic *τῳ*, edited by some, no reason is there to think that it was used in a case like this. Οἷς is, as Bauer and Poppo point out, for

μὴ πάθωσι ξυνέβη ἀπιέναι, ἀντὶ δ' εὐχῆς τε καὶ παιάνων, μεθ' ὧν ἐξέπλεον, πάλιν τούτων τοῖς ἐναντίοις ἐπιφημίσμασιν ἀφορμᾶσθαι, πεζούς τε ἀντὶ ναυβατῶν πορευομένους, καὶ ὁπλιτικῷ προσέχοντας μᾶλλον ἢ ναυτικῷ. ὅμως δὲ, ὑπὸ μεγέθους τοῦ ἐπικρεμαμένου ἔτι κινδύνου, πάντα ταῦτα αὐτοῖς οἰστὰ ἐφαίνετο.

LXXVI. Ὁρῶν δὲ ὁ Νικίας τὸ στράτευμα ἀθυμοῦν, καὶ ἐν μεγάλῃ μεταβολῇ ὄν, ἐπιπαριὼν, ὡς ἐκ τῶν ὑπαρχόντων ἐθάρσυνέ τε καὶ παρεμυθεῖτο, βοῇ τε χρώμενος ἔτι μᾶλλον ἑκάστοις, καθ' οὓς γίγνοιτο ὑπὸ προθυμίας, καὶ βουλόμενος ὡς ἐπὶ πλεῖστον γεγωνίσκων ὠφελεῖν. LXXVII. "Ἔτι καὶ ἐκ τῶν παρόντων, ὦ Ἀθηναῖοι καὶ ξύμμαχοι, ἐλπίδα χρὴ ἔχειν (ἤδη τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν), μηδὲ καταμέμψασθαι ὑμᾶς ἄγαν αὐτοὺς μήτε ταῖς ξυμφοραῖς μήτε ταῖς παρὰ τὴν ἀξίαν νῦν κακοπαθείαις.

αὐτοῖς; on which see Matth. Gr. Gr. § 480. *Τούτων τοῖς ἐναντίοις*, for *τοῖς τούτων ἐν*. See note on vi. 64, fin., and Matth. Gr. Gr. § 366, note 2. *Ἐπιφημίσμασιν*. This is well explained by the gloss of Hesych., *οἰωνίσμασι, omens*, meaning presages of evil: on which Poppo refers to Baehr on Herodot. iii. 124, *ἐπεφημίζετο*. The word is extremely rare, insomuch that the only examples that I have noted elsewhere are in Jos. Bell. vii. 5, 1, and Ant. xvii. 5, 2, and Liban. Or. p. 509.

προσέχοντας] *animos advertentes*, 'giving their minds to,' 'attending to,' as their only trust.

ὅμως δὲ — ἐφαίνετο] Of these words an evident imitation exists in Dio Cass. 56, 75, *οὐ μὴν ἀλλὰ ἐκεῖνα, καίπερ χαλεπώτατα ὄντα,—οἰστὰ ἐδόκει εἶναι*. In either passage the sense intended is, as Bp. Thirlwall explains, that 'nevertheless the sadness of the present spectacle, and the bitterness of the recollections it awakened, were more tolerable than the thought of the dangers which were still impending.'

Ch. LXXVI. *ἐπιπαριὼν*] *juxta incedens*, 'as he passed along the line.' See Eurip. Phœn. 1263, and compare iv. 94. *Ὡς ἐκ τῶν ὑπαρχόντων*, 'as far as circumstances would admit,' or, as far as he could find topics of consolation.

Ch. LXXVII. Of this affecting address of Nicias (which has been held in as much admiration as the *conduct* of Nicias himself on this most trying occasion) the purpose is not so much to *exhort* as to *console*. To raise the drooping spirits of the desponding Athenians, the speaker exerts himself to impart hopes such as he did not really feel; and, accordingly, he endeavours to extract encouragement even but of the depths of calamity. He shows, that their situation, however perilous, was not utterly desperate. By firmness, steadiness, and persevering energy they might yet hope to see again their homes and their families; and thus their country might be preserved.

Undeniable is it that the conduct of Nicias throughout this sad reverse claims our highest praise, and is such as we must contemplate with no ordinary feelings of admiration and esteem: but to say, with Mitford, that 'his *whole* character rose' on this trying occasion, is more than I would venture to do. The characters of men of mediocre understanding, but great moral rectitude and high moral feeling, cannot well be said to *rise*; and yet, from the strength communicated by adversity, they will assume an *apparent* elevation; though when the circumstances which have called forth their energies shall no longer operate to stimulate their efforts, they never fail to fall back to their natural and accustomed level.

1. Here the speaker, dismissing all useless preamble, proceeds at once to the various topics on which it is his purpose to treat, for consolation on the one hand, and encouragement on the other.

ἔτι] For this Bekker edits, on the authority of one MS., *τι*, to connect with *ὠφελεῖν* in the preceding chapter. But, besides its deficiency in external evidence, the alteration in question tends not a little to detract from the force and energy of the words, and is as unnecessary as it is unwarranted. *Καὶ ἐκ τῶν παρόντων*, 'and under the present circumstances.' On this use of *ἢ* in *ἐκ δεινοτέρων ἢ τοιῶνδε* see Matth. Gr. Gr. § 448, 1, *a*.

μήτε ταῖς ξυμφοραῖς—κακοπαθείαις] *Ξυμφοραὶ* in universum sunt *fortunæ vices*

2. Κἀγώ τοι, οὐδενὸς ὑμῶν οὔτε ῥώμῃ προφέρων (ἀλλ' ὁρᾶτε δὴ ὡς διάκειμαι ὑπὸ τῆς νόσου), οὔτ' εὐτυχίᾳ δοκῶν που ὕστερός του εἶναι κατὰ τὸν ἴδιον βίον καὶ ἐς τἆλλα, νῦν ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι· καίτοι πολλὰ μὲν ἐς θεοὺς νόμιμα δεδιήτημαι, πολλὰ δὲ ἐς ἀνθρώπους δίκαια καὶ ἀνεπίφθονα. ἀνθ' ὧν ἡ μὲν ἐλπὶς ὅμως θρασεῖα τοῦ μέλλοντος, αἱ δὲ ξυμφοραὶ οὐ κατ' ἀξίαν δὴ

(malæ præsertim) et hic in universum clades acceptas spectant, quum *κακοπαθ.* miserandam exercitus conditionem, ch. 75 descriptam, significet. (Krueger.)

2. *κἀγώ τοι*] 'I, for my part, truly.' In the words, a little after, *ἀλλ' ὁρᾶτε δή*, not a little elegant is the use of *δή* so situated; of which examples occur in Xen. Cyr. iii. 2, 12. Plato, p. 24, and elsewhere. In *ὡς διάκειμαι* we have a phrase used by the best writers, of attacks of disease; e. g. Eurip. Troad. 113, *δύστηνος ἐγὼ τῆς βαρυδαίμονος Ἄρθρων κλίσιος, ὡς διάκειμαι.* With this affecting appeal, adverting to his own feeble frame, compare Soph. Trach. 1081, *ἰδοὺ θεᾶσθε πάντες ἄθλιον δέμας· Ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω.*

οὔτ' εὐτυχίᾳ δοκῶν] 'who was accounted behind no one in good fortune.' So supra vi. 17, Alcibiades says, *ἕως ἐγὼ ἔτι ἀκμάζω μετ' αὐτῆς, καὶ ὁ Νικίας εὐτυχὴς δοκεῖ εἶναι.*

αἰωροῦμαι] 'am tossed about, exposed to, involved in,' namely, as a tempest-tost mariner to the storms. So Eurip. Cycl. 694, *πολὺν θαλάσσῃ χρόνον ἐναιωρούμενον.* Plato, p. 112, *αἰωρεῖται καὶ κυμαίνει ἄνω καὶ κάτω.* Of the term as used in a *figurative* sense examples are not unfrequent; though of this peculiar kind of figurative sense I know no example elsewhere. Yet nearly approaching to this use of *αἰωρεῖσθαι* is that of *jactari* in Latin, as used in a passage of Quint. Curtius, where we have '*jactari* varietate fortunæ.'

καίτοι πολλὰ—δίκαια] 'And yet, or notwithstanding that, I have lived,' &c. In the words *ἐς θεοὺς νόμιμα—δίκαια* there seems to be simply a sort of customary designation of one who in conduct has been blameless in all its relations, both as regards God and man: and such is the idea intended in a passage of the New Testament, St. Luke i. 6, *ἦσαν δίκαιοι—ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι.*

The Scholiast explains *δεδιήτημαι* by *πεπολίτευμαι*, which Dr. Arnold pronounces right, since *διαιτᾶσθαι* expresses a man's *private* life, as *πολιτεύεσθαι* his *public* life. Yet *public* life is not what is here denoted, neither did the Scholiast mean this, who doubtless understood *πεπολίτευμαι* of *conduct generally* (in the sense to conduct oneself, frame one's conduct by some rule, as citizens of any state are accustomed to do); a use of the term confined to the later writers. Of *διαιτᾶσθαι* in this use, which is rare, as referred to the *conduct* of one's life, examples occur in Xen. Mem. i. 6, 2, and ii. 3, 2. (ed. Th.) and of the *noun διαιτα*, in the sense *moral conduct*, examples occur not only in the philosophers, (as Plato and Xen.) but also in Æschylus and Euripides. So Æschyl. Prom. 488, and Eurip. Phœn. Frag. 9, *σκοπῶν δίαιταν ἥντιν' ἐμπορεύεται*, 'the course of life he goes, or pursues.' See my Lex. N. T. in v. *πορεύεσθαι ἐν.* Why *διαιτᾶσθαι* here takes the *accusative*, is because it contains an implied idea of *acting* or performing.

But to turn from *words* to *things*,—the *piety* of Nicias is attested by Aristoph. Eq. 30, and Plut. Nic. 3; and the *blamelessness* of his life is adverted to in a passage of our author further on, ch. 86, 5, *διὰ τὴν πᾶσαν ἐς ἀρετὴν ἐπιτήδευσιν.* The good man 'struggling with the storms of fate' was, we cannot doubt, a frequent subject of sore perplexity to the serious thinkers of antiquity, as of taunt and scorn to its scoffers. The language of the latter, who could not reconcile the hard fate which pursued Nicias with the virtues that adorned him, is evidently put into the mouth of *Demosthenes* in the following dialogue, Aristoph. Eq. 33, where Nicias is represented as saying, *Ὅτιὴ θεοῖσιν ἐχθρός εἰμ' οὐκ εἰκότως.* To which Demosthenes replies, *εὖ προσβιβάζεις μ'*, 'you well, or rightly, bring me to the conclusion,' viz. that there are no gods.

ἀνθ' ὧν ἡ μὲν ἐλπὶς—μέλλοντος] 'wherefore (i. e. because I have been thus blameless in all my dealings towards the gods and towards men) I entertain a confident hope,' &c. Here we have, as Mitford observes, a passage not a little interesting, as serving to mark the opinion entertained of the Divine Providence by a man of exalted rank, of extensive information and experience, just, and religiously disposed, but never taught to consider this

φοβοῦσι. **3. τάχα δ' ἂν καὶ λωφήσειαν· ἱκανὰ γὰρ τοῖς τε πολεμίοις εὐτύχηται, καὶ εἴ τῳ θεῶν ἐπίφθονοι ἐστρατευσάμεν, ἀποχρώντως ἤδη τετιμωρήμεθα. ἦλθον γάρ που καὶ ἄλλοι τινὲς ἤδη ἐφ' ἑτέρους, καὶ ἀνθρώπεια δράσαντες ἀνεκτὰ ἔπαθον. καὶ ἡμᾶς εἰκὸς νῦν τά τε ἀπὸ τοῦ θεοῦ ἐλπίζειν ἠπιώτερα ἕξειν· οἴκτου γὰρ ἀπ' αὐτῶν ἀξιώτεροι ἤδη ἐσμὲν ἢ φθόνου· καὶ, ὁρῶντες ὑμᾶς αὐτούς, οἷοι ὁπλῖται ἅμα καὶ ὅσοι ξυντεταγμένοι χωρεῖτε, μὴ καταπέπληχθε ἄγαν,—λογίζεσθε δὲ ὅτι αὐτοί τε πόλις εὐθὺς ἐστε, ὅποι ἂν καθέζησθε, καὶ ἄλλη οὐδεμία ὑμᾶς τῶν ἐν Σικελίᾳ οὔτ' ἂν ἐπιόντας δέξαιτο ῥᾳδίως, οὔτ' ἂν ἱδρυθέντας που ἐξαναστήσειε. 4. Τὴν δὲ πορείαν ὥστ' ἀσφαλῆ καὶ εὔτακτον εἶναι, αὐτοὶ φυλάξατε,—μὴ ἄλλο τι ἡγησάμενος ἕκαστος, ἢ ἐν ᾧ ἂν ἀναγκασθῇ χωρίῳ μάχεσθαι, τοῦτο καὶ πατρίδα καὶ τεῖχος κρατήσας ἕξειν. 5. σπουδὴ δὲ ὁμοίως καὶ**

life as a state of probation, and to expect, in futurity, the reward of good, or the punishment of evil deeds. Such, it may be added, was the *general* impression of the heathens as to the *merits* of good works as claiming reward of *right*: and to this purpose are the words of Virg. Æn. ii. 689, 'Jupiter omnipotens—hoc tantum—et, si *pietate meremur, Da* deinde *auxilium.*'

The words following, *αἱ δὲ ξυμφοραὶ—φοβοῦσι*, must, as well as those which preceded, be referred to Nicias: the sense of the whole clause being, that on this account he has, notwithstanding present evils, on the one hand, a confident hope of the future; though, on the other, calamities unmerited do indeed cause alarm. Perhaps, however, the words *αἱ δὲ ξυμφοραὶ οὐ κατ' ἀξίαν δὴ φοβοῦσι* may be said to contain the *turning-point* where Nicias makes the transition from *himself* to his *comrades.* In *οὐ κατ' ἀξίαν* we have a *phrase* for the *adjective ἀναξίαν*, or adv. *ἀναξίως*; as in Xen. Cyr. viii. 4, 15, (ed. Th.) *μὴ κατ' ἀξίαν ὠφελεῖν τοὺς φίλους.* Plato, p. 496, *ὅταν αὐτῇ πλησιάζοντες ὁμιλῶσι μὴ κατ' ἀξίαν.* Lucian, t. ii. 802, *οὐ κατ' ἀξίαν πράττω παρ' αὐτοῖς.* Thus it is equiv. to the phrase *παρ' ἀξίαν.* Finally, answering to this is the expression in the passage of Aristoph. Eq. 34, above cited, *οὐκ εἰκότως.*

3. *τάχα δ' ἂν καὶ λωφήσειαν*] Here is expressed the *reason* why they should not despond, but take comfort,—namely, that after the misfortunes they had experienced, —which were such as to appease the envy and move the pity of the gods,—they may confidently hope that fortune will change for the better. On the force of the term *λώφησις* see notes at ii. 49, and vi. 12. The words *εἴ τῳ θεῶν ἐπίφθονοι ἐστρατεύσαμεν* may sufficiently well be explained (as they are by Poppo and others) with reference to that opinion of the heathens, by which the gods were supposed to feel envy at human success of any great kind. See Valck. on Herodot. iii. 20. Wachsm. Ant. ii. 2, p. 212, and compare Aristoph. Eq. 1233, ed. Mitchell.

ἦλθον γὰρ—ἕξειν] The argument is, that 'since others have, *more humano*, *done* as they have done, and suffered evils that might be borne, (see Hom. Od. xx. 83.) *so* may *they*, after the ample punishment they have received, hope for milder treatment from the gods.'

In the words following, *οἴκτου γὰρ—φθόνου*, Wasse remarks, the speaker ill dissembles the fear he feels, (though such he ought to have done, according to the apophthegm of Æschylus, *Ἀεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον,*)—nay, says what may fairly be termed *ominous.*

καὶ, ὁρῶντες ὑμᾶς—μὴ καταπέπληχθε ἄγαν] 'And truly when you look at yourselves, and see how numerous and brave are the embattled squadrons of heavy-armed in which we march forth, ye need not feel utter despondency.'

With the sentiment in *αὐτοὶ πόλις εὐθύς ἐστε, ὅποι*, &c. compare the words of Ovid, 'omne solum forti patria est.'

4. The speaker now adverts to the *means* by which alone they could effect their preservation; and, having suggested various considerations calculated to console and encourage, now addresses them in the language of *exhortation*, inculcating the necessity of their observing strict order and vigilance in their march, and pursuing it unintermittingly, since famine was close upon them.

5. *σπουδὴ—τῆς ὁδοῦ*] 'a hastening on

νύκτα καὶ ἡμέραν ἔσται τῆς ὁδοῦ· τὰ γὰρ ἐπιτήδεια βραχέα ἔχομεν· καὶ ἢν ἀντιλαβώμεθά του φιλίου χωρίου τῶν Σικελῶν, (οὗτοι γὰρ ἡμῖν, διὰ τὸ Συρακοσίων δέος, ἔτι βέβαιοι εἰσὶ) ἤδη νομίζετε ἐν τῷ ὀχυρῷ εἶναι. προπέπεμπται δ' ὡς αὐτοὺς καὶ ἀπαντᾷν εἰρημένον καὶ σιτία ἄλλα κομίζειν. 6. τὸ δὲ ξύμπαν, γνῶτε, ὦ ἄνδρες στρατιῶται, ἀναγκαῖόν τε ὂν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι, ὡς μὴ ὄντος χωρίου ἐγγὺς, ὅποι ἂν μαλακισθέντες σωθείητε,—καὶ, ἢν νῦν διαφύγητε τοὺς πολεμίους, οἵ τε ἄλλοι τευξόμενοι ὧν ἐπιθυμεῖτέ που ἐπιδεῖν, καὶ οἱ Ἀθηναῖοι τὴν μεγάλην δύναμιν τῆς πόλεως, καίπερ πεπτωκυῖαν, ἐπανορθώσοντες. ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί."

LXXVIII. Ὁ μὲν Νικίας, τοιάδε παρακελευόμενος, ἅμα ἐπῄει τὸ στράτευμα, καὶ, εἴ πη ὁρῴη διεσπασμένον καὶ μὴ ἐν τάξει χωροῦν, ξυνάγων καὶ καθιστὰς,—καὶ ὁ Δημοσθένης οὐδὲν ἧσσον, τοῖς καθ' ἑαυτὸν τοιαῦτά τε καὶ παραπλήσια λέγων. 2. τὸ δὲ ἐχώρει ἐν

the journey.' Compare with this the expression σπουδὴ τοῦ πλοῦ at iii. 46.

ὀχυρῷ] This, for vulg. ἐχυρῷ, I have ventured to receive into the text, on the authority of almost all the best MSS. (including the three which I have collated,) because, to retain the common reading were to run counter to the united stream of evidence external and internal; which ought never to be done except on some stronger ground than the distinction instituted by the grammarians between ἐχυρὸς as used of *persons*, and ὀχυρὸς of *things*; a distinction of which the futility has been fully set forth by Blomf. on Æschyl. Pers. 79.

For vulg. προπέμπετε, I have, with all the recent editors, adopted the reading προπέπεμπται, (though found only in three MSS., supported by a few others,) because the former involves an absurdity: and almost equally objectionable is another reading, προπέμπεται.

εἰρημένον] 'directions having been given.' Σιτία ἄλλα. Meaning, 'other provisions besides the present scanty stock,' i. e. a *further* supply.

6. This section contains the *conclusion*, which is hortatory. With the sentiment in ἄνδρες γὰρ—κεναί compare the following in Dio Cass. 811, 49, ἄνθρωποι γάρ που πόλις ἐστὶν, ἀλλ' οὐκ οἰκίαι, οὐδὲ στοαί, οὐδὲ ἀγοραί, ἀνδρῶν κεναί. (where, for ἐστὶν, I conjecture the true reading to be, what is alike required by propriety of language, and by the sense, εἰσίν.) Themist. p. 184, A. εἴ γε ἄνδρες ἡ πόλις. See also Lucian, t. ii. 900, 13. Philostr. Vit. Apoll. i. 8, 18. Æschyl. Pers. 355. Eurip. Phryx. Frag. 9. Finally, this passage of our author was evidently had in view by Aristid. t. ii. 371, C; and at t. iii. 339, of the same writer, it is affirmed that this sentiment, so generally brought forward, was originally derived from Alcæus. See Alcæus, Frag. ix. (Mus. Crit. i. 426.) whose words Aristides has cited as follows, Οὐ λίθοι, οὐδὲ ξύλα, οὐδὲ τέχνη τεκτόνων αἱ πόλεις εἰσὶν· Ἀλλ' ὅπου ποτ' ἂν ὦσιν ΑΝΔΡΕΣ αὐτοὺς σώζειν εἰδότες, Ἐνταῦθα τείχη καὶ πόλεις.

Ch. LXXVIII. From hence to ch. 85, we have the *retreat of the Athenians*, immediately preceding the final catastrophe of the disastrous Sicilian expedition. On the geographical and military points connected with this, see the Appendix.

1. ἐπῄει τὸ στράτευμα] *exercitum adibat*, or *obibat*, as in Herodot. v. 74. ix. 95. Pol. iv. 83, 5. Arrian, E. A. iv. 16, 5. Diod. Sic. t. ii. 10. Plut. Themist. and Pericl. ἐπῄεσαν τοὺς τόπους. There seems to be an implied idea of going over for the purpose of surveying or reviewing, as in the Latin *obire*, used for *adire*, as in Plin. Epist. iii. 7, 'cum exercitum oculis *obiisset*.' Thus the phrase is equiv. to the Latin *lustrare exercitum*, 'to review or inspect an army:' and that such is its import, appears from the words following, which serve to further unfold the idea.

οὐδὲν ἧσσον] This is not well construed with λέγων, since it belongs to some verb (such as ἐποίει) to be fetched from the general context; and οὐδὲν ἧσσον stands for ἴσον or ὅμοιον,—by a use found in the best Attic writers, especially Plato,—τοῖς καθ' ἑαυτόν. See note at iv. 91, fin.

πλαισίῳ τεταγμένον. πρῶτον μὲν ἡγούμενον τὸ Νικίου, ἐφεπόμενον δὲ τὸ Δημοσθένους· τοὺς δὲ σκευοφόρους καὶ τὸν πλεῖστον ὄχλον ἐντὸς εἶχον οἱ ὁπλῖται. 3. καὶ ἐπειδή τε ἐγένοντο ἐπὶ τῇ διαβάσει τοῦ Ἀνάπου ποταμοῦ, εὗρον ἐπ' αὐτῷ παρατεταγμένους τῶν Συρακοσίων καὶ ξυμμάχων,—καὶ τρεψάμενοι αὐτοὺς, καὶ κρατήσαντες τοῦ πόρου, ἐχώρουν ἐς τὸ πρόσθεν· οἱ δὲ Συρακόσιοι παριππεύοντές τε προσέκειντο, καὶ ἐσακοντίζοντες οἱ ψιλοί. 4. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ προελθόντες σταδίους ὡς τεσσαράκοντα, ηὐλίσαντο πρὸς λόφῳ τινί οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ πρωὶ ἐπορεύοντο, καὶ προῆλθον ὡς εἴκοσι σταδίους, καὶ κατέβησαν ἐς χωρίον ἄπεδόν τι, καὶ αὐτοῦ ἐστρατοπεδεύσαντο, βουλόμενοι ἔκ τε τῶν οἰκιῶν λαβεῖν τι ἐδώδιμον (ᾠκεῖτο γὰρ ὁ χῶρος), καὶ ὕδωρ μετὰ σφῶν αὐτῶν φέρεσθαι αὐτόθεν· ἐν γὰρ τῷ πρόσθεν ἐπὶ πολλὰ στάδια, ᾗ ἔμελλον ἰέναι, οὐκ ἄφθονον ἦν. 5. οἱ δὲ Συρακόσιοι ἐν τούτῳ, προελθόντες, τὴν δίωδον τὴν ἐν τῷ πρόσθεν ἀπετείχιζον· ἦν δὲ λόφος καρτερὸς καὶ ἑκατέρωθεν αὐτοῦ χαράδρα κρημνώδης· ἐκαλεῖτο δὲ Ἀκραῖον λέπας. 6. τῇ δ' ὑστεραίᾳ οἱ Ἀθηναῖοι προῆσαν, καὶ οἱ τῶν Συρακοσίων καὶ ξυμμάχων αὐτοὺς ἱππῆς καὶ ἀκοντισταὶ, ὄντες πολλοὶ, ἑκατέρωθεν ἐκώλυον, καὶ ἐσηκόντιζόν τε καὶ παρίππευον. 7. καὶ χρόνον μὲν πολὺν ἐμάχοντο οἱ Ἀθηναῖοι, ἔπειτα ἀνεχώρησαν πάλιν ἐς τὸ αὐτὸ στρατόπεδον· καὶ τὰ ἐπιτήδεια οὐκέτι ὁμοίως εἶχον. οὐ γὰρ ἔτι ἀποχωρεῖν οἷόν τ' ἦν ὑπὸ τῶν ἱππέων. LXXIX. Πρωὶ δὲ ἄραντες, ἐπορεύοντο αὖθις, καὶ ἐβιάσαντο πρὸς τὸν λόφον

2. ἐχώρει] 'proceeded [on the march],'—namely, towards the interior, and the country of the Siculi, as appears from the latter part of Nicias's speech. On the phrase ἐν πλαισίῳ see note at vi. 67, 1. With τοὺς σκευοφόρους—ἐντὸς εἶχον οἱ ὁπλῖται compare Polyæn. iii. 10, 7, ἔταξε τὸ στράτευμα—τὰ σκευοφόρα εἰς τὸ μέσον λαβών. See also Xen. Anab. iii. 2, 36.

3. τῇ διαβάσει τοῦ Ἀνάπου] 'the [well-known] passage or ford of the Anapus.'

5. Ἀκραῖον λέπας] lit. 'the peaky rock.' Probably so called as forming the summit of the mountain ridge. Compare Eurip. Herc. Fur. 121, πετραῖον λέπας. The term λέπας is by Hesych. explained, ἀκρότατον, ὀρεινὸν, (where, for ὀρεινὸν, I conjecture the true reading to be ὀρεινοῦ, scil. χωρίου, an emendation confirmed by the gloss of Pollux, forming the *complete* expression, ὀρεινὰ χωρία,) and answering to this is the explanation of the word by the Scholiast on Theocr. Idyll. i. 40, τοῦ ὄρους τὸ ἄκρον. Its original signification is, I suspect, *a bare rock*, (from λέπω, 'to strip bare,') i. e. a rock without any soil, and consequently destitute of herbage. Whence arose the *adjective* λεπρὸς, 'rough, rugged,' which occurs in Hippocr. de Aëre, § 19, οὔρεσι λεπροῖσι, and Lycophr. Cassand. 642, ἀκτὰς ἐμβατήσοντας λεπράς. Hence in Theocr. Idyll. i. 40, πέτρα τε τέτυκται Λεπρὰς, the sense is merely, *a rock-cliff*, subst. for adj.: with which comp. in Anonym. ap. Ducange Gloss. ὀρινοπετροβουνὸς, 'a rocky-mountain knoll.'

6. ἑκατέρωθεν] This, I have, with Bekker (2nd edition), received, on the authority of two MSS., for vulg. ἑκάτεροι, (retained by Poppo and Goeller,) because the word is to be construed with ἐκώλυον following, and consequently ἑκάτεροι cannot well stand.

7. ἀποχωρεῖν] *secedere ex*, 'to go forth [from the camp],' namely, to seek for food, or to make off, as opportunity might offer. So Arrian, E. A. iii. 21, 3, ἐπὶ τὰ αὐτῶν ἕκαστος ἀπεχώρησαν. Demosth. 1155, διαφεύγουσιν—οἱ οἰκέται, καὶ ἄλλος ἄλλοσε ἀπεχώρησε, 'went off.' The words here left *understood* are *expressed* in Plato, p. 394, ἀποχωρήσας—ἐκ τοῦ στρατοπέδου.

Ch. LXXIX. 1. ἐβιάσαντο—ἐλθεῖν]

[ἐλθεῖν] τὸν ἀποτετειχισμένον, καὶ εὗρον πρὸ ἑαυτῶν ὑπὲρ τοῦ ἀποτειχίσματος τὴν πεζὴν στρατιὰν παρατεταγμένην, οὐκ ἐπ' ὀλίγων ἀσπίδων· στενὸν γὰρ ἦν τὸ χωρίον. 2. καὶ προσβαλόντες οἱ Ἀθηναῖοι ἐτειχομάχουν, καὶ βαλλόμενοι ὑπὸ πολλῶν ἀπὸ τοῦ λόφου, ἐπάντους ὄντος, (διϊκνοῦντο γὰρ ῥᾷον οἱ ἄνωθεν) καὶ οὐ δυνάμενοι βιάσασθαι, ἀνεχώρουν πάλιν καὶ ἀνεπαύοντο. 3. ἔτυχον δὲ καὶ βρονταί τινες ἅμα γενόμεναι καὶ ὕδωρ, οἷα, τοῦ ἔτους πρὸς μετόπωρον ἤδη ὄντος, φιλεῖ γίγνεσθαι· ἀφ' ὧν οἱ Ἀθηναῖοι μᾶλλον ἔτι ἠθύμουν, καὶ ἐνόμιζον ἐπὶ τῷ σφετέρῳ ὀλέθρῳ καὶ ταῦτα πάντα γίγνεσθαι. 4. ἀναπαυομένων δὲ αὐτῶν, ὁ Γύλιππος καὶ οἱ Συρακόσιοι πέμπουσι μέρος τι τῆς στρατιᾶς ἀποτειχιοῦντας αὖ ἐκ τοῦ ὄπισθεν αὐτούς, ἢ προεληλύθεσαν· ἀντιπέμψαντες δὲ κἀκεῖνοι σφῶν αὐτῶν τινας διεκώλυσαν. 5. καὶ μετὰ ταῦτα πάσῃ τῇ στρατιᾷ ἀναχωρήσαντες πρὸς τὸ πεδίον μᾶλλον οἱ Ἀθηναῖοι, ηὐλίσαντο. τῇ δ' ὑστεραίᾳ προὐχώρουν, καὶ οἱ Συρακόσιοι προσέβαλλόν τε πανταχῇ αὐτοῖς κύκλῳ, καὶ πολλοὺς κατετραυμάτιζον· καὶ εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο, καὶ μάλιστα τοῖς ὑστάτοις προσπίπτοντες, εἴ πως, κατὰ βραχὺ τρεψάμενοι, πᾶν τὸ στράτευμα φοβήσειαν. 6. καὶ ἐπὶ πολὺ μὲν τοιούτῳ τρόπῳ ἀντεῖχον οἱ Ἀθηναῖοι· ἔπειτα προελθόντες πέντε ἢ ἓξ σταδίους ἀνεπαύοντο ἐν τῷ πεδίῳ· ἀνεχώρησαν δὲ καὶ οἱ Συρακόσιοι ἀπ' αὐτῶν ἐς τὸ ἑαυτῶν στρατόπεδον.

LXXX. Τῆς δὲ νυκτὸς τῷ Νικίᾳ καὶ Δημοσθένει ἐδόκει, ἐπειδὴ κακῶς σφίσι τὸ στράτευμα εἶχε τῶν τε ἐπιτηδείων πάντων ἀπορίᾳ

'strove, to their uttermost force, to enter:' a use, Poppo observes, so rare, that he knows no example elsewhere: and, indeed, none are adduced even in the latest edition of Steph. Thes. I cannot, however, but suspect that the word ἐλθεῖν was introduced from the *margin*, where it was entered down by some one who wished to make the sense more complete. Similarly in a passage of the New Testament, Luke xvi. 16, καὶ πᾶς εἰς αὐτὴν βιάζεται: a few MSS. and the Pesch. Syr. Version subjoin the verb εἰσελθεῖν, which, if βιάζεται *could* signify *strives*, would certainly well help out the sense, and, as such, might not without reason be introduced into the text. Since, however, that is *not* the case, it must unquestionably be rejected. Now, the same, I apprehend, applies to ἐλθεῖν in the present passage, which being cancelled, the construction will stand exactly as that in the passage just cited, and another of our author, supra ch. 69, fin., where we have βιάσασθαι—ἐς τὸ ἔξω: and the sense will be as follows, 'they forced their way to the very ridge [of the hill],' which, it seems, they had not reached the day before.

οὐκ ἐπ' ὀλίγων ἀσπίδων] Render, 'ranged not a few deep.' For Duker has shown that the expression is to be understood, not εἰς μῆκος, but εἰς βάθος: a sense confirmed not only by a passage of Xen. Hist. ii. 4, 11, adduced by the above commentator, but by another of our author, iv. 93, 4, ἐπ' ἀσπίδας πέντε καὶ εἴκοσι ἐτάξαντο, 'ranged themselves 25 *deep*.' Indeed this sense is required by the words which follow: they ranged them *many deep*, because the narrowness of the place did not admit of their spreading out the forces in *long line*.

2. ἐτειχομάχουν] See note on i. 102.

5. προὐχώρουν] Meaning, that they proceeded on the same course that they had first taken, towards the highlands and the country of the Siculi.

Ch. LXXX. 1. ἀπορίᾳ] So I have

ἤδη, καὶ κατατετραυματισμένοι ἦσαν πολλοὶ ἐν πολλαῖς προσβολαῖς τῶν πολεμίων γεγενημέναις, πυρὰ καύσαντες ὡς πλεῖστα ἀπάγειν τὴν στρατιάν, μηκέτι τὴν αὐτὴν ὁδὸν ᾗ διενοήθησαν, ἀλλὰ τοὐναντίον ἢ οἱ Συρακόσιοι ἐτήρουν, πρὸς τὴν θάλασσαν. ἦν δὲ ἡ ξύμπασα ὁδὸς αὕτη οὐκ ἐπὶ Κατάνης τῷ στρατεύματι, ἀλλὰ κατὰ τὸ ἕτερον μέρος τῆς Σικελίας, τὸ πρὸς Καμάριναν καὶ Γέλαν καὶ τὰς ταύτῃ πόλεις καὶ Ἑλληνίδας καὶ βαρβάρους. 2. καύσαντες οὖν πυρὰ πολλά, ἐχώρουν ἐν τῇ νυκτί· καὶ αὐτοῖς,—οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ δείματα ἐγγίγνεσθαι, ἄλλως τε καὶ ἐν νυκτί τε καὶ διὰ πολεμίας, καὶ [ἀπὸ] πολεμίων οὐ πολὺ ἀπεχόντων—ἰοῦσιν ἐμπίπτει ταραχή. 3. καὶ τὸ μὲν Νικίου στράτευμα, ὥσπερ ἠγεῖτο, ξυνέμενέ τε, καὶ προὔλαβε

edited, with Bekker, Poppo, and Goeller, for vulg. *ἀπορία*: and to the imperfect evidence for this reading which they adduce from one MS., which has *ἀπορίαι*, I am enabled to add the direct testimony of Cod. Mus. Brit., which has *ἀπορίᾳ*, as had formerly Cod. Clarend. At the verb *κατατετραυματισμένοι ἦσαν*, just after, ὅτι would seem necessary; but Poppo has instanced a similar omission of the word at v. 61, 4.

ἦν δὲ ἡ ξύμπασα—καὶ Γέλαν] The purpose of these words is merely to instruct the less-informed reader what was the direction of the course they were now going to pursue. This, it is shown, was *not* to Catana, but in the *opposite* direction: and as most knew how Catana was situated in respect of Syracuse, they would also know what was the course the Athenians were now about to take. Yet some ancients, as Diodorus and Pausanias, and several moderns, maintain from this passage, that their route had hitherto been in the direction of Catana; which cannot be true, from what Thucydides has just said. Their route, he tells us, had been in the opposite direction to the sea-coast: but such could not take them to Catana.

2. φόβοι καὶ δείματα] Render, 'fears and frights.' Of these two terms (similarly united in Hesiod, Theog. 934. Hom. Il. xi. 37. Plutarch de Super. 7.) the latter is (as plainly appears from Eurip. Hel. 319, φόβος εἰς τὸ δεῖμά μ' ἄγει,) a far stronger one than the former, denoting not only a more *violent*, (so Æschyl. Prom. 581, οἰστρηλάτῳ δείματι,) but a *sudden* fear, which, as it were, scares the person experiencing it as would a *spectre*. So in Hom. Il. v. 682, amidst the successes of the Greeks Hector suddenly appears *δεῖμα φέρων Δαναοῖσι*. Compare also Dionys. Hal. Ant. p. 883, *φάσματα—δείματα φέροντα*. Now this term is especially applicable to such terrors as seize persons from *sudden* danger or during the helplessness of *night*, (so Lycophr. Cass. 225, *νυκτόφοιτα δείματα*. Soph. El. 410, *ἐκ δείματος τοῦ νυκτέρου*,) or such as are inspired by terrific dreams. So Æschyl. Choeph. 517, *ἐκ τ' ὀνειράτων καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη*, compared with Apoll. Rhod. iv. 685, *ἡ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πιμψεν ὀνείρων*. Hence it is peculiarly suited to denote those *panic* fears which are apt to seize on an army, particularly by night, and which, seeming *humanly* causeless, were by the ancients ascribed to some *hostile deity*. So Dionys. Hal. Ant. p. 1475, *ταραχαὶ—ἐνέπιπτον ἐκ δειμάτων δαιμονίων*, and 1985, 1, *τὰ θεῖα* (*divinitus immissa*) *δείματα*. In the present instance *panic* fears and frights seem, from the context, to be intended,—and that according to the *proper* acceptation of the term *δεῖμα*, as said of a *terror divinitus immissus*: and the fear in question we may justly suppose to have been occasioned by extreme despondency on the part of the suffering army, produced by the occurrence of the thunder and lightning on the day before, in which their ominous fears recognised an awful portent of coming destruction.

Finally, the words *φόβοι καὶ δείματα ἐγγίγνεσθαι* form, as Goeller says, an explanation of *οἷον φιλεῖ* preceding, as *ἀσαφῶς ἐκπλήγνυσθαι*, one of ὅπερ, in a similar passage at iv. 125, 1.

3. ξυνέμενε] 'kept together,' 'preserved its order.' At *προὔλαβε πολλῷ*, 'got far ahead,' supply *τῆς ὁδοῦ*, as in Xen. Cyr. v. 19, 6, and 19, 77. Diod. Sic. vii. 221. Polyæn. ii. 2, 2. Ἀπεσπάσθη, 'was sepa-

πολλῷ, τὸ δὲ Δημοσθένους, τὸ ἥμισυ μάλιστα καὶ πλέον, ἀπεσπάσθη τε, καὶ ἀτακτότερον ἐχώρει. 4. ἅμα δὲ τῇ ἕῳ ἀφικνοῦνται ὅμως πρὸς τὴν θάλασσαν, καὶ ἐσβάντες ἐς τὴν ὁδὸν τὴν Ἑλωρινὴν καλουμένην, ἐπορεύοντο, ὅπως ἐπειδὴ γένοιντο ἐπὶ τῷ ποταμῷ τῷ Κακυπάρει, παρὰ τὸν ποταμὸν ἴοιεν ἄνω διὰ μεσογείας· ἤλπιζον γὰρ καὶ τοὺς Σικελοὺς ταύτῃ, οὓς ‡ μετέπεμψαν, ἀπαντήσεσθαι. 5. ἐπεὶ δ' ἐγένοντο ἐπὶ τῷ ποταμῷ, εὗρον καὶ ἐνταῦθα φυλακήν τινα τῶν Συρακοσίων ἀποτειχίζουσάν τε καὶ ἀποσταυροῦσαν τὸν πόρον. καὶ βιασάμενοι αὐτὴν, διέβησάν τε τὸν ποταμὸν, καὶ ἐχώρουν αὖθις πρὸς ἄλλον ποταμὸν τὸν Ἐρινεόν· ταύτῃ γὰρ οἱ ἡγεμόνες ἐκέλευον. LXXXI. Ἐν τούτῳ δ' οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι, ὡς ἥ τε ἡμέρα ἐγένετο, καὶ ἔγνωσαν τοὺς Ἀθηναίους ἀπεληλυθότας, ἐν αἰτίᾳ τε οἱ πολλοὶ τὸν Γύλιππον εἶχον ἐκόντα ἀφεῖναι τοὺς Ἀθηναίους,— καὶ κατὰ τάχος διώκοντες, ᾗ οὐ χαλεπῶς ᾐσθάνοντο κεχωρηκότας, καταλαμβάνουσι περὶ ἀρίστου ὥραν. 2. καὶ ὡς προσέμιξαν τοῖς μετὰ τοῦ Δημοσθένους, ὑστέροις τε οὖσι καὶ σχολαίτερον καὶ ἀτακτότερον χωροῦσιν, ὡς τῆς νυκτὸς τότε ξυνεταράχθησαν, εὐθὺς προσπεσόντες ἐμάχοντο· καὶ οἱ ἱππῆς τῶν Συρακοσίων ἐκυκλοῦντό τε ῥᾷον αὐτοὺς, δίχα δὴ ὄντας, καὶ ξυνῆγον ἐς ταὐτό. 3. τὸ δὲ Νικίου στράτευμα ἀπεῖχεν ἐν τῷ πρόσθεν πεντήκοντα σταδίους· θᾶσσόν τε γὰρ ὁ Νικίας ἦγε, νομίζων οὐ τὸ ὑπομένειν ἐν τῷ τοιούτῳ, ἑκόντας εἶναι, καὶ μάχεσθαι σωτηρίαν, ἀλλὰ τὸ ὡς τάχιστα ὑποχωρεῖν, τοσαῦτα μαχομένους ὅσα ἀναγκάζονται. 4. ὁ δὲ Δημοσθένης ἐτύγχανέ τε τὰ πλείω ἐν πόνῳ ξυνεχεστέρῳ ὢν διὰ τὸ ὑστέρῳ ἀναχωροῦντι αὐτῷ πρώτῳ ἐπικεῖσθαι τοὺς πολεμίους· καὶ τότε γνοὺς

rated [from the van],' viz. by a space of distance. So Xen. An. vii. 3, 2, (Th.) *νύκτωρ ἀποσπασθῆναι*, and ii. 2, 5, *ἵνα ὡς πλεῖστον ἀποσπασθῶμεν ἀπὸ τοῦ βασιλ. στρατεύματος*. For this the more usual term is *διασπᾶσθαι*, (which occurs supra, ch. 78, and also in Xen. Cyr. v. 3, 16, and Anab. i. 5, 9.) but, as Abresch points out, *ἀποσπ.* is here used, because the space of distance was now much greater, upwards of five miles.

4. *μετέπεμψαν*] For this Bekker edits, on the authority of one MS., *μεταπέμψαντες*; but I prefer, with Poppo and Goeller, to retain the common reading.

5. *ταύτῃ—ἐκέλευον*] Meaning simply, that they directed them to go thither, viz. to the Erineus; perhaps as thinking that the valley of the Cacyparis would not be practicable, as pre-occupied by the Syracusans. Yet the guides could not mean them to go to the interior country by the valley of the Erineus, which, indeed, is no valley at all, but merely a *κόλπος* having no communication with the interior. Little doubt is there that they meant them to go forward, at least the *next* day, to the Assinarus: and Nicias seems, from the time that he found the Siculi *not* at the Cacyparis, as he had hoped, to have intended to go on to the Assinarus, which afforded the only valley communicating with the interior after he had passed the Cacyparis. But see more in the Appendix.

Ch. LXXXI. 1. *ἐν αἰτίᾳ—εἶχον ἐκόντα ἀφεῖναι*] for *ᾐτιάσαντο ἀφ.* Compare with this the fuller and plainer wording at ii. 59, init., *τὸν Περ. ἐν αἰτίᾳ εἶχον ὡς πείσαντα*.

2. *ξυνῆγον ἐς ταὐτὸ*] Similar to this is the expression at ii. 84, *ξυν. ἐς ὀλίγον*. In either case, the intention was to throw the attacked into disorder.

3. *ἑκόντας εἶναι*] 'as far as their will went.' See note at ii. 89, 8, *ἑκὼν εἶναι*. *Τοσαῦτα μαχομένους ὅσα ἀναγκάζονται*,

τοὺς Συρακοσίους διώκοντας, οὐ προύχώρει, μᾶλλον ἢ ἐς μάχην ξυνετάσσετο, ἕως, ἐνδιατρίβων κυκλοῦταί τε ὑπ' αὐτῶν, καὶ ἐν πολλῷ θορύβῳ αὐτός τε καὶ οἱ μετ' αὐτοῦ Ἀθηναῖοι ἦσαν· ἀνειληθέντες γὰρ ἔς τι χωρίον, ᾧ κύκλῳ μὲν τειχίον περιῆν, ὁδὸς δὲ ἔνθεν τε καὶ

'fighting just so far [only] as they are compelled.' See note supra ch. 34.

4. *ἀνειληθέντες*] For this Lobeck conjectures *συνειλ.*, and Didot, *ἐνειλ.* The latter is preferable, but no change is necessary, since *ἀνειλ.*, however rare a term, does elsewhere occur. So Arr'an, E. A. iv. 5, 13, (cited by Arnold,) *οἱ δὲ τοὺς διαβαίνοντας, ἀντιμέτωποι ταχθέντες, ἀνειλουν ἐς τὸν ποταμόν*. The *sense*, however, is not, what Arnold assigns, 'being driven back in confusion,' but 'being hemmed up, and so thrown into confusion.' Similarly in Jos. Bell. iv. 1, 4, we have, *ἀνειλοῦντο καὶ περὶ σφᾶς ἔπιπτον*, 'were hemmed up, and fell foul of each other;' and in Plut. J. Cæs. 66, it is said of Julius Cæsar, assailed on all sides by his assassins, *διελαυνόμενος, ὥσπερ θηρίον, ἐνειλεῖτο ταῖς πάντων χερσίν*: for so I would there point, and, for *ἐνειλεῖτο*, I conjecture the true reading to be *ἀνειλ.*

ἔς τι χωρίον] Namely, as Plut. Nic. 27, tells us, (perhaps after Timæus,) *Ὁλυζήλειος αὐλή*, where, though the sense of *αὐλή* is uncertain, yet it seems to denote *the fold* into which, in the early ages, the cattle were driven at night, for security against wild beasts and robbers. See Hom. Il. iv. 433, compared with v. 138—142, and x. 183. This *αὐλή* used, for security sake, to be guarded by a high fence, or wall of rough stones (to which purpose compare Hom. Od. ix. 184, *περὶ δ' αὐλὴ Ὑψηλὴ ἐΐδμητο κατωρυχέεσσι λίθοισι*, where by *κατωρυχέεσσι* understand *dug up*, as distinguished from those regularly *cut out* of the quarry by art and squared); and sometimes it consisted of a *cave*. See Hom. Od. ix. 239. 338. 462. In either case it had but one entrance, namely, by a strong door not capable of being forced, and which was guarded by a *θυρωρός*. See a passage of the New Testament, John x. 3, which will throw no little light on this subject. Finally, the term in question is one not only applied by Homer (above cited) to the subterranean cave of Polyphemus, but employed by Sophocles to denote the subterranean *domicile* of Philoctetes. See Soph. Phil. 150—160.

The place here spoken of seems to have been originally a mere *deep dell* or hollow, a sort of cave, though not subterranean, subsequently formed into an *αὐλή* for the security of the cattle of an extensive tract of country by Polyzelus, and accordingly furnished with a strong wall around, allowing only one entrance. In after-times, when such security became no longer necessary, it was converted into an olive-ground, only the entrance was widened. I say an olive-ground, with Bp. Thirlwall and Dr. Arnold; though the words *ἐλάας δὲ οὐκ ὀλίγας εἶχε* suggest, not the idea of a regular olive-ground, but rather of a plot of ground only partially planted with olives; and the rest (i. e. the ground around the olive-trees) cultivated as a garden, — a sort of cultivation not unfrequent in the rich parts of Southern Europe. Thus it was a situation not very dissimilar to that at i. 106, described as *χωρίον — ᾧ ἔτυχεν μέγα περιεῖργον, καὶ οὐκ ἦν ἔξοδος*. In the latter particular the two places exactly correspond; for, it seems, there was *no outlet*, just such as the *furculæ Caudinæ* mentioned in Liv. ix, 2, 3 & 14, (of the form of a A,) in which the Roman army was similarly caught, as in a trap.

By the *ὁδὸς*, a little after spoken of, understand, not, as Smith explains, an issue or access; but simply, according to the view of the sense adopted by Hobbes, a *way*, or, as the word is better rendered by Arnold, Poppo, and Thirlwall, a *road*. It is meant, then, that a road ran both on this side and on that, i. e. on each of the long side of a parallelogram: for such, as appears from the words, further on, *ἐβάλλοντο περισταδὸν*, must have been the form of the ground,—namely, a parallelogram not more than a double bow-shot, or sling's cast. This upper road either way gave the Syracusans a complete command over the place.

The *τε* after *ἔνθεν*, though not found in four MSS. (to which add Cod. Mus. Brit.) I have retained, because, though *ἔνθεν καὶ ἔνθεν* is used in the best writers, yet here the *τε* has no little force,—as much, indeed, as *καὶ ἔνθεν καὶ ἔνθεν*, occurring in two passages of Hippocrates, referred to by Poppo, and, what I have myself noted, a passage of the Septuagint in Numb. xxii. 24.

ἔνθεν, (ἐλάας δὲ οὐκ ὀλίγας εἶχεν,) ἐβάλλοντο περισταδόν. 5. τοιαύταις δὲ προσβολαῖς, καὶ οὐ ξυσταδὸν μάχαις, οἱ Συρακόσιοι εἰκότως ἐχρῶντο· τὸ γὰρ ἀποκινδυνεύειν πρὸς ἀνθρώπους ἀπονενοημένους οὐ πρὸς ἐκείνων μᾶλλον ἦν ἔτι ἢ πρὸς τῶν Ἀθηναίων· καὶ ἅμα φειδώ τέ τις ἐγίγνετο ἐπ' εὐπραγίᾳ ἤδη σαφεῖ, μὴ προαναλωθῆναί τῳ,—καὶ ἐνόμιζον καὶ ὡς ταύτῃ τῇ ἰδέᾳ καταδαμασάμενοι λήψεσθαι αὐτούς. LXXXII. Ἐπειδὴ γοῦν δι' ἡμέρας βάλλοντες πανταχόθεν τοὺς Ἀθηναίους καὶ ξυμμάχους ἑώρων ἤδη τεταλαιπωρημένους τοῖς τε τραύμασι καὶ τῇ ἄλλῃ κακώσει, κήρυγμα ποιοῦνται Γύλιππος καὶ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρῶτον μὲν τῶν νησιωτῶν εἴ τις βούλεται ἐπ' ἐλευθερίᾳ ὡς σφᾶς ἀπιέναι· καὶ ἀπεχώρησάν τινες πόλεις οὐ πολλαί. 2. ἔπειτα δ' ὕστερον καὶ πρὸς τοὺς ἄλλους ἅπαντας τοὺς μετὰ Δημοσθένους ὁμολογία γίγνεται, ὥστε ὅπλα τε παραδοῦναι καὶ μὴ ἀποθανεῖν μηδένα, μήτε βιαίως, μήτε δεσμοῖς, μήτε τῆς ἀναγκαιοτάτης ἐνδείᾳ διαίτης. 3. καὶ παρέδυσαν οἱ πάντες σφᾶς αὐτοὺς ἑξακισχίλιοι, καὶ τὸ ἀργύριον ὃ εἶχον ἅπαν κατέθεσαν, ἐσβαλόντες ἐς ἀσπίδας ὑπτίας, καὶ ἐνέπλησαν ἀσπίδας τέσσαρας. 4. καὶ τούτους μὲν εὐθὺς ἀπεκόμιζον ἐς τὴν πόλιν· Νικίας δὲ καὶ οἱ μετ' αὐτοῦ ἀφικνοῦνται ταύτῃ τῇ ἡμέρᾳ ἐπὶ τὸν ποταμὸν τὸν Ἐρινεόν, καὶ διαβὰς πρὸς μετέωρόν τι, καθῖσε τὴν στρατιάν.

LXXXIII. Οἱ δὲ Συρακόσιοι τῇ ὑστεραίᾳ καταλαβόντες αὐτόν, ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφᾶς αὐτούς, κελεύοντες κἀκεῖνον τὸ αὐτὸ δρᾶν· ὁ δ', ἀπιστῶν, σπένδεται ἱππέα πέμψαι σκεψόμενον. 2. ὡς δ' οἰχόμενος ἀπήγγειλε πάλιν παραδεδωκότας, ἐπικηρυκεύεται Γυλίππῳ καὶ Συρακοσίοις εἶναι ἑτοῖμος ὑπὲρ Ἀθη-

ἐβάλλοντο περισταδὸν] A somewhat rare phrase, of which I have noted examples elsewhere in Arrian, E. A. v. 17, and Jos. Ant. xvii. 10, 2.

5. ξυσταδὸν μάχαις] i. e. μάχαις σταδίαις. So Herodian, vi. 7, 19, πρὸς τὴν ξ. μάχην. Herodot. vii. 225.

ἀποκινδυνεύειν πρὸς ἀνθρώπους ἀπονενοημένους] This the ancients always dreaded: and hence the saying σφαλερὸν συμπλέκεσθαι τοῖς ἐξ ἀπονοίας ἀναμαχομένοις. So also Xen. Hist. vii. 5, 12, τοῖς ἀπονενοημένοις οὐδεὶς ἂν ὑποσταίη: and see i. 82, 4.

καὶ ἅμα φειδώ τις ἐγίγνετο] 'And there was a sort of parsimony [of life],' literally, an *abstaining* from giving it up unnecessarily, (so Hom. Il. vii. 409, οὐ γάρ τις φειδὼ νεκύων κατατεθνηότων Γίγνετ',) namely, that they might enjoy the fruits of their victory. So Eurip. Hippol. καλυπτ. frag. x. Ὕβριν τε τίκτει πλοῦτος, ἢ φειδὼ βίου, compared with Diod. Sic. t. vi. 47. vii. 311, φειδὼ ποιούμενος τοῦ ζῆν.

In the next words, μὴ προαναλωθῆναί τῳ, the τῳ is to be joined with φειδὼ preceding: and the προ in προαναλωθῆναι is best referred (as it is by the Scholiast, Abresch, and Poppo) to the words ἢ ὅλως αὐτοὺς καταδαμάσαιντο, taken from the following context.

Ch. LXXXII. 1. ἀπιέναι] A *vox prægnans*, of which the sense is, 'to leave the Athenians, and go over to the Syracusans.'

3. ἐσβαλόντες] 'having cast it into.' So the expression βάλλειν χαλκὸν εἰς in a passage of the New Testament, Mark xii. 41.

ἀσπίδας ὑπτίας] literally, 'shields laid on their back:' an expression apparently formed on the phrase ὑπτία χείρ, 'the back of the hand.'

ναίων ξυμβῆναι, ὅσα ἀνάλωσαν χρήματα Συρακόσιοι ες τον πόλεμον ταῦτα ἀποδοῦναι, ὥστε τὴν μετ' αὐτοῦ στρατιὰν ἀφεῖναι αὐτούς· μέχρι οὗ δ' ἂν τὰ χρήματα ἀποδοθῇ, ἄνδρας δώσειν Ἀθηναίων ὁμήρους, ἕνα κατὰ τάλαντον. 3. οἱ δὲ Συρακόσιοι καὶ Γύλιππος οὐ προσεδέχοντο τοὺς λόγους, ἀλλὰ προσπεσόντες, καὶ περιστάντες πανταχόθεν, ἔβαλλον καὶ τούτους μέχρι ὀψέ. 4. εἶχον δὲ καὶ οὗτοι πονήρως σίτου τε καὶ τῶν ἐπιτηδείων ἀπορίᾳ. ὅμως δὲ τῆς νυκτὸς φυλάξαντες τὸ ἡσυχάζον, ἔμελλον πορεύεσθαι. καὶ ἀναλαμβάνουσί τε τὰ ὅπλα, καὶ οἱ Συρακόσιοι αἰσθάνονται καὶ ἐπαιώνισαν. 5. γνόντες δὲ οἱ Ἀθηναῖοι ὅτι οὐ λανθάνουσι, κατέθεντο πάλιν, πλὴν τριακοσίων μάλιστα ἀνδρῶν· οὗτοι δὲ διὰ τῶν φυλάκων βιασάμενοι, ἐχώρουν τῆς νυκτὸς ᾗ ἐδύναντο. LXXXIV. Νικίας δὲ, ἐπειδὴ ἡμέρα ἐγένετο, ἦγε τὴν στρατιάν· οἱ δὲ Συρακόσιοι καὶ οἱ ξύμμαχοι προσέκειντο τὸν αὐτὸν τρόπον, πανταχόθεν βάλλοντές τε καὶ κατακοντίζοντες. 2. καὶ οἱ Ἀθηναῖοι ἠπείγοντο πρὸς τὸν Ἀσσίναρον ποταμόν, ἅμα μὲν βιαζόμενοι ὑπὸ τῆς πανταχόθεν προσβολῆς ἱππέων τε πολλῶν καὶ τοῦ ἄλλου ὄχλου, οἰόμενοι ῥᾷόν τι σφίσιν ἔσεσθαι, ἢν διαβῶσι τὸν ποταμόν, ἅμα δὲ ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πιεῖν ἐπιθυμίᾳ. 3. ὡς δὲ γίγνονται ἐπ' αὐτῷ, ἐσπίπτουσιν οὐδενὶ κόσμῳ ἔτι, ἀλλὰ πᾶς τέ τις διαβῆναι αὐτὸς πρῶτος βουλόμενος, καὶ οἱ πολέμιοι ἐπικείμενοι, χαλεπὴν ἤδη τὴν διάβασιν ἐποίουν· ἀθρόοι γὰρ ἀναγκαζόμενοι χωρεῖν, ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν, περί τε τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, οἱ δὲ ἐμπαλασσόμενοι κατέῤῥεον. 4. ἐς τὰ ἐπὶ θάτερά τε τοῦ ποταμοῦ παραστάντες οἱ

Ch. LXXXIII. 2. ἕνα κατὰ τάλαντον] See note at iii. 70.

4. εἶχον πονήρως] 'they were in a wretched condition;' as Xen. Cyr. vii. 5, 26. Τῆς νυκτὸς τὸ ἡσυχάζον, 'the stilly [period] of the night.'

Ch. LXXXIV. 3. περὶ τοῖς δορατίοις—διεφθείροντο] The full sense is, 'perished by running foul of the spears.' The περὶ stands for περιπειρόμενοι. So Plut. Sylla, 18. (cited by Jacobs,) κατὰ πρανοῦς φερόμενοι τοῖς ὄρεσι περιέπιπτον αὐτοὶ τοῖς ἑαυτῶν. Diod. Sic. t. vii. 190, ξίφεσι καὶ λόγχαις περιπειρόμενοι, and Agath. 100, 9, τοῖς τῶν φιλτάτων ξίφεσι περιπταίοντες (where, for περιπταίοντες, I conjecture the true reading to be περιπίπτοντες). An allusion to this idea is found in Joseph. Bell. iii. 7, 31, πολλοὶ δὲ τοῖς ἰδίοις περιεπείροντο κακοῖς. Strange is it that Dr. Arnold should take the term σκεύεσιν to refer to κατέῤῥεον, further on; which is surely forbidden by all the rules of exact construction. It is sufficient to suppose that they ran themselves, or wounded themselves by running, foul of the various articles of baggage (as cooking utensils) dropped in the general confusion, and also, perhaps, little carts for conveying baggage. It can scarcely be doubted that Thucydides had in mind the words of Hom. Il. xviii. 23, (here cited by Didot,) ὄλοντο—Ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσι. At any rate those words serve to confirm and illustrate the above view of the sense.

οἱ δὲ ἐμπαλασσόμενοι κατέῤῥεον] Dr. Arnold explains κατέῤῥεον to mean 'sunk to the ground,' namely, from exhaustion; adducing, in proof of this signification of the word, two passages of Dionys. Hal. Ant. iii. 19, and Soph. Ant. 1010: but, as Poppo shows, in neither of these does the term bear that sense; and assuredly it does not *here*. The import of these words ἐμπαλασσόμενοι κατέῤῥεον is plainly this, 'entan-

Συρακόσιοι, (ἦν δὲ κρημνῶδες) ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους, πίνοντάς τε τοὺς πολλοὺς ἀσμένους, καὶ ἐν κοίλῳ ὄντι τῷ ποταμῷ ἐν σφίσιν αὐτοῖς ταρασσομένους. 5. οἵ τε Πελοποννήσιοι, ἐπικαταβάντες, τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον. καὶ τὸ ὕδωρ εὐθὺς διέφθαρτο· ἀλλ' οὐδὲν ἧσσον ἐπίνετό τε ὁμοῦ τῷ πηλῷ, ᾑματωμένον, καὶ περιμάχητον ἦν τοῖς πολλοῖς. LXXXV. Τέλος δὲ νεκρῶν τε πολλῶν ἐπ' ἀλλήλοις ἤδη κειμένων ἐν τῷ ποταμῷ καὶ διεφθαρμένου τοῦ στρατεύματος, τοῦ μὲν κατὰ τὸν ποταμὸν,

gled together they were hurried down,' viz. to the bottom of the *deep ravine* which (as we learn from Capt. Smythe) the Assinarus here forms, nearly at its embouchure into the sea; the banks being very high and precipitous, and the stream flowing (probably in a deep, though narrow, channel) at the bottom. With respect to the *metaphor* in *κατέῤῥεον*, it is one derived *ἀπὸ τῶν ποταμίων ῥευμάτων*, as in Aristoph. Acharn. 26, *Ἐλθόντες ἀλλήλοισι— ἀθρόοι καταῤῥέοντες*, where the Scholiast well points out the *ratio metaphoræ*, referring, in illustration of it, to a passage of Hom. Il. xi. 723, *τὰ δ' ἐπέῤῥεεν ἔθνεα πεζῶν*, 'poured on.' Finally, the view of the sense above propounded is placed beyond doubt by a passage of Polyb. viii. 16, 6, *ἐκλιπόντες τὸν Ἀκρόλισσον, κατέῤῥεον ταῖς ἀνοδίαις εἰς τοὺς ὁμαλοὺς τόπους*, 'rushed tumultuously down,' &c. And such is occasionally the use of our verb to *pour*, as observable in a passage of Pope, cited in Johnson's Dictionary: 'a ghastly band of giants All pouring down the mountains crowd the shore.' *Ἐμπαλασσόμενοι* stands for *ἐμπλεκόμενοι*; a use also found in Hdot. vii. 85, *ἐν ἕρκεσι ἐμπαλασσόμενοι διαφθείρονται*. Again, the simple *παλάσσω* for *πλέκω* occurs in Homer and Hesiod: and *ἐμπελάζεσθαι*, a cognate form, is found in Dio Cass. p. 105, 40, (a passage evidently written with a view to the present,) *ἀλλήλοις ἐμπελαζόμενοι ἐφθείροντο*, and Phalaris, Ep. 34, *ἐμπελασθεὶς λέουσι*. Finally, such is the use of *ἐμπλάσσεσθαι* in Polybius, Ælian, and Plutarch.

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τοῦ δὲ—καὶ εἴ τι διαφύγοι—ὑπὸ τῶν ἱππέων,—Νικίας Γυλίππῳ ἑαυτὸν παραδίδωσι, πιστεύσας μᾶλλον αὐτῷ ἢ τοῖς Συρακοσίοις· καὶ ἑαυτῷ μὲν χρῆσθαι ἐκέλευεν ἐκεῖνόν τε καὶ Λακεδαιμονίους ὅ,τι βούλονται, τοὺς δὲ ἄλλους στρατιώτας παύσασθαι φονεύοντας. 2. καὶ ὁ Γύλιππος μετὰ τοῦτο ζωγρεῖν ἤδη ἐκέλευε· καὶ τούς τε λοιποὺς ὅσους μὴ ἀπεκρύψαντο, (πολλοὶ δὲ οὗτοι ἐγένοντο) ξυνεκόμισαν ζῶντας, καὶ ἐπὶ τοὺς τριακοσίους, οἳ τὴν φυλακὴν διεξῆλθον τῆς νυκτὸς πέμψαντες τοὺς διωξομένους, ξυνέλαβον. 3. τὸ μὲν οὖν ἀθροισθὲν τοῦ στρατεύματος ἐς τὸ κοινὸν οὐ πολὺ ἐγένετο, τὸ δὲ διακλαπὲν πολύ· καὶ [δι]επλήσθη πᾶσα Σικελία αὐτῶν, ἅτε οὐκ ἀπὸ ξυμβάσεως, ὥσπερ τῶν μετὰ Δημοσθένους, ληφθέντων. 4. μέρος δέ τι οὐκ ὀλίγον καὶ ἀπέθανε· πλεῖστος γὰρ δὴ φόνος οὗτος καὶ οὐδενὸς ἐλάσσων τῶν ἐν τῷ Σικελικῷ πολέμῳ τούτῳ ἐγένετο. καὶ ἐν ταῖς ἄλλαις προσβολαῖς ταῖς κατὰ τὴν πορείαν, συχναῖς γενομέναις, οὐκ ὀλίγοι ἐτεθνήκεσαν. πολλοὶ δὲ ὅμως καὶ διέφυγον, οἱ μὲν καὶ παραυτίκα, οἱ δὲ καὶ δουλεύσαντες καὶ διαδιδράσκοντες ὕστερον· τούτοις δ' ἦν ἀναχώρησις ἐς Κατάνην.

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Λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες [τὴν] τήρησιν, Νικίαν δὲ καὶ Δημοσθένην, ἄκοντος Γυλίππου, ἀπέσφαξαν· ὁ γὰρ Γύλιππος καλὸν τὸ ἀγώνισμα ἐνόμιζέν οἱ εἶναι ἐπὶ τοῖς ἄλλοις καὶ τοὺς ἀντιστρατήγους κομίσαι Λακεδαιμονίοις. 3. ξυνέβαινε δὲ τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειότατον· τοὺς γὰρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προύθυμήθη, σπονδὰς πείσας τοὺς Ἀθηναίους ποιήσασθαι, ὥστε ἀφεθῆναι. 4. ἀνθ' ὧν οἵ τε Λακεδαιμόνιοι ἦσαν αὐτῷ προσφιλεῖς, κἀκεῖνος οὐχ ἥκιστα πιστεύσας ἑαυτὸν τῷ Γυλίππῳ παρέδωκεν. ἀλλὰ τῶν Συρακοσίων τινές, ὡς ἐλέγετο, οἱ μὲν δείσαντες, ὅτι πρὸς αὐτὸν ἐκεκοινολόγηντο, μὴ βασανιζόμενος διὰ τὸ τοιοῦτο ταραχὴν σφίσιν ἐν εὐπραγίᾳ ποιήσῃ, ἄλλοι δὲ, καὶ οὐχ ἥκιστα οἱ Κορίνθιοι, μὴ χρήμασι δὴ πείσας τινὰς—ὅτι πλούσιος ἦν—ἀποδρᾷ καὶ αὖθις σφίσι νεώτερόν τι ἀπ' αὐτοῦ γένηται, πείσαντες τοὺς ξυμμάχους ἀπέκτειναν αὐτόν. 5. καὶ ὁ μὲν τοιαύτῃ, ἢ ὅτι ἐγγύτατα τούτων, αἰτίᾳ ἐτεθνήκει, ἥκιστα δὴ ἄξιος ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι, διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν. LXXXVII. Τοὺς δ' ἐν ταῖς

of the figure in a passage of the New Testament, Matt. xi. 23, ἕως ᾅδου ('the pit of hell') καταβιβασθήσῃ.

The article τὴν before τήρησιν. not found in very many MSS., is by Haack, Dobree, and Arnold (with the approbation of Poppo) proposed to be cancelled. I have chosen, with Bekker and Goeller, to *retain* it, because wholly insufficient appears to me the reason for cancelling it,—namely, the absence of the article at vii. 42, ξυντομωτάτην ἠγεῖτο διαπολέμησιν, for that circumstance will only serve to prove that the article has been *there* left out, not that it has *here* no place. Moreover, the article is more necessary in the one case than in the other. Finally, considering that above half the MSS. have the article, and that *internal* evidence is equal, it ought surely to be retained.

καλὸν τὸ ἀγώνισμα ἐνόμιζέν οἱ] 'would think it an exploit highly honourable to him:' on which sense of the term ἀγώνισμα see notes at i. 22. vii. 56. 59. viii. 17.

4. After ἥκιστα Bekker and Goeller introduce, on the authority of one MS., διὰ τοῦτο. But, besides the insufficiency of external evidence in their favour, the words are, I maintain, worse than useless, and originated, I suspect, in a marginal gloss on ἀνθ' ὧν, a little before.

5. διὰ τὴν πᾶσαν—ἐπιτήδευσιν] The words ἐς τὸ θεῖον, found in the common text before νενομισμένην, I have, with Bekker, Poppo, and Goeller, thought proper to cancel, because they are absent from almost every good MS. (I have not found them in Codd. Clar. and Mus. Brit.) and may justly be supposed to have crept in from the *margin*, where they were intended to supply the reference which was wanting to νενομισμένην, where the words which I have here ventured, with the above editors, to introduce into the text, on the authority of eight MSS.,—namely, πᾶσαν ἐς ἀρετὴν,—were, it seems, accidentally omitted in consequence of the occurrence of the τὴν —τήν. Construe, διὰ τὴν νενομισμένην ἐπιτήδευσιν ἐς πᾶσαν ἀρετὴν, the words being equivalent, as the Scholiast points out, to διὰ τὸ πᾶσαν ἀρετὴν νομίμως ἐπιτετηδευκέναι, 'because he had regularly discharged every kind of virtue:' where πᾶσαν is added by way of *generalizing* the idea expressed by ἀρετὴν, and denoting virtue in its widest acceptation, as understood of right action generally, or the acting agreeably to those relations in which men stand to their fellow-creatures and to their common Creator: a sense which ἀρετὴ bears also in two passages of the New Testament, 2 Pet. i. 5, ἐπιχορηγήσατε ἐν τῇ πίστει τὴν ἀρετὴν, and Philipp. iv. 8, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος. Finally, the epithet νενομισμένην has here no little

Λιθοτομίαις οἱ Συρακόσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν. ἐν γὰρ κοίλῳ χωρίῳ ὄντας, †καὶ ὀλίγῳ πολλοὺς, οἵ τε ἥλιοι τὸ πρῶτον καὶ πνῖγος ἔτι ἐλύπει διὰ τὸ ἀστέγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τοὐναντίον μετοπωριναὶ καὶ ψυχραὶ τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον· πάντα τε ποιούντων αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυννενημένων, οἳ ἔκ τε τῶν τραυμάτων καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον· 2. καὶ ὁσμαὶ ἦσαν οὐκ ἀνεκτοὶ, καὶ λιμῷ ἅμα καὶ δίψει ἐπιέζοντο (ἐδίδοσαν γὰρ αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου)· ἄλλα τε ὅσα εἰκὸς ἐν τοιούτῳ χωρίῳ ἐμπεπτωκότας κακοπαθῆσαι, οὐδὲν ὅ τι οὐκ ἐπεγένετο αὐτοῖς. 3. καὶ ἡμέρας μὲν ἑβδομήκοντά τινας οὕτω διῃτήθησαν ἀθρόοι· ἔπειτα, πλὴν Ἀθηναίων καὶ εἴ τινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς

force, as importing that the observances in question were rendered *νομίμως, ritè, et ex patriæ legibus.* Of ἐπιτήδευσις ἐς the sense is, 'zealous pursuit of or application to:' and thus ἐπιτήδευσιν ἐς ἀρετὴν is equivalent to ἐπιτήδευσιν ἀρετῆς, a phrase occurring in Plato, p. 85, 3, πρὸς ἐπιτήδευσιν ἀρετῆς: and so ἐπιτηδεύειν ἀρετὴν at vi. 54; as also in Isocrates and other of the best Attic writers. No other example have I noted of this construction of the *verbal noun* ἐπιτήδευσις, but one instance of the *verb* (namely, ἐπιτηδεύειν) in the Septuagint, at Malachi, ii. 11, ἐπετήδευσεν ἐς θεοὺς ἀλλοτρίους, 'studiosè sectatus est deos alienos.'

CH. LXXXVII. 1. χαλεπῶς—μετεχείρισαν] 'treated them harshly:' a rare use of μεταχ., which I have noted nowhere else in the *active;* though in the *middle* it occurs in Plato, p. 519, ὅταν τινὰ—μεταχειρίζηται ὡς ἀδικοῦντα. Demosth. p. 753, 13, μ. τοὺς πολλοὺς ὁμῶς. Dio Cass. p. 22, 6, ὡς βουλομένους ἀδικεῖν τραχύτατα μετεχειρίζετο.

I have followed Bekker, Poppo, and Goeller, in receiving into the text the words καὶ ὀλίγῳ, though only found in one MS., because, besides that they yield an excellent sense, the probability of their being *omitted* outweighs that of their being *inserted.* Yet, considering that the article is here imperatively required by the sense, (namely, 'many crowded into a small space,') I would propose to read κἀν, standing for καὶ ἐν.

οἱ ἥλιοι] Meaning, 'the heats, or *coups de soleil:*' a sense which the term bears also in Ælian, V. Hist. xiii. 1, (cited by Duker,) πεφοίνικτο ὑπὸ τῶν ἡλίων αὐτῷ τὸ πρόσωπον. Dionys. Perieg. 39, μαλεροῖσι κεκαυμένος ἠελιοῖσι. Such, too, is the use of καύματα (as Soph. Œd. Col. 330, ἡλίου τε καύμασι μοχθοῦσα): and parallels are found in Lat. *soles* and *æstus*, and Eng. *heats.* By πνῖγος is denoted that sort of *stifling* heat which is found in deep hollows like that of the *Lithotomiæ*, where the direct and the reflected rays of an otherwise scorching sun would be such as scarcely any strength could bear.

τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον] 'brought them, by the change, into a sickly condition,' i. e. operated such a change in the body as produced sickness: a rare use of the word, which is illustrated by Arrian, E. A. iv. 8, 3, νεωτ. ἐς τὸ βαρβαρικώτερον, and vii. 13, 5, ἐνεωτέρ. ἐς ὕβριν. By the change here spoken of is to be understood either the change of *season*, (to which purpose compare Hdot. ii. 77, ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται—τῶν ὡρέων μάλιστα: and so Hippocrates, as cited in Foes. Lex. in v., says of the south wind suddenly coming after the north: τὸ σῶμα ποιέει—μεταβάλλειν ἐκ τῶν ἀνέμων τούτων ἐν τῇσι μεταλλαγῇσιν,) *or* the change in the *habit of body* produced by the alteration in the temperature. To which purpose compare Dionys. Hal. Ant. p. 2132, τῶν γὰρ σωμάτων βαρεῖα καὶ δυσώδης προσπίπτουσα—ἡ τοῦ πνεύματος ἀποφορὰ ταχείας ἔφερε τοῖς σώμασι τὰς τροπὰς, and Hippocr. de Naturâ Hominis, p. 229, ἢν γὰρ μεταβάλῃ ταχέως τὴν δίαιταν, κίνδυνος καὶ ἀπὸ τῆς μεταβολῆς νεώτερόν τι γίνεσθαι.

πάντα τε ποιούντων] Said, *verecundè*, to denote what is more fully and explicitly conveyed by the words of Plutarch, Artax. 16, πάντα ποιοῦντος, ὅσα ποιεῖν ἀναγκαῖόν

ἄλλους ἀπέδοντο. 4. ἐλήφθησαν δὲ οἱ ξύμπαντες,—ἀκριβείᾳ μὲν χαλεπὸν ἐξειπεῖν, ὅμως δὲ οὐκ ἐλάσσους ἑπτακισχιλίων. 5. ξυνέβη τε ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον γενέσθαι, δοκεῖν δ' ἔμοιγε καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσασι λαμπρότατον καὶ τοῖς διαφθαρεῖσι δυστυχέστατον· κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανωλεθρίᾳ δή, τὸ λεγόμενον, καὶ πεζὸς καὶ νῆες—καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο. καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν. Ταῦτα μὲν τὰ περὶ Σικελίαν γενόμενα.

ἐστ ν ἐσθίοντας ἀνθρώπους καὶ πίνοντας.

5. *οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες*] A form of expression with which Duker compares another, supra ch. 59, *ὀλίγον οὐδὲν ἐς οὐδὲν ἐπενόουν*. In *πανωλεθρίᾳ δή* we have that peculiar anomaly of construction treated of in Poppo, Proleg. i. 1, p. 99, by which the verb is accommodated to the apposition, or predicate; or, as Dr. Arnold expresses it, 'the words *πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ* belong properly to the predicate of the proposition, and not to its subject.' Whatever be the view taken of the anomaly, it has ample excuse in a passage like the present, in which the deep feeling of the writer, labouring for terms whereby adequately to express the extent of the calamity which befel his countrymen, makes him forget the ordinary rules of construction; and hence at *καὶ πεζὸς καὶ νῆες* the construction is altogether abandoned.

The sense may be thus expressed, 'nay, both army and fleet were [so to speak] *root and branch destroyed*, nor was there aught that did *not* come to utter ruin; and a few out of many returned home.' Strange is it that the editors should not have seen that the sentence terminates at *ἀπώλετο*, whereas they have there merely placed a *comma*. Suffice it to say, that such a form of expression as *οὐδὲν ὅ τι οὐκ ἀπώλετο* admits of nothing to be *added:* and of the words *καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν* the exact sense is not that assigned to them by editors and translators in general, 'but a few out of many returned home,' but, 'and a few out of many returned home.' So at iii. 112, we have, *ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν ἐς τὴν πόλιν*, words evidently borrowed by Herodian vii. 9, 17.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Θ.

I. Ἐς δὲ τὰς Ἀθήνας ἐπειδὴ ἠγγέλθη, ἐπὶ πολὺ μὲν ἠπίστουν καὶ τοῖς πάνυ τῶν στρατιωτῶν ἐξ αὐτοῦ τοῦ ἔργου διαπεφευγόσι καὶ σαφῶς ἀγγέλλουσι, μὴ οὕτω γε ‡ ἅγαν πανσυδὶ διεφθάρθαι·

BOOK VIII.

Of this book the authenticity (though, as we find by Marcellinus and an anonymous biographer of Thucydides, denied by certain among the ancients) may be argued from various circumstances, and established on the strongest grounds: for not to say that books vii. and viii. are closely connected in grammatical construction, (the last words of bk. vii. being introduced by a *μὲν*, corresponding to which is the *δὲ* in the first clause of bk. viii.) 'no one (as Arnold truly observes) who possesses any familiar acquaintance with the history of Thucydides can mistake either the tone of his mind or the cast of his thoughts, or that impartial spirit so characteristic of the writer.' The phraseology, too, of this book is substantially the same as that presented to us in the preceding ones; though, from the circumstance of its having been left imperfect, (probably by the sudden death, or incapacity, of the writer,) it is in a state far less perfect than that of the foregoing. Such being the case, I have thought proper to pursue a plan somewhat differing from that adopted by me thus far in the present work: and since the MSS. of our author extant here fail us in exact proportion to our greater need of them, it is often almost hopeless to attempt bringing the phraseology to any thing like what could be pronounced correct. The reader will find that I have henceforward adopted the text of Bekker's second edition as the *basis*, from which all deviations are marked with an asterisk, and briefly accounted for in the notes. Attempts to adjust all the remarkable anomalies not unfrequently occurring in this book, would be out of place. As to the explanation of the phraseology, here whatever the *Notes* may fail to furnish, the copious *Index* of Greek words and phrases will be found sufficiently to supply.

Ch. I. On the intelligence of the calamity in Sicily reaching Athens, the people at first disbelieve it; but when no longer any doubt as to its truth can be entertained, a general consternation prevails, and withal a violent feeling of exasperation against those who originally promoted the expedition. Nevertheless they courageously set about doing what they can to repair the disaster, and resolve to still maintain the contest, alike with vigour and with prudent economy of their remaining resources.

1. *ἐς δὲ τὰς Ἀθήνας ἐπειδὴ ἠγγέλθη*] Supply *τὰ περὶ Σικελίαν γενόμενα* from the last words of bk. vii. Ἐς here bears the sense *at*.

τοῖς πάνυ τῶν στρατιωτῶν] Meaning, by a certain idiom, (on which see Matth. Gr. Gr. § 272.) 'the most respectable of the soldiers.' So ch. 89, *τοῖς πάνυ στρατηγῶν*. By *αὐτοῦ τοῦ ἔργου*, 'the affair itself,' understand the very catastrophe. Of these soldiers who had escaped the dreadful scene of action there were not a few, (see vii. 85, 4.) and the place of their refuge, we are told, was *Catana*. Σαφῶς *ἀγγέλλουσι*: an expression of which the sense is here 'to relate a thing

ἐπειδὴ δὲ ἔγνωσαν, χαλεποὶ μὲν ἦσαν τοῖς ξυμπροθυμηθεῖσι τῶν ῥητόρων τὸν ἔκπλουν, ὥσπερ οὐκ αὐτοὶ ψηφισάμενοι, ὠργίζοντο δὲ καὶ τοῖς χρησμολόγοις τε καὶ μάντεσι, καὶ ὁπόσοι τι τότε αὐτοὺς

with certain assurance,' as those do who have been eye-witnesses: parallel to which is that at iv. 98, *σαφῶς εἰπεῖν*, and iii. 12, *σαφῶς εἰδέναι*, 'to know for certain.'

For vulg. *οὕτω γε ἂν*—retained by Poppo, Goeller, and Dr. Arnold—I have, with Bekker, edited, from one of the best MSS. *οὕτω γε ἄγαν*. As to Poppo's defence of the former, from the expression at ii. 102, *ἐδόκει ἂν κεχῶσθαι*, it is any thing but valid, since the passage appealed to is not sufficiently similar. Again, utterly unreasonable is Dindorf's objection to *ἄγαν πασσυδὶ* on the score of *tautology*; for why should not *ἄγαν* be taken, as Goeller suggests, with *οὕτω*, and *πασσυδὶ* be considered as a sort of explanation of *οὕτω ἄγαν*? Thus it is joined therewith in Eurip. Elect. 1105, *οὐχ οὕτως ἄγαν χαίρω*: and not unfrequently is it combined with an adverb, as Xen. Vectig. v. 6, *ὁμῶς ἄγαν δόξασα πρυστατεύειν*. Indeed the reading *ἄγαν* is placed beyond doubt by the altogether similar phraseology at i. 75, *μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι*.

I have recalled the vulg. *πανσυδὶ* (altered by the recent editors to *πασσυδὶ*) because, together with strong external testimony in its favour, (being found in almost all the best MSS.) it possesses no inconsiderable weight of *internal evidence*, as existing in the high probability of the later orthography *πασσ.* displacing the earlier. Again, *πανσ.*, besides being used in various passages of Dio Cass., Appian, Dionys. Hal., and Joseph. (though *πασσ.* is also there found, probably as introduced by the copyists,) is borne out by the authority of Ælius Dionys. ap. Eustath., Suidas, Hesych., Etym. Mag., Zonaras, and, finally, Pollux v. 162, who says, *πανσυδίᾳ· γράφεται δὲ καὶ πανσυδί*. He should have added, that *πανσυδίᾳ* is the *poetic* form, (occurring in Hom. Il. ii. 12, and xi. 708, *ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι* Πανσυδίῃ, Apollon. Rhod. i. 711. ii. 1065. iv. 859, and Musæus v. 44.) the *Attic* form of which is *πανσυδίᾳ*, found in Eurip. Troad. 801, (ed. Matth.) *τινος ἐνδέομεν, μὴ οὐ πανσυδίᾳ Χωρεῖν ὀλέθρου διὰ παντός*; Heyne, on Homer, has very properly preserved the reading *πανσ.* (for which some MSS. have *πασσ.*) because this form was restored by Aristarchus, on the authority of the best copies of Homer in his time, and the *rougher* form was more likely to be ancient than the *smoother*, which would, in process of time, naturally succeed to it. Finally, I have, with Poppo, preferred the termination *ι*, to that adopted by Bekker and Goeller, *ει*, because the former, besides being found in almost every MS., is confirmed by *analogy*, as found in other words; on which see Blomfield on Æschyl. Prom. 206. As to the *sense* of *πανσυδὶ*, that is correctly represented by the gloss of Photius, *παντελῶς, utterly*. Though, as there seems to be here a reference to the words, a little before, *καὶ πεζὸς καὶ νῆες*, and taking into account the above passages of Hom. Il. xi. 708, and Eurip. Troad. 801, the *full* import of the expression *πανσυδὶ διεφθάρθαι* may be thus expressed: 'ruined utterly by the destruction of the whole force, horse and foot and all.'

τοῖς ξυμπροθυμηθεῖσι—ἔκπλουν] Of these words the true sense (mistaken by Portus and Steph.) is, 'to those of the orators who had co-operated with them in bringing about the expedition.' Of which rare use of *ξυμπροθ.* examples are found in Xen. Cyr. vi. 1, 13, *ξυμπρ. ταῦτα*, and so the *simple* verb occurs in other passages of our author, v. 17 and 39. viii. 90. The force of the prep. *ξυν* (as referring to the people at large) is well illustrated by the words supra iii. 43, *πρὸς ὀργὴν,—ἤντινα τύχητε σφαλέντες, τὴν τοῦ πείσαντος μίαν γνώμην ζημιοῦτε, καὶ οὐ τὰς ἡμετέρας αὐτῶν, εἰ πολλαὶ οὖσαι ξυνεξήμαρτον*.

χρησμολόγοις καὶ μάντεσι] On the subject of the *χρησμ.* see note supra ii. 8. That they had urged on the Sicilian expedition, is attested by Pausan. viii. 11, 6, and Aristid. ii. p. 186, referred to by Poppo. The next words, *καὶ ὁπόσοι—Σικελίαν*, are meant chiefly of the soothsayers and oracle-mongers just mentioned. *Θειάσαντες ἐπήλπισαν*, &c. Render, 'by uttering pretended oracles, put them on hoping,' &c. The Scholiast explains *θειάσ.* by *θεῖά τινα ἐπιφθεγξάμενοι*. But the full import of the term is best seen by comparing the phrase *θειασμῷ προσκείμενος* at vii. 50, since that phrase there, like the term *θειάσ.* here, is to be taken *in sensu deteriori*; also in Dio Cass. lib. lxii. 18, (cited by Dr. Arnold,) *εἴτε καὶ ὡς ἀληθῶς θεομαντείᾳ τινὶ προλεχθὲν*, (scil. *τὸ λόγιον*, 'the oracle that was sung,') *εἴτε καὶ τότε ὑπὸ τοῦ ὁμίλου πρὸς τὰ παρόντα θειασ-*

θειάσαντες ἐπήλπισαν ὡς λήψονται Σικελίαν. 2. πάντα δὲ πανταχόθεν αὐτοὺς ἐλύπει τε, καὶ περιειστήκει ἐπὶ τῷ γεγενημένῳ φόβος τε καὶ κατάπληξις μεγίστη δή. ἅμα μὲν γὰρ στερόμενοι καὶ ἰδίᾳ ἕκαστος καὶ ἡ πόλις ὁπλιτῶν τε πολλῶν καὶ ἱππέων καὶ ἡλικίας οἵαν οὐχ ἑτέραν ἑώρων ὑπάρχουσαν, ἐβαρύνοντο· ἅμα δὲ ναῦς οὐχ ὁρῶντες ἐν τοῖς νεωσοίκοις ἱκανὰς, οὐδὲ χρήματα ἐν τῷ κοινῷ, οὐδ' ὑπηρεσίας ταῖς ναυσὶν, ἀνέλπιστοι ἦσαν ἐν τῷ παρόντι σωθήσεσθαι, τούς τε ἀπὸ τῆς Σικελίας πολεμίους εὐθὺς σφίσιν ἐνόμιζον τῷ ναυτικῷ ἐπὶ τὸν Πειραῖα πλευσεῖσθαι,—ἄλλως τε καὶ τοσοῦτον κρατήσαντας,—καὶ τοὺς αὐτόθεν πολεμίους, τότε δὴ καὶ διπλασίως πάντα παρεσκευασμένους, κατὰ κράτος ἤδη καὶ ἐκ γῆς καὶ ἐκ θαλάσσης ἐπικείσεσθαι, καὶ τοὺς ξυμμάχους σφῶν μετ' αὐτῶν, ἀποστάντας. 3. ὅμως δὲ, ὡς ἐκ τῶν ὑπαρχόντων, ἐδόκει χρῆναι μὴ ἐνδιδόναι, ἀλλὰ παρασκευάζεσθαι καὶ ναυτικὸν, ὅθεν ἂν δύνωνται, ξύλα ξυμπορισαμένους καὶ χρήματα, καὶ τὰ τῶν ξυμμάχων ἐς ἀσφάλειαν ποιεῖσθαι, καὶ μάλιστα τὴν Εὔβοιαν, τῶν τε κατὰ τὴν πόλιν τι ἐς εὐτέλειαν σωφρονίσαι,—καὶ ἀρχήν τινα πρεσβυτέρων ἀνδρῶν

θέν. Ἐπελπίζω used in this *active* sense, while rare in the earlier writers, is of no unfrequent occurrence in the later ones, especially those who have imitated our writer, as Dio Cass., Appian, and Josephus.

2. *πάντα—ἐλύπει—φόβος τε καὶ κατάπληξις*] Here our historian evinces an intimate knowledge of the human heart by noticing the *first* expressions of the popular feeling, as shown in violent ebullitions of anger and rage, to which *succeed* deeply settled grief at the past, and extreme alarm for the future.

περιειστήκει] scil. *αὐτοὺς, circumstabat ipsos*. See notes at iii. 54, and vi. 61. *Τῷ κοινῷ*. On this expression see note at i. 80. *Οὐδ' ὑπηρεσίας ταῖς ναυσὶ*, 'nor crews to man the ships.' On which sense of *ὑπηρ.* see note at vi. 31, 3.

3. *ὅθεν ἂν δύνωνται*] These words belong to *ξυμπορισαμένους*.

τῶν τε κατὰ—σωφρονίσαι] These words Duker rightly explains, not, with the Scholiast, of the expenses of private persons; but (as the words *κατὰ τὴν πόλιν* require us to understand them) of the expenses of *the state*, both *civil* (as law-judgments, spectacles, and games) and *ecclesiastical*, as sacrifices, and the feasts pertaining thereto. See ii. 38, 1. Of the very rare phrase *ἐς εὐτέλειαν σωφρονίσαι* the best explanation is found in the plainer phrases occurring at ch. 4, *καὶ τἄλλα, εἴ τι ἔδοκει ἀχρεῖον ἀναλίσκεσθαι, ξυστελλόμενοι ἐς εὐτέλειαν*, and 86, 6, *εἰ ἐς εὐτέλειάν τι ξυντέτμηται*, the former of which expressions signifies to *draw in expenses* to the measure of due economy; and the latter, to *cut them down*, when excessive. So Dio Cass. 731, *τὰ συσσίτια πρὸς τὸ σωφρονέστερον συνέστειλε*. Xen. Vectig. iv. 3, *εἰς μεῖόν τι συστελλόμενος*. Demosth. 309, *συστ. εἰς ἐλάχιστον*. In the present phrase the metaphor is somewhat different; there being a double allusion,—namely, both to the bringing of any one back to a right mind, by correcting the extravagances of vice or folly, and to the so regulating any machine, which measures time or weight, as to correct and bring its indication to the sober truth: and such is the use of Lat. *castigare* in Pers. Sat. i. 6, 'examen improbum in illâ *Castiges trutinâ*;' meaning, so to correct and adjust the tongue of the balance, that there shall be an *æquilibrium*. The same application, *per catachresin*, of what properly regards the *moral* to the *physical* is found in Eurip. Herc. Fur. 849, *διαστρόφους εἰλίσσει σῖγα γοργώπους κόρας Ἀμπνοὰς δ' οὐ σωφρονίζει, ταῦρος ὣς ἐς ἐμβολὴν* ('like a bull at butt') *δεινὰ μυκᾶται δέ*. For so Matth. there rightly edits, from the conjecture of Canter, for *δεινός*; a conjecture which he might have confirmed from a passage of Virg. Æn. xii. 102—4, (where the poet has so imitated as to improve on the beauty of the turn,) 'oculis micat acribus ignis. *Mugitus*, veluti cum prima in prælia taurus *Terrificos* ciet, atque irasci *in cornua tentat*.'

ἐλέσθαι, οἵτινες περὶ τῶν παρόντων, ὡς ἂν καιρὸς ᾖ, προβουλεύσουσι. 4. πάντα τε, πρὸς τὸ παραχρῆμα περιδεές,—ὅπερ φιλεῖ δῆμος ποιεῖν—ἑτοῖμοι ἦσαν εὐτακτεῖν. καὶ ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίουν ταῦτα, καὶ τὸ θέρος ἐτελεύτα.

II. Τοῦ δ' ἐπιγιγνομένου χειμῶνος πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην κακοπραγίαν εὐθὺς οἱ Ἕλληνες πάντες ἐπηρμένοι ἦσαν, οἱ μὲν μηδ' ἑτέρων ὄντες ξύμμαχοι, ὡς, ἤν τις καὶ μὴ παρακαλῇ σφᾶς, οὐκ ἀποστατέον ἔτι τοῦ πολέμου εἴη, ἀλλ' ἐθελοντὶ ἰτέον ἐπὶ τοὺς Ἀθηναίους,—νομίσαντες κἂν ἐπὶ σφᾶς ἕκαστοι ἐλθεῖν αὐτούς, εἰ τὰ ἐν τῇ Σικελίᾳ κατώρθωσαν, καὶ ἅμα βραχὺν ἔσεσθαι τὸν λοιπὸν πόλεμον, οὗ μετασχεῖν καλὸν εἶναι· οἱ δ' αὖ τῶν Λακεδαιμονίων ξύμμαχοι ξυμπροθυμηθέντες, ἐπὶ πλέον ἢ πρίν, ἀπαλλάξεσθαι διὰ τάχους πολλῆς ταλαιπωρίας. 2. μάλιστα δὲ οἱ τῶν Ἀθηναίων ὑπήκοοι ἑτοῖμοι ἦσαν καὶ παρὰ δύναμιν αὐτῶν ἀφίστασθαι, διὰ τὸ ὀργῶντες κρίνειν τὰ πράγματα, καὶ μηδ' ὑπο-

Finally, *εὐτέλεια* here bears the sense, not *parsimony*, but *frugality*, as denoting a due measure, in expense, so as to avoid extremes either way: and thus the term is used at ii. 40, *φιλοκαλοῦμεν μετ' εὐτελείας*. It is applied to denote frugality of *fare* in Antiphanes ap. Athen. p. 60, *μάζα—πρὸς εὐτέλειαν ἐξωπλισμένη*, i. e. frugally prepared, *ἐσκευασμένη* answering to the expression *δόρπον ὁπλίζεσθαι* in Homer.

ὡς ἂν καιρὸς ᾖ] 'as the time or occasion should require.'

4. *εὐτακτεῖν*] The term is to be taken, not *transitively*, (as it has been by Portus, Hobbes, Smith, and Gail,) but *intransitively*, according to its use in Xen. Cyr. viii. 5, 7, and Mem. iii. 5, 21. iv. 4, 1. Here, however, it may be supposed, while including *military*, to chiefly denote *civil* obedience,—namely, that of *walking orderly*, so as to keep the law. See Acts xxi. 24. The *transitive* sense above adverted to is one nowhere found, and in the present case it mars the profound moral maxim here conveyed, namely, that 'when in fear *for* their safety, the multitude will then be found to yield a ready obedience.' True is the remark of Plutarch, Lucull. ch. 2, *οὐδὲν γὰρ ἀνθρώπου δυσαρκτότερον εὖ πράσσειν δοκοῦντος, οὐδ' αὖ πάλιν δεκτικώτερον ἐπιστασίας συσταλέντος ὑπὸ τῆς τύχης*, i. e. held in check by adversity. Possibly the historian may there have had in mind a passage of Isocr. Symm. 29, *τοὺς μὲν ἄλλους αἱ συμφοραὶ συστέλλουσι καὶ ποιοῦσι σωφρονεστέρους*.

Ch. II. In this chapter is described the feeling in Greece at the late events in Sicily,—namely, a general disposition among the states to take part against Athens, and among the allies of Athens to revolt and attempt to recover their liberty. In consequence of this, the Lacedæmonians are emboldened to exert themselves to bring the war to a conclusion.

1. *ἐπηρμένοι ἦσαν*] See note on ii. 8, and compare iv. 108, 3. For *μηδετέρων*, I have, on the authority of five MSS. adduced by Poppo, (to which I am enabled to add that of Cantab.) edited *μηδ' ἑτέρων*, because, as Dr. Arnold observes, the *μὴ* belongs, not to *ἑτέρων*, but to the *subject* *οἱ ὄντες ξύμμαχοι*; the sense being, 'those, whoever they might be, that were not in alliance with either of the belligerents.'

I have, with Bekker (2nd edition), cancelled the word *ἡγούμενοι* after *ἅμα*, because, though absent from only *one* good MS., internal evidence strongly opposes it. It has every appearance of being, what Goeller considers it, a mere marginal additament to prop up what seemed a failing construction.

2. *διὰ τὸ ὀργῶντες—πράγματα*] The sense is, 'because they formed their judgment of affairs under the influence of passion, and with a strong desire that the things they reckoned on should happen.' So in a kindred passage at iv. 108, *τὸ δὲ πλέον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ*. Hence may be emended a passage of Joseph. Ant. xvii. 9, 2, (evidently written with a view to the present,) *ὁρμηκότες ταῖς γνώμαις, καὶ νόμιμόν τε καὶ δίκαιον ἡγούμενοι ὅ τι μελλήσοι ἡδονὴν αὐτοῖς φέρειν*, where, for *ὁρμηκότες*, read, from the Vat. MS., *ὀργηκότες*.

λείπειν λόγον αὐτοῖς, ὡς τό γ' ἐπιὸν θέρος οἷοί τ' ἔσονται περιγενέσθαι. 3. Ἡ δὲ τῶν Λακεδαιμονίων πόλις πᾶσί τε τούτοις ἐθάρσει, καὶ μάλιστα ὅτι οἱ ἐκ τῆς Σικελίας αὐτοῖς ξύμμαχοι πολλῇ δυνάμει —κατ' ἀνάγκην ἤδη τοῦ ναυτικοῦ προσγεγενημένου—ἅμα τῷ ἦρι, ὡς εἰκός, παρέσεσθαι ἔμελλον. 4. πανταχόθεν τε εὐέλπιδες ὄντες, ἀπροφασίστως ἅπτεσθαι διενοοῦντο τοῦ πολέμου,—λογιζόμενοι, καλῶς τελευτήσαντος αὐτοῦ, κινδύνων τε τοιούτων ἀπηλλάχθαι ἂν τὸ λοιπόν, οἷος καὶ ὁ ἀπὸ τῶν Ἀθηναίων περιέστη ἂν αὐτούς, εἰ τὸ Σικελικὸν προσέλαβον, καὶ, καθελόντες ἐκείνους, αὐτοὶ τῆς πάσης Ἑλλάδος ἤδη ἀσφαλῶς ἡγήσεσθαι. III. Εὐθὺς οὖν Ἄγις μὲν ὁ βασιλεὺς αὐτῶν ἐν τῷ χειμῶνι τούτῳ ὁρμηθεὶς στρατῷ τινι ἐκ Δεκελείας, τά τε τῶν ξυμμάχων ἠργυρολόγησεν ἐς τὸ ναυτικόν, καὶ τραπόμενος ἐπὶ τοῦ Μηλιῶς κόλπου, Οἰταίων τε, κατὰ τὴν παλαιὰν ἔχθραν, τῆς λείας τὴν πολλὴν ἀπολαβών, χρήματα ἐπράξατο, καὶ

μηδ' ὑπολείπειν λόγον αὐτοῖς—περιγενέσθαι] I am now inclined to admit the view of the sense here adopted by Krueger and Dr. Arnold, 'nor did they, in their estimate, leave the Athenians a single chance of lasting out through the following summer.' That *λόγον* may bear the sense *reckoning*, cannot be doubted. But considering that the word is in six of the best MSS. (to which add Codd. Clar. and Cantab.) not found, it is possibly not genuine; in which case, as Poppo remarks, the whole enunciation beginning from *ὡς* will be the *object* of the verb *ὑπολείπειν*.

3. *κατ' ἀνάγκην ἤδη τοῦ ναυτικοῦ προσγεγενημένου*] The full sense is, 'the navy [belonging to *them*] being now, of necessity, added to their own].' The *necessity* here spoken of was one arising from the nature of the thing or the circumstances of the case; which made it the true interest of the Sicilian Greeks to *now* furnish *real* aid in the place of nominal alliance. Of *ἀνάγκη* in this sense (which is not unfrequent) examples occur in Xen. Cyr. ii. 1, 15, and occasionally in the New Testament, as Matth. xviii. 7. Heb. vii. 12. *ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται*, and ver. 27. ix. 16. 23, and also in Joseph. Ant. xvi. 9, 3.

4. *ἀπροφασίστως ἅπτεσθαι διενοοῦντο τοῦ πολέμου*] 'to apply to the war zealously and unhesitatingly.' So i. 49, *ἀπροφ. ἐπικουρεῖν*, and iii. 82, *ἀπροφ. τολμᾶν*, and vi. 72, *ἀπροφ. παρασκευασθῆναι*. Of *ἀπηλλάχθαι ἂν* the sense is simply, 'would be rid of,' 'would be free from.'

Ch. III. To carry into effect these resolves, the Lacedæmonians collect money from their allies for the building of 100 ships, of which they contribute a fourth.

1. *ἐς τὸ ναυτικὸν*] 'for the formation of a navy.' *Κατὰ τὴν παλαιὰν ἔχθραν*, 'on the old grudge,' namely, that occasioned by the transactions narrated at iii. 92. Of the words *Οἰταίων—τῆς λείας τὴν πολλὴν ἀπολαβών* the sense is, 'having carried off the greater part of the spoil of the Œteans,' meaning, as Dr. Arnold thinks is to be understood, their pillageable property, their cattle; for which use of *λεία* he refers to a passage of Xen. Hist. i. 3, 2, *τὴν λείαν ἅπασαν*, where the expression is explained by what follows in the next sentence, *τὰ χρήματα* ('their property') *κατέθεντο ἐς τοὺς Θρᾷκας*. But the passage in question supplies no proof that *λεία* ever bore the sense *pillageable property*; a sense which here would involve no little harshness, and could scarcely be tolerated even in lyric poetry. Again, that the term often signifies *pillaged* property, is nothing to the present purpose, because such a sense were here not suitable. I agree with Müller in explaining it here simply to denote *cattle*, as it does in Hesiod. Theog. 444, *λητὸν ἀέξειν*, and Hom. Il. xi. 767, *Λητὼ δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν*: and as property, in the early ages, consisted almost entirely in *cattle*, so, considering that that would chiefly constitute the spoil of an enemy's property, (to which purpose compare a passage of the Old Testament, 1 Sam. xiv. 32, Sept. *ἐκλίθη* (or *ὥρμησε*) *εἰς τὰ σκῦλα, καὶ ἔλαβε προμνια*, &c.) so it came to denote *property* in cattle, as here, and in the passage of Xen. cited by Dr. Arnold. *Ἀπολαβεῖν* here bears the sense *auferre*, 'to carry off,' as in Xen. Hist.

Ἀχαιοὺς τοὺς Φθιώτας καὶ τοὺς ἄλλους τοὺς ταύτῃ Θεσσαλῶν ὑπηκόους, μεμφομένων καὶ ἀκόντων τῶν Θεσσαλῶν, ὁμήρους τέ τινας ἠνάγκασε δοῦναι καὶ χρήματα, καὶ κατέθετο τοὺς ὁμήρους ἐς Κόρινθον, ἔς τε τὴν ξυμμαχίαν ἐπειρᾶτο προσάγειν. 2. Λακεδαιμόνιοι δὲ τὴν πρόσταξιν ταῖς πόλεσιν ἐκατὸν νεῶν τῆς ναυπηγίας ἐποιοῦντο, καὶ ἑαυτοῖς μὲν καὶ Βοιωτοῖς πέντε καὶ εἴκοσιν ἑκατέροις ἔταξαν, Φωκεῦσι δὲ καὶ Λοκροῖς πεντεκαίδεκα, καὶ Κορινθίοις πεντεκαίδεκα, Ἀρκάσι δὲ καὶ Πελληνεῦσι καὶ Σικυωνίοις δέκα, Μεγαρεῦσι δὲ καὶ Τροιζηνίοις καὶ Ἐπιδαυρίοις καὶ Ἑρμιονεῦσι δέκα· τά τε ἄλλα παρεσκευάζοντο ὡς εὐθὺς πρὸς τὸ ἔαρ ἐξόμενοι τοῦ πολέμου.

IV. Παρεσκευάζοντο δὲ καὶ Ἀθηναῖοι, ὥσπερ διενοήθησαν, ἐν τῷ χειμῶνι τούτῳ τήν τε ναυπηγίαν, ξύλα ξυμπορισάμενοι, καὶ Σούνιον τειχίσαντες, ὅπως αὐτοῖς ἀσφάλεια ταῖς σιταγωγοῖς ναυσὶν εἴη τοῦ περίπλου· καὶ τό τε ἐν τῇ Λακωνικῇ τείχισμα ἐκλιπόντες, ὃ ἐνῳκοδόμησαν παραπλέοντες ἐς Σικελίαν, καὶ τἆλλα, εἴ πού τι ἐδόκει ἀχρεῖον ἀναλίσκεσθαι, ξυστελλόμενοι ἐς εὐτέλειαν, μάλιστα δὲ τὰ τῶν ξυμμάχων διασκοποῦντες, ὅπως μὴ σφῶν ἀποστήσονται.

V. Πρασσόντων δὲ ταῦτα ἀμφοτέρων, καὶ ὄντων οὐδὲν ἄλλο ἢ ὥσπερ ἀρχομένων ἐν † κατασκευῇ τοῦ πολέμου, πρῶτοι Εὐβοῆς ὡς Ἄγιν περὶ ἀποστάσεως τῶν Ἀθηναίων ἐπρεσβεύσαντο ἐν τῷ χειμῶνι τούτῳ. ὁ δὲ, προσδεξάμενος τοὺς λόγους αὐτῶν, μεταπέμπεται ἐκ Λακεδαίμονος Ἀλκαμένη τὸν Σθενελαΐδου καὶ Μέλανθον

v. 1, 21, περιπλέων ('cruising about') ἀπελάμβανεν ὅ τι ἠδύνατο: and of the expression χρήματα ἐπράξατο the meaning is, 'exacted money by way of redeeming and getting back the property.'

2. τὴν πρόσταξιν—ἐποιοῦντο] Render, 'made the requisition (meaning that mentioned at § 1) to the states [of the confederation] for the building of 100 ships.'

CH. IV. The counter-preparation of the Athenians, by the building of new ships, the retrenchment of all useless public expenditure, and the fortifying of Sunium, for the security of vessels passing between Eubœa and Athens, and bringing provision to the beleaguered city.

ταῖς σιταγωγοῖς ναυσὶν εἴη τοῦ περίπλου] lit. 'that there might be a security for the coasting round of their corn ships [to Athens].' Comp. vii. 28. On ξυστελλόμενοι see note supra ch. 2.

CH. V. The allies of the Athenians are every where inclined to revolt. The Eubœans first, and then the Lesbians, make offers of revolt to Agis. The Chians and Erythræans, likewise, resort for the same purpose to the government at Sparta, accompanied by an ambassador of Tissaphernes, whose aim it was to bring the Peloponnesians over to the king of the Persians, that he might, with their assistance, deprive the Athenians of the Ionian cities.

1. ὄντων—ἐν κατασκευῇ τοῦ πολέμου] Here οὐδὲν ἄλλο is to be explained as at ch. 75, or iv. 120, the word ὄντων being, as Poppo suggests, taken *twice* in thought. Compare Herodian iii. 10, 12, οὐδὲν ἕτερον, ἀλλ' ἢ μερισάμενος πρὸς αὐτὸν τὴν ἀρχήν. Supposing κατασκευῇ to be correct, we may take it as used in the sense of παρασκευῇ. Since, however, its correctness is not well established, and considering the occurrence at ii. 14, of the phrase ἐν παρασκευῇ τοῦ πολέμου, in Demosth. and other good writers of εἶναι ἐν παρασκευῇ, I agree with Goeller in thinking that παρασκευῇ, found in two MSS., is here the true reading. Indeed, this seems called for by the term ἀρχόμενοι preceding.

ἄρχοντας ὡς ἐς τὴν Εὔβοιαν· οἱ δ' ἦλθον ἔχοντες τῶν Νεοδαμωδῶν ὡς τριακοσίους, καὶ παρεσκεύαζεν αὐτοῖς τὴν διάβασιν. 2. ἐν τούτῳ δὲ καὶ Λέσβιοι ἦλθον, βουλόμενοι καὶ αὐτοὶ ἀποστῆναι. καὶ ξυμπρασσόντων αὐτοῖς τῶν Βοιωτῶν, ἀναπείθεται Ἄγις ὥστε Εὐβοίας μὲν πέρι ἐπισχεῖν· τοῖς δὲ Λεσβίοις παρεσκεύαζε τὴν ἀπόστασιν, Ἀλκαμένη τε ἁρμοστὴν διδοὺς, ὃς ἐς Εὔβοιαν πλεῖν ἔμελλε, καὶ δέκα μὲν Βοιωτοὶ ναῦς ὑπέσχοντο, δέκα δὲ Ἄγις. 3. καὶ ταῦτα ἄνευ τῆς Λακεδαιμονίων πόλεως ἐπράσσετο· ὁ γὰρ Ἄγις ὅσον χρόνον ἦν περὶ Δεκέλειαν, ἔχων τὴν μεθ' ἑαυτοῦ δύναμιν, κύριος ἦν καὶ ἀποστέλλειν εἴ ποί τινα ἐβούλετο στρατιάν, καὶ ξυναγείρειν, καὶ χρήματα πράσσειν. καὶ πολὺ μᾶλλον, ὡς εἰπεῖν, κατὰ τοῦτον τὸν καιρὸν, αὐτοῦ οἱ ξύμμαχοι ὑπήκουον ἢ τῶν ἐν τῇ πόλει Λακεδαιμονίων· δύναμιν γὰρ ἔχων * αὐτὸς, ἐκασταχόσε δεινὸς παρῆν. 4. Καὶ ὁ μὲν τοῖς Λεσβίοις ἔπρασσε· Χῖοι δὲ καὶ Ἐρυθραῖοι, ἀποστῆναι καὶ αὐτοὶ ἑτοῖμοι ὄντες, πρὸς μὲν Ἄγιν οὐκ ἐτράποντο, ἐς δὲ τὴν Λακεδαίμονα. καὶ παρὰ Τισσαφέρνους, ὃς βασιλεῖ Δαρείῳ τῷ Ἀρταξέρξου στρατηγὸς ἦν τῶν κάτω, πρεσβευτὴς ἅμα μετ' αὐτῶν παρῆν. 5. ἐπήγετο γὰρ καὶ ὁ Τισσαφέρνης τοὺς Πελοποννησίους, καὶ ὑπισχνεῖτο τροφὴν παρέξειν. ὑπὸ βασιλέως γὰρ νεωστὶ ἐτύγχανε πεπραγμένος τοὺς ἐκ τῆς ἑαυτοῦ ἀρχῆς φόρους, οὓς δι' Ἀθηναίους ἀπὸ τῶν Ἑλληνίδων πόλεων οὐ δυνάμενος πράσσεσθαι, ἐπωφείλησε. τούς τε οὖν φόρους μᾶλλον ἐνόμιζε κομιεῖσθαι κακώσας τοὺς Ἀθηναίους, καὶ ἅμα βασιλεῖ ξυμμάχους Λακεδαιμο-

2. ἁρμοστὴν] See note on iv. 132.

3. ἄνευ τῆς Λακεδαιμονίων πόλεως] See note on i. 128, and iv. 78.

αὐτὸς] For this, the reading of all the MSS. except *one*, Bekker, Goeller (1st edition), and Poppo introduced, on the authority of that one MS., εὐθύς. But since most difficult were it to account for the existence here of εὐθὺς, from the improbability, as involved in their *dissimilarity*, of the two words εὐθὺς and αὐτὸς having been *accidentally interchanged*, and the equal improbability of εὐθὺς having been *purposely altered* to αὐτὸς (a change for which no good reason can be imagined); while, on the other hand, *not difficult* is it to account for the existence of εὐθὺς, namely, as originating in *conjecture*: hence I have chosen, as formerly, to retain the common reading, to which, if taken with ἔχων, there is no objection: and this has since, I find, been restored by Dr. Arnold and by Goeller (2nd edition). The exact force here of the word (which the commentators have failed to perceive) is, (what it not unfrequently presents elsewhere,) that of *emphatic mention*, or that kind of emphasis which results from the words designating any person as *standing alone* in doing any action, or transacting any business, and hence not needing the authority of *others*. So supra iv. 113, ὃ εἶχον αὐτοί, i. e. 'without, apart from, the Tironæans.' Xen. Cyr. viii. 4, 1, ὅποτε μὲν συνδειπνοῖέν τινες, ὅποτε δὲ αὐτὸς εἶς, i. e. 'without *others*.' Plato, p. 63, πότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην, ἐν νῷ ἔχειν ἀπίέναι. Compare also Hom. Il. xiii. 729. The full sense, then, here intended is, 'having a force himself,' i. e. of himself, at his own disposal, ἄνευ τῶν Ἐφόρων.

4. τῶν κάτω] scil. τόπων, 'of the lower parts of Asia Minor, the maritime regions.'

5. ἐπήγετο] *arcessebat:* a sense which the word bears also at i. 3. ii. 2. iii. 34. Πεπραγμένος, further on, is well explained by the Scholiast, ἀπῃτημένος, *postulatus*, 'he had had the tributes demanded of him:' on which sense of πράσσεσθαι see Matth. Gr. Gr. § 424, 1. Of ἐπωφείλησε in this sense, 'to be in arrears,' several examples are found in Dio Cass.

νίους ποιήσειν, καὶ Ἀμόργην, τὸν Πισσούθνου υἱὸν νόθον, ἀφεστῶτα περὶ Καρίαν, ὥσπερ αὐτῷ προσέταξε βασιλεύς, ἢ ζῶντα ἄξειν, ἢ ἀποκτεῖναι. οἱ μὲν οὖν Χῖοι καὶ Τισσαφέρνης κοινῇ κατὰ τὸ αὐτὸ ἔπρασσον.

VI. Καλλίγειτος δὲ ὁ Λαοφῶντος, Μεγαρεύς, καὶ Τιμαγόρας ὁ Ἀθηναγόρου, Κυζικηνός, φυγάδες τῆς ἑαυτῶν ἀμφότεροι, παρὰ Φαρναβάζῳ τῷ Φαρνάκου κατοικοῦντες, ἀφικνοῦνται περὶ τὸν αὐτὸν καιρὸν ἐς τὴν Λακεδαίμονα, πέμψαντος Φαρναβάζου, ὅπως ναῦς κομίσειαν ἐς τὸν Ἑλλήσποντον, καὶ αὐτός, εἰ δύναιτο,—ἅπερ ὁ Τισσαφέρνης προὐθυμεῖτο,—τάς τε ἐν τῇ ἑαυτοῦ ἀρχῇ πόλεις ἀποστήσειε τῶν Ἀθηναίων, διὰ τοὺς φόρους, καὶ ἀφ' ἑαυτοῦ βασιλεῖ τὴν ξυμμαχίαν τῶν Λακεδαιμονίων ποιήσειε. 2. πρασσόντων δὲ ταῦτα χωρὶς ἑκατέρων, τῶν τε ἀπὸ τοῦ Φαρναβάζου, καὶ τῶν ἀπὸ τοῦ Τισσαφέρνους, πολλὴ ἄμιλλα ἐγίγνετο τῶν ἐν τῇ Λακεδαίμονι, ὅπως οἱ μὲν ἐς τὴν Ἰωνίαν καὶ Χίον, οἱ δ' ἐς τὸν Ἑλλήσποντον πρότερον ναῦς καὶ στρατιὰν πείσουσι πέμπειν. 3. οἱ μέντοι Λακεδαιμόνιοι τὰ τῶν Χίων καὶ Τισσαφέρνους παρὰ πολὺ προσεδέξαντο μᾶλλον. ξυνέπρασσε γὰρ αὐτοῖς καὶ Ἀλκιβιάδης, Ἐνδίῳ ἐφορεύοντι πατρικὸς ἐς τὰ μάλιστα ξένος ὤν, ὅθεν καὶ τοὔνομα Λακωνικὸν ἡ οἰκία αὐτῶν κατὰ τὴν ξενίαν ἔσχεν· Ἔνδιος γὰρ Ἀλκιβιάδου ἐκαλεῖτο. 4. ὅμως δὲ οἱ Λακεδαιμόνιοι πρῶτον κατάσκοπον ἐς τὴν Χίον πέμψαντες Φρῦνιν, ἄνδρα περίοικον, εἰ αἵ τε νῆες αὐτοῖς εἰσὶν ὅσασπερ ἔλεγον, καὶ τἄλλα ἡ πόλις ἱκανή ἐστι πρὸς τὴν λεγομένην δόξαν, ἀπαγγείλαντος αὐτοῖς ὡς εἴη ταῦτα ἀληθῆ ἅπερ ἤκουον, τούς τε Χίους καὶ τοὺς Ἐρυθραίους εὐθὺς ξυμμάχους ἐποιήσαντο, καὶ τεσσαράκοντα ναῦς ἐψηφίσαντο αὐτοῖς πέμπειν, ὡς ἐκεῖ οὐκ ἔλασσον ἢ ἑξήκοντα, ἀφ' ὧν οἱ Χῖοι ἔλεγον, ὑπαρχουσῶν. 5. καὶ τὸ μὲν πρῶτον δέκα τούτων * αὐτοὶ ἔμελλον πέμψειν, καὶ Μελαγκρίδαν, ὃς αὐτοῖς ναύαρχος ἦν· ἔπειτα, σεισμοῦ γενομένου, ἀντὶ τοῦ Μελαγκρίδου Χαλκιδέα ἔπεμπον, καὶ ἀντὶ τῶν δέκα νεῶν πέντε παρεσκευάζοντο ἐν τῇ Λακωνικῇ. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἐνὸς

Ch. VI. Deputations also come from the cities of the Hellespont, supported by the interest of Pharnabazus, satrap of Bithynia: after much debate as to *which* application for aid should be first attended to, the Chians, through the interest of Alcibiades with Endius the Ephor, are preferred.

3. *πατρικὸς—ξένος*] Of these words the sense is fixed by that of the following ones, *ὅθεν καὶ τοὔνομα—ἔσχεν*, and the whole has the meaning assigned by Valcken. on Herodot. viii. 17, and Duk., Goeller, and Poppo on the present passage. Compare Prov. xxvii. 10, (Sept.) *τὰς πατρικὰς ἀρετάς*.

4. *ἔλασσον*] This is, as usual, when joined to numerals, undeclined.

5. *αὐτοὶ*] So Haack, Goeller, and Dr. Arnold edit, from most of the best MSS., for vulg. *αὐτοῖς*, which Bekker has retained, but not on good grounds; since internal evidence is as strong as external authority in favour of *αὐτοὶ*, which Dobree and Poppo concur in preferring.

σεισμοῦ γενομένου] See note on v. 45.

δέον εἰκοστὸν ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

VII. *Τοῦ δ' ἐπιγιγνομένου θέρους εὐθύς, ἐπειγομένων τῶν Χίων ἀποστεῖλαι τὰς ναῦς, καὶ δεδιότων μὴ οἱ Ἀθηναῖοι τὰ πρασσόμενα αἴσθωνται, (πάντες γὰρ κρύφα αὐτῶν ἐπρεσβεύοντο) ἀποπέμπουσιν οἱ Λακεδαιμόνιοι ἐς Κόρινθον ἄνδρας Σπαρτιάτας τρεῖς, ὅπως, ἀπὸ τῆς ἑτέρας θαλάσσης ὡς τάχιστα ἐπὶ τὴν πρὸς Ἀθήνας ὑπερενεγκόντες τὰς ναῦς τὸν Ἰσθμόν, κελεύσωσι πλεῖν ἐς Χίον πάσας, καὶ ἃς ὁ Ἄγις παρεσκεύαζεν ἐς τὴν Λέσβον καὶ τὰς ἄλλας. ἦσαν δὲ αἱ ξύμπασαι τῶν ξυμμαχίδων νηῶν αὐτόθι μιᾶς δέουσαι τεσσαράκοντα.* VIII. *Ὁ μὲν οὖν Καλλίγειτος καὶ Τιμαγόρας, ὑπὲρ τοῦ Φαρναβάζου, οὐκ ἐκοινοῦντο τὸν στόλον ἐς τὴν Χίον, οὐδὲ τὰ χρήματα ἐδίδοσαν ἃ ἦλθον ἔχοντες ἐς τὴν ἀποστολήν, πέντε καὶ εἴκοσι τάλαντα, ἀλλ' ὕστερον ἐφ' ἑαυτῶν διενοοῦντο ἄλλῳ στόλῳ πλεῖν. 2. Ὁ δὲ Ἄγις ἐπειδὴ ἐώρα τοὺς Λακεδαιμονίους ἐς τὴν Χίον πρῶτον ὡρμημένους, οὐδ' αὐτὸς ἄλλο τι ἐγίγνωσκεν· ἀλλὰ ξυνελθόντες ἐς Κόρινθον οἱ ξύμμαχοι ἐβουλεύοντο, καὶ ἔδοξε πρῶτον ἐς Χίον αὐτοῖς πλεῖν, ἄρχοντα ἔχοντας Χαλκιδέα, ὃς ἐν τῇ Λακωνικῇ τὰς πέντε ναῦς παρεσκεύαζεν, ἔπειτα ἐς Λέσβον καὶ Ἀλκαμένην ἄρχοντα—ὅνπερ καὶ Ἄγις διενοεῖτο—τὸ τελευταῖον δὲ ἐς τὸν Ἑλλήσποντον ἀφικέσθαι (προσετέτακτο δὲ ἐς αὐτὸν ἄρχων Κλέαρχος ὁ Ῥαμφίου)· διαφέρειν δὲ τὸν ἰσθμὸν τὰς ἡμισείας τῶν νεῶν πρῶτον, καὶ εὐθὺς ταύτας ἀποπλεῖν, ὅπως μὴ οἱ Ἀθηναῖοι πρὸς τὰς ἀφορμωμένας μᾶλλον τὸν νοῦν ἔχωσιν ἢ τὰς ὕστερον ἐπιδιαφερομένας. καὶ γὰρ τὸν πλοῦν ταύτῃ ἐκ τοῦ προφανοῦς ἐποιοῦντο, καταφρονήσαντες τῶν Ἀθηναίων ἀδυνασίαν, ὅτι ναυτικὸν οὐδὲν αὐτῶν πολύ πω ἐφαίνετο. ὡς δὲ ἔδοξεν αὐτοῖς, καὶ διεκόμισαν εὐθὺς μίαν καὶ εἴκοσι ναῦς.* IX. *Οἱ δὲ Κορίνθιοι, ἐπειγομένων αὐτῶν τὸν πλοῦν, οὐ προεθυμή-*

Ch. VII. All despatch is now used, at the isthmus of Corinth, to have the fleet in readiness to sail from thence to Chios.

1. *τοῦ δὲ*] Bekker edits, from one MS., *ἅμα δὲ τῷ ἦρι τοῦ*: while Poppo and Goeller have rightly retained the common reading, according to which, the latter commentator has shown, the spring-time is sufficiently indicated. *Ἐπειγομένων* stands for *ἐπειγόντων*, which Dobree parallels with other expressions at viii. 9 & 82. *Ὑπερενεγκόντες τὰς ναῦς τὸν Ἰσθμόν.* See note on iv. 81.

Ch. VIII. The Lacedæmonians use all despatch to get the fleet ready, and conveyed over the isthmus.

1. *ὑπὲρ τοῦ Φαρναβάζου*] 'on the part of Pharnabazus.' *Οὐκ ἐκοινοῦντο τὸν στόλον ἐς τὴν Χίον.* Of this use (which is rare) of *κοινοῦσθαι* with an accusative of thing, Poppo refers for examples to Pflugk on Eurip. Alc. 426; and such are found in Dio Cass. *Ἐς τὴν ἀποστολήν*, 'to forward the setting forth of the ships for sea.'

2. *καταφρονήσαντες τῶν Ἀθηναίων ἀδυνασίαν*] 'ascribing weakness to the Athenians.' See note on i. 95.

Ch. IX. While the Corinthians are delaying, the Athenians obtain information of what is going on, and expostulate with the Chians, demanding of them, as the

θησαν ξυμπλεῖν πρὶν τὰ Ἴσθμια, ἃ τότε ἦν, διεορτάσωσιν. Ἄγις δὲ αὐτοῖς ἑτοῖμος ἦν ἐκείνους μὲν μὴ λύειν δὴ τὰς Ἰσθμιάδας σπονδάς, ἑαυτοῦ δὲ τὸν στόλον ἴδιον ποιήσασθαι. 2. οὐ ξυγχωρούντων δὲ τῶν Κορινθίων, ἀλλὰ διατριβῆς ἐγγιγνομένης, οἱ Ἀθηναῖοι ἤσθοντο τὰ τῶν Χίων μᾶλλον, καὶ πέμψαντες ἕνα τῶν στρατηγῶν, Ἀριστοκράτην, ἐπητιῶντο αὐτούς· καὶ ἀρνουμένων τῶν Χίων, τὸ πιστὸν ναῦς σφίσι ξυμπέμπειν ἐκέλευον ἐς τὸ ξυμμαχικόν· οἱ δ' ἔπεμψαν ἑπτά. 3. αἴτιον δ' ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα, οἱ δὲ ὀλίγοι ξυνειδότες, τό τε πλῆθος οὐ βουλόμενοί πω πολέμιον ἔχειν, πρίν τι καὶ ἰσχυρὸν λάβωσι, καὶ τοὺς Πελοποννησίους οὐκέτι προσδεχόμενοι ἥξειν, ὅτι διέτριβον.

X. Ἐν δὲ τούτῳ τὰ Ἴσθμια ἐγίγνετο, καὶ οἱ Ἀθηναῖοι (ἐπηγγέλθησαν γὰρ) ἐθεώρουν ἐς αὐτά, καὶ κατάδηλα μᾶλλον αὐτοῖς τὰ τῶν Χίων ἐφάνη. καὶ ἐπειδὴ ἀνεχώρησαν, παρεσκευάζοντο εὐθὺς ὅπως μὴ λήσουσιν αὐτοὺς αἱ νῆες ἐκ τῶν Κεγχρειῶν ἀφορμηθεῖσαι. 2. οἱ δὲ μετὰ τὴν ἑορτὴν ἀνήγοντο μιᾷ καὶ εἴκοσι ναυσὶν ἐς τὴν Χίον, ἄρχοντα Ἀλκαμένην ἔχοντες. καὶ αὐτοῖς οἱ Ἀθηναῖοι τὸ πρῶτον ἴσαις ναυσὶ προσπλεύσαντες, ὑπῆγον ἐς τὸ πέλαγος. 3. ὡς δ' ἐπὶ πολὺ οὐκ ἐπηκολούθησαν οἱ Πελοποννήσιοι, ἀλλ' ἀπετράποντο, ἐπανεχώρησαν καὶ οἱ Ἀθηναῖοι· τὰς γὰρ τῶν Χίων ἑπτὰ ναῦς ἐν τῷ ἀριθμῷ μετὰ σφῶν ἔχοντες οὐ πιστὰς ἐνόμιζον· ἀλλ' ὕστερον ἄλλας προσπληρώσαντες, ἑπτὰ καὶ τριάκοντα, παραπλέοντας αὐτοὺς

quota called for by the terms of alliance, seven sail of ships.

2. ἐπητιῶντο] 'charged them with,' viz. the act of rebellion. The words τὸ πιστὸν are (as Duker, Goeller, and Poppo are agreed) in apposition with ναῦς σφίσι ξυμπέμπειν, as though ὃ τὸ πιστὸν εἴη had been written. See Matth. Gr. § 410 and 432. Duker rightly joins τὸ πιστὸν with ἐς τὸ ξυμμαχικὸν, rendering, 'quæ fidem facerent sive pignoris loco essent, eos in societate mansuros.' Compare supra iii. 11, τὸ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν.

3. In the words αἴτιον δ' ἐγένετο the verb ἐγένετο is, as Goeller observes, to be ascribed to the *predicate*, not to the *subject*, as at iv. 26, αἴτιον δ' ἦν οἱ Λακ. προειπόντες. See Matth. Gr. Gr. § 307.

Ch. X. — XII. Being confirmed in their suspicion of what is going on, from participating in the Isthmia at Corinth, the Athenians, when the Peloponnesian ships put to sea, meet with and drive them into port Piræus, on the Corinthian coast; and, having vanquished them, blockade them there. The Lacedæmonians are much discouraged by this defeat; yet Alcibiades prevails on them to despatch him and Chalcidius with the five ships to Chios.

Ch. X. 1. ἐπηγγέλθησαν] 'for the time has been proclaimed;' where there is an ellipse of αἱ σπονδαί, which Bekker has, indeed, on the authority of one MS., inserted in the text: but it has every appearance of being a mere marginal gloss. On the phrase ἐθεώρουν ἐς αὐτὰ see iii. 104, and note on v. 16.

2. ὑπῆγον ἐς τὸ πέλαγος] 'began to draw off (i. e. retreat) to the open sea.' So the expression ὑπάγειν ἐπὶ τῆς Ἠιόνος at v. 10, compared with iv. 127, ὑπῆγε τὸ στράτευμα.

3. ἐπανεχώρησαν] 'retreated back [to port].'

ἄλλας προσπληρώσαντες, ἑπτὰ &c.] So I have pointed, because I doubt not (for the reasons urged by Arnold) that the real sense intended is that which Poppo timidly proposes as *possibly* such, namely, 'aliis insuper impletis, ut uni-

καταδιώκουσιν ἐς Πειραιὸν τῆς Κορινθίας· ἔστι δὲ λιμὴν ἔρημος, καὶ ἔσχατος πρὸς τὰ μεθόρια τῆς Ἐπιδαυρίας. καὶ μίαν μὲν ναῦν ἀπολλύασι μετέωρον οἱ Πελοποννήσιοι, τὰς δὲ ἄλλας ξυναγαγόντες ὁρμίζουσι. 4. καὶ προσβαλόντων τῶν Ἀθηναίων καὶ κατὰ θάλασσαν ταῖς ναυσὶ καὶ ἐς τὴν γῆν ἀποβάντων, θόρυβός τε ἐγένετο πολὺς καὶ ἄτακτος, καὶ τῶν τε νεῶν τὰς πλείους κατατραυματίζουσιν ἐν τῇ γῇ οἱ Ἀθηναῖοι, καὶ τὸν ἄρχοντα Ἀλκαμένην ἀποκτείνουσι· καὶ αὐτῶν τινες ἀπέθανον. XI. Διακριθέντες δὲ, πρὸς μὲν τὰς πολεμίας ναῦς ἐπέταξαν ἐφορμεῖν ἱκανάς, ταῖς δὲ λοιπαῖς ἐς τὸ νησίδιον ὁρμίζονται, ἐν ᾧ, οὐ πολὺ ἀπέχοντι, ἐστρατοπεδεύοντο, καὶ ἐς τὰς Ἀθήνας ἐπὶ βοήθειαν ἔπεμπον. 2. παρῆσαν γὰρ καὶ τοῖς Πελοποννησίοις τῇ ὑστεραίᾳ οἵ τε Κορίνθιοι βοηθοῦντες ἐπὶ τὰς ναῦς, καὶ οὐ πολλῷ ὕστερον καὶ οἱ ἄλλοι πρόσχωροι. καὶ ὁρῶντες τὴν φυλακὴν ἐν χωρίῳ ἐρήμῳ ἐπίπονον οὖσαν, ἠπόρουν· καὶ ἐπενύησαν μὲν κατακαῦσαι τὰς ναῦς, ἔπειτα δὲ ἔδοξεν αὐτοῖς ἀνελκύσαι, καὶ τῷ πεζῷ προσκαθημένους φυλακὴν ἔχειν, ἕως ἄν τις παρατύχῃ διαφυγὴ ἐπιτηδεία. ἔπεμψε δ' αὐτοῖς καὶ Ἄγις, αἰσθόμενος ταῦτα, ἄνδρα Σπαρτιάτην Θέρμωνα. 3. τοῖς δὲ Λακεδαιμονίοις πρῶτον μὲν ἠγγέλθη ὅτι αἱ νῆες ἀνηγμέναι εἰσὶν ἐκ τοῦ ἰσθμοῦ (εἴρητο γὰρ, ὅταν γένηται τοῦτο, Ἀλκαμένει ὑπὸ τῶν Ἐφόρων ἱππέα πέμψαι), καὶ εὐθὺς τὰς παρὰ σφῶν πέντε ναῦς καὶ Χαλκιδέα ἄρχοντα καὶ Ἀλκιβιάδην μετ' αὐτοῦ ἐβούλοντο πέμπειν· ἔπειτα, ὡρμημένων αὐτῶν, τὰ περὶ τὴν ἐν τῷ Πειραιῷ τῶν νεῶν καταφυγὴν ἠγγέλθη· καὶ ἀθυμήσαντες, ὅτι πρῶτον ἁπτόμενοι τοῦ Ἰωνικοῦ πολέμου ἔπταισαν, τὰς ναῦς τὰς ἐκ τῆς ἑαυτῶν οὐκέτι διενοοῦντο πέμπειν, ἀλλὰ καί τινας προαναγμένας μετακαλεῖν. XII. Γνοὺς δὲ ὁ Ἀλκιβιάδης πείθει αὖθις Ἔνδιον καὶ τοὺς ἄλλους Ἐφόρους μὴ ἀποκνῆσαι τὸν πλοῦν, λέγων ὅτι φθήσονταί τε πλεύσαντες πρὶν τὴν τῶν νεῶν ξυμφορὰν Χίους αἰσθέσθαι, καὶ αὐτὸς ὅτι ἢν προσβάλῃ Ἰωνίᾳ, ῥᾳδίως πείσει τὰς πόλεις ἀφίστασθαι, τήν τε τῶν Ἀθηναίων λέγων ἀσθένειαν καὶ τὴν τῶν Λακεδαιμονίων προθυμίαν· πιστότερος γὰρ ἄλλων φανεῖσθαι. 2. Ἐνδίῳ τε αὐτῷ

versæ essent septem et triginta:' but this being admitted, the *comma* thus becomes indispensable, there being an ellipsis of ὥστε εἶναι, though I would not aver that the construction is correct.

Piræus (which, as Col. Leake shows, answers to the land-locked harbour now called *Frang-Limiona*) had, I imagine, its name from its being the regular place of embarkation for those wanting to go by sea from the north-east port of Peloponnesus to Athens. Thus our name *Ferry-port*.

4. καταυραυματίζουσι] See note on vii. 41.

Ch. XI. 1. τὸ νησίδιον] An islet lying off the mouth of the harbour, and now, Colonel Leake informs us, called *Evreonisi*.

3. ὡρμημένων αὐτῶν] 'being bent upon, and hastening to it.' See note on v. 29. vi. 1—6.

ἔπταισαν] See my Lexicon of the New Testament in v.

Ch. XII. 1. μὴ ἀποκνῆσαι τὸν πλοῦν]

ἰδίᾳ ἔλεγε, καλὸν εἶναι δι' ἐκείνου ἀποστῆσαί τε Ἰωνίαν, καὶ βασιλέα ξύμμαχον ποιῆσαι Λακεδαιμονίοις, καὶ μὴ Ἄγιδος τὸ ἀγώνισμα τοῦτο γενέσθαι· ἐτύγχανε γὰρ τῷ Ἄγιδι αὐτὸς διάφορος ὤν. 3. καὶ ὁ μέν, πείσας τούς τε ἄλλους Ἐφόρους καὶ Ἔνδιον, ἀνήγετο ταῖς πέντε ναυσὶ μετὰ Χαλκιδέως τοῦ Λακεδαιμονίου, καὶ διὰ τάχους τὸν πλοῦν ἐποιοῦντο.

XIII. Ἀνεκομίζοντο δὲ ὑπὸ τὸν αὐτὸν χρόνον τοῦτον καὶ [αἱ] ἀπὸ τῆς Σικελίας Πελοποννησίων ἐκκαίδεκα νῆες αἱ μετὰ Γυλίππου ξυνδιαπολεμήσασαι, καὶ περὶ τὴν Λευκαδίαν ἀποληφθεῖσαι καὶ κοπεῖσαι ὑπὸ τῶν Ἀττικῶν ἑπτὰ καὶ εἴκοσι νεῶν, ὧν ἦρχεν Ἱπποκλῆς Μενίππου φυλακὴν ἔχων τῶν ἀπὸ τῆς Σικελίας νεῶν, αἱ λοιπαί, πλὴν μιᾶς, διαφυγοῦσαι τοὺς Ἀθηναίους κατέπλευσαν ἐς τὴν Κόρινθον.

XIV. Ὁ δὲ Χαλκιδεὺς καὶ ὁ Ἀλκιβιάδης, πλέοντες, ὅσοις τε ἐπιτύχοιεν ξυνελάμβανον, τοῦ μὴ ἐξάγγελτοι γενέσθαι, καὶ προσβαλόντες πρῶτον Κωρύκῳ τῆς ἠπείρου, καὶ ἀφέντες ἐνταῦθα αὐτούς, αὐτοὶ μὲν προζυγγενόμενοι τῶν ξυμπρασσόντων Χίων τισί, καὶ κελευόντων καταπλεῖν μὴ προειπόντας ἐς τὴν πόλιν, ἀφικνοῦνται αἰφνίδιοι τοῖς Χίοις. 2. καὶ οἱ μὲν πολλοὶ ἐν θαύματι ἦσαν καὶ ἐκπλήξει· τοῖς δ' ὀλίγοις παρεσκεύαστο ὥστε βουλήν τε τυχεῖν ξυλλεγομένην, καὶ *λεγομένων λόγων ἀπό τε τοῦ Χαλκιδέως καὶ Ἀλκιβιάδου, ὡς ἄλλαι τε νῆες πολλαὶ προσπλέουσι, καὶ τὰ περὶ τῆς πολιορκίας τῶν ἐν τῷ Πειραιῷ νεῶν οὐ δηλωσάντων, ἀφίστανται Χῖοι, καὶ αὖθις Ἐρυθραῖοι, Ἀθηναίων. 3. καὶ μετὰ ταῦτα τρισὶ ναυσὶ πλεύσαντες καὶ Κλαζομενὰς ἀφιστᾶσι. διαβάντες δὲ οἱ Κλαζομένιοι εὐθὺς ἐς τὴν ἤπειρον τὴν Πολίχναν ἐτείχιζον, εἴ τι δέοι, σφίσιν αὐτοῖς ἐκ τῆς νησίδος ἐν ᾗ οἰκοῦσι πρὸς ἀναχώρησιν.

'not to shrink from, or give up the voyage.' So iii. 30, *μὴ ἀποκνήσωμεν τὸν κίνδυνον*.

2. *ἀγώνισμα*] 'a glorious achievement.'

Ch. XIII. The sixteen Peloponnesian ships which had been aiding the Syracusans in Sicily, reach home after being somewhat damaged in losing one ship from an Athenian squadron, which intercepts them on the way.

1. The *αἱ* before *ἀπὸ*, not found in several MSS., was cancelled by Bekker, but has been restored by Goeller. Internal evidence being rather, I apprehend, in its favour, (compare ch. 26 & 43. vi. 93, in which cases the article is, as Arnold says, explained by the clause following,) hence I have, with Poppo and Arnold, merely bracketed the word.

κοπεῖσαι] Nearly equivalent to *τραυματισθεῖσαι*, and Latin *afflictæ*: and so we say *cut up*, for *damaged*.

Ch. XIV. When the Lacedæmonians arrive, Chios, Erythræ, and Clazomenæ revolt from Athens.

1. *τοῦ μὴ ἐξάγγελτοι γενέσθαι*] 'that their coming might not be bruited abroad.' On the construction see Matth. Gr. Gr. § 539, 1.

2. *λεγομένων*] Bekker reads, from one MS., *γενομένων*; while Poppo and Goeller retain *λεγομένων*; rightly; though internal evidence is in favour of *γενομένων*. See note on iii. 36, 1.

3. *Πολίχναν*] So called, as being a sort of suburban *borgo* to Clazomenæ.

καὶ οἱ μὲν ἀφεστῶτες πάντες τε ἐν τειχισμῷ ἦσαν καὶ παρασκευῇ πολέμου.

XV. Ἐς δὲ τὰς Ἀθήνας ταχὺ ἀγγελία τῆς Χίου ἀφικνεῖται· καὶ νομίσαντες μέγαν ἤδη καὶ σαφῆ τὸν κίνδυνον σφᾶς περιεστάναι, καὶ τοὺς λοιποὺς ξυμμάχους οὐκ ἐθελήσειν, τῆς μεγίστης πόλεως μεθεστηκυίας, ἡσυχάζειν,—τά τε χίλια τάλαντα, ὧν διὰ παντὸς τοῦ πολέμου ἐγλίχοντο μὴ ἅψασθαι, εὐθὺς ἔλυσαν τὰς ἐπικειμένας ζημίας τῷ εἰπόντι ἢ ἐπιψηφίσαντι, ὑπὸ τῆς παρούσης ἐκπλήξεως, καὶ ἐψηφίσαντο κινεῖν, καὶ ναῦς πληροῦν οὐκ ὀλίγας· τῶν τε ἐν τῷ Πειραιῷ ἐφορμουσῶν τὰς μὲν ὀκτὼ ἤδη πέμπειν, αἳ ἀπολιποῦσαι τὴν φυλακὴν τὰς μετὰ Χαλκιδέως διώξασαι καὶ οὐ καταλαβοῦσαι, ἀνακεχωρήκεσαν (ἦρχε δὲ αὐτῶν Στρομβιχίδης Διοτίμου), ἄλλας δὲ οὐ πολὺ ὕστερον βοηθεῖν δώδεκα μετὰ Θρασυκλέους, ἀπολιποῦσας καὶ ταύτας τὴν ἐφόρμησιν. 2. τάς τε τῶν Χίων ἑπτὰ ναῦς, αἳ αὐτοῖς ξυνεπολιόρκουν τὰς ἐν τῷ Πειραιῷ, ἀπαγαγόντες, τοὺς μὲν δούλους ἐξ αὐτῶν ἠλευθέρωσαν, τοὺς δ' ἐλευθέρους κατέδησαν. ἑτέρας δ' ἀντὶ πασῶν τῶν ἀπελθουσῶν νεῶν ἐς τὴν ἐφόρμησιν τῶν Πελοποννησίων διὰ τάχους πληρώσαντες ἀντέπεμψαν, καὶ ἄλλας διενοοῦντο τριάκοντα πληροῦν. καὶ πολλὴ ἦν [ἡ] προθυμία, καὶ ὀλίγον ἐπράσσετο οὐδὲν ἐς τὴν βοήθειαν τὴν ἐπὶ τὴν Χίον.

XVI. Ἐν δὲ τούτῳ Στρομβιχίδης ταῖς ὀκτὼ ναυσὶν ἀφικνεῖται ἐς Σάμον, καὶ προσλαβὼν Σαμίαν μίαν, ἔπλευσεν ἐς Τέων, καὶ ἡσυχάζειν ἠξίου αὐτούς. ἐκ δὲ τῆς Χίου ἐς τὴν Τέων καὶ ὁ Χαλκιδεὺς μετὰ τριῶν καὶ εἴκοσι νεῶν ἐπέπλει, καὶ ὁ πεζὸς ἅμα ὁ [τῶν] Κλαζομενίων καὶ Ἐρυθραίων παρῆει. 2. προαισθόμενος δὲ ὁ Στρομβιχίδης *προανήγετο· καὶ μετεωρισθεὶς ἐν τῷ πελάγει, ὡς ἑώρα τὰς ναῦς πολλὰς τὰς ἀπὸ τῆς Χίου, φυγὴν ἐποιεῖτο ἐπὶ τῆς Σάμου· αἱ δὲ ἐδίωκον. 3. τὸν δὲ πεζὸν οἱ Τήϊοι τὸ πρῶτον οὐκ ἐσδεχόμενοι,

πάντες τε ἐν τειχισμῷ] Bekker and Goeller edit, from one MS., *ἐν τειχισμῷ τε πάντες*: but though that position is more elegant than the former, it is, I suspect, from *emendation*; and, considering the neglected style of the whole of this eighth book, I have chosen, with Poppo, to retain the common reading.

Ch. XV. On the news of the revolt of Chios, the Athenians resort to the thousand talents set apart for some case of pressing emergency.

1. *τά τε χίλια τάλαντα*] See note at ii. 24. *Ἐγλίχοντο*, 'they anxiously desired.' *Γλίχεσθαι* is a very strong term, signifying properly 'to be stuck to,' and then figuratively 'to set one's heart upon.;' like our old verb *to cleave to*.

2. *κατέδησαν*] 'put them in bonds.'

καὶ ὀλίγον — Χίον] 'nec quidquam parum adversus Chium, aut segnè moliebantur.' (Acacius.)

Ch. XVI. Teos now proceeds to join in the revolt.

2. *προανήγετο*] For this, Bekker edits, on the authority of one MS., *ἐξαν.*: but this has so much the appearance of being a mere *correction* to get rid of a tautology, that I have chosen, with Goeller and Poppo, to retain the common reading.

μετεωρισθεὶς ἐν τῷ πελάγει] 'when off at sea.' Compare Philostr. Vit. Ap. vi. 12, *μετεωρίσαι τὴν ναῦν εἰς τὸ πέλαγος*.

ὡς ἔφυγον οἱ Ἀθηναῖοι, ἐσηγάγοντο. καὶ ἐπέσχον μὲν οἱ πεζοί, [καὶ] Χαλκιδέα ἐκ τῆς διώξεως περιμένοντες· ὡς δὲ ἐχρόνιζε, καθῄρουν αὐτοὶ τὸ τεῖχος, ὃ ἀνῳκοδόμησαν οἱ Ἀθηναῖοι τῆς Τηΐων πόλεως τὸ πρὸς ἤπειρον· ξυγκαθῄρουν δὲ αὐτοῖς καὶ τῶν βαρβάρων ἐπελθόντες οὐ πολλοί, ὧν ἦρχεν ‡Ὀτάγης ὕπαρχος Τισσαφέρνους.

XVII. Χαλκιδεὺς δὲ καὶ Ἀλκιβιάδης ὡς κατεδίωξαν ἐς Σάμον Στρομβιχίδην, ἐκ μὲν τῶν ἐκ Πελοποννήσου νεῶν τοὺς ναύτας ὁπλίσαντες, ἐν Χίῳ καταλιμπάνουσιν, ἀντιπληρώσαντες δὲ ταύτας τε ἐκ Χίου καὶ ἄλλας εἴκοσιν, ἔπλεον ἐς Μίλητον, ὡς ἀποστήσοντες. 2. ἐβούλετο γὰρ ὁ Ἀλκιβιάδης, ὧν ἐπιτήδειος τοῖς προεστῶσι τῶν Μιλησίων, φθάσαι [τε] τὰς ἀπὸ τῆς Πελοποννήσου ναῦς προσαγαγόμενος αὐτούς, καὶ τοῖς Χίοις καὶ ἑαυτῷ καὶ Χαλκιδεῖ καὶ τῷ ἀποστείλαντι Ἐνδίῳ, ὥσπερ ὑπέσχετο, τὸ ἀγώνισμα προσθεῖναι, ὅτι πλείστας τῶν πόλεων μετὰ τῆς Χίων δυνάμεως καὶ Χαλκιδέως ἀποστήσας. 3. λαθόντες οὖν τὸ πλεῖστον τοῦ πλοῦ, καὶ φθάσαντες οὐ πολὺ τόν τε Στρομβιχίδην καὶ τὸν Θρασυκλέα, ὃς ἔτυχεν ἐκ τῶν Ἀθηνῶν δώδεκα ναυσὶν ἄρτι παρὼν καὶ ξυνδιώκων, ἀφιστᾶσι τὴν Μίλητον. καὶ οἱ Ἀθηναῖοι, κατὰ πόδας μιᾶς δεούσαις εἴκοσι ναυσὶν ἐπιπλεύσαντες, ὡς αὐτοὺς οὐκ ἐδέχοντο οἱ Μιλήσιοι, ἐν Λάδῃ τῇ ἐπικειμένῃ νήσῳ ἐφώρμουν. Καὶ ἡ πρὸς βασιλέα ξυμμαχία Λακεδαιμονίοις ἡ πρώτη, Μιλησίων εὐθὺς ἀποστάντων, διὰ Τισσαφέρνους καὶ Χαλκιδέως ἐγένετο ἥδε.

3. *καὶ*] Though the editors make no remark, I cannot but suspect that the *καὶ* after *πεζοὶ* has crept in from the *Χαλκιδέα* following. At any rate it is here not in place. After *αὐτοὶ*, further on, Bekker and Goeller have inserted, on the authority of one MS., *τε*; but not on sufficient grounds; for, besides that the word is found only in one MS., it would involve a somewhat irregular and uncalled-for correspondence at *ξυγκαθῄρουν*.

Ὀτάγης] This I have, from a regard to the authority of MSS., edited instead of the common reading *ὁ Τάγης*, which is, on various grounds, objectionable. Goeller and Poppo have edited, from one MS., *Στάγης*: but this, though countenanced by a passage of Xen. Hist. Gr. i. 2, 5, is so much at variance with all other MSS., that it must be regarded as precarious. All the MSS. agree in the *ὁ*; and the difference between the letters *ὁ* and *σ* is so slight, that it were a wonder if *one* MS., out of so many, did not present the variation. Little doubt is there that either *Ὀτάγης* or *Ὀτάνης* is the true reading; though to determine *which*, is, from the difference between the letters *γ* and *ν* being so minute, a point of no little difficulty. I have given the preference to the *former*, because though it be true that *Ὀτάγης may* (as Goeller affirms) no where else occur, and that *Ὀτάνης does*; yet, even in the passages to which Goeller adverts, *Ὀτάγης* may possibly be the true reading; at least, every editor will, in such a case, do better to adhere to the authority of his MSS., and leave the doubtful point, if such there be, to the *general critic*.

Ch. XVII. The revolt of Miletus, in consequence of the Athenians arriving too late to prevent it. The first alliance concluded between the Lacedæmonians and Tissaphernes on the part of the king of Persia.

2. *τε*] This Bekker and Goeller have cancelled, on the authority of one MS., B.: but I have followed Poppo and Arnold in retaining the word, because, besides the small amount of negative testimony derived from *one* MS., nothing can be more precarious than the authority of MSS. for the *omission* of particles which may easily be dispensed with.

XVIII. "Ἐπὶ τοῖσδε ξυμμαχίαν ἐποιήσαντο πρὸς βασιλέα καὶ Τισσαφέρνην Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι. Ὁπόσην χώραν καὶ πόλεις βασιλεὺς ἔχει, καὶ οἱ πατέρες οἱ βασιλέως εἶχον, βασιλέως ἔστω· καὶ ἐκ τούτων τῶν πόλεων ὁπόσα Ἀθηναίοις ἐφοίτα χρήματα, ἢ ἄλλο τι, κωλυόντων κοινῇ βασιλεὺς καὶ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ὅπως μήτε χρήματα λαμβάνωσιν Ἀθηναῖοι μήτε ἄλλο μηδέν. 2. καὶ τὸν πόλεμον τὸν πρὸς Ἀθηναίους κοινῇ πολεμούντων βασιλεὺς καὶ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι· καὶ κατάλυσιν τοῦ πολέμου πρὸς Ἀθηναίους μὴ ἐξέστω ποιεῖσθαι, ἢν μὴ ἀμφοτέροις δοκῇ, βασιλεῖ καὶ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις. 3. ἢν δέ τινες ἀφιστῶνται ἀπὸ βασιλέως, πολέμιοι ἔστωσαν καὶ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις. καὶ ἢν τινες ἀφιστῶνται ἀπὸ Λακεδαιμονίων καὶ τῶν ξυμμάχων, πολέμιοι ἔστωσαν βασιλεῖ κατὰ ταὐτά."

XIX. Ἡ μὲν ξυμμαχία αὕτη ἐγένετο. μετὰ δὲ *ταῦτα οἱ Χῖοι εὐθὺς δέκα ἑτέρας πληρώσαντες ναῦς, ἔπλευσαν ἐς Ἄναια, βουλόμενοι περί τε τῶν ἐν Μιλήτῳ πυθέσθαι καὶ τὰς πόλεις ἅμα ἀφιστάναι. 2. καὶ ἐλθούσης παρὰ Χαλκιδέως ἀγγελίας αὐτοῖς ἀποπλεῖν πάλιν, καὶ ὅτι Ἀμόργης παρέσται κατὰ γῆν στρατιᾷ, ἔπλευσαν ἐς Διὸς ἱερόν. καὶ καθορῶσιν ἐκκαίδεκα ναῦς, ἃς ὕστερον ἔτι Θρασυκλέους Διομέδων ἔχων ἀπ' Ἀθηνῶν προσέπλει. 3. καὶ ὡς εἶδον, ἔφευγον μιᾷ μὲν νηῒ ἐς Ἔφεσον, αἱ δὲ λοιπαὶ ἐπὶ τῆς Τέω. καὶ τέσσαρας μὲν κενὰς οἱ Ἀθηναῖοι λαμβάνουσι, τῶν ἀνδρῶν ἐς τὴν γῆν φθασάντων· αἱ δ' ἄλλαι ἐς τὴν Τηΐων πόλιν καταφεύγουσι. 4. καὶ οἱ μὲν Ἀθηναῖοι ἐπὶ τῆς Σάμου ἀπέπλευσαν· οἱ δὲ Χῖοι ταῖς λοιπαῖς νανσὶν ἀναγαγόμενοι, καὶ ὁ πεζὸς μετ' αὐτῶν, Λέβεδον ἀπέστησαν, καὶ αὖθις Ἐρυθράς. καὶ μετὰ τοῦτο ἕκαστοι ἐπ' οἴκου ἀπεκομίσθησαν, καὶ ὁ πεζὸς καὶ αἱ νῆες.

XX. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους αἱ ἐν τῷ Πειραιῷ εἴκοσι νῆες τῶν Πελοποννησίων, καταδιωχθεῖσαι τότε καὶ ἐφορμούμεναι ἴσῳ

1. For *ταῦτα*, Bekker edits, from one MS., *τοῦτο*: but the latter is opposed by evidence internal as well as external.

Ch. XVIII. Form of a treaty of alliance between the king of Persia and the Lacedæmonian confederation.

1. *ἢ ἄλλο τι*] This, which is just afterwards repeated, may denote both the direct profit of the port customs, and the indirect gain resulting, — perhaps, from certain privileges granted to the Athenians in respect to the commerce of the city.

Ch. XIX. A Chian force is defeated by an Athenian one from Athens. Revolt of Lebedus and Eræ.

Ch. XX. The Peloponnesian ships blockaded at Piræus, making a sally, break out and defeat the blockading fleet of the Athenians, and having reached Cenchrea, prepare to sail for Ionia, under the command of Astyochus, who had succeeded to Chalcideus as commander of the fleet, but with yet fuller powers, extending not only to the naval forces of the Lacedæmonians, but also of the allies;—in short, as high-admiral, probably with the power also of general of the land forces of the allies.

ἀριθμῷ ὑπὸ Ἀθηναίων, ἐπέκπλουν ποιησάμεναι αἰφνίδιον, καὶ κρατήσασαι ναυμαχίᾳ, τέσσαράς τε ναῦς λαμβάνουσι τῶν Ἀθηναίων, καὶ ἀποπλεύσασαι ἐς Κεγχρειὰς, τὸν ἐς τὴν Χίον καὶ τὴν Ἰωνίαν πλοῦν αὖθις παρεσκευάζοντο. καὶ ναύαρχος αὐτοῖς ἐκ Λακεδαίμονος Ἀστύοχος ἐπῆλθεν, ᾧπερ ἐγίγνετο ἤδη πᾶσα ἡ ναυαρχία. 2. Ἀναχωρήσαντος δὲ τοῦ ἐκ τῆς Τέω πεζοῦ, καὶ Τισσαφέρνης αὐτὸς στρατιᾷ παραγενόμενος, καὶ ἐπικαθελὼν τὸ ἐν τῇ Τέῳ τεῖχος, εἴ τι ὑπελείφθη, ἀνεχώρησε. καὶ Διομέδων ἀπελθόντος αὐτοῦ οὐ πολὺ ὕστερον δέκα ναυσὶν Ἀθηναίων ἀφικόμενος, ἐσπείσατο Τηΐοις ὥστε δέχεσθαι καὶ σφᾶς. καὶ παραπλεύσας ἐπὶ Ἐρὰς καὶ προσβαλὼν, ὡς οὐκ ἐλάμβανε τὴν πόλιν, ἀπέπλευσεν.

XXI. Ἐγένετο δὲ κατὰ τὸν χρόνον τοῦτον καὶ ἡ ἐν Σάμῳ ἐπανάστασις ὑπὸ τοῦ δήμου τοῖς δυνατοῖς μετὰ Ἀθηναίων, οἳ ἔτυχον ἐν τρισὶ ναυσὶ παρόντες. καὶ ὁ δῆμος ὁ Σαμίων ἐς διακοσίους μέν τινας τοὺς πάντας τῶν δυνατῶν ἀπέκτεινε, τετρακοσίους δὲ φυγῇ ζημιώσαντες, καὶ αὐτοὶ τὴν γῆν αὐτῶν καὶ οἰκίας νειμάμενοι, Ἀθηναίων τε σφίσιν αὐτονομίαν μετὰ ταῦτα ὡς βεβαίοις ἤδη ψηφισαμένων, τὰ λοιπὰ διῴκουν τὴν πόλιν, καὶ τοῖς γεωμόροις μετεδίδοσαν οὔτε ἄλλου οὐδενὸς, οὔτε ἐκδοῦναι οὐδ' ἀγαγέσθαι παρ' ἐκείνων οὐδ' ἐς ἐκείνους οὐδενὶ ἔτι τοῦ δήμου ἐξῆν.

XXII. Μετὰ δὲ ταῦτα τοῦ αὐτοῦ θέρους οἱ Χῖοι, ὥσπερ ἤρξαντο, οὐδὲν ἀπολείποντες προθυμίας, ἄνευ τε Πελοποννησίων πλήθει

Ch. XXI. A popular revolution in Samos.

1. The ὑπὸ after ἐπανάστασις, not found in five good MSS., has been cancelled by Poppo and Haack. I have chosen, with Bekker and Goeller, to *retain* it, because with external authority quite in its favour, it possesses no inconsiderable weight of internal evidence, as existing in the equal probability of the word being cancelled by rash critics, as of being inserted by sciolists. Arnold thinks the ὑπὸ should certainly be omitted, on the ground that ἡ ἐπανάστασις ὑπὸ τοῦ δήμου cannot be a correct expression. Perhaps it is *not*, strictly speaking, accurate; but it is as much so as many others occurring in the course of this book. The inaccuracy, however, does not rest on the ὑπὸ, but on the ἡ, which, in strict propriety, ought not to be there; or if there, the ὑπὸ ought to be excluded, as the early critics saw, who cancelled it. But it is, in effect, too *forcible* a form of expression to be relinquished, the sense thus meant to be conveyed being, 'on the part of the populace.' I should be inclined to think the ἡ insititious, did it not seem likely that Thucydides wished to characterize this outbreak as *the* well-known revolution from an aristocracy to an unbalanced democracy in Samos: — and having thus chosen to designate it, neglected to remove the ὑπὸ as though he would leave here 'a crust for the critics.' Suffice it to say, that the verbal here (as not unfrequently in our author) takes the case of its verb, especially the *dative*, as at i. 122, ἐπιτειχισμὸς τῇ χώρᾳ.

By the οἱ δυνατοὶ here mentioned are to be understood the *optimates*, the *wealthy*, especially the land-proprietors, called just after γεωμόροι; — an appellation almost peculiar to the Samians and Syracusans; though the term occurs also in Æschyl. Suppl. 621, and Appian, ii. 810. Finally, the γεωμόροι among the Syracusans are mentioned in Herodot. vii. 155, and Dionys. Hal. vi. 62.

Ch. XXII. A Chian fleet now proceeds to Lesbos, and brings over Methymna and Mytilene to revolt from the Athenians.

παρόντες ἀποστῆσαι τὰς πόλεις,—καὶ βουλόμενοι ἅμα ὡς πλείστους σφίσι ξυγκινδυνεύειν, στρατεύονται αὐτοί τε τρισκαίδεκα ναυσὶν ἐπὶ τὴν Λέσβον, (ὥσπερ εἴρητο ὑπὸ τῶν Λακεδαιμονίων δεύτερον ἐπ' αὐτὴν ἰέναι, καὶ ἐκεῖθεν ἐπὶ τὸν Ἑλλήσποντον) καὶ ὁ πεζὸς ἅμα Πελοποννησίων τε τῶν παρόντων καὶ τῶν αὐτόθεν ξυμμάχων παρῆν ἐπὶ Κλαζομενῶν τε καὶ Κύμης· ἦρχε δ' αὐτοῦ Εὐάλας Σπαρτιάτης, τῶν δὲ νεῶν Δεινιάδας περίοικος. 2. καὶ αἱ μὲν νῆες καταπλεύσασαι Μήθυμναν πρῶτον ἀφιστᾶσι, καὶ καταλείπονται τέσσαρες νῆες ἐν αὐτῇ· καὶ αὖθις αἱ λοιπαὶ Μυτιλήνην ἀφιστᾶσιν. XXIII. Ἀστύοχος δὲ ὁ Λακεδαιμόνιος ναύαρχος τέσσαρσι ναυσὶν, ὥσπερ ὥρμητο, πλέων ἐκ τῶν Κεγχρειῶν ἀφικνεῖται ἐς Χίον. καὶ τρίτην ἡμέραν αὐτοῦ ἥκοντος, αἱ Ἀττικαὶ νῆες πέντε καὶ εἴκοσιν ἔπλεον ἐς Λέσβον, ὧν ἦρχε Λέων καὶ Διομέδων· Λέων γὰρ ὕστερον δέκα ναυσὶ προσεβοήθησεν ἐκ τῶν Ἀθηνῶν. 2. ἀναγαγόμενος δὲ καὶ ὁ Ἀστύοχος τῇ αὐτῇ ἡμέρᾳ ἐς ὀψὲ, καὶ προσλαβὼν Χίαν ναῦν μίαν, ἔπλει ἐς τὴν Λέσβον, ὅπως ὠφελοίη, εἴ τι δύναιτο. καὶ ἀφικνεῖται ἐς τὴν Πύῤῥαν, ἐκεῖθεν δὲ τῇ ὑστεραίᾳ ἐς Ἔρεσσον· ἔνθα πυνθάνεται ὅτι ἡ Μυτιλήνη ὑπὸ τῶν Ἀθηναίων αὐτοβοεὶ ἑάλωκεν. 3. οἱ γὰρ Ἀθηναῖοι, ὥσπερ ἔπλεον, ἀπροσδόκητοι κατασχόντες ἐς τὸν λιμένα, τῶν τε Χίων νεῶν ἐκράτησαν, καὶ ἀποβάντες, τοὺς ἀντιστάντας μάχῃ νικήσαντες, τὴν πόλιν ἔσχον. 4. ἃ πυνθανόμενος ὁ Ἀστύοχος τῶν τε Ἐρεσσίων καὶ τῶν ἐκ τῆς Μηθύμνης μετ' Εὐβούλου Χίων νεῶν, αἳ τότε καταλειφθεῖσαι, καὶ ὡς ἡ Μυτιλήνη ἑάλω, φεύγουσαι περιέτυχον αὐτῷ τρεῖς (μία γὰρ ἑάλω ὑπὸ τῶν Ἀθηναίων), οὐκέτι ἐπὶ τὴν Μυτιλήνην ὥρμησεν, ἀλλὰ τὴν Ἔρεσσον ἀποστήσας καὶ ὁπλίσας, καὶ τοὺς ἀπὸ τῶν ἑαυτοῦ νεῶν ὁπλίτας πεζῇ παραπέμπει ἐπὶ τὴν Ἄντισσαν καὶ Μήθυμναν, ἄρχοντα Ἐτεόνικον προστάξας· καὶ αὐτὸς ταῖς τε μεθ' ἑαυτοῦ ναυσὶ καὶ ταῖς τρισὶ ταῖς Χίαις παρέπλει, ἐλπίζων τοὺς Μηθυμναίους θαρσήσειν τε ἰδόντας σφᾶς, καὶ ἐμμενεῖν τῇ ἀποστάσει. 5. ὡς δὲ αὐτῷ τὰ ἐν τῇ Λέσβῳ πάντα ἠναντιοῦτο, ἀπέπλευσε, τὸν ἑαυτοῦ στρατὸν [πεζὸν] ἀναλαβὼν, ἐς τὴν Χίον. ἀπεκομίσθη δὲ πάλιν κατὰ πόλεις καὶ ὁ ἀπὸ

1. περίοικος] i. e. one of the Perioeci.

Ch. XXIII. The Lacedæmonian high-admiral proceeds from Cenchreæ to Chios, to assume the command. But, before he proceeds to do any thing, an Athenian squadron attacks Lesbos, and succeeds in recovering the whole island; as also Clazomenæ.

5. I have followed Bekker in receiving the word πεζὸν after στρατὸν, on the authority of one of the best MSS. As to the objection to it urged by Poppo and Goeller, on the ground that τὸν στρατὸν τὸν πεζὸν, for τὸν στρατὸν τὸν πεζὸν, involves something no less than *barbarous* in phraseology,—I doubt whether it be worse Greek than much which we meet with in this book: though, considering that the word has the support of only *one* MS., and may possibly have originated in a mere marginal scholium, I have not

τῶν †νεῶν πεζός, ὃς ἐπὶ τὸν Ἑλλήσποντον ἐμέλλησεν ἰέναι. καὶ ἀπὸ τῶν ἐν Κεγχρειᾷ ξυμμαχίδων Πελοποννησίων νεῶν ἀφικνοῦνται αὐτοῖς ἓξ μετὰ ταῦτα ἐς τὴν Χίον. 6. οἱ δὲ Ἀθηναῖοι τά τε ἐν τῇ Λέσβῳ πάλιν κατεστήσαντο, καὶ πλεύσαντες ἐξ αὐτῆς, Κλαζομενίων τὴν ἐν τῇ ἠπείρῳ Πολίχναν τειχιζομένην ἑλόντες, διεκόμισαν πάλιν αὐτοὺς ἐς τὴν ἐν τῇ νήσῳ πόλιν, πλὴν τῶν αἰτίων τῆς ἀποστάσεως· οὗτοι δὲ ἐς Δαφνοῦντα ἀπῆλθον. καὶ αὖθις Κλαζομεναὶ προσεχώρησαν Ἀθηναίοις.

XXIV. Τοῦ δ' αὐτοῦ θέρους οἵ τ' ἐπὶ Μιλήτῳ Ἀθηναῖοι, ταῖς εἴκοσι ναυσὶν ἐν τῇ Λάδῃ ἐφορμοῦντες, ἀπόβασιν ποιησάμενοι ἐς Πάνορμον τῆς Μιλησίας, Χαλκιδέα τε τὸν Λακεδαιμόνιον ἄρχοντα, μετ' ὀλίγων παραβοηθήσαντα, ἀποκτείνουσι, καὶ τροπαῖον τρίτῃ ἡμέρᾳ ὕστερον διαπλεύσαντες ἔστησαν, ὃ οἱ Μιλήσιοι, ὡς οὐ μετὰ κράτους τῆς γῆς σταθέν, ἀνεῖλον· καὶ Λέων καὶ Διομέδων, ἔχοντες τὰς ἐκ Λέσβου Ἀθηναίων ναῦς, ἔκ τε Οἰνουσσῶν τῶν πρὸ Χίου νήσων καὶ ἐκ Σιδούσσης καὶ ἐκ Πτελεοῦ, ἃ ἐν τῇ Ἐρυθραίᾳ εἶχον τείχη, καὶ ἐκ τῆς Λέσβου ὁρμώμενοι, τὸν πρὸς τοὺς Χίους πόλεμον ἀπὸ τῶν νεῶν ἐποιοῦντο· εἶχον δ' ἐπιβάτας τῶν ὁπλιτῶν ἐκ καταλόγου ἀναγκαστούς. 2. καὶ ἔν τε Καρδαμύλῃ, ἀποβάντες, καὶ ἐν Βολίσσῳ τοὺς προσβοηθήσαντας τῶν Χίων μάχῃ νικήσαντες καὶ πολλοὺς διαφθείραντες, ἀνάστατα ἐποίησαν τὰ ταύτῃ χωρία. καὶ ἐν Φάναις αὖθις ἄλλῃ μάχῃ ἐνίκησαν, καὶ τρίτῃ ἐν ‡ Λευκωνίῳ. καὶ μετὰ τοῦτο οἱ μὲν Χῖοι ἤδη οὐκέτι ἐπεξῆσαν, οἱ δὲ τὴν χώραν, καλῶς κατεσκευασμένην καὶ ἀπαθῆ οὖσαν ἀπὸ τῶν Μηδικῶν μέχρι

received it as certainly genuine, but placed it in brackets, as probably such.

ὁ ἀπὸ τῶν νεῶν πεζός] Supposing the word *νεῶν* to be genuine, (which, however, is more than doubtful,) we may explain the sense, with Krueger, Goeller, and Arnold, 'the forces of the Asiatic cities, (*τῶν αὐτόθεν ξυμμάχων,*) who, together with the Peloponnesian land-forces, had accompanied the Chian fleet in its expedition to Lesbos. After the failure of this expedition, Astyochus embarked the Peloponnesians on board his ships, and carried them back to Chios, whilst the Asiatics dispersed to their respective cities.'

Ch. XXIV. The Athenians make an attack on the coast of Miletus, in which Chalcideus, the Spartan *ναύαρχος*, is slain. They proceed to invade Chios, and after repeatedly defeating the Chians, compel them to take refuge within the walls of the city; and then they proceed to ravage the whole island.

1. *ὡς οὐ μετὰ κράτους τῆς γῆς*] Hence it is plain that no trophy could lawfully be erected except where there was such an advantage as enabled an army to keep the field of battle. Otherwise, if they retreated, and afterwards only returned and erected the trophy by stealth, it was held of no avail.

2. *καλῶς κατεσκευασμένην*] 'well cultivated.' Of the term in this rare sense the only examples that I have noted elsewhere are in Xen. Œcon. iv. 15, *ὡς κάλλιστα κατεσκευασμένοι οἱ παράδεισοι.* An *allusion* to this sense (which was probably almost peculiar to the language of common life) is found in Plato, p. 400, *τὴν εὖ τε καὶ καλῶς τὸ ἦθος κατεσκευασμένην διάνοιαν,* 'a mind well cultivated as to disposition and character.' In its *physical* sense, the word has an exact parallel in our term to *dress*, as said of *ground*. Hence is confirmed the interpretation adopted by me of the words at vi. 90, 7, *οἷς ἡ χώρα κατεσκεύασται,* 'those

τότε, διεπόρθησαν. 3. Χῖοι γὰρ μόνοι μετὰ Λακεδαιμονίους, ὧν ἐγὼ ἠσθόμην, εὐδαιμονήσαντες ἅμα καὶ ἐσωφρόνησαν, καὶ ὅσῳ ἐπεδίδου ἡ πόλις αὐτοῖς ἐπὶ τὸ μεῖζον, τόσῳ καὶ ἐκοσμοῦντο ἐχυρώτερον. 4. καὶ οὐδ' αὐτὴν τὴν ἀπόστασιν -- εἰ τοῦτο δοκοῦσι παρὰ τὸ ± ἀσφαλέστερον πρᾶξαι -- πρότερον ἐτόλμησαν ποιήσασθαι, ἢ μετὰ πολλῶν τε καὶ ἀγαθῶν ξυμμάχων ἔμελλον ξυγκινδυνεύσειν, καὶ τοὺς Ἀθηναίους ἠσθάνοντο οὐδ' αὐτοὺς ἀντιλέγοντας ἔτι μετὰ τὴν Σικελικὴν ξυμφοράν, ὡς οὐ πάνυ πόνηρα σφῶν βεβαίως τὰ πράγματ' εἴη· εἰ δέ τι ἐν τοῖς ἀνθρωπείοις τοῦ βίου παραλόγοις ἐσφάλησαν, μετὰ πολλῶν, οἷς ταὐτὰ ἔδοξε, τὰ τῶν Ἀθηναίων ταχὺ *ξυναιρεθήσεσθαι, τὴν ἁμαρτίαν ξυνέγνωσαν. 5. εἰργομένοις †οὖν αὐτοῖς τῆς θαλάσσης καὶ κατὰ γῆν πορθουμένοις, ἐνεχείρησάν τινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν· οὓς αἰσθόμενοι οἱ ἄρχοντες, αὐτοὶ μὲν ἡσύχασαν,

by whom the country had been cultivated,' meaning the slaves who were the agricultural labourers: an interpretation, indeed, placed beyond doubt by another passage vii. 27, 5, *ἀνδραπόδων πλέον ἢ ὀκτὼ μυριάδες ἠτομολήκεσαν.*

3. *τόσῳ καὶ ἐκοσμοῦντο ἐχυρώτερον*] 'so much the more securely were their plans regulated.'

4. *ἀσφαλέστερον*] For this Bekker (2nd edition) has edited, on the authority of MS. B. *ἀσφαλέστατον*: but I have chosen, with Poppo and Goeller, to retain the *comparative*, not only from the weight of external evidence in its favour, but because it is more suitable to the true nature of the phrase, in which, as Abresch points out, *τοῦ ἔοντος*, or such like, is left to be understood. At any rate there can only be a comparison between *two* things, —the engaging, or the not engaging in, the revolt.

πόνηρα βεβαίως] for *βεβ. πόν.* So vii. 48, *ἐνόμιζε πόνηρα σφῶν τὰ πράγματα εἶναι.* With respect to the word *βεβαίως*, it is best explained, as it is by Bauer, *profecto, haud dubie*;—an explanation confirmed by that of the Scholiast, *ὄντως.* This, indeed, Poppo has rejected on the score of want of examples: but his own interpretation, *firmè*, i. e. *modo insanabili*, is not only equally destitute of such authority, but is quite devoid of that *probability* which, in the other case, is sufficient to supply the place of examples: for why, it may be asked, should not *βεβαίως* bear the sense, which is assigned to it in the lexicons, *indubitanter, undoubtedly?* In which case it may be considered as if separate from the rest of the construction, as the corresponding word in our own language not unfrequently is. And for this use of *βεβαίως* we may well account on the principle of its then standing for a short *clause*, such as are *βεβαιοῦσθαι φήναι* or *οἴεσθαι.*

ἐν τοῖς ἀνθρωπείοις τοῦ βίου παραλόγοις] This is, as Em. Port. explains it, a brief mode of expression for *ἐν τοῖς πράγμασι, τοῖς ἐν τῷ ἀνθρωπείῳ βίῳ παρὰ τὸν λόγον καὶ παρ' ἐλπίδα συμβαίνειν εἰώθασι.* Compare iii. 84, 2, *ξυνταραχθέντος τοῦ βίου.* I have not ventured to follow Bekker and Goeller in reading, from one MS., *ξυναναιρεθήσεσθαι*, because the authority for this reading is insufficient, and the *ανα* would be worse than useless: for, as Arnold well observes, *ξυναιρεῖν* is, *corripere, conficere*, as ii. 51, *τὸ νόσημα πάντα ξυνῄρει*, and so in the present passage *τὰ τῶν Ἀθηναίων ξυναιρεθήσεσθαι* seems to signify, that the power of the Athenians would speedily be cut short or destroyed. And so Dio Cass. xxxvii. 13, speaking of Mithridates, says, *τὸ φάρμακον οὐ συνεῖλεν αὐτὸν*, 'did not despatch him.'

5. *εἰργομένοις—τῆς θαλάσσης*] 'being thus excluded from the sea.' Compare ii. 85, 1, *εἴργεσθαι τῆς θαλάσσης.* For *οὖν*, Bekker conjectures the true reading to be *ὅ' οὖν*, which has certainly more propriety; but conjectures of this kind on the present book are precarious.

6. *οὓς αἰσθόμενοι*] Though the editors here make no remark, *οὓς* cannot be right. I doubt not that for *οὓς* our author wrote *ὧν*: supply *ἐπιχειρημάτων*, taken from *ἐπεχείρησαν.* Certain it is the two words *οὓς* and *ὧν* are so much alike in MS. ab-

Ἀστύοχον δὲ ἐξ Ἐρυθρῶν τὸν ναύαρχον μετὰ τεσσάρων νεῶν, αἳ παρῆσαν αὐτῷ, κομίσαντες, ἐσκόπουν ὅπως μετριώτατα, ἢ ὁμήρων λήψει ἢ ἄλλῳ τῳ τρόπῳ, καταπαύσουσι τὴν ἐπιβουλήν. καὶ οἱ μὲν ταῦτ᾽ ἔπρασσον.

XXV. Ἐκ δὲ τῶν Ἀθηνῶν, τοῦ αὐτοῦ θέρους τελευτῶντος, χίλιοι ὁπλῖται Ἀθηναίων, καὶ πεντακόσιοι καὶ χίλιοι Ἀργείων (τοὺς γὰρ πεντακοσίους τῶν Ἀργείων ψιλοὺς ὄντας ὥπλισαν οἱ Ἀθηναῖοι), καὶ χίλιοι τῶν ξυμμάχων, ναυσὶ δυοῖν δεούσαις πεντήκοντα, ὧν ἦσαν καὶ ὁπλιταγωγοί, Φρυνίχου καὶ Ὀνομακλέους καὶ Σκιρωνίδου στρατηγούντων, κατέπλευσαν ἐς Σάμον, καὶ διαβάντες ἐς Μίλητον ἐστρατοπεδεύσαντο. 2. Μιλήσιοι δὲ ἐξελθόντες αὐτοί τε, ὀκτακόσιοι ὁπλῖται, καὶ οἱ μετὰ Χαλκιδέως ἐλθόντες Πελοποννήσιοι, καὶ Τισσαφέρνους τι ξενικὸν ἐπικουρικόν, καὶ αὐτὸς Τισσαφέρνης παρὼν καὶ ἡ ἵππος αὐτοῦ, ξυνέβαλον τοῖς Ἀθηναίοις καὶ τοῖς ξυμμάχοις. 3. καὶ οἱ μὲν Ἀργεῖοι τῷ σφετέρῳ αὐτῶν κέρᾳ προεξάξαντες καὶ καταφρονήσαντες, ὡς ἐπ᾽ Ἴωνάς τε καὶ οὐ δεξο-

breviations that they might easily be confounded. Comp. i. 72, 2, *καὶ ὡς ᾔσθοντο τῶν λόγων.*

CH. XXV. This and the two next chapters narrate the ineffectual attempt of a powerful Athenian and Argive force under the command of Phrynichus and others to reduce Miletus. In the present we have related their disembarkation on the coast of the Milesian territory, their defeat of the Milesians, and their setting down to besiege the city.

1. *ἐστρατοπεδεύσαντο*] Supply *ἐς αὐτὴν* from *ἐς Μίλητον*, by a sort of double construction, of which another instance occurs in Herodian, iii. 7, 2, *περαιωθεὶς δὲ ἀπὸ τῆς Βρεττανίας ἐς τὴν ἀντικειμένην Γαλλίαν, ἐστρατοπέδευσεν.* Here, then, the full sense intended is, 'having passed over to Miletus, he encamped at (or before) it.' So in a passage of the Old Testament, Deut. i. 40, (Sept.) we have, *καὶ ἐπιστραφέντες στρατοπεδεύσατε εἰς τὴν ἔρημον*, put for *ἐπιστρ. εἰς τὴν ἔρημον στρατοπεδ. ἐς αὐτήν*, for *ἐν αὐτῇ* : and so Gen. xii. 9, *πορευθεὶς ἐστρατοπέδευσεν ἐν τῇ ἐρήμῳ.* This somewhat rare construction with *ἐς* occurs also in Xen. Hist. vi. 5, 17.

2. *τι ξενικὸν*] For vulg. *τὸ*, I have, with Bekker, Goeller, and Poppo, received the reading *τι*, and to the MSS. adduced in its support add Mus. Brit. True it is, that, as Dr. Arnold says, *τὸ* is sufficiently intelligible in itself ; but *τι* yields a more *suitable* sense, and was more likely to be mistaken for *τὸ* than the reverse : and the authority of MSS. backed by internal evidence is in all cases to be yielded to. With respect to the word following, *ξενικὸν*, this Schaefer would cancel, and Bekker has bracketed ; but on insufficient grounds ; for though *ξενικὸν* and *ἐπικουρικὸν* are synonymous expressions, they are sometimes united, as Poppo shows, who refers to iii. 109, *τὸν μισθοφόρον ὄχλον τὸν ξενικὸν*, and Xen. Hist. vi. 1, 4, *μισθοφόρους ἔχειν ξένους.* Of *ἐπικουρικὸν* thus used *substantively* examples occur also at iv. 52, and viii. 55.

3. *προεξάξαντες*] This Dindorf and Bekker (2nd edition) have received on the authority of MS. B., instead of vulg. *προεξάξ.*, retained by Poppo, Goeller, and Dr. Arnold : and, supposing it to be the true reading, we must take the expression to signify, as Dr. Arnold renders it, 'advancing from the line before the rest.' This, however, is a sense too little forcible to comport with the next words *καὶ καταφρονήσαντες*, which must necessarily be joined closely with *προεξάξαντες*, in the sense, 'yea, out of contempt,' as denoting the *impulsive* cause of the action ; an idiom found occasionally in the best writers ; e. g. Xen. Symp. i. 5, *ἀεὶ ἐπισκώπτεις ἡμᾶς καταφρονῶν*, and Hist. iv. 8, 36, *ἀπεπορεύετο οὐδὲ τῶν ἱερῶν γεγενημένων, ἀλλὰ καταφρονήσας*, ('nay, in utter contempt [of the enemy],') *ὅτι ἀπὸ φιλίας ἐπορεύετο* : and so in a passage of our author, supra ii. 11, *πολλάκις τὸ ἔλασσον πλῆθος δεδιὸς*, ('by fearing,) *ἀμεινον*

μένους ἀτακτότερον χωροῦντες, νικῶνται ὑπὸ τῶν Μιλησίων, καὶ διαφθείρονται αὐτῶν ὀλίγῳ ἐλάσσους τριακοσίων ἀνδρῶν· Ἀθηναῖοι δὲ τούς τε Πελοποννησίους πρώτους νικήσαντες, καὶ τοὺς βαρβάρους καὶ τὸν ἄλλον ὄχλον ὡσάμενοι, τοῖς Μιλησίοις οὐ ξυμμίξαντες,—ἀλλ᾽ ὑποχωρησάντων αὐτῶν ἀπὸ τῆς τῶν Ἀργείων τροπῆς ἐς τὴν πόλιν ὡς ἑώρων τὸ ἄλλο σφῶν ἡσσώμενον,—πρὸς αὐτὴν τὴν πόλιν τῶν Μιλησίων, κρατοῦντες ἤδη, τὰ ὅπλα τίθενται. 4. *καὶ ξυνέβη ἐν τῇ μάχῃ ταύτῃ τοὺς Ἴωνας ἀμφοτέρωθεν τῶν Δωριῶν κρατῆσαι· τούς τε γὰρ κατὰ σφᾶς Πελοποννησίους οἱ Ἀθηναῖοι ἐνίκων καὶ τοὺς Ἀργείους οἱ Μιλήσιοι. στήσαντες δὲ τροπαῖον, τὸν περιτειχισμὸν—ἰσθμώδους ὄντος τοῦ χωρίου—οἱ Ἀθηναῖοι παρεσκευάζοντο, νομίζοντες, εἰ προσαγάγοιντο Μίλητον, ῥᾳδίως ἂν σφίσι καὶ τἆλλα προσχωρήσειν.* XXVI. *Ἐν τούτῳ δὲ, περὶ δείλην ἤδη ὀψίαν, ἀγγέλλεται αὐτοῖς τὰς ἀπὸ Σικελίας καὶ Πελοποννήσου πέντε καὶ πεντήκοντα ναῦς ὅσον οὐ παρεῖναι. τῶν τε γὰρ Σικελιωτῶν —Ἑρμοκράτους τοῦ Συρακοσίου μάλιστα ἐνάγοντος ξυνεπιλαβέσθαι [καὶ] τῆς ὑπολοίπου Ἀθηναίων καταλύσεως—εἴκοσι νῆες Συρακοσίων ἦλθον καὶ Σελινούντιαι δύο, αἵ τε ἐκ Πελοποννήσου, ἃς παρεσκευάζοντο, ἑτοῖμαι ἤδη οὖσαι· καὶ Θηραμένει τῷ Λακεδαιμονίῳ ξυναμφότεραι ὡς Ἀστύοχον τὸν ναύαρχον προσταχθεῖσαι κομίσαι, κατέπλευσαν ἐς Λέρον πρῶτον τὴν πρὸ Μιλήτου νῆσον· ἔπειτα ἐκεῖθεν, αἰσθόμενοι ἐπὶ Μιλήτῳ ὄντας Ἀθηναίους, ἐς τὸν Ἰασικὸν κόλπον πρότερον πλεύσαντες ἐβούλοντο εἰδέναι τὰ περὶ τῆς Μιλήτου. ἐλθόντος δὲ Ἀλκιβιάδου ἵππῳ ἐς Τειχιοῦσσαν τῆς Μιλησίας, οἵπερ τοῦ κόλπου πλεύσαντες ἠύλισαντο, πυνθάνονται τὰ περὶ τῆς μάχης· παρῆν γὰρ ὁ Ἀλκιβιάδης καὶ ξυνεμάχετο*

ἠμύναντο τοὺς πλέονας, διὰ τὸ καταφρονοῦντας, ('by despising their foes,') *ἀπαρασκεύους γενέσθαι.* But admitting this to be the true meaning intended, it will follow that *προεξάξ.* is greatly preferable in sense ; for men do not *advance* forward out of contempt of their foes, but *rush* forward. As to the argument urged by Goeller, that our author nowhere else uses the term *προεξαΐσσω*, it is utterly without force, unless it could be shown that the word in question was not in use in his age. But so far from this, its use is proved by a passage of Herodot. ix. 62, (cited by Dindorf,) *προεξαΐσσοντες κατ᾽ ἕνα—ἐσέπιπτον ἐς τοὺς Σπαρτιήτας.* As to the other argument urged by Goeller, that when the whole wing of an army is advanced forward, it is not at so good a pace as would be denoted by *προεξαΐσσειν*, —that proceeds upon a principle of criticism quite out of place in a composition so unstudied as that of the eighth book of Thucydides.

4. *ἰσθμώδους ὄντος τοῦ χωρίου*] Ἰσθμ. stands, per crasin, for *ἰσθμωειδής*, which word occurs in Pont. Eux. Peripl. 7. See note at i. 26. Thus the sense may be, as Portus renders, 'in isthmi modum angustus.'

CH. XXVI. A strong Lacedæmonian and Sicilian fleet arrives at this very crisis, and proceeds to the relief of Miletus.

ἐνάγοντος ξυνεπιλαβέσθαι] 'urging them on.' Compare Dionys. Hal. viii. 4, 1511, *ἐγίνετο δὲ ταῦτα τοῦ Τύλλου μάλιστα ἐνάγοντος*, 'at his instigation.' Of *ξυνεπιλαβέσθαι τῆς καταλύσεως* the sense is, 'to take part in, aid in, help to bring about,' as at vi. 70. Compare Polyb. x. 25, 3, *συνεπελάβοντο τῆς καταλύσεως τοῦ*, &c. Herodot. iii. 48, *συνεπελάβοντο τοῦ στρατεύματος.*

τοῖς Μιλησίοις καὶ Τισσαφέρνει, καὶ αὐτοῖς παρῄνει, εἰ μὴ βούλονται τά τε ἐν Ἰωνίᾳ καὶ τὰ ξύμπαντα πράγματα διολέσαι, ὡς τάχιστα βοηθεῖν Μιλήτῳ καὶ μὴ περιϊδεῖν ἀποτειχισθεῖσαν. XXVII. καὶ οἱ μὲν ἅμα τῇ ἕῳ ἔμελλον βοηθήσειν· Φρύνιχος δὲ ὁ τῶν Ἀθηναίων στρατηγός, ὡς ἀπὸ τῆς Λέρου ἐπύθετο τὰ τῶν νεῶν σαφῶς, βουλομένων τῶν ξυναρχόντων ὑπομείναντας διανυμαχεῖν, οὐκ ἔφη οὔτ' αὐτὸς ποιήσειν τοῦτο οὔτ' ἐκείνοις οὐδ' ἄλλῳ οὐδενὶ ἐς δύναμιν ἐπιτρέψειν. 2. ὅπου γὰρ ἔξεστιν ἐν ὑστέρῳ, σαφῶς εἰδότας πρὸς ὁπόσας τε ναῦς πολεμίας καὶ ὅσαις πρὸς αὐτὰς ταῖς σφετέραις, ἱκανῶς καὶ καθ' ἡσυχίαν παρασκευασαμένους [ἔσται] ἀγωνίσασθαι, οὐδέποτε, τῷ αἰσχρῷ ὀνείδει εἴξας, ἀλόγως διακινδυνεύσειν. 3. οὐ γὰρ αἰσχρὸν εἶναι Ἀθηναίους ναυτικῷ μετὰ καιροῦ ὑποχωρῆσαι, ἀλλὰ καὶ μετὰ ὁτουοῦν τρόπου αἴσχιον ξυμβήσεσθαι ἢν ἡσσηθῶσιν· καὶ τὴν πόλιν οὐ μόνον τῷ αἰσχρῷ ἀλλὰ καὶ τῷ μεγίστῳ κινδύνῳ περιπίπτειν, ᾗ μόλις ἐπὶ ταῖς γεγενημέναις ξυμφοραῖς ἐνδέχεσθαι μετὰ βεβαίου παρασκευῆς καθ' ἑκουσίαν, ἢ πάνυ γε ἀνάγκῃ, προτέρᾳ ποι ἐπιχειρεῖν, ποῦ δὴ μὴ βιαζομένῃ γε. πρὸς αὐθαιρέτους

Ch. XXVII. The Athenians, following the counsel of Phrynichus, declining the contest, embark their troops, and return to Samos.

2. *ὅπου γὰρ ἔξεστιν*, &c.] Owing to the length and involved nature of the construction here, (chiefly occasioned by this forming, together with the next, two long sentences, the elements of a speech never worked up into form,) there exist certain varieties of reading and differences of opinion among commentators. Dr. Arnold supposes the word *ἔσται* to have been added unnecessarily, the writer having forgotten that *ἔξεστιν* went before. But it should rather seem that one of the two words, most probably *ἔσται*, came from the margin, where it was intended to present a plainer sense. Dobree proposes to cancel, and Bekker (2nd edition) has bracketed, the word. I have double-bracketed it.

Αἰσχρῷ is used with *ὀνείδει*, as being properly a *vox mediæ significationis*. So Plato (cited by Abresch) has *ἐν αἰσχροῖς γεγονέναι ὀνείδεσιν*, and in Eurip. Phœn. 828, we have, *κάλλιστον ὄνειδος*, and Heracl. 464, *κακὸν ὄνειδος*.

3. *μετὰ καιροῦ*] *cum opportunitate*. At *αἴσχιον*, &c. the construction is, as Poppo points out, *ἀλλὰ αἴσχιον ξυμβήσεσθαι ἢν μετὰ ὁτουοῦν τρόπου ἡσσηθῶσι*, 'but that would rather turn out a disgrace if they should, under whatever circumstances, be defeated.'

ᾗ μόλις ἐπὶ—προτέρᾳ ποι ἐπιχειρεῖν] Of these words the sense is well expressed by the version of Poppo, as follows, 'cui propter clades [in Siciliâ] acceptas vix licere cum firmo apparatu suâ sponte vel [si tali apparatu careat] magnâ admodum necessitate coactæ priori aliquos aggredi.'

For *ποῦ δὴ* Goeller and Poppo are inclined to read, from the conjecture of Lindau, *ἦπου δή*, a form of expression found at i. 142, and vi. 37: and, indeed, the above conjecture derives some support from the reading of four MSS., *σπουδή*. But no urgent necessity for change here exists; the common reading (as taken with *ἐνδέχεσθαι*, which is here, of course, to be repeated) bearing the sense expressed by Dr. Arnold, 'how then can it be shown to be allowable to incur self-chosen dangers without necessity?' Compare Hdot. ii. 11, (cited by Dr. Arnold,) *κοῦ γε δὴ—οὐκ ἂν χωσθείη κόλπος*;

The γε after *βιαζομένῃ* belongs to the *ποῦ δή* preceding: for as the particle γε is very often separated from *ἦπου δή*, so may it be from *ποῦ δή*. With respect to the sense of the *ποῦ*, this the commentators suppose to be, *quomodo*, 'how;' and Dr. Arnold adduces as an example of the same use, Soph. Aj. 1100, *ποῦ σὺ στρατηγεῖς τοῦδε*; But in both passages I should prefer to render, *quâ ratione?* and such is the sense which the expression bears in Xen. Cyr. iv. 2, 19, (Th.) *ποῦ δ' ἂν ἐν*

κινδύνους ἰέναι; 4. *ὡς τάχιστα δὲ ἐκέλευε τούς τε τραυματίας ἀναλαβόντας καὶ τὸν πεζὸν καὶ τῶν σκευῶν ὅσα ἦλθον ἔχοντες, ἃ δ' ἐκ τῆς πολεμίας εἰλήφασι καταλιπόντας, ὅπως κοῦφαι ὦσιν αἱ νῆες, ἀποπλεῖν ἐς Σάμον, κἀκεῖθεν ἤδη ξυναγαγόντας πάσας τὰς ναῦς, τοὺς ἐπίπλους, ἢν που καιρὸς ᾖ, ποιεῖσθαι. 5. ὡς δ' ἔπεισε, καὶ ἔδρασε ταῦτα· καὶ ἔδοξεν οὐκ ἐν τῷ αὐτίκα μᾶλλον ἢ ὕστερον, οὐκ ἐς τοῦτο μόνον ἀλλὰ καὶ ἐς ὅσα ἄλλα Φρύνιχος κατέστη, οὐκ ἀξύνετος εἶναι. 6. καὶ οἱ μὲν Ἀθηναῖοι ἀφ' ἑσπέρας εὐθὺς τούτῳ τῷ τρόπῳ ἀτελεῖ τῇ νίκῃ ἀπὸ τῆς Μιλήτου ἀνέστησαν, καὶ οἱ Ἀργεῖοι κατὰ τάχος καὶ πρὸς ὀργὴν τῆς ξυμφορᾶς ἀπέπλευσαν ἐκ τῆς Σάμου ἐπ' οἴκου. XXVIII. οἱ δὲ Πελοποννήσιοι ἅμα τῇ ἕῳ ἐκ τῆς Τειχιούσσης ἄραντες ἐπικατάγονται, καὶ μείναντες ἡμέραν μίαν, τῇ ὑστεραίᾳ καὶ τὰς Χίας ναῦς προσλαβόντες τὰς μετὰ Χαλκιδέως τὸ πρῶτον ξυγκαταδιωχθείσας, ἐβούλοντο πλεῦσαι ἐπὶ τὰ σκεύη ἃ ἐξείλοντο ἐς Τειχιοῦσσαν πάλιν. 2. καὶ ὡς ἦλθον, Τισσαφέρνης τῷ πεζῷ παρελθὼν πείθει αὐτοὺς ἐπὶ Ἴασον, ἐν ᾗ Ἀμόργης πολέμιος ὢν κατεῖχε, πλεῦσαι. καὶ προσβαλόντες τῇ Ἰάσῳ αἰφνίδιοι, καὶ οὐ προσδεχομένων ἀλλ' ἢ Ἀττικὰς τὰς ναῦς εἶναι, αἱροῦσιν· καὶ μάλιστα ἐν τῷ ἔργῳ οἱ Συρακόσιοι ἐπηνέθησαν. 3. καὶ τόν τε Ἀμόργην ζῶντα λαβόντες,—Ἱσσούθνου νόθον υἱόν, ἀφεστῶτα δὲ βασιλέως,—παραδιδόασιν οἱ Πελοποννήσιοι Τισσαφέρνει ἀπαγαγεῖν, εἰ βούλεται, βασιλεῖ, ὥσπερ αὐτῷ προσέταξεν, καὶ τὴν Ἴασον διεπόρθησαν, καὶ χρήματα πάνυ πολλὰ ἡ στρατιὰ ἔλαβεν· παλαιόπλουτον γὰρ ἦν τὸ χωρίον. 4. τούς τ' ἐπικούρους τοὺς περὶ τὸν Ἀμόργην παρὰ σφᾶς αὐτοὺς κομίσαντες καὶ οὐκ ἀδικήσαντες ξυνέταξαν, ὅτι ἦσαν οἱ πλεῖστοι ἐκ Πελοποννήσου· τό τε πόλισμα

μείζοσιν — ἐπιδειξαίμεθα τὴν παιδείαν; (where the marginal reading *ὅτῳ*, scil. *τρόπῳ*, is evidently a mere gloss, and utterly needless is the conjecture of Schneider, *ὅπου*.) Plato, p. 307, *ποῦ δὴ λέγεις*; and p. 584, *ποῦ δή—καὶ ποίας* [*ἡδονὰς*] *λέγεις*; where we have the very formula under present consideration.

6. *ἀφ' ἑσπέρας*] See note on vii. 29. *Πρὸς ὀργὴν τῆς ξυμφορᾶς*, 'in dudgeon at their disaster.' See note at iii. 43.

Ch. XXVIII. After the departure of the Athenians, the Peloponnesians, after aiding Tissaphernes in taking Iasus, the stronghold of Amorges, a Persian rebel, establish their head-quarters at Miletus.

1. *ἐπικατάγονται*] 'come to port after [the departure of the Athenians to Miletus]:' on which sense of *ἐπικ.* see note at iii. 49. 4. By *τὰ σκεύη*, further on, understand the baggage, consisting (as Haack and Dr. Arnold point out) not only of clothing and utensils of every kind, but also of spare masts, yards, sails, and tackle; all of which were usually removed before battle, to lighten the ship for action. In *ἐξείλοντο* we have a *vox solennis de hac re*, occurring also at viii. 90, (where see note.) Herodot. iv. 196, and Strabo, p. 954, 35.

2. *κατεῖχε*] *se continebat*. So infra ch. 100, *καὶ νομίσας αὐτὸν καθέξειν αὐτοῦ*. Eurip. Elect. 1034, *καὶ νύμφα δῶμ' Ἐν τοῖς αὐτοῖς δώμασιν κατειχόμην*. The term is highly applicable to one occupying a strong-hold.

3. *παλαιόπλουτον*] 'of ancient wealth,' viz. as said of a place which has been always wealthy, as distinguished from one *νεόπλουτον*. Of this term (which is somewhat rare) see examples in Ælian de Anim. ii. 11. Var. Hist. vi. 9. Dio Cass. 41, 32. Nearly equivalent to it is the term *ἀρχαιόπλουτος* found in Aristotle:

Τισσαφέρνει παραδόντες καὶ τἀνδράποδα πάντα, καὶ δοῦλα καὶ ἐλεύθερα, ὧν καθ' ἕκαστον στατῆρα Δαρεικὸν παρ' αὐτοῦ ξυνέβησαν λαβεῖν, ἔπειτα ἀνεχώρησαν ἐς τὴν Μίλητον. 5. καὶ Πεδάριτόν τε τὸν Λέοντος ἐς τὴν Χίον ἄρχοντα Λακεδαιμονίων πεμψάντων ἀποστέλλουσι πεζῇ μέχρι Ἐρυθρῶν, ἔχοντα τὸ παρὰ Ἀμόργου ἐπικουρικόν, καὶ ἐς τὴν Μίλητον αὐτοῦ Φίλιππον καθιστᾶσιν. καὶ τὸ θέρος ἐτελεύτα.

XXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος, ἐπειδὴ τὴν Ἴασον κατεστήσατο ὁ Τισσαφέρνης ἐς φυλακήν, παρῆλθεν ἐς τὴν Μίλητον, καὶ μηνὸς μὲν τροφὴν, ὥσπερ ὑπέστη ἐν τῇ Λακεδαίμονι, ἐς δραχμὴν Ἀττικὴν ἑκάστῳ πάσαις ταῖς ναυσὶ διέδωκεν, τοῦ δὲ λοιποῦ χρόνου ἐβούλετο τριώβολον διδόναι, ἕως ἂν βασιλέα ἐπέρηται· ἢν δὲ κελεύῃ, δώσειν ἔφη ἐντελῆ τὴν δραχμήν. 2. Ἑρμοκράτους δὲ ἀντειπόντος τοῦ Συρακοσίου στρατηγοῦ (ὁ γὰρ Θηραμένης οὐ ναύαρχος ὢν, ἀλλ' Ἀστυόχῳ παραδοῦναι τὰς ναῦς ξυμπλέων, μαλακὸς ἦν περὶ τοῦ μισθοῦ) ὅμως δὲ παρὰ πέντε ναῦς πλέον ἀνδρὶ ἑκάστῳ ἢ τρεῖς ὀβολοὶ ὡμολογήθησαν. ἐς γὰρ πέντε ναῦς τρία τάλαντα ἐδίδου τοῦ μηνός· καὶ τοῖς ἄλλοις, ὅσῳ πλείους νῆες ἦσαν τούτου τοῦ ἀριθμοῦ, κατὰ τὸν αὐτὸν λόγον τοῦτον ἐδίδοτο.

XXX. Τοῦ δ' αὐτοῦ χειμῶνος τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις, προσαφιγμέναι γὰρ ἦσαν καὶ οἴκοθεν ἄλλαι νῆες πέντε καὶ τριάκοντα καὶ στρατηγοὶ Χαρμῖνος καὶ Στρομβιχίδης καὶ Εὐκτήμων, καὶ τὰς ἀπὸ Χίου καὶ τὰς ἄλλας πάσας ξυναγαγόντες, ἐβούλοντο διακληρωσάμενοι ἐπὶ μὲν τῇ Μιλήτῳ τῷ ναυτικῷ ἐφορμεῖν, πρὸς δὲ τὴν Χίον καὶ ναυτικὸν καὶ πεζὸν πέμψαι. καὶ ἐποίησαν οὕτως· Στρομβιχίδης μὲν γὰρ καὶ Ὀνομακλῆς καὶ Εὐκτήμων τριάκοντα ναῦς ἔχοντες, καὶ τῶν ἐς Μίλητον ἐλθόντων χιλίων ὁπλιτῶν μέρος ἀγαγόντες ἐν ναυσὶν ὁπλιταγωγοῖς, ἐπὶ Χίον λαχόντες ἔπλεον, οἱ

and answering to it is the expression in Liv. iv. 59, 'oppidum *veteri fortuna opulentum.*'

Ch. XXIX. Disputes arise between Tissaphernes and the Peloponnesians as to the monthly sum to be furnished by him for the payment of their seamen.

1. *κατεστήσατο ἐς φυλακήν*] See note on iv. 41, 2.

2. *μαλακὸς ἦν*] 'was soft,' meaning, that he was wanting in firmness and zeal. See note on vi. 78, 4, and compare Joseph. Bell. iv. 4, 4, *ἀλλ' εἰ καὶ ἐκεῖνοι τῆς χρείας μαλακώτεροι.* Of *ὅμως*, just after, the sense is, not that assigned by Goeller, 'quamquam Theramenes non adversabatur,' but, '*however*, or *nevertheless*, (i. e. though) it was more than he at first intended.' Thus *παρὰ πέντε ναῦς* stands for (as considered *plainer* than) *πέντε νανσί*: a construction found in Jos. Ant. xviii. 6, 3, *ἀναγκάζει τὸν Μάρσυαν πεντακοσίαις καὶ δισχιλίαις ἐλάσσονα λαμβάνειν.* It is not improbable that that writer had there in view this passage of our author; and if so, he must have taken *παρὰ* in the sense above stated.

Ch. XXX. The Athenians at Samos, after receiving from home a reinforcement of 35 ships, divide their forces; sending part against Chios, and reserving the other to make attacks on the enemy at Miletus.

διακληρωσάμενοι] Compare vii. 42 and 62. For *ἐπίπλουν*, Krueger conjectures the true reading to be *ἐπίπλους*; which Didot and Bekker consider highly probable, and in support of this conjecture

δ' ἄλλοι ἐν Σάμῳ μένοντες τέσσαρσι καὶ ἑβδομήκοντα ναυσὶν ἐθαλασσοκράτουν, καὶ ἐπίπλουν τῇ Μιλήτῳ ἐποιοῦντο.

XXXI. Ὁ δ' Ἀστύοχος, ὡς τότ' ἐν τῇ Χίῳ ἔτυχε διὰ τὴν προδοσίαν τοὺς ὁμήρους καταλεγόμενος, τούτου μὲν ἐπέσχεν, ἐπειδὴ ἤσθετο τάς τε μετὰ Θηραμένους ναῦς ἡκούσας καὶ τὰ περὶ τὴν ξυμμαχίαν βελτίω ὄντα, λαβὼν δὲ ναῦς, τάς τε Πελοποννησίων δέκα καὶ Χίας δέκα, ἀνάγεται, καὶ προσβαλὼν Πτελεῷ καὶ οὐχ ἑλὼν, παρέπλευσεν ἐπὶ Κλαζομενάς, καὶ ἐκέλευεν αὐτῶν τοὺς τὰ Ἀθηναίων φρονοῦντας ἀνοικίζεσθαι ἐς τὸν Δαφνοῦντα καὶ προσχωρεῖν σφίσιν· ξυνεκέλευε δὲ καὶ Ταμὼς, Ἰωνίας ὕπαρχος ὤν. 2. ὡς δ' οὐκ ἐσήκουον, ἐσβολὴν ποιησάμενος τῇ πόλει οὔσῃ ἀτειχίστῳ, καὶ οὐ δυνάμενος ἑλεῖν, ἀπέπλευσεν ἀνέμῳ μεγάλῳ, αὐτὸς μὲν ἐς Φώκαιαν καὶ Κύμην, αἱ δὲ ἄλλαι νῆες κατῆραν ἐς τὰς ἐπικειμένας ταῖς Κλαζομεναῖς νήσους, Μαράθουσσαν καὶ Πήλην καὶ Δρύμουσσαν. 3. καὶ ὅσα ὑπεξέκειτο αὐτόθι τῶν Κλαζομενίων, ἡμέρας ἐμμείναντες διὰ τοὺς ἀνέμους ὀκτὼ τὰ μὲν διήρπασαν καὶ ἀνάλωσαν, τὰ δ' ἐσβαλόμενοι, ἀπέπλευσαν ἐς Φώκαιαν καὶ Κύμην ὡς Ἀστύοχον. XXXII. ὄντος δ' αὐτοῦ ἐνταῦθα, Λεσβίων ἀφικνοῦνται πρέσβεις βουλόμενοι αὖθις ἀποστῆναι· καὶ αὐτὸν μὲν πείθουσιν, ὡς δ' οἵ τε Κορίνθιοι καὶ οἱ ἄλλοι ξύμμαχοι ἀπρόθυμοι ἦσαν διὰ τὸ

adduce the phrase *ἐπίπλους ποιεῖσθαι* at ch. 38: and they might also have cited another passage of our author at ch. 27, and the words of Dio Cass. p. 338, (probably written with a view to the present,) *τῇ Σικελίᾳ—ἐπίπλους ἐποιοῦντο.* But no reason is there to doubt the genuineness of the common reading, since the singular may be taken in a *generic* sense; and of the phrase *ἐπίπλουν ποιεῖσθαι* another example occurs at ch. 79, 6, *ἐπίπλουν ποιοῦνται τῇ Μιλήτῳ*, and it is also found in Arrian, E. A. ii. 1, *ἐπίπλουν ποιήσασθαι ταῖς Κυπρίαις ναυσὶν*, 'to make attack on.' Polyb. i. 29, 4, *τὸν ἐπίπλουν ποιεῖσθαι ἐπ' αὐτὴν Καρχηδόνα*, and ch. 50, 8.

Ch. XXXI. Astyochus attempts unsuccessfully to retake Pteleum and Clazomenæ.

1. *τοὺς ὁμήρους καταλεγόμενος*] *sibi deligebat* (for *sumebat*) *obsides:* a very rare phrase, of which I know no other example. *Τούτου ἐπέσχε*, 'desisted from this.' Compare ii. 76, 2, *τοῦτο ἐπέσχον.* With the expression, further on, *τοὺς τὰ Ἀθηναίων φρονοῦντας*, compare Diod. Sic. xx. 35, *οἱ τὰ Ῥωμαίων φρονοῦντες*, and Herodot. ii. 162, *τὰ ἐκείνου ἐφρόνεον.* Of *ἀνοικίζεσθαι* the sense is, 'to remove inland:' and *προσχωρεῖν σφίσι* signifies, *ad partes suas transire.*

2. *ἐσβολὴν*] Dr. Arnold agrees with Poppo in thinking that for this should be read *προσβολὴν*, since the common reading is hardly Greek. More correct were it to say, that, though not pure Greek, it was probably used in the inexact language of common life, and derived from that ancient use of the verb *ἐσβάλλειν* followed by *ἐς* and an accusative of place, by which it signifies 'to break into a town by hostile attack.' So Herodot. i. 16, *ἐς Κλαζομενὰς ἐσέβαλε*, and i. 15, *ἐσβ. ἐς Μίλητον*, and v. 76, *ἐς Ἐλευσῖνα ἐσέβαλε.* Subsequently the term was employed to denote the breaking into a country. But that the old idiom was not quite obsolete even then, appears from a passage of the Old Testament, Ezek. vii. 22, (Symm.) *εἰσβάλλοντες εἰς αὐτὰ* (i. e. *τὰ ἅγια*), and 2 Macc. xiv. 43, *τῶν ὄχλων εἴσω τῶν θυρωμάτων εἰσβαλλόντων*, 'breaking in at the doors.' That the phrase *ἐσβολὴν ποιήσασθαι* is quite equivalent to *ἐσβάλλειν*, cannot be denied.

Ch. XXXII. & XXXIII. He is now applied to for aid by the Lesbians, who wish to again revolt from Athens. But on the Chians refusing their aid, and even Pedaritus, the commander of the Lacedæmonian fleet, declining the offer, he pro-

πρότερον σφάλμα, ἄρας ἔπλει ἐπὶ τῆς Χίου. καὶ χειμασθεισῶν τῶν νεῶν, ὕστερον ἀφικνοῦνται ἄλλαι ἄλλοθεν ἐς τὴν Χίον. 2. καὶ μετὰ τοῦτο Πεδάριτος, τότε παριὼν πεζῇ ἐκ τῆς Μιλήτου, γενόμενος ἐν Ἐρυθραῖς, διαπεραιοῦται αὐτός τε καὶ ἡ στρατιὰ ἐς Χίον· ὑπῆρχον δ' αὐτῷ καὶ ἐκ τῶν πέντε νεῶν στρατιῶται ὑπὸ Χαλκιδέως ὡς ἐς πεντακοσίους ξὺν ὅπλοις καταλειφθέντες. 3. ἐπαγγελλομένων δέ τινων Λεσβίων τὴν ἀπόστασιν, προσφέρει τῷ τε Πεδαρίτῳ καὶ τοῖς Χίοις ὁ Ἀστύοχος τὸν λόγον ὡς χρὴ παραγενομένους ταῖς ναυσὶν ἀποστῆσαι τὴν Λέσβον· ἢ γὰρ ξυμμάχους πλείους σφᾶς ἕξειν, ἢ τοὺς Ἀθηναίους, ἤν τι σφάλλωνται, κακώσειν. οἱ δ' οὐκ ἐσήκουον, οὐδὲ τὰς ναῦς ὁ Πεδάριτος ἔφη τῶν Χίων αὐτῷ προήσειν. XXXIII. κἀκεῖνος λαβὼν τάς τε τῶν Κορινθίων πέντε, καὶ ἕκτην Μεγαρίδα καὶ μίαν Ἑρμιονίδα, καὶ ἃς αὐτὸς Λακωνικὰς ἦλθεν ἔχων, ἔπλει ἐπὶ τῆς Μιλήτου πρὸς τὴν ναυαρχίαν, πολλὰ ἀπειλήσας τοῖς Χίοις 'ἢ μὴν μὴ ἐπιβοηθήσειν ἤν τι δέωνται.' 2. καὶ προσβαλὼν Κωρύκῳ τῆς Ἐρυθραίας ἐνηυλίσατο. οἱ δ' ἀπὸ τῆς Σάμου Ἀθηναῖοι ἐπὶ τὴν Χίον πλέοντες τῇ στρατιᾷ, καὶ αὐτοὶ ἐκ τοῦ ἐπὶ θάτερα λόφου διείργοντο καὶ καθωρμίσαντο· καὶ ἐλελήθεσαν ἀλλήλους. 3. ἐλθούσης δὲ παρὰ Πεδαρίτου ὑπὸ νύκτα ἐπιστολῆς ὡς Ἐρυθραίων ἄνδρες αἰχμάλωτοι ἐκ Σάμου ἐπὶ προδοσίᾳ ἐς Ἐρυθρὰς ἥκουσιν ἀφειμένοι, ἀνάγεται ὁ Ἀστύοχος εὐθὺς ἐς τὰς Ἐρυθρὰς πάλιν, καὶ παρὰ τοσοῦτον ἐγένετ' αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις. 4. διαπλεύσας δὲ καὶ ὁ Πεδάριτος πρὸς αὐτόν, καὶ ἀναζητήσαντες τὰ περὶ τῶν δοκούντων προδιδόναι, ὡς εὗρον ἅπαν ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων ἐκ τῆς Σάμου προφασισθὲν, ἀπολύσαντες τῆς αἰτίας, ἀπέπλευσαν ὁ μὲν ἐς τὴν Χίον, ὁ δ' ἐς τὴν Μίλητον ἐκομίσθη, ὥσπερ διενοεῖτο.

ceeds to Miletus, to take the command of the Lacedæmonian fleet, which had been lately reinforced.—Ch. XXXIV. In his way thither, he narrowly escapes some ships of the Athenians, which were passing from Samos to Chios; but, after being tossed about by a violent storm, and losing three of their ships, the rest succeeded in getting to Lesbos.

Ch. XXXII. 3. *ἐπαγγελλ. τὴν ἀπόστ.*] lit. 'promising revolt,' for 'promising to revolt:' a very unusual phrase, in which the *doing* of the action in question is implied. So Demosth. p. 231, *ὑμῖν μὲν εἰρήνην, ἐκείνοις δὲ βοήθειαν ἐπηγγείλατο.* Dio Cass. p. 429, *φιλίαν αὐτῷ ἐπηγγείλατο.* For *σφᾶς*, further on, Bekker says should be read *σφεῖς*.

Ch. XXXIII. 2. *ἐκ τοῦ ἐπὶ θάτερα*] This is put, Goeller says, by an inversion of the words, for *καὶ αὐτοὶ ἐκ τοῦ ἐπὶ θάτερα λόφου καθορμισάμενοι διείργοντο τῷ λόφῳ.* Compare supra iii. 68, (where there is a similar inversion,) *αὖθις τὸ αὐτὸ ἕνα ἕκαστον παραγαγόντες καὶ ἐρωτῶντες.* He further remarks, that the gen. *λόφου* depends on *θάτερα*, as the gen. *τοῦ ἐπὶ θάτερα* on *ἐκ*, which has the same sense as in *τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος* at i. 69.

3. *παρὰ τοσοῦτον ἐγένετ' αὐτῷ*, &c.] 'within so little was he of falling upon (i. e. into the hands of) the Athenians.' Compare vii. 2, fin. and see note on iii. 49, 5.

4. *ὡς εὗρον ἅπαν—προφασισθὲν*] 'when they found that the whole was but a pretence devised by the men for their liberation from Samos.' On this sense of *προφασίζεσθαι* see note at i. 123.

XXXIV. Ἐν τούτῳ δὲ καὶ ἡ τῶν Ἀθηναίων στρατιὰ ταῖς ναυσὶν ἐκ τοῦ Κωρύκου περιπλέουσα κατ' Ἀργῖνον ἐπιτυγχάνει τρισὶ ναυσὶ τῶν Χίων μακραῖς, καὶ ὡς εἶδον, ἐδίωκον· καὶ χειμών τε μέγας ἐπιγίγνεται, καὶ αἱ μὲν τῶν Χίων μόλις καταφεύγουσιν ἐς τὸν λιμένα, αἱ δὲ τῶν Ἀθηναίων αἱ μὲν μάλιστα ὁρμήσασαι τρεῖς διαφθείρονται καὶ ἐκπίπτουσι πρὸς τὴν πόλιν τῶν Χίων, καὶ ἄνδρες οἱ μὲν ἁλίσκονται οἱ δ' ἀποθνήσκουσιν, αἱ δ' ἄλλαι καταφεύγουσιν ἐς τὸν ὑπὸ τῷ Μίμαντι λιμένα, Φοινικοῦντα καλούμενον. ἐντεῦθεν δ' ὕστερον ἐς τὴν Λέσβον καθορμισάμενοι παρεσκευάζοντο ἐς τὸν τειχισμόν.

XXXV. Ἐκ δὲ τῆς Πελοποννήσου τοῦ αὐτοῦ χειμῶνος Ἱπποκράτης ὁ Λακεδαιμόνιος ἐκπλεύσας δέκα μὲν Θουρίαις ναυσὶν, ὧν ἦρχε Δωριεὺς ὁ Διαγόρου τρίτος αὐτὸς, μιᾷ δὲ Λακωνικῇ, μιᾷ δὲ Συρακοσίᾳ, καταπλεῖ ἐς Κνίδον· ἡ δ' ἀφεστήκει ἤδη ὑπὸ Τισσαφέρνους. 2. καὶ αὐτοὺς οἱ ἐν τῇ Μιλήτῳ, ὡς ἤσθοντο, ἐκέλευον ταῖς μὲν ἡμισείαις τῶν νεῶν Κνίδον φυλάσσειν, ταῖς δὲ, περὶ Τριόπιον οὔσαις, τὰς ἀπ' Αἰγύπτου ὁλκάδας προσβαλλούσας ξυλλαμβάνειν· ἔστι δὲ τὸ Τριόπιον ἄκρα τῆς Κνιδίας προὔχουσα, Ἀπόλ-

Ch. XXXIV. *αἱ μάλιστα ὁρμήσασαι*] 'those which had advanced the furthest in the pursuit.' *Ἐκπίπτουσι*, 'are cast ashore.' *Τὸν τειχισμόν.* Meaning, the fortifying of Delphinium, spoken of at ch. 38, 2.

Ch. XXXV. A Peloponnesian squadron arrives at Cnidus, which had revolted from the Athenians, but which, cruising off Triopium, is near being cut off by the Athenians.

1. For vulg. *ἀπὸ*, which admits of no defence, I have, with Bekker, Poppo, and Goeller, received *ὑπό*; the sense being, 'at the instigation of.' As the latter reading has never yet been found in any MS., it may be opportune for me to remark, that such was, I find, formerly the reading of the Cod. Clarend.

2. *ταῖς δὲ*] Meaning, 'with the [other half].' Triopium is described as a promontory with a temple upon it, (of Apollo, as appears from Herodot. i. 144.) which was also the case with Sunium, and, indeed, most other considerable promontories, where temples were built to excite the devotion of the passing mariners. It is worthy of observation, that this passage of our author, and that of Herodot. i. 144, above mentioned, and also iv. 38, (where we have *τείνει μέχρι Τριοπείου ἄκρης,*) were evidently had in view by Hesych. on the article *Τριόπιον*; his words being, *ἡ Κνίδος, καὶ ἱερὸν ἔνθα ἑορτάζουσιν.* Yet Cnidus was never called Triopium; nor Triopium, Cnidus: and hence, for the words as they now stand, I suspect should be read, *Τριόπιον· ἡ Κνίδου ἄκρα, καὶ ἱερὸν*, κ. τ. λ. It is very probable that the word *ἄκρα* was eaten away by a worm in the archetype of the only copy of that lexicographer that has been preserved to us. This, however, will not justify the rendering here of Dean Smith, 'and a temple of Apollo;' for, not to mention that *καὶ* would thus be indispensable, it were surely nothing less than absurd to say that the promontory was a temple. In short, *ἱερὸν* is evidently an *adjective*, and with the genitive means, 'sacred to;' a sense frequent in Herodot., and occasionally found in Xen. and Plato.

Finally, *Τριόπιον* is properly an *adjective*, signifying *three-faced*, (so Hesych. *τριόπιος, τριόφθαλμος.*) and seems to have been applied to the promontory in question, by an ellipsis of *ἄκρον*, as an *appellative*, because this has (as we learn from Dr. Clarke, Travels, vol. ii. 214) three faces, by its jutting out in three directions. The present name *Krio* arose from some fancied resemblance to a ram's head, of which the two horns represent the three faces.

ξυλλαμβάνειν] Duker has rightly seen that *ξυλλαμβάνειν* here bears the sense *comprehendere*, 'to seize or capture a place,' as in Xen. Anab. v. 1, 15, *ἀμελήσας τοῦ συλλαβεῖν πλοῖα.*

λωνος ἱερόν. 3. πυθόμενοι δ' οἱ Ἀθηναῖοι, καὶ πλεύσαντες ἐκ τῆς Σάμου, λαμβάνουσι τὰς ἐπὶ τῷ Τριοπίῳ φρουρούσας ἓξ ναῦς· οἱ δ' ἄνδρες ἀποφεύγουσιν ἐξ αὐτῶν. καὶ μετὰ τοῦτο ἐς τὴν Κνίδον καταπλεύσαντες, καὶ προσβαλόντες τῇ πόλει, ἀτειχίστῳ οὔσῃ, ὀλίγου εἷλον. 4. τῇ δ' ὑστεραίᾳ αὖθις προσέβαλλον, καὶ ὡς ἄμεινον φραξαμένων αὐτῶν ὑπὸ νύκτα καὶ ἐπεισελθόντων αὐτοῖς τῶν ἀπὸ τοῦ Τριοπίου ἐκ τῶν νεῶν διαφυγόντων, οὐκέθ' ὁμοίως ἔβλαπτον, ἀπελθόντες καὶ δῃώσαντες τὴν τῶν Κνιδίων γῆν, ἐς τὴν Σάμον ἀπέπλευσαν.

XXXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον Ἀστυόχου ἥκοντος ἐς τὴν Μίλητον ἐπὶ τὸ ναυτικὸν οἱ Πελοποννήσιοι εὐπόρως ἔτι εἶχον ἅπαντα τὰ κατὰ τὸ στρατόπεδον· καὶ γὰρ μισθὸς ἐδίδοτο ἀρκούντως, καὶ τὰ ἐκ τῆς Ἰάσου μεγάλα χρήματα διαρπασθέντα ὑπῆν τοῖς στρατιώταις, οἵ τε Μιλήσιοι προθύμως τὰ τοῦ πολέμου ἔφερον. πρὸς δὲ τὸν Τισσαφέρνην ἐδόκουν ὅμως τοῖς Πελοποννησίοις αἱ πρῶται ξυνθῆκαι, αἱ πρὸς Χαλκιδέα γενόμεναι, ἐνδεεῖς εἶναι καὶ οὐ πρὸς σφῶν μᾶλλον· καὶ ἄλλας ἔτι Θηραμένους παρόντος ἐποίουν· καὶ εἰσὶν αἵδε.

XXXVII. "ΞΥΝΘΗΚΑΙ Λακεδαιμονίων καὶ τῶν ξυμμάχων πρὸς βασιλέα Δαρεῖον καὶ τοὺς παῖδας τοὺς βασιλέως καὶ Τισσαφέρνην, σπονδὰς εἶναι καὶ φιλίαν κατὰ τάδε. 2. Ὁπόση χώρα καὶ πόλεις βασιλέως εἰσὶ Δαρείου ἢ τοῦ πατρὸς ἦσαν ἢ τῶν προγόνων, ἐπὶ ταύτας μὴ ἰέναι ἐπὶ πολέμῳ μηδὲ κακῷ μηδενὶ μήτε Λακεδαιμονίους μήτε τοὺς ξυμμάχους τοὺς Λακεδαιμονίων, μηδὲ φόρους πράσσεσθαι ἐκ τῶν πόλεων τούτων μήτε Λακεδαιμονίους μήτε τοὺς ξυμμάχους τῶν Λακεδαιμονίων· μηδὲ Δαρεῖον βασιλέα, μηδὲ ὧν βασιλεὺς ἄρχει ἐπὶ Λακεδαιμονίους μηδὲ τοὺς ξυμμάχους ἰέναι ἐπὶ πολέμῳ μηδὲ κακῷ μηδενί. 3. ἢν δέ τι δέωνται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι βασιλέως, ἢ βασιλεὺς Λακεδαιμονίων ἢ τῶν ξυμμάχων, ὅ τι ἂν πείθωσιν ἀλλήλους, τοῦτο ποιοῦσι καλῶς ἔχειν. 4. τὸν δὲ πόλεμον τὸν πρὸς Ἀθηναίους καὶ τοὺς ξυμμάχους κοινῇ ἀμφοτέρους πολεμεῖν· ἢν δὲ κατάλυσιν ποιῶνται, κοινῇ ἀμφοτέρους ποιεῖσθαι. 5. ὁπόση δ' ἂν στρατιὰ ἐν τῇ χώρᾳ τῇ βασιλέως ᾖ μεταπεμψαμένου βασιλέως, τὴν δαπάνην βασιλέα παρέχειν. 6. ἢν δέ τις τῶν πόλεων ὁπόσαι ξυνέθεντο βασιλεῖ ἐπὶ τὴν βασιλέως ἰᾖ χώραν, τοὺς ἄλλους κωλύειν καὶ ἀμύνειν βασιλεῖ κατὰ τὸ δυνατόν· καὶ ἢν τις τῶν ἐν τῇ βασιλέως χώρᾳ, ἢ ὅσης βασιλεὺς ἄρχει, ἐπὶ τὴν Λακεδαι-

CH. XXXVI. A *second* treaty is concluded between the king of Persia and the Peloponnesian confederacy.

ἔτι] *etiam tum.* Ὑπῆν, *suppeditabat.* πρὸς τὸν Τισσαφέρνην] 'in respect of Tissaphernes.' Ἐνδεεῖς, 'defective.' Compare Eurip. Phœn. 713, πολλῷ γὰρ εὗρον ἐνδεεῖς διαλλαγάς. Ἐποίουν, for ἐποιοῦντο.

μονίων ἴῃ ἢ τῶν ξυμμάχων, βασιλεὺς κωλυέτω καὶ ἀμυνέτω κατὰ τὸ δυνατόν."

XXXVIII. Μετὰ δὲ ταύτας τὰς ξυνθήκας Θηραμένης μὲν παραδοὺς Ἀστυόχῳ τὰς ναῦς, ἀποπλέων ἐν κέλητι ἀφανίζεται· οἱ δ' ἐκ τῆς Λέσβου Ἀθηναῖοι, ἤδη διαβεβηκότες ἐς τὴν Χίον τῇ στρατιᾷ, καὶ κρατοῦντες καὶ γῆς καὶ θαλάσσης, Δελφίνιον ἐτείχιζον, χωρίον ἄλλως τε ἐκ γῆς καρτερὸν καὶ λιμένας ἔχον, καὶ τῆς τῶν Χίων πόλεως οὐ πολὺ ἀπέχον. 2. οἱ δὲ Χῖοι, ἐν πολλαῖς ταῖς πρὶν μάχαις πεπληγμένοι, καὶ ἄλλως ἐν σφίσιν αὐτοῖς οὐ πάνυ εὖ διακείμενοι, ἀλλὰ καὶ τῶν μετὰ Τυδέως τοῦ Ἴωνος ἤδη ὑπὸ Πεδαρίτου ἐπ' ἀττικισμῷ τεθνεώτων καὶ τῆς ἄλλης πόλεως κατ' ἀνάγκην ἐς ὀλίγον κατεχομένης, ὑπόπτως διακείμενοι ἀλλήλοις ἡσύχαζον· καὶ οὔτ' αὐτοὶ διὰ ταῦτα οὔθ' οἱ μετὰ Πεδαρίτου ἐπίκουροι ἀξιόμαχοι αὐτοῖς ἐφαίνοντο. 3. ἐς μέντοι τὴν Μίλητον ἔπεμπον, κελεύοντες σφίσι τὸν Ἀστύοχον βοηθεῖν· ὡς δ' οὐκ ἐσήκουεν, ἐπιστέλλει περὶ αὐτοῦ ἐς τὴν Λακεδαίμονα Πεδάριτος ὡς ἀδικοῦντος. 4. καὶ τὰ μὲν ἐν τῇ Χίῳ ἐς τοῦτο καθεστήκει τοῖς Ἀθηναίοις· αἱ δ' ἐκ τῆς Σάμου νῆες αὐτοῖς ἐπίπλους μὲν ἐποιοῦντο ταῖς ἐν τῇ Μιλήτῳ, ἐπεὶ δὲ μὴ ἀντανάγοιεν, ἀναχωροῦντες πάλιν ἐς τὴν Σάμον ἡσύχαζον.

CH. XXXVIII. The Athenians overrun the whole of Chios. The Chians apply for aid to Astyochus, who refuses it. Whereupon Pedaritus sends a strong representation to Lacedæmon.

1. ἀποπλέων ἐν κέλ. ἀφανίζεται] There is something peculiar in the use of the term ἀφανίζεται, the force of which it is not easy to fix with certainty; and of which, accordingly, various interpretations have been propounded. Abresch thinks it uncertain whether the meaning be, *e medio decesserit*, or *naufragio perierit*; yet he prefers the former view; while Didot inclines to the latter one, comparing supra iv. 80, ἠφάνισάν τε αὐτούς, 'made away with them:' and Plut. Lys. 7, καταναυμαχηθεὶς ἠφανίσθη. These two passages, however, are not of the same kind; and why, it may be asked, should Theramenes have been made away with? This, indeed, would be supposing Thucydides to write *in ænigma*. I am still of opinion, as formerly, that the term is simply meant to express that he 'took himself off,' *disappeared* from the scene of action, was no longer seen; as used of those who retire from public life, whether from pique at ill usage, or from not wishing to draw attention to their public conduct. So Xen. Ages. ix. 1, νομίζων αἰσχρουργίᾳ μὲν τὸ ἀφανίζεσθαι: a view this subsequently, I find, adopted by Poppo, and in some measure by Dr. Arnold, who adds, that 'possibly Theramenes was afraid of being called to account at Sparta for his undue compliances with Tissaphernes in the matter of the pay; and therefore disappeared on his voyage home.'

διαβεβηκότες ἐς] The ἐς, though not found in the MSS., has been inserted by all the recent editors because it is in prose indispensable, and is used at i. 114, ἐς αὐτὴν διαβεβηκότες, and Arrian, E. A. i. 22, 2, and 14, 3, δ. ἐς νῆσον. Polyb. iv. 5, 2, δ. εἰς τὴν Ἤπειρον, and iv. 66, 5. Diod. Sic. i. 166, δ. εἰς Εὐρώπην. If it be asked *how* what is indispensable came to be omitted in perhaps every MS., I answer, because in ancient MSS. (like the Mus. Brit.) the words would be written διαβεβηκζ ἐς, and thus the first ἐς might easily be lost.

2. ἐν σφίσιν αὐτοῖς οὐ πάνυ εὖ διακείμενοι] lit. 'not very well disposed amongst one another.' See iv. 25, and supra ch. 24, and 21, init.

ἐς ὀλίγον κατεχομένης] Put, the Scholiast remarks, for ἀναγκαζομένης ὀλιγαρχεῖσθαι, 'being reduced to an oligarchy.' Nothing can be more to the

XXXIX. Ἐκ δὲ τῆς Πελοποννήσου ἐν τῷ αὐτῷ χειμῶνι αἱ τῷ Φαρναβάζῳ ὑπὸ Καλλιγείτου τοῦ Μεγαρέως καὶ Τιμαγόρου τοῦ Κυζικηνοῦ πρασσόντων παρασκευασθεῖσαι ὑπὸ Λακεδαιμονίων ἑπτὰ καὶ εἴκοσι νῆες ἄρασαι ἔπλεον ἐπὶ Ἰωνίας περὶ ἡλίου τροπάς, καὶ ἄρχων ἐπέπλει αὐτῶν Ἀντισθένης Σπαρτιάτης. 2. ξυνέπεμψαν δὲ οἱ Λακεδαιμόνιοι καὶ ἕνδεκα ἄνδρας Σπαρτιατῶν ξυμβούλους Ἀστυόχῳ, ὧν εἷς ἦν Λίχας ὁ Ἀρκεσιλάου· καὶ εἴρητο αὐτοῖς ἐς Μίλητον ἀφικομένους τῶν τε ἄλλων ξυνεπιμελεῖσθαι ᾗ μέλλει ἄριστα ἕξειν, καὶ τὰς ναῦς ταύτας ἢ αὐτὰς, ἢ πλείους ἢ καὶ ἐλάσσους, ἐς τὸν Ἑλλήσποντον ὡς Φαρνάβαζον, ἢν δοκῇ, ἀποπέμπειν, Κλέαρχον τὸν Ῥαμφίου, ὃς ξυνέπλει, ἄρχοντα προστάξαντας, καὶ Ἀστύοχον, ἢν δοκῇ τοῖς ἕνδεκα ἀνδράσι, παύειν τῆς ναυαρχίας, Ἀντισθένην δὲ καθιστάναι· πρὸς γὰρ τὰς τοῦ Πεδαρίτου ἐπιστολὰς ὑπώπτευον αὐτόν. 3. πλέουσαι οὖν αἱ νῆες ἀπὸ Μαλέας πελάγιαι Μήλῳ προσέβαλον, καὶ περιτυχόντες ναυσὶ δέκα Ἀθηναίων, τὰς τρεῖς λαμβάνουσι κενὰς καὶ κατακαίουσιν. μετὰ δὲ τοῦτο δεδιότες μὴ αἱ διαφυγοῦσαι τῶν Ἀθηναίων ἐκ τῆς Μήλου νῆες, ὅπερ ἐγένετο, μηνύσωσι τοῖς ἐν τῇ Σάμῳ τὸν ἐπίπλουν αὐτῶν, πρὸς τὴν Κρήτην πλεύσαντες καὶ πλείω τὸν πλοῦν διὰ φυλακῆς ποιησάμενοι, ἐς τὴν Καῦνον τῆς Ἀσίας κατῆραν. 4. ἐντεῦθεν δὴ, ὡς ἐν ἀσφαλεῖ ὄντες, ἀγγελίαν ἔπεμπον ἐπὶ τὰς ἐν τῇ Μιλήτῳ ναῦς τοῦ ξυμπαρακομισθῆναι. XL. Οἱ δὲ Χῖοι καὶ Πεδάριτος κατὰ τὸν αὐτὸν χρόνον οὐδὲν ἧσσον, καίπερ διαμέλλοντα, τὸν Ἀστύοχον πέμποντες ἀγγέλους ἠξίουν σφίσι πολιορκουμένοις βοηθῆσαι ἁπάσαις ταῖς ναυσὶν, καὶ μὴ περιϊδεῖν τὴν μεγίστην τῶν ἐν Ἰωνίᾳ ξυμμαχίδων πόλεων ἑκ

present purpose than the passage adduced by Haack, v. 81, *τὰ ἐν Σικυῶνι ἐς ὀλίγους —κατέστησαν οἱ Λακ.* Though that will by no means justify this use of *ὀλίγον* for *ὀλιγαρχία*, which is, I believe, unprecedented elsewhere.

Ch. XXXIX. In consequence of the remonstrance of Pedaritus, the Lacedæmonians sent out to Ionia a strong naval force to co-operate with Pharnabazus in destroying the dominion of Athens in those parts, and also eleven commissioners to inquire into the conduct of Astyochus, and to act as counsellors to him in future.

3. *πλέουσαι — πελάγιαι*] i. e. taking their course not along shore, or by the islands of the Ægean, but across the *πέλαγος*, or high sea: an idiom, of which other examples occur at ch. 60, 2, *καθορῶσι τὰς ναῦς—πελαγίας ἀπὸ τῆς* X. *πλεούσας*, and ch. 101, *ἀπαίρουσιν ἐκ τῆς Χίου οὐ πελάγιαι—ἀλλ'*, &c., and though rare out of Thucydides, it is found in Demosth. p. 1213, *πλοῦν καὶ πολὺν καὶ πελάγιον* ('per altum mare, non ripas legendo,' as Reiske explains). Xen. Anab. ii. 1, 11, *ἀνήγοντο οἱ Ἀθηναῖοι ἐπὶ τῆς Χίου πελάγιοι.*

διὰ φυλακῆς] 'with caution,' i. e. for security's sake, as the Scholiast remarks.

4. *τοῦ ξυμπαρακομισθῆναι*] 'in order to be conveyed [by them].'

Ch. XL.—XLII. The Chians again apply for aid to Astyochus, which he is preparing to send them, when, receiving intelligence of the arrival of the armament at Caunus, he goes thither with his fleet to meet and convoy them; and, on his passage, he meets with, and, after some partial disaster, defeats an Athenian squadron sent from Samos to watch for the coming of the Peloponnesian fleet. He then proceeds to join the fleet at Caunus, and goes with it to take their station at Cnidus.

τε θαλάσσης εἰργομένην καὶ κατὰ γῆν λῃστείαις πορθουμένην. 2. οἱ γὰρ οἰκέται τοῖς Χίοις πολλοὶ ὄντες, καὶ μᾶ γε πόλει, πλὴν Λακεδαιμονίων, πλεῖστοι γενόμενοι, καὶ ἅμα διὰ τὸ πλῆθος χαλεπωτέρως ἐν ταῖς ἀδικίαις κολαζόμενοι, ὡς ἡ στρατιὰ τῶν Ἀθηναίων βεβαίως ἔδοξε μετὰ τείχους ἱδρῦσθαι, εὐθὺς αὐτομολίᾳ τε ἐχώρησαν οἱ πολλοὶ πρὸς αὐτούς, καὶ τὰ πλεῖστα κακὰ, ἐπιστάμενοι τὴν χώραν. οὗτοι ἔδρασαν. 3. ἔφασαν οὖν χρῆναι οἱ Χῖοι, ἕως ἔτι ἐλπὶς καὶ δυνατὸν κωλῦσαι, τειχιζομένου τοῦ Δελφινίου καὶ ἀτελοῦς ὄντος, καὶ στρατοπέδῳ καὶ ναυσὶν ἐρύματος μείζονος προσπεριβαλλομένου, βοηθῆσαι σφίσιν. ὁ δὲ Ἀστύοχος καίπερ οὐ διανοούμενος διὰ τὴν τότε ἀπειλὴν, ὡς ἑώρα καὶ τοὺς ξυμμάχους προθύμους ὄντας, ὥρμητο ἐς τὸ βοηθεῖν. XLI. ἐν τούτῳ δ' ἐκ τῆς Καύνου παραγίγνεται ἀγγελία, ὅτι αἱ ἑπτὰ καὶ εἴκοσι νῆες καὶ οἱ τῶν Λακεδαιμονίων ξύμβουλοι πάρεισιν· καὶ, νομίσας πάντα ὕστερα εἶναι τἄλλα πρὸς τὸ ναῦς τε, ὅπως θαλασσοκρατοῖεν μᾶλλον, τοσαύτας ξυμπαρακομίσαι, καὶ τοὺς Λακεδαιμονίους, οὓς ἦκον κατάσκοποι αὐτοῦ, ἀσφαλῶς περαιωθῆναι, εὐθὺς ἀφεὶς τὸ ἐς τὴν Χίον, ἔπλει ἐς τὴν Καῦνον. 2. καὶ ἐς Κῶν τὴν Μεροπίδα ἐν τῷ παράπλῳ ἀποβὰς, τὴν τε πόλιν,—ἀτείχιστον οὖσαν καὶ ὑπὸ σεισμοῦ, ὃς αὐτοῖς ἔτυχε μέγιστός γε δὴ ὢν μεμνήμεθα γενόμενος, ξυμπεπτωκυῖαν,—ἐκπορθεῖ, τῶν ἀνθρώπων ἐς τὰ ὄρη πεφευγότων, καὶ τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο, πλὴν τῶν ἐλευθέρων· τούτους δὲ ἀφίει. 3. ἐκ δὲ τῆς Κῶ

2. *ἐν ταῖς ἀδικίαις*] 'in their offences,' i. e. when they offended. *Μετὰ τείχους*, 'with (i. e. in possession of) a fort to harbour them.' In *αὐτομολίᾳ ἐχώρησαν* we have an unusual form of expression for *ἐς αὐτομολίαν ἐχ.*; with which compare another supra vii. 13, 2, *ἐπ' αὐτομολίας—ἀπέρχονται*, 'they take to desertions;' and also another similarly anomalous phrase at iii. 46, *πρὸς αὐτονομίαν ἀποστάντα.*

Ch. XLI. 1. *νομίσας ὕστερα εἶναι*] for *ν. ἐν ἐλευθέρῳ εἶναι*, as the Schol. explains; 'deeming every thing of inferior importance compared with —:' a very unusual phrase, the nearest approach to which is *ὕστερον ποιεῖσθαι* or *τιθεσθαι*, e. g. Plut. Demosth. *πάντα ποιησάμενος ὕστερα*, and Plato, p. 896. (where *both* are combined,) *σῶμα δὲ δεύτερόν τε καὶ ὕστερον ψυχῆς γεγονέναι.*

2. *τὴν χώραν — λείαν ἐποιεῖτο, πλὴν τῶν ἐλευθέρων*] Here we have phraseology not a little anomalous: for if, with Matth. Gr. Gr. § 421, 4, we regard *λείαν ἐποιεῖτο* as a circumlocutory phrase for the cognate *verb ἐλεηλάτει*, as at ch. 62, *σκεύη καὶ ἀνδράποδα ἁρπαγὴν ποιησάμενος*, for *ἁρπάζων*,—that will not go to the root of the matter, nor enable us to account for the words *πλὴν τῶν ἐλευθέρων*, in which consists the main difficulty,—a difficulty only to be removed by supposing (with Bauer and Arnold) that there is a sort of *hypallage*, by which the literal sense, 'he made the country his spoil,' is regarded as equivalent to 'he made spoil of all that it contained,' and especially the *persons* of the inhabitants, except the *free* persons (of both sexes). Now the *slaves* were taken for the sea service, in its most laborious department, for which the *free* persons would have been wholly unfit. Astyochus made spoil of every thing else. Of the phrase *λείαν ποιεῖσθαι*, which is rare, I have noted examples elsewhere in Synes. Epist. 107, *λείαν ἅπαντα π.*, and Plut. Coriol. *τά τε σώματα λείαν ἐποιήσατο, καὶ τὰ χρήματα διήρπασε*, where we have a form of expression of great propriety; the phrase in question being almost solely applied to the taking *persons* captive, as is perhaps the case here; for as to the *property*, it had doubtless, for the most part, been carried off to the mountain fastnesses by the men who took refuge there. Of the cognate phrase *λῃστὴν θέσθαι*

ἀφικόμενος ἐς τὴν Κνίδον νυκτὸς, ἀναγκάζεται ὑπὸ τῶν Κνιδίων παραινούντων μὴ ἐκβιβάσαι τοὺς ναύτας, ἀλλ' ὥσπερ εἶχεν πλεῖν εὐθὺς ἐπὶ τὰς τῶν Ἀθηναίων ναῦς εἴκοσιν, ἃς ἔχων Χαρμῖνος, εἷς τῶν ἐκ Σάμου στρατηγῶν, ἐφύλασσε ταύτας τὰς ἑπτὰ καὶ εἴκοσι ναῦς ἐκ τῆς Πελοποννήσου προσπλεούσας, ἐφ' ἅσπερ καὶ ὁ Ἀστύοχος παρέπλει. 4. ἐπύθοντο δὲ οἱ ἐν τῇ Σάμῳ ἐκ τῆς Μήλου τὸν ἐπίπλουν αὐτῶν, καὶ ἡ φυλακὴ τῷ Χαρμίνῳ περὶ τὴν Σύμην καὶ Χάλκην καὶ Ῥόδον καὶ περὶ τὴν Λυκίαν ἦν· ἤδη γὰρ ᾐσθάνετο καὶ ἐν τῇ Καύνῳ οὖσας αὐτάς. XLII. ἐπέπλει οὖν, ὥσπερ εἶχεν, πρὸς τὴν Σύμην ὁ Ἀστύοχος, πρὶν ἔκπυστος γενέσθαι, εἴ πως περιλάβοι που μετεώρους τὰς ναῦς. καὶ αὐτῷ ὑετός τε καὶ τὰ ἐκ τοῦ οὐρανοῦ ξυννέφελα ὄντα πλάνησιν τῶν νεῶν ἐν τῷ σκότει καὶ ταραχὴν παρέσχεν. 2. καὶ ἅμα τῇ ἕῳ διεσπασμένου τοῦ ναυτικοῦ, καὶ τοῦ μὲν φανεροῦ ἤδη ὄντος τοῖς Ἀθηναίοις τοῦ εὐωνύμου κέρως, τοῦ δὲ ἄλλου περὶ τὴν νῆσον ἔτι πλανωμένου, ἐπανάγονται κατὰ τάχος ὁ

an example occurs in Hdot. v. 202, *τοὺς λοιποὺς λητὴν ἐκέλευσε θέσθαι*, 'made slaves of them.' No wonder is it that the phrase should have this force, since *λεία*, like *præda* in Latin, according to Gellius, xiii. 24, denotes properly and primarily, 'corpora rerum quæ capta sunt.' The harshness in the present instance consists in the *country* being here put for the *inhabitants* thereof, — a harshness which would alone be tolerated in *poetry;* though we have something approaching to it in Sallust, Jug. ch. 15, 'Regnum ejus, sceleris sui prædam fecit,' for 'regnum ejus sceleratè prædatus est;' equivalent to, 'he made a prey of whatever was spoilable.'

Ch. XLII. 1. On the phrases *ὥσπερ εἶχε* and *πρὶν ἔκπυστος γενέσθαι*, see notes at iii. 30. Of *περιλάβοι τὰς ναῦς* the sense is literally, 'might get hold of,' 'take them,' as Herodot. v. 23, and viii. 106. *Τὰ ἐκ τοῦ οὐρανοῦ* Dr. Arnold explains to signify, 'the state of the atmosphere;' though he has not adduced any *proof* that the phrase is capable of that sense. Such, however, may be found in a passage of Hippocrates, where we have the equivalent expression *τὰ οὐράνια* to denote the atmosphere; yet as used in that peculiar sense also observable in our word *atmosphere* as signifying the state of the *temperature* thereof as to *wet* or *dry*, or what we understand by *the weather*. So also in a passage of Dio Cass. p. 234, 91, (probably written with a view to the present,) we have, *ὁ οὐρανὸς — συναίρεται πρὸς ἀμφότερα*, and a little further on, *καὶ ὁ οὐρανὸς ὁ ὑπὲρ αὐτῶν ξηρότατος*. Again, in Herodot. vii. 37, *ἐπινεφέλων ὄντων*, ('the atmosphere being cloudy,') and in Aristot. Probl. xxiv. 17, cited by Wessel., there is an ellipsis of *τῶν τοῦ οὐρανοῦ*, or *τῶν οὐρανίων*. *Why*, indeed, *ἐκ τοῦ οὐρανοῦ* should have been said, and not simply *τοῦ οὐρανοῦ*,—still remains to be accounted for. As to Dr. Arnold's explanation of the expression, 'appearances arising from the atmosphere,'—it is most jejune, and the sense thus yielded any thing but suitable. We may best regard this as one of those many instances of negligent and disjointed composition occurring in this book, and of which Dr. Arnold has treated at ch. 33. It should seem, too, that there is here a remarkable brevity of expression for what, if written at large, would stand thus: *καὶ αὐτῷ ὑετὸς ἐκ τοῦ οὐρανοῦ καὶ τὰ τοῦ οὐρανοῦ ξυννέφελα ὄντα*. Similarly in a passage of the Old Testament, Isaiah lv. 10, we have, *ὡς γὰρ ἂν καταβῇ ὁ ὑετὸς — ἐκ τοῦ οὐρανοῦ*: and in Genesis viii. 2, *συνεσχέθη ὁ ὑετὸς ἀπὸ τοῦ οὐρανοῦ*. Finally, so in another passage of our author, supra ii. 77, *ὕδωρ ἐξ οὐρανοῦ*. Thucydides, we may suppose, the more easily fell into this negligence, because as *rain, snow*, &c. are, in familiar parlance, said to come *ἐκ τοῦ οὐρανοῦ*, so may the *weather* generally, and thus the *ἐκ* would in some measure serve for both.

πλάνησιν — παρέσχε] 'occasioned a wandering [from their right course].' Compare the expression *αἴσθησιν παρέσχε* at ii. 50.

Χαρμῖνος καὶ οἱ Ἀθηναῖοι ἐλάσσοσιν ἢ ταῖς εἴκοσι ναυσὶ,—νομίσαντες, ἅσπερ ἐφύλασσον ναῦς τὰς ἀπὸ τῆς Καύνου, ταύτας εἶναι. 3. καὶ προσπεσόντες, εὐθὺς κατέδυσάν τε τρεῖς καὶ κατετραυμάτισαν ἄλλας, καὶ ἐν τῷ ἔργῳ ἐπεκράτουν, μέχρι οὗ ἐπεφάνησαν αὐτοῖς παρὰ δόξαν αἱ πλείους τῶν νεῶν καὶ πανταχόθεν ἀπεκλῄοντο. 4. ἔπειτα δὲ ἐς φυγὴν καταστάντες, ἓξ μὲν ναῦς ἀπολλύασιν, ταῖς δὲ λοιπαῖς καταφεύγουσιν ἐς τὴν Τεύτλουσσαν νῆσον, ἐντεῦθεν δὲ ἐς Ἁλικαρνασσόν. 5. μετὰ δὲ τοῦτο οἱ μὲν Πελοποννήσιοι ἐς Κνίδον κατάραντες, καὶ ξυμμιγεισῶν τῶν ἐκ τῆς Καύνου ἑπτὰ καὶ εἴκοσι νεῶν αὐτοῖς, ξυμπάσαις πλεύσαντες, καὶ τροπαῖον ἐν τῇ Σύμῃ στήσαντες, πάλιν ἐς τὴν Κνίδον καθωρμίσαντο· XLIII. οἱ δὲ Ἀθηναῖοι ταῖς ἐκ τῆς Σάμου ναυσὶ πάσαις, ὡς ᾔσθοντο τὰ τῆς ναυμαχίας, πλεύσαντες ἐς τὴν Σύμην, καὶ ἐπὶ μὲν τὸ ἐν τῇ Κνίδῳ ναυτικὸν οὐχ ὁρμήσαντες, οὐδ' ἐκεῖνοι ἐπ' ἐκείνους, λαβόντες δὲ τὰ ἐν τῇ Σύμῃ σκεύη τῶν νεῶν, καὶ Λωρύμοις τοῖς ἐν τῇ ἠπείρῳ προσβαλόντες, ἀπέπλευσαν ἐς τὴν Σάμον.

2. Ἅπασαι δ' ἤδη οὖσαι ἐν τῇ Κνίδῳ αἱ τῶν Πελοποννησίων νῆες ἐπεσκευάζοντό τε εἴ τι ἔδει, καὶ πρὸς τὸν Τισσαφέρνην (παρεγένετο γάρ) λόγους ἐποιοῦντο οἱ ἔνδεκα ἄνδρες τῶν Λακεδαιμονίων περί τε τῶν ἤδη πεπραγμένων, εἴ τι μὴ ἤρεσκεν αὐτοῖς, καὶ περὶ τοῦ μέλλοντος πολέμου, ὅτῳ τρόπῳ ἄριστα καὶ ξυμφορώτατα ἀμφοτέροις πολεμήσεται. 3. μάλιστα δὲ ὁ Λίχας ἐσκόπει τὰ ποιούμενα, καὶ τὰς σπονδὰς οὐδετέρας, οὔτε τὰς Χαλκιδέως οὔτε τὰς Θηραμένους, ἔφη καλῶς ξυγκεῖσθαι,—ἀλλὰ δεινὸν εἶναι εἰ χώρας ὅσης βασιλεὺς καὶ οἱ πρόγονοι ἦρξαν πρότερον, ταύτης καὶ νῦν ἀξιώσει κρατεῖν· ἐνεῖναι γὰρ καὶ νήσους ἁπάσας πάλιν δουλεύειν καὶ Θεσσαλίαν καὶ Λοκροὺς καὶ τὰ μέχρι Βοιωτῶν, καὶ ἀντ' ἐλευθερίας ἂν Μηδικὴν ἀρχὴν τοῖς Ἕλλησι τοὺς Λακεδαιμονίους περιθεῖναι. 4. ἑτέρας οὖν ἐκέλευε βελτίους σπένδεσθαι, ἢ ταύταις γε οὐ χρήσεσθαι, οὐδὲ τῆς τροφῆς ἐπὶ τούτοις δεῖσθαι οὐδέν. ἀγανακτῶν δὲ ὁ μὲν Τισσαφέρνης ἀπεχώρησεν ἀπ' αὐτῶν δι' ὀργῆς καὶ ἄπρακτος, XLIV. οἱ δ' ἐς τὴν Ῥόδον, ἐπικηρυκευομένων ἀπὸ τῶν δυνατωτάτων ἀνδρῶν, τὴν γνώμην εἶχον πλεῖν, ἐλπίζοντες νῆσόν τε οὐκ ἀδύνατον καὶ ναυ-

Ch. XLIII. 1. *τὰ σκεύη τῶν νεῶν*] Meaning the masts, yards, rigging, and tackling, left before battle. See note at ch. 28.

2. While the combined fleet was stationed at Cnidus, and the ships were undergoing necessary repairs and refitments, the lately arrived commissioners state broadly to Tissaphernes their objections to both of the late treaties of Lacedæmon with Persia, and confer with him on the best mode of carrying on the war in future most advantageously for both parties.

Ch. XLIV. The Peloponnesian fleet now sails to Rhodes, in consequence of overtures from some of the principal persons to bring over the island to the Lacedæmonian alliance. They succeed, obtain some money from the Rhodians, and remain there for eighty days.

βατῶν πλήθει καὶ πεζῷ προσάξεσθαι, καὶ ἅμα ἡγούμενοι αὐτοὶ ἀπὸ τῆς ὑπαρχούσης ξυμμαχίας δυνατοὶ ἔσεσθαι, Τισσαφέρνην μὴ αἰτοῦντες χρήματα, τρέφειν τὰς ναῦς. 2. πλεύσαντες οὖν εὐθὺς ἐν τῷ αὐτῷ χειμῶνι ἐκ τῆς Κνίδου, καὶ προσβαλόντες Καμείρῳ τῆς Ῥοδίας πρώτῃ νανσὶ τέσσαρσι καὶ ἐνενήκοντα, ἐξεφόβησαν μὲν τοὺς πολλοὺς οὐκ εἰδότας τὰ πρασσόμενα, καὶ ἔφευγον, ἄλλως τε καὶ ἀτειχίστου οὔσης τῆς πόλεως· εἶτα ξυγκαλέσαντες οἱ Λακεδαιμόνιοι τούτους τε καὶ τοὺς ἐκ τοῖν δυοῖν πολέοιν, Λίνδου καὶ Ἰηλυσοῦ, Ῥοδίους ἔπεισαν ἀποστῆναι Ἀθηναίων. καὶ προσεχώρησε Ῥόδος Πελοποννησίοις. 3. οἱ δ' Ἀθηναῖοι κατὰ τὸν καιρὸν τοῦτον ταῖς ἐκ τῆς Σάμου ναυσὶν, αἰσθόμενοι, ἔπλευσαν μὲν, βουλόμενοι φθάσαι, καὶ ἐφάνησαν πελάγιοι, ὑστερήσαντες δὲ οὐ πολλῷ, τὸ μὲν παραχρῆμα ἀπέπλευσαν ἐς Χάλκην, ἐντεῦθεν δ' ἐς Σάμον· ὕστερον δ' ἐκ τῆς Χάλκης καὶ ἐκ τῆς Κῶ καὶ ἐκ τῆς Σάμου τοὺς ἐπίπλους ποιούμενοι ἐπὶ τὴν Ῥόδον ἐπολέμουν. οἱ δὲ χρήματα μὲν ἐξέλεξαν ἐς δύο καὶ τριάκοντα τάλαντα οἱ Πελοποννήσιοι παρὰ τῶν Ῥοδίων, τὰ δ' ἄλλα ἡσύχαζον ἡμέρας ὀγδοήκοντα, ἀνελκύσαντες τὰς ναῦς.

XLV. Ἐν δὲ τούτῳ καὶ ἔτι πρότερον, πρὶν ἐς τὴν Ῥόδον αὐτοὺς ἀναστῆναι, τάδε ἐπράσσετο. Ἀλκιβιάδης, μετὰ τὸν Χαλκιδέως θάνατον καὶ τὴν ἐν Μιλήτῳ μάχην, τοῖς Πελοποννησίοις ὕποπτος ὢν, καὶ ἀπ' αὐτῶν ἀφικομένης ἐπιστολῆς πρὸς Ἀστύοχον ἐκ Λακεδαίμονος ὥστ' ἀποκτεῖναι (ἦν γὰρ καὶ τῷ Ἄγιδι ἐχθρὸς καὶ ἄλλως ἄπιστος ἐφαίνετο), πρῶτον μὲν ὑποχωρεῖ δείσας παρὰ Τισσαφέρνην, ἔπειτα ἐκάκου πρὸς αὐτὸν ὅσον ἐδύνατο μάλιστα τῶν Πελοποννησίων τὰ πράγματα· καὶ διδάσκαλος πάντων γιγνόμενος,

3. ἐξέλεξαν] *exegerunt*, 'levied,' 'made a requisition.' So Demosth. 435, 7, εἴκοσι δραχμὰς ἐξέλεξε παρ' ἑκάστῳ, and p. 49 and 713, 4. Æschin. p. 504, τέλη τοὺς καταπλέοντας ἐξέλεγον. Ἐς δύο καὶ τριάκοντα τάλαντα, 'to the amount of thirty-two talents.' In the expression τὰ δ' ἄλλα ἡσύχαζον is conveyed a concealed *sarcasm;* it being meant, that in the eighty days of their stay at Rhodes they kept quiet, engaging in no offensive operations, merely acting on the defensive, though the Athenians were engaged in active hostilities against the island. Of ἡσυχάζω as used in this sense other examples occur at iii. 71. v. 54, and vii. 11. The *inactivity* here spoken of is set in a strong point of view by the words which follow, ἀνελκύσαντες τὰς ναῦς.

ἀνελκύσαντες τὰς ναῦς] Meaning that the ships were drawn up on shore, as with us ships are *laid up* in dock, when not on service. So Pollux, vii. 190, καὶ οὐκέτι πλέουσα ναῦς νεωλκημένη — ἀνειλκυσμένη.

CH. XLV. Alcibiades now becomes an object of suspicion to the Lacedæmonians; insomuch that they order Astyochus to put him to death. He withdraws himself to Tissaphernes, whom he by degrees alienates from the Peloponnesians, and does them all the harm in his power. Thus he counsels Tissaphernes to lessen his issues of money to them.—CH. XLVI. He shows that it was more for the king's interest to hold the balance between the two belligerents, than to aid either party in *destroying* the other, but rather to wear out one against the other, and thus remove all fear from either.

1. ἐκάκου — τὰ πράγματα] Evidently written in imitation of this is an expression in Arrian, iii. 11, τοῦτο ἐκάκωσε τοῖς Πέρσαις τὰ πράγματα: and parallel to this is one in Herodot. iii. 17, οἱ κακοῦντες τὰ κοινά. The present passage was also

τήν τε μισθοφορὰν ξυνέτεμεν, ἀντὶ δραχμῆς Ἀττικῆς ὥστε τριώβολον, καὶ τοῦτο μὴ ξυνεχῶς, δίδοσθαι,—λέγειν κελεύων τὸν Τισσαφέρνην πρὸς αὐτοὺς ὡς Ἀθηναῖοι, ἐκ πλείονος χρόνου ἐπιστήμονες ὄντες τοῦ ναυτικοῦ, τριώβολον τοῖς ἑαυτῶν διδόασιν, οὐ τοσοῦτον πενίᾳ, ὅσον ἵνα αὐτῶν μὴ οἱ ναῦται, ἐκ περιουσίας ὑβρίζοντες, οἱ μὲν τὰ σώματα χείρω ἔχωσιν, δαπανῶντες ἐς τοιαῦτα ἀφ' ὧν ἡ ἀσθένεια ξυμβαίνει, οἱ δὲ τὰς ναῦς ἀπολείπωσιν, ὑπολιπόντες ἐς ὀμηρείαν τὸν προσοφειλόμενον μισθόν· καὶ τοὺς τριηράρχους καὶ

evidently had in view by Plutarch, Alcib. 25, ἀπογνοὺς ('in despair') τὰ τῶν Σπαρτιατῶν—ἐκάκου, καὶ διέβαλλε πρὸς τὸν Τισσ. Hence it plainly appears that the sense here intended is, 'injured the affairs, or interests, of the Lacedæmonians, with Tissaphernes, by calumniating their actions and intentions.' Of the words διδάσκαλος πάντων — ξυνέτεμεν the full sense is, 'and by being the suggester and originator of all the measures pursued by Tissaphernes to the Lacedæmonians, he was the means of the pay being cut down; so that, instead of a drachm, only a triobolus,' &c. With the expression τὴν μισθοφορὰν ξυνέτεμε (Ang. 'cut down, curtailed the pay') compare Xen. Hier. iv. 9, τὰς δαπάνας συντέμνειν. By ἐπιστήμονες τοῦ ναυτικοῦ is meant, 'skilful in naval affairs.' So supra i. 142, 4, τῆς θαλάσσης ἐπιστήμονες γενέσθαι.

δαπανῶντες ἐς τοιαῦτα ἀφ' ὧν ἡ ἀσθένεια ξυμβαίνει] Alluding to drunkenness and debauchery. In the next words, οἱ δὲ τὰς ναῦς ἀπολείπωσιν, ὑπολιπόντες ἐς ὀμηρείαν, there is a variety of reading, which is by Dr. Arnold justly said to argue some corruption in the text, at least that of all copies but a very few, namely, MS. A., marg. of Venet., and Clarend. 2 manu, which I doubt not present the true reading, as edited in my former edition of our author, which has since been adopted by Didot, Haack (2nd ed.), and Arnold; while Bekker (edd. 1 & 2) edits ἀπολείπωσιν οὐχ ὑπολιπόντες, and Poppo and Goeller insert the οὐχ in brackets,—perhaps in deference to the authority of Bekker; for they both of them admit that it yields no tolerable sense. The word may fairly be presumed to have arisen from a certain critic who supposed (though erroneously) a negative to be wanting, and accordingly supplied οὐχ; while *another*, seeing that οὐχ would be a solecism, wrote μὴ, which is found in the MSS. Lugd. and Mus. Brit.: yet each is worse than useless; the sense of the whole passage being plainly that assigned in my former edition as follows: 'that their seamen might not (becoming insolent from superfluity) some of them be in a worse bodily condition, by spending [their pay] on such things as only tended to weakness, and others abandon their ships, leaving their arrears of pay as a pledge [for their return].' It seems that Athenian sailors sometimes got permission from their officers to go on shore; (namely, to attend to some private affairs of their own: see vii. 13.) the officers supposing that the arrears of pay left in their hands would be a kind of pledge to ensure their return. That the Athenian seamen did not receive the *whole* of their pay down, but that a certain portion was left in arrear, is an undoubted fact. *What* that portion was, would depend on the amount of pay, which varied at different periods. When the pay was, —as before the last disasters in Sicily, and again in the time of Iphicrates,—a full drachm, it seems that three oboli were paid, and the fourth held in hand. So Polyæn. Strateg. iii. 9, 51, says, Ἰφικράτης ἦρξε τοῦ πλείστου στρατεύματος πεζοῦ καὶ ναυτικοῦ, καθ' ἕκαστον μῆνα ὑφαιρῶν τὸ τέταρτον μέρος ὥσπερ ἐνέχυρον ἑκάστου κατέχων, ἵνα μὴ λίποιεν τὸ στρατόπεδον, where Casaub. shows that such, too, was the custom of the Roman *soldiery*. It has always been that of the British navy. Now this obolus, *before* left in hand, but always regarded as due to the sailors, and in the end *discharged*, was, it would seem, docked off at the time when the other curtailments were made for necessary economy. See viii. 1. Not a little remarkable is the expression here employed to denote the arrears of pay in question. And such is a not unfrequent sense of προσοφ. as used to denote the leaving a sum yet unpaid out of a larger which has been paid. See vii. 40. Xen. Œcon. xx. 1. Indeed, in Polybius frequent is the use of the phrase τὰ προσοφειλόμενα τῶν ὀψωνίων to denote the arrears of a soldier's pay. Of the term ὁμηρεία, which is rare, examples are found in Dionys. Hal.

τοὺς στρατηγοὺς τῶν πόλεων ἐδίδασκεν ὥστε δόντα χρήματα αὐτὸν πεῖσαι, ὥστε ξυγχωρῆσαι ταῦτα ἑαυτῷ, πλὴν †τῶν Συρακοσίων· τούτων δὲ Ἑρμοκράτης [τε] ἠναντιοῦτο μόνος ὑπὲρ τοῦ *ξύμπαντος ξυμμαχικοῦ. 2. τάς τε πόλεις δεομένας χρημάτων ἀπήλασεν αὐτὸς, ἀντιλέγων ὑπὲρ τοῦ Τισσαφέρνους ὡς οἱ μὲν Χῖοι ἀναίσχυντοι εἶεν, πλουσιώτατοι ὄντες τῶν Ἑλλήνων, ἐπικουρίᾳ δ' ὅμως σωζόμενοι ἀξιοῦσι καὶ τοῖς σώμασι καὶ τοῖς χρήμασιν ἄλλους ὑπὲρ τῆς ἐκείνων ἐλευθερίας κινδυνεύειν. 3. τὰς δ' ἄλλας πόλεις ἔφη ἀδικεῖν, αἳ ἐς Ἀθηναίους πρότερον ἢ ἀποστῆναι ἀνάλουν, εἰ μὴ καὶ νῦν καὶ τοσαῦτα καὶ ἔτι πλείω ὑπὲρ σφῶν αὐτῶν ἐθελήσουσιν ἐσφέρειν. 4. τόν τε Τισσαφέρνην ἀπέφαινε νῦν μὲν, τοῖς ἰδίοις χρήμασι πολεμοῦντα, εἰκότως φειδόμενον· ἢν δέ ποτε τροφὴ καταβῇ παρὰ βασιλέως, ἐντελῆ αὐτοῖς ἀποδώσειν τὸν μισθὸν, καὶ τὰς πόλεις τὰ εἰκότα ὠφελήσειν. XLVI. παρῄνει δὲ καὶ τῷ Τισσαφέρνει μὴ ἄγαν ἐπείγεσθαι διαλῦσαι τὸν πόλεμον, μηδὲ βουληθῆναι κομίσαντα ἢ ναῦς Φοινίσσας ἅσπερ παρεσκευάζετο, ἢ Ἕλλησι πλείοσι μισθὸν πορίζοντα, τοῖς αὐτοῖς τῆς τε γῆς καὶ τῆς θαλάσσης τὸ κράτος δοῦναι, ἔχειν δ' ἀμφοτέρους ἐᾷν δίχα τὴν ἀρχὴν, καὶ βασιλεῖ ἐξεῖναι ἀεὶ ἐπὶ

Ant. 34, 47. Appian, i. 405 & 821; and ἐφ' ὁμηρείαν occurs in Joseph. Ant. xviii. 2, 4. Of the use of ὁμηρεία in this figurative sense to signify *pignus*, I have noted no other example, except that the Gloss. Cyrill. explains *clarigatio* by ἐνεχυριασία, *a security*, ὁμηρεία,—evidently treating them as synonymous. And in the lexicons of Phavorinus and Zonaras we have, Ὁμηρεία, ἡ τοῦ ὁμήρου, καὶ ἡ συναλλαγὴ, καὶ ἀντιπρόσοψις, where the editor Tittmann justly regards ἀντιπρόσοψις as corrupt, though he attempts nothing in the way of emendation. I doubt not, that, for ἀντιπρόσοψις, the true reading is ἀντιπρόσδοσις, and I propose to read and point thus: Ὁμηρεία· ἡ τοῦ ὁμήρου καὶ συναλλαγὴ καὶ (read καὶ ἡ) ἀντιπρόσδοσις, the sense being, that 'the word ὁμηρεία means both the intervention of the pledge for security, (so the Gloss. ὅμηρος. τὸ ἐνέχυρον, 'the handsel,') and the pawn, or thing given to pledge as a security.'

πλὴν τῶν Συρακοσίων] Supposing the reading to be correct, we must supply here τοῦ στρατηγοῦ, from the preceding τοὺς στρατηγούς: yet, so harsh is the ellipsis, that I suspect our author wrote πλὴν τοῦ Συρακοσίων, scil. στρατηγοῦ. The τε, just after, is bracketed by all the recent editors; who ought rather to have *cancelled* it, since it cannot have place here, and is in the best of the MSS. not found. It arose, I suspect, from a var. lect. of the δὲ, just before. For ξύμπαντος, Bekker edits παντὸς, from one MS.; but as external authority and internal evidence unite in supporting ξύμπαντος, I have retained it.

CH. XLVI. 1. ἢ Ἕλλησι πλείοσι μισθὸν πορίζοντα] 'or to take more Greeks into pay.' So Bekker, Poppo, and Goeller rightly edit, on the authority of a few good MSS. and the version of Valla, for vulg. μελλήσει, which admits of no defence; whereas the other reading yields an excellent sense. The error may justly be supposed to have arisen from a confounding of the H with M, these two letters having, in the ancient MSS., a near resemblance. For vulg. αὐτοὺς, the later editors adopt, on the authority of several of the best MSS. (to which add Mus. Brit.) what is, on various grounds, preferable, αὐτοῦ: and supposing this to be the true reading, the sense will be, as Poppo and Arnold point out, 'against his annoyers,' οἱ λυπηροὶ being taken as used substantively, like οἱ ἐχθροί: and so the term κακοῦργος is not unfrequently used in Thucydides, Xenophon, and other writers: yet no proof do they adduce that λυπηρὸς ever was used *substantively:* and although there is something to countenance it in Aristoph. Ach. 456, λυπηρὸς ἴσθ' ὢν, κἀποχώρησον δόμων, 'know that you are a troublesome fellow, and get you gone out of the house,'—yet there the word

τοὺς *αὐτῷ λυπηροὺς τοὺς ἑτέρους ἐπάγειν. 2. γενομένης δ' ἂν καθ' ἓν τῆς ἐς γῆν καὶ θάλασσαν ἀρχῆς, ἀπορεῖν ἂν αὐτὸν οἷς τοὺς κρατοῦντας ξυγκαθαιρήσει, ἢν μὴ αὐτὸς βούληται μεγάλῃ δαπάνῃ καὶ κινδύνῳ ἀναστάς ποτε διαγωνίσασθαι. 3. εὐτελέστερα δὲ τὰ δεινὰ βραχεῖ μορίῳ τῆς δαπάνης, καὶ ἅμα μετὰ τῆς ἑαυτοῦ ἀσφαλείας, αὐτοὺς περὶ ἑαυτοὺς τοὺς Ἕλληνας κατατρῖψαι. ἐπιτηδειοτέρους τ' ἔφη τοὺς Ἀθηναίους εἶναι κοινωνοὺς αὐτῷ τῆς ἀρχῆς· ἧσσον γὰρ τῶν κατὰ γῆν ἐφίεσθαι, τόν τε λόγον ξυμφορώτατον καὶ τὸ ἔργον ἔχοντας πολεμεῖν· τοὺς μὲν γὰρ ξυγκαταδουλοῦν ἂν σφίσι τε αὐτοῖς τὸ τῆς θαλάσσης μέρος καὶ ἐκείνῳ ὅσοι ἐν τῇ βασιλέως Ἕλληνες οἰκοῦσιν, τοὺς δὲ τοὐναντίον ἐλευθερώσοντας ἥκειν· καὶ οὐκ εἰκὸς εἶναι Λακεδαιμονίους ἀπὸ μὲν σφῶν [τῶν Ἑλλήνων] ἐλευθεροῦν νῦν τοὺς Ἕλληνας, ἀπὸ δ' ἐκείνων [τῶν βαρβάρων], ἢν μή ποτε αὐτοὺς μὴ ἐξέλωσι, μὴ ἐλευθερῶσαι. 4. τρίβειν οὖν ἐκέλευε πρῶτον ἀμφοτέρους, καὶ ἀποτεμόμενον ὡς μέγιστα ἀπὸ τῶν Ἀθηναίων, ἔπειτ' ἤδη τοὺς Πελοποννησίους ἀπαλλάξαι ἐκ τῆς χώρας. 5. Καὶ διενοεῖτο τὸ πλέον οὕτως ὁ Τισσαφέρνης, ὅσα γε ἀπὸ τῶν ποιουμένων ἦν εἰκάσαι. τῷ γὰρ Ἀλκιβιάδῃ διὰ ταῦτα, ὡς εὖ περὶ τούτων παραινοῦντι, προσθεὶς ἑαυτὸν ἐς πίστιν, τήν τε τροφὴν

λυπ. may be taken as in another passage of Thucyd. vi. 16, οἶδα δὲ τοὺς τοιούτους—λυπηροὺς ὄντας. Again, the presence of the article here, and the usage of our author at i. 76, (where we have λυπηροὺς γενομένους τοῖς ξυμμάχοις,) and at vi. 18, (where we have τοῖς ἐκεῖ ἐχθροῖς ἡμῶν λυπηροὶ ὄντες,) tends to show that αὐτῷ, approved by Duker, Heilm., Dobree, and Arnold, is the true reading: and this, as being found in *one* MS., I have ventured to receive into the text; the difference between αὐτῶι and αὐτοῦ being inconsiderable.

3. εὐτελέστερα δὲ τὰ δεινὰ] 'that the dangers would be cheaper,' literally, would cost less of blood and treasure. Αὐτοὺς περὶ ἑαυτοὺς κατατρῖψαι, i. e. 'to wear and consume both by opposing one to the other, just as two articles are destroyed by mutual friction.' Compare vi. 18, and see note there.

τὸν λόγον τε — πολεμεῖν] Of these words the sense cannot be better expressed than by the version of Poppo, as follows: 'atque [eos] sermonem et operam utilissimam regi habentes bellare, i. e. atque quod dicant et faciant (i. e. τὸ καταδουλοῦν) utilissimum regi dicentes et facientes bellare.'

τοὺς μὲν γὰρ ξυγκαταδουλοῦν—οἰκοῦσιν] Render, 'for that *those* would concur in subjugating, both for themselves and for him, such Greeks as, in the king's territories, inhabit the sea-coast.'

ἢν μή ποτε—μὴ ἐλευθερῶσαι] These words involve no little perplexity. Supposing the *reading* to be correct, we may either, with Goeller and Hermann, regard the repetition of μὴ here, like that of οὐ elsewhere, (see Matth. Gr. Gr. § 609, 3.) as intended merely to strengthen the negation, the sense being, as Herm. maintains, 'non esse verisimile Lacedæmonios ab se, qui Græci essent, nunc liberare Græcos, ab illis autem, qui barbari, nisi hi barbari Græcos, quos subditione sua tenerent, etiam delevissent, non liberaturos:'—the emphasis in pronouncing the words being not on the second μὴ, but on ἐξέλωσι.

4. ἀποτεμόμενον] 'cutting,' 'paring down:' a *vox sol. de hac re*, signifying 'to take away from another and apply to one's own benefit,' and of which examples occur elsewhere in Polyb. ix. 28, 7. Hdot. i. 82. Dionys. Hal. Ant. p. 990. Jos. Bell. i. 18, 5.

5. διενοεῖτο τὸ πλέον οὕτως] scil. ποιεῖν, 'intended so for the most part to do,' i. e. to act on the general policy of wearing one party against the other. In τῷ Ἀλκ. προσθεὶς ἑαυτὸν we have an idiom occurring also at ch. 50, 3, and which is by the commentators explained

κακῶς ἐπόριζε τοῖς Πελοποννησίοις, καὶ ναυμαχεῖν οὐκ εἴα· ἀλλὰ καὶ τὰς Φοινίσσας φάσκων ναῦς ἥξειν καὶ ἐκ περιόντος ἀγωνιεῖσθαι, ἔφθειρε τὰ πράγματα, καὶ τὴν ἀκμὴν τοῦ ναυτικοῦ αὐτῶν ἀφείλετο γενομένην καὶ πάνυ ἰσχυράν, τά τε ἄλλα καταφανέστερον, ἢ ὥστε λανθάνειν, οὐ προθύμως ξυνεπολέμει.

XLVII. Ὁ δὲ Ἀλκιβιάδης ταῦτα ἅμα μὲν τῷ Τισσαφέρνει καὶ βασιλεῖ, ὧν παρ' ἐκείνοις, ἄριστα εἶναι νομίζων παρῆνει, ἅμα δὲ τὴν ἑαυτοῦ κάθοδον ἐς τὴν πατρίδα ἐπιθεραπεύων,—εἰδὼς, εἰ μὴ διαφθερεῖ αὐτὴν, ὅτι ἔσται ποτὲ αὐτῷ πείσαντι κατελθεῖν· πεῖσαι δ' ἂν ἐνόμιζε μάλιστα ἐκ τοῦ τοιούτου, εἰ Τισσαφέρνης φαίνοιτο αὐτῷ ἐπιτήδειος ὤν. 2. ὅπερ καὶ ἐγένετο. ἐπειδὴ γὰρ ᾤσθοντο αὐτὸν ἰσχύοντα παρ' αὐτῷ οἱ ἐν τῇ Σάμῳ Ἀθηναίων στρατιῶται, τὰ μὲν καὶ Ἀλκιβιάδου προσπέμψαντος λόγους ἐς τοὺς δυνατωτάτους αὐτῶν ἄνδρας, ὥστε μνησθῆναι περὶ αὐτοῦ ἐς τοὺς βελτίστους τῶν ἀνθρώπων ὅτι ἐπ' ὀλιγαρχίᾳ βούλεται, καὶ οὐ πονηρίᾳ οὐδὲ δημοκρατίᾳ τῇ ἑαυτὸν ἐκβαλούσῃ, κατελθὼν καὶ παρασχὼν Τισσαφέρνην φίλον αὐτοῖς ξυμπολιτεύειν, τὸ δὲ πλέον καὶ ἀπὸ σφῶν αὐτῶν οἱ ἐν τῇ Σάμῳ τριήραρχοί τε τῶν Ἀθηναίων καὶ δυνατώτατοι ὥρμηντο ἐς τὸ καταλῦσαι τὴν δημοκρατίαν. XLVIII. καὶ ἐκινήθη πρότερον ἐν

as equivalent to προστίθεσθαί τινι found in Herodot. ii. 160, 'accedere ad partes alicujus, voluntati ejus obsequi.' Yet here the addition of the phrase ἐς πίστιν makes a difference, and the sense intended is, literally expressed, 'he gave himself up to him for confidence,' i. e. he gave him his confidence, entirely confided in him. I have, however, met with the phrase no where else. The nearest approach to it is in the phrase προσθεὶς ἑαυτὸν τῇ χείρονι ῥοπῇ occurring in Plut. t. v. 228. Of ἐκ περιόντος the sense is, *ex abundante*. With the expression τὴν ἀκμὴν τοῦ ναυτικοῦ—ἀφείλετο, comp. vii. 13, fin. τὴν ἀκρίβειαν τοῦ ναυτικοῦ ἀφῄρηνται· ἐπισταμένοις δ' ὑμῖν γράφω, ὅτι βραχεῖα ἀκμὴ πληρώματος.

CH. XLVII. Alcibiades now enters into communication with an oligarchical party among the Athenians at Samos, thinking that, by their means, the Athenians,—induced by the great influence which he had with Tissaphernes, and the power he had to do them good,—would recal him from banishment, and be induced to alter their form of government.

1. τὴν ἑαυτοῦ κάθοδον—ἐπιθεραπεύων] 'taking care to bring out.' Of the expression ἐπιθεραπεύων the sense is, either, as the Schol. explains, μετὰ θεραπείας πραγματευόμενος, or, as Suidas, προμηθούμενος.

2. τὰ μὲν—τὸ δὲ πλέον] These forms mutually correspond, as do also the words καὶ Ἀλκιβιάδου προσπέμψαντος and καὶ ἀπὸ σφῶν αὐτῶν. (Goeller.) By τοὺς βελτίστους are meant persons of wealth and influence. With respect to πονηρίᾳ, Abresch thinks it is best understood from another passage supra vi. 92, φυγάς εἰμι τῆς τῶν ἐξελαυνάντων πονηρίας, which will be very true, supposing the above passage to be properly explained. *Here*, at least, it should seem that there is a hendiadys, for οὐ δημοκρατίᾳ πονήρᾳ, 'a wretched democracy;' meaning to call it πονηροκρατία, ochlo-cracy, lit. mob-cracy: and so in Dionys. Hal. Ant. viii. 5, fin. we have, οὐ δήμῳ (meaning democracy) πολεμοῦντες, ἀλλὰ πονηροκρατίαν ὑφορώμενοι. Such, too, is the use of the *verb* πονηροκρατεῖσθαι in Aristot. Pol. iv. p. 372, δοκεῖ δὲ εἶναι τῶν ἀδυνάτων (of things impossible, an impossibility) τὸ μὴ εὐνομεῖσθαι τὴν ἀριστοκρατουμένην πόλιν, ἀλλὰ πονηροκρατουμένην. Compare Xen. Ath. i. 5, ἐν τῷ δήμῳ ('a democracy') ἔνι ἀμαθία, καὶ ἀταξία, καὶ πονηρία. No wonder, then, is it that δημοκρατία should here be characterized as a πονηρία or state of mob-rule.

CH. XLVIII. Origin and progress of the above plot to put down democracy, and the opposition it met with in its early course.

1. ἐκινήθη] 'was stirred, or agitated.'

τῷ στρατοπέδῳ τοῦτο, καὶ ἐς τὴν πόλιν ἐντεῦθεν ὕστερον. τῷ τε Ἀλκιβιάδῃ διαβάντες τινὲς ἐκ τῆς Σάμου ἐς λόγους ἦλθον· καὶ, ὑποτείνοντος αὐτοῦ Τισσαφέρνην μὲν πρῶτον, ἔπειτα δὲ καὶ βασιλέα, φίλον ποιήσειν, εἰ μὴ δημοκρατοῖντο (οὕτω γὰρ ἂν πιστεῦσαι μᾶλλον βασιλέα), πολλὰς ἐλπίδας εἶχον αὐτοί θ' ἑαυτοῖς οἱ δυνατοὶ τῶν πολιτῶν τὰ πράγματα, οἵπερ καὶ ταλαιπωροῦνται μάλιστα, ἐς αὐτοὺς περιποιήσειν, καὶ τῶν πολεμίων ἐπικρατήσειν. ἔς τε τὴν Σάμον ἐλθόντες ξυνίστασάν τε τῶν ἀνθρώπων τοὺς ἐπιτηδείους ἐς ξυνωμοσίαν, καὶ ἐς τοὺς πολλοὺς φανερῶς ἔλεγον ὅτι βασιλεὺς σφίσι φίλος ἔσοιτο καὶ χρήματα παρέξοι, Ἀλκιβιάδου τε κατελθόντος καὶ μὴ δημοκρατουμένων. 2. Καὶ ὁ μὲν ὄχλος, εἰ καί τι παραυτίκα ἤχθετο τοῖς πρασσομένοις, διὰ τὸ εὔπορον τῆς ἐλπίδος τοῦ [παρὰ] βασιλέως μισθοῦ, ἡσύχαζεν· οἱ δὲ ξυνιστάντες τὴν ὀλιγαρχίαν ἐπειδὴ τῷ πλήθει * ἐκοίνωσαν, αὖθις * κἀν σφίσιν αὐτοῖς καὶ τοῦ ἑταιρικοῦ τῷ πλέονι τὰ ἀπὸ τοῦ Ἀλκιβιάδου ἐσκόπουν. 3. καὶ τοῖς μὲν ἄλλοις ἐφαίνετο εὔπορα καὶ πιστά, Φρυνίχῳ δὲ, στρατηγῷ ἔτι ὄντι, οὐδὲν ἤρεσκεν, ἀλλ' ὅ τε Ἀλκιβιάδης—ὅπερ καὶ ἦν—οὐδὲν μᾶλλον ὀλιγαρχίας ἢ δημοκρατίας δεῖσθαι ἐδόκει αὐτῷ, * ἢ ἄλλο τι σκο-

After ὕστερον Bekker and Haack, on the authority of one MS., insert ἦλθεν; and by Goeller and Poppo it is placed within brackets:—a *middle* course, which I am not induced to adopt, because I consider the word as plainly derived from the *margin*, where it was, in all probability, supplied by some critic, who was not aware that in ἐκινήθη ἐς τὴν πόλιν we have, as Dr. Arnold has well pointed out, a brief form of expression for the fuller ἐλθὸν ἐς τὴν πόλιν ἐκινήθη ἐν αὐτῇ.

ὑποτείνοντος] 'holding out [hopes];' as the term is also used in Aristoph. Ach. 637, and Xiphilin, p. 1234. I have just after, with Bekker (2nd edition), Haack (2nd edition), and Arnold, edited αὐτοί θ' ἑαυτοῖς for vulg. αὐτοί τε αὐτοῖς, retained by Poppo and Goeller, but which is indefensible, as Poppo now, I find, at length sees, justly awarding the preference to θ' ἑαυτοῖς, on the ground that thus the two expressions mutually correspond, namely, αὐτοί θ' ἑαυτοῖς—περιποίησειν, καὶ τῶν πολεμίων ἐπικρατήσειν.

2. τὸ εὔπορον τῆς ἐλπίδος] 'the readiness of the hope, as involving what is practicable.' So at § 3 we have, εὔπορα καὶ πιστά.

παρὰ βασ.] I have followed Bekker and Goeller in receiving the παρὰ, though within brackets, because, as Poppo shows, it may have come from the margin. Τῷ πλ. ἐκοίνωσαν, 'had imparted their design [to the people].' See supra viii. 1. I have seen no reason to adopt, with Bekker and Goeller, the reading ἐκοινώνησαν, though found in many of the best MSS., because the two words are often confounded by the scribes, and we must not needlessly bring in a reading which, as Poppo and Arnold show, would involve an *impropriety of language*, considering that ἐκοινώνησαν could properly mean only, 'were partakers together with the multitude.'

For vulg. καὶ, objected to, but still retained in the text by all the editors, I have admitted there κἀν, the no less than certain emendation of Dobree, and which had previously occurred to myself, and was propounded in my former edition of our author. This is decidedly preferable to the καὶ ἐν of Bauer, Poppo, Goeller, and Didot, and involves an alteration so slight as not to need authority from MSS.

τοῦ ἑταιρικοῦ τῷ πλέονι] 'the bulk of their society,' *sodalitas*, or club-fellows. Compare iii. 82, 8, τὸ ξυγγενὲς τοῦ ἑταιρικοῦ ἀλλοτριώτερον ἐγένετο.

3. ἢ ἄλλο τι] Bekker (2nd edit.) edits, for ἢ, οὐδ', on the conjecture of Dobree, and as *strict propriety* of language would require; though indeed that is so often violated in this eighth book, that I cannot venture to receive a correction of style wholly unsupported by authority from MSS. I doubt not that our author wrote

πεῖσθαι ἢ ὅτῳ τρόπῳ ἐκ τοῦ παρόντος κόσμου τὴν πόλιν μεταστήσας ὑπὸ τῶν ἑταίρων παρακληθεὶς κάτεισιν, σφίσι δὲ περιοπτέον εἶναι τοῦτο μάλιστα, ὅπως μὴ στασιάσωσιν· [τῷ] βασιλεῖ τε οὐκ εὔπορον εἶναι καὶ Πελοποννησίων ἤδη ὁμοίως ἐν τῇ θαλάσσῃ ὄντων, καὶ πόλεις ἐχόντων ἐν τῇ αὐτοῦ ἀρχῇ οὐ τὰς ἐλαχίστας, Ἀθηναίοις προσθέμενον, οἷς οὐ πιστεύει, πράγματα ἔχειν, ἐξὸν Πελοποννησίους, ὑφ' ὧν κακὸν οὐδέν [πω] πέπονθε, φίλους ποιήσασθαι. 4. τάς τε ξυμμαχίδας πόλεις, αἷς ὑπεσχῆσθαι δὴ σφᾶς ὀλιγαρχίαν, ὅτι δὴ καὶ αὐτοὶ οὐ δημοκρατήσονται, εὖ ἰδέναι ἔφη ὅτι οὐδὲν μᾶλλον σφίσιν οὔθ' αἱ ἀφεστηκυῖαι προσχωρήσονται, οὔθ' αἱ ὑπάρχουσαι βεβαιότεραι ἔσονται· οὐ γὰρ βουλήσεσθαι αὐτοὺς μετ' ὀλιγαρχίας ἢ δημοκρατίας δουλεύειν μᾶλλον, ἢ μεθ' ὁποτέρου ἂν τύχωσι τούτων ἐλευθέρους εἶναι. 5. τούς τε καλοὺς κἀγαθοὺς ὀνομαζομένους οὐκ ἐλάσσω αὐτοὺς νομίζειν σφίσι πράγματα παρέξειν τοῦ δήμου, ποριστὰς ὄντας καὶ ἐσηγητὰς τῶν κακῶν τῷ δήμῳ, ἐξ ὧν τὰ πλείω αὐτοὺς ὠφελεῖσθαι· καὶ τὸ μὲν ἐπ' ἐκείνοις εἶναι, καὶ ἄκριτοι ἂν καὶ βιαιότερον ἀποθνήσκειν, τὸν δὲ δῆμον σφῶν τε καταφυγὴν εἶναι καὶ ἐκείνων σωφρονιστήν. 6. καὶ ταῦτα παρ' αὐτῶν τῶν ἔργων ἐπισταμένας τὰς πόλεις σαφῶς αὐτὸς εἰδέναι ὅτι οὕτω νομίζουσιν. οὔκουν ἑαυτῷ γε τῶν ἀπ' Ἀλκιβιάδου καὶ ἐν τῷ παρόντι πρασσομένων ἀρέσκειν οὐδέν. XLIX. οἱ δὲ ξυλλεγέντες τῶν ἐν τῇ *ξυνωμοσίᾳ, ὥσπερ καὶ τὸ πρῶτον αὐτοῖς ἐδόκει, τά τε παρόντα ἐδέχοντο καὶ ἐς τὰς Ἀθήνας πρέσβεις Πείσανδρον καὶ ἄλλους παρεσκευάζοντο πέμπειν, ὅπως περί τε τῆς τοῦ Ἀλκιβιάδου καθόδου πράσσοιεν καὶ τῆς τοῦ ἐκεῖ δήμου καταλύσεως, καὶ τὸν Τισσαφέρνην φίλον τοῖς Ἀθηναίοις ποιήσειαν. L. γνοὺς δὲ ὁ Φρύνιχος ὅτι ἔσοιτο περὶ τῆς τοῦ Ἀλκιβιάδου καθόδου λόγος, καὶ ὅτι Ἀθηναῖοι ἐνδέξονται αὐτήν, δείσας πρὸς τὴν ἐναντίωσιν τῶν ὑφ' αὐτοῦ λεχθέντων, μὴ ἧν

ἦ, confounding (as Arnold supposes) *οὐδὲν μᾶλλον* with *οὐκ ἐδόκει ὀλιγαρχίας μᾶλλον ἢ δημοκρατίας δεῖσθαι*.

σφίσι δὲ περιοπτέον εἶναι] 'but their care it should be:' a sense of *περιοπτέος* derived from that of *circumspectare, anxie considerare*, on which see i. 54.

5. *καλοὺς κἀγαθοὺς*] 'the respectable sort of people,' 'the higher classes.' See note on iv. 42, 2, and Wachsmuth, Ant. Gr. From the term being accompanied by *ὀνομαζομένους*, it plainly appears that it was one as yet not firmly established in use. *Πορισταὶ καὶ ἐσηγητάς*, 'the contrivers and introducers.' The term *πορισταὶ* properly signified *financiers*, and then came, very naturally, to bear the sense *projectors*. *Τὸ ἐπ' ἐκείνοις εἶναι*, 'as far as depended upon them.' So Xen. Hist. iii. 5, 8, *ὥστε τὸ μὲν ἐκείνοις εἶναι, ἀπορωτάτη*. Compare the expression *τὸ ἐπὶ σφᾶς εἶναι* at iv. 28, from which passage we might suppose the true reading here to be *ἐκείνους*, which is found in four of the best MSS. On the term *σωφρονιστὴς* see note at iii. 65.

Ch. XLIX. The conspirators proceed to depute some of their number to go to Samos, and endeavour to bring about the projected revolution.

ξυνωμοσίᾳ] I have here chosen to recede from the text of Bekker, which has *ξυμμαχίᾳ*, the deficiency in external evidence being compensated by strong internal.

Ch. L. Phrynichus sends word to Astyochus of the plan in agitation. He betrays the secret to Tissaphernes, and to Alcibiades, who communicates to Phrynichus's colleagues his treasonable proceedings.

κατέλθῃ, ὡς κωλυτὴν ὄντα κακῶς δρᾷ, τρέπεται ἐπὶ τοιόνδε τι. 2. πέμπει ὡς τὸν Ἀστύοχον τὸν Λακεδαιμονίων ναύαρχον, ἔτι ὄντα τότε περὶ τὴν Μίλητον, κρύφα ἐπιστείλας ὅτι Ἀλκιβιάδης αὐτῶν τὰ πράγματα φθείρει Τισσαφέρνην Ἀθηναίοις φίλον ποιῶν, καὶ τἄλλα σαφῶς ἐγγράψας· ξυγγνώμην δ' εἶναι ἑαυτῷ περὶ ἀνδρὸς πολεμίου καὶ μετὰ τοῦ τῆς πόλεως ἀξυμφόρου κακόν τι βουλεύειν. 3. ὁ δὲ Ἀστύοχος τὸν μὲν Ἀλκιβιάδην ἄλλως τε καὶ οὐκέτι ὁμοίως ἐς χεῖρας ἰόντα οὐδὲ διενοεῖτο τιμωρεῖσθαι, ἀνελθὼν δὲ παρ' αὐτὸν ἐς Μαγνησίαν καὶ παρὰ Τισσαφέρνην ἅμα λέγει τε αὐτοῖς τὰ ἐπισταλέντα ἐκ τῆς Σάμου καὶ γίγνεται αὐτοῖς μηνυτής, προσέθηκέ τε, ὡς ἐλέγετο, ἐπὶ ἰδίοις κέρδεσι Τισσαφέρνει ἑαυτὸν, καὶ περὶ τούτων καὶ περὶ τῶν ἄλλων [κοινοῦσθαι]· διόπερ καὶ περὶ τῆς μισθοφορᾶς οὐκ ἐντελοῦς οὔσης μαλακωτέρως ἀνθήπτετο. 4. ὁ δὲ Ἀλκιβιάδης εὐθὺς πέμπει κατὰ Φρυνίχου γράμματα ἐς τὴν Σάμον πρὸς τοὺς ἐν τέλει ὄντας οἷα δέδρακεν, καὶ ἀξιῶν αὐτὸν ἀποθνήσκειν. 5. θορυβούμενος δὲ ὁ Φρύνιχος, καὶ πάνυ ἐν τῷ μεγίστῳ κινδύνῳ ὢν διὰ τὸ μήνυμα, ἀποστέλλει αὖθις πρὸς τὸν Ἀστύοχον, τά τε πρότερα μεμφόμενος ὅτι οὐ καλῶς ἐκρύφθη, καὶ νῦν ὅτι ὅλον τὸ στράτευμα τὸ τῶν Ἀθηναίων ἑτοῖμος εἴη τὸ ἐν τῇ Σάμῳ παρασχεῖν αὐτοῖς διαφθεῖραι, γράψας καθ' ἕκαστα, ἀτειχίστου οὔσης Σάμου ᾗ ἂν τρόπῳ αὐτὰ πράξειεν, καὶ ὅτι ἀνεπίφθονόν οἱ ἤδη εἴη περὶ τῆς ψυχῆς δι' ἐκείνους κινδυνεύοντι καὶ τοῦτο καὶ ἄλλο πᾶν δρᾶσαι μᾶλλον ἢ ὑπὸ τῶν ἐχθίστων αὐτὸν διαφθαρῆναι. ὁ δ' Ἀστύοχος μηνύει καὶ ταῦτα τῷ Ἀλκιβιάδῃ. LI. καὶ ὡς προήσθετο αὐτὸν ὁ Φρύνιχος ἀδικοῦντα καὶ ὅσον οὐ παροῦσαν ἀπὸ τοῦ Ἀλκιβιάδου περὶ τούτων ἐπιστολήν, αὐτὸς προφθάσας τῷ στρατεύματι ἐξάγγελος γίγνεται ὡς οἱ πολέμιοι μέλλουσιν ἀτειχίστου οὔσης τῆς Σάμου καὶ ἅμα τῶν νεῶν οὐ πασῶν ἔνδον ὁρμουσῶν ἐπιθήσεσθαι τῷ στρατοπέδῳ, καὶ ταῦτα σαφῶς πεπυσμένος εἴη, καὶ χρῆναι τειχίζειν τε Σάμον ὡς τάχιστα καὶ τἄλλα ἐν φυλακῇ ἔχειν· ἐστρατήγει δὲ καὶ κύριος ἦν αὐτὸς πράσσων ταῦτα. 2. καὶ οἱ μὲν τὸν τειχισμόν τε παρεσκευάζοντο, καὶ ἐκ τοῦ τοιούτου καὶ ὡς μέλλουσα Σάμος θᾶσσον ἐτει-

3. *ἐς χεῖρας ἰόντα*] literally, 'coming within his clutches,' i. e. coming within his reach. *Μαλακ. ἀνθήπτ.* lit. 'had been too soft in opposing it.' See note on i. 130, and supra ch. 29. vi. 78, 5. An evident imitation of the present passage is found in Synes. Epist. 67, *ἂν μὴ μαλακώτερον* (for *μαλακωτέρως*) *τίς ἅπτηται τῆς ζητήσεως*;

5. On *ἀνεπίφθονον οἱ ἤδη εἴη* see notes at i. 75, and vi. 83.

Ch. LI. Extreme peril of Phrynichus; and the device by which he extricated himself from it.

1. *κύριος ἦν—πράσσων*] Goeller compares supra v. 34, *μήτε πριαμένους τι ἢ πωλοῦντας κυρίους εἶναι*.

2. *καὶ ὡς μέλλουσα*] 'even thus,' i. e. under any circumstances, it was going to be fortified. So the words are explained by Dukas and Arnold, who well evolve this elliptical construction as follows: *καὶ ἐκ τοῦ τοιούτου μὴ γενομένου καὶ ὡς μέλλουσα τειχίζεσθαι*: and Dobree refers, for examples, to i. 44. iii. 33. vii. 81. viii. 56 & 87.

χίσθη· αἱ δὲ παρὰ τοῦ Ἀλκιβιάδου ἐπιστολαὶ οὐ πολὺ ὕστερον ἦκον, ὅτι προδίδονταί τε τὸ στράτευμα ὑπὸ Φρυνίχου καὶ οἱ πολέμιοι μέλλουσιν ἐπιθήσεσθαι. 3. δόξας δὲ ὁ Ἀλκιβιάδης οὐ πιστὸς εἶναι, ἀλλὰ τὰ ἀπὸ τῶν πολεμίων προειδὼς, τῷ Φρυνίχῳ ὡς ξυνειδότι κατ' ἔχθραν ἀνατιθέναι, οὐδὲν ἔβλαψεν αὐτὸν, ἀλλὰ καὶ ξυνεμαρτύρησε μᾶλλον ταῦτα ἐσαγγείλας.

LII. Μετὰ δὲ τοῦτο Ἀλκιβιάδης μὲν Τισσαφέρνην παρεσκεύαζε καὶ ἀνέπειθεν ὅπως φίλος ἔσται τοῖς Ἀθηναίοις, δεδιότα μὲν τοὺς Πελοποννησίους, ὅτι πλείοσι ναυσὶ τῶν Ἀθηναίων παρῆσαν, βουλόμενον δὲ ὅμως, εἰ δύναιτό πως, πεισθῆναι, ἄλλως τε καὶ ἐπειδὴ τὴν ἐν τῇ Κνίδῳ διαφορὰν περὶ τῶν Θηραμένους σπονδῶν ἤσθετο τῶν Πελοποννησίων (ἤδη γὰρ κατὰ τοῦτον τὸν καιρὸν ἐν τῇ Ῥόδῳ ὄντων αὐτῶν ἐγεγένητο), ἐν ᾗ τὸν τοῦ Ἀλκιβιάδου λόγον πρότερον εἰρημένον περὶ τοῦ ἐλευθεροῦν τοὺς Λακεδαιμονίους τὰς ἁπάσας πόλεις ἐπηλήθευσεν ὁ Λίχας, οὐ φάσκων ἀνεκτὸν εἶναι ξυγκεῖσθαι 'κρατεῖν βασιλέα τῶν πόλεων ὧν ποτὲ καὶ πρότερον ἢ αὐτὸς ἢ οἱ πατέρες ἦρχον.' 2. καὶ ὁ μὲν Ἀλκιβιάδης, ἅτε περὶ μεγάλων ἀγωνιζόμενος, προθύμως τὸν Τισσαφέρνην θεραπεύων προσέκειτο· LIII. οἱ δὲ μετὰ τοῦ Πεισάνδρου πρέσβεις τῶν Ἀθηναίων ἀποσταλέντες ἐκ τῆς Σάμου, ἀφικόμενοι ἐς τὰς Ἀθήνας, λόγους ἐποιοῦντο ἐν τῷ δήμῳ, κεφαλαιοῦντες ἐκ πολλῶν, μάλιστα δὲ ὡς ἐξείη αὐτοῖς Ἀλκιβιάδην καταγαγοῦσι, καὶ μὴ τὸν αὐτὸν τρόπον δημοκρατουμένοις βασιλέα τε ξύμμαχον ἔχειν καὶ Πελοποννησίων περιγενέσθαι. 2. ἀντιλεγόντων δὲ πολλῶν καὶ ἄλλων περὶ τῆς δημοκρατίας, καὶ τῶν Ἀλκιβιάδου ἅμα ἐχθρῶν διαβοώντων ὡς δεινὸν εἴη εἰ τοὺς νόμους βιασάμενος κάτεισιν, καὶ Εὐμολπιδῶν καὶ Κηρύκων περὶ τῶν μυστικῶν, δι' ἅπερ ἔφυγε, μαρτυρομένων καὶ ἐπιθειαζόντων μὴ κατάγειν, ὁ Πείσανδρος, παρελθὼν πρὸς πολλὴν ἀντιλογίαν καὶ σχετλιασμὸν, ἠρώτα ἕνα ἕκαστον παράγων τῶν ἀντιλεγόντων, εἴ τινα ἐλπίδα ἔχει σωτηρίας τῇ πόλει Πελοποννησίων ναῦς τε οὐκ ἐλάσσους σφῶν ἐν τῇ θαλάσσῃ ἀντιπρώρους ἐχόντων καὶ πόλεις ξυμμαχίδας πλείους, βασιλέως τε αὐτοῖς καὶ Τισσαφέρνους χρήματα παρεχόντων, σφίσι τε οὐκέτι ὄντων, εἰ μή τις πείσει βασιλέα μεταστῆναι παρὰ σφᾶς. 3. ὁπότε δὲ μὴ φαίησαν ἐρωτώμενοι, ἐνταῦθα δὴ σαφῶς ἔλεγεν αὐτοῖς ὅτι "τοῦτο τοίνυν οὐκ ἔστιν ἡμῖν γενέσθαι, εἰ μὴ πολιτευσομέν τε σωφρονέστερον καὶ ἐς ὀλίγους μᾶλλον τὰς ἀρχὰς ποιήσομεν, ἵνα πιστευῇ ἡμῖν βασιλεὺς, καὶ μὴ περὶ πολιτείας τὸ πλέον βουλεύσομεν ἐν τῷ παρόντι ἢ περὶ σωτηρίας (ὕστερον γὰρ ἐξέσται ἡμῖν καὶ μεταθέσθαι, ἢν μή τι ἀρέσκῃ), Ἀλκιβιάδην τε κατ-

3. *δόξας δὲ ὁ Ἀλκιβιάδης—ἐσαγγείλας*] Render, 'But Alcibiades, being thought unworthy of credit,—nay, rather suspected, from knowledge of the enemy's design, to have endeavoured to fasten on Phrynichus (through enmity to him) a charge of criminal consciousness,—therefore he did him no injury, but rather bore witness to the truth of what Phrynichus had before told them.'

Ch. LII. Alcibiades proceeds to carry into effect his plan of bringing over Tissaphernes to the Athenian interest.

1. *παρεσκεύαζε καὶ ἀνέπειθεν ὅπως*, &c.] 'brings about and prevails on,' &c., equiv. to 'brings about, effects the persuading,' &c., 'by persuasion causes that they should be,' &c.: a form of expression occurring elsewhere in the Attic writers, as Xen. Cyr. ii. 1, 8, *παρεσκεύασε τὰς γνώμας, ὡς ὁμόσε ἰτέον*. Of *βουλόμενον πεισθῆναι* the sense is, (as the Scholiast explains, and according to what Goeller and Poppo have shown to be the import of the expression,) 'feeling disposed to be convinced, if Alcibiades could make out any satisfactory proof that he might do so with safety; and accordingly disposed to pass over to the side of the Athenians.' Compare ch. 56.

ἐπηλήθευσεν ὁ Λίχας] Comp. iv. 85, init.

2. *προθύμως τὸν Τισσαφέρνην θεραπεύων προσέκειτο*] *instabat studiosè demerens.* Compare Herodot. i. 123, *τῷ Κύρῳ προσέκειτο δῶρα πέμπων*. Rare is this *absolute* use of the term, 'was urgent;' though it is found elsewhere supra vii. 18 and 78. Answering to this is the use of Lat. *instare.*

Ch. LIII. The conspirators proceed to Athens, and propose a change of constitution, together with the recal of Alcibiades, as the only means of procuring alliance with the king, which could alone enable them to cope with the Lacedæmonians.

1. *τῶν Ἀθηναίων*] These words Dobree would cancel as spurious. They involve, he thinks, an *absurdity*, since the ambassadors were sent not by the whole army, but by the conspirators only. Poppo is of opinion that the words may have arisen from ch. 56, 1. Yet the ambassadors were *ex Atheniensibus.* Nothing is there in the MSS. to countenance Dobree's conjecture; and the *possibility* of the words being introduced from ch. 56 is too slight a matter to build upon. To me it appears that if *τῶν* be cancelled, (and the article before proper names is often wrongly added,) all may be right; for *Ἀθηναίων* may stand for *Ἀθηναῖοι*: the true sense

being, 'those Athenians who were sent from Samos as ambassadors with Pisander,' meaning, Pisander and his colleagues.

In *κεφαλαιοῦντες ἐκ πολλῶν* we have a condensed form of expression to signify, 'having summed up the substance of many arguments in a few words,' *κεφαλαιωδῶς καὶ ξυντετμημένως λέγοντες*, as the Scholiast explains. See more at iii. 67, and vi. 91.

2. *διαβοώντων ὡς*, &c.] i. e. 'clamorously urging that it was hard,' &c. So viii. 78, 1, *στρατιῶται—διεβόων, ὡς*, &c. Dio Cass. p. 394. Herodian ii. 2, 4, *διεβ. ὅτι*, &c. Æschyl. Pers. 630, *παντάλαν' ἄχη διαβοάσω.*

μαρτυρομένων καὶ ἐπιθειαζόντων] 'entreating and adjuring,' i. e. entreatingly adjuring them, 'not to recal.' On the subject of the *Εὐμολπίδαι* and *Κήρυκες*, those who enjoyed the hereditary right of ministering at the mysteries of Ceres and the Sacred Heralds, or slayers of the victims in the sacrifices, see Dr. Arnold, and Wachsm. Ant. Gr. ii. 303. On the term *ἐπιθειαζόντων* see notes at ii. 75. vii. 75, and viii. 1.

παρελθὼν πρὸς πολλὴν ἀντιλογίαν] 'and having come forward for much contradiction,' &c. Compare Polyb. xxviii. 7, 4, *πρὸς τὴν ἀντιλογίαν ἀνίσταντο πολλοί*. Plato, p. 539, *εἰς ἀντιλογίαν* ('for contradiction') *χρώμενοι*, scil. *αὐτῷ*: and so supra i. 73, 1, *ἡ πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν ἐγένετο*. i. 31, *ἐς ἀντιλογίαν ἦλθον*. Hence in a passage of Herodot. viii. 77, fin. *Βάκιδι, ἀντιλογίης χρησμῶν πέρι οὔτε αὐτὸς λέγειν τολμέω*, &c., the late editors ought to have received the able conjecture of Wesseling, *Βάκιδι δι' ἀντιλογίαν*, where *δι' ἀντιλογίαν λέγειν* signifies, 'to speak by way of disparagement.'

παράγων] *proferens, producens* [*in medium*]. See note on iii. 68, 1. In *ναῦς ἐν τῇ θαλάσσῃ ἀντιπρώρους* (scil. *αὐτῶν*) *ἐχόντων* there is something *graphic;* the sense being, in other words, 'ranged in battle against them,' meaning, generally (by a bold figure) 'opposed to them,' *ἐναντίων*, as in Soph. Trach. 223, *Τάδ' ἀντίπρωρα δή σοι βλέπειν Πάρεστ' ἐναργῆ*, (where the Scholiast explains by *ἐναντία*,) and Eurip. El. 850, *Ἕστησαν ἀντίπρωρα σείοντες βέλη.*

3. *σωφρονέστερον καὶ ἐς ὀλίγους μᾶλλον*] Implying, not a total change from democracy to aristocracy, but a modification of democracy, so as to attemper it with somewhat of oligarchy. So at § 1 we have, *μὴ τὸν αὐτὸν τρόπον δημοκρατουμένοις.* With the words *ἐς ὀλίγους ποιεῖν τὰς ἀρχὰς* compare *περιποιεῖν ἐς ὀλίγους* at ch. 48, 1. See note on ch. 38.

ἄξομεν, ὃς μόνος τῶν νῦν οἷός τε τοῦτο κατεργάσασθαι." LIV. ὁ δὲ δῆμος τὸ μὲν πρῶτον, ἀκούων, χαλεπῶς ἔφερε τὸ περὶ τῆς ὀλιγαρχίας· σαφῶς δὲ διδασκόμενος ὑπὸ τοῦ Πεισάνδρου μὴ εἶναι ἄλλην σωτηρίαν, δείσας, καὶ ἅμα ἐπελπίζων ὡς καὶ μεταβαλεῖται, ἐνέδωκεν. 2. καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα ἔξειν, τά τε πρὸς τὸν Τισσαφέρνην καὶ τὸν Ἀλκιβιάδην. 3. ἅμα τε διαβαλόντος καὶ Φρύνιχον τοῦ Πεισάνδρου, παρέλυσεν ὁ δῆμος τῆς ἀρχῆς καὶ τὸν ξυνάρχοντα Σκιρωνίδην, ἀντέπεμψαν δὲ στρατηγοὺς ἐπὶ τὰς ναῦς Διομέδοντα καὶ Λέοντα. τὸν δὲ Φρύνιχον ὁ Πείσανδρος φάσκων Ἴασον προδοῦναι καὶ Ἀμόργην διέβαλεν, οὐ νομίζων ἐπιτήδειον εἶναι τοῖς πρὸς τὸν Ἀλκιβιάδην πρασσομένοις. 4. καὶ ὁ μὲν Πείσανδρος τάς τε ξυνωμοσίας, αἵπερ ἐτύγχανον πρότερον ἐν τῷ πόλει οὖσαι ἐπὶ δίκαις καὶ ἀρχαῖς, ἁπάσας ἐπελθών, καὶ παρακελευσάμενος ὅπως ξυστραφέντες καὶ κοινῇ βουλευσάμενοι καταλύσουσι τὸν δῆμον, καὶ τἄλλα παρασκευάσας ἐπὶ τοῖς παροῦσιν ὥστε μηκέτι διαμέλλεσθαι, αὐτὸς μετὰ τῶν δέκα ἀνδρῶν τὸν πλοῦν ὡς τὸν Τισσαφέρνην ποιεῖται.

LV. Ὁ δὲ Λέων καὶ Διομέδων ἐν τῷ αὐτῷ χειμῶνι, ἀφιγμένοι ἤδη ἐπὶ τὰς τῶν Ἀθηναίων ναῦς, ἐπίπλουν τῇ Ῥόδῳ ἐποιήσαντο. καὶ τὰς μὲν ναῦς καταλαμβάνουσιν ἀνειλκυσμένας τῶν Πελοποννησίων, ἐς δὲ τὴν γῆν ἀπόβασίν τινα ποιησάμενοι, καὶ τοὺς προσβοηθήσαντας Ῥοδίων νικήσαντες μάχῃ, ἀπεχώρησαν ἐς τὴν Χάλκην, καὶ τὸν πόλεμον ἐντεῦθεν μᾶλλον ἢ ἐκ τῆς Κῶ ἐποιοῦντο· εὐφυλακτότερα γὰρ αὐτοῖς ἐγίγνετο, εἴ ποι ἀπαίροι τὸ τῶν Πελοποννησίων ναυτικόν.

Ch. LIV. Urged by necessity, and soothed by the hope of again resuming what it has conceded, the people pass a decree, by which Pisander and ten others should go to Tissaphernes with full powers to negociate every thing with Tissaphernes and Alcibiades. Phrynichus is deprived of his command. The oligarchical clubs at Athens engage to co-operate with those in the armament at Samos to support their cause in every way and by whatever means.

1. *ἐπελπίζων*] 'building their hope on this.' So Bekker edits, on the authority of several of the best MSS. (to which add Mus. Brit.); while Goeller and Dr. Arnold retain the common reading *ἐλπίζων*, urging that 'there was no reason why Thucydides should have departed from his use of the word at ch. 1, and that he is accustomed to vary the meaning of his words, especially those of rare occurrence.' These arguments, however, are little cogent, especially in reference to any thing found in a composition like that of this eighth book; and considering that *internal evidence* here comes in aid of strong external authority, (the preposition being more likely to be omitted than inserted,) that authority is here to be deferred to as sufficient.

μεταβαλεῖται] scil. *ὀλιγαρχία*, 'shall, or may, change into a democracy.'

4. *ἐπὶ δίκαις καὶ ἀρχαῖς*] for the gaining of suits in the courts of law, and the obtaining of the offices of magistracy. See Aristoph. Eq. 57, and Mitchell's note.

Ch. LV. On the arrival of the new commanders, the fleet proceeds to Chalce to watch the enemy at Rhodes, and, making a descent, conquer the Rhodians in battle. The Chians, under the command of Pedaritus, assail the blockading wall of the

2. Ἦλθε δ' ἐς τὴν Ῥόδον καὶ Ξενοφαντίδας Λάκων παρὰ Πεδαρίτου ἐκ Χίου, λέγων ὅτι τὸ τεῖχος τῶν Ἀθηναίων ἤδη ἐπιτετέλεσται, καὶ εἰ μὴ βοηθήσουσι πάσαις ταῖς ναυσὶν, ἀπολεῖται τὰ ἐν Χίῳ πράγματα. οἱ δὲ διενοοῦντο βοηθήσειν. 3. ἐν τούτῳ δὲ ὁ Πεδάριτος αὐτός τε καὶ τὸ περὶ αὐτὸν ἐπικουρικὸν ἔχων καὶ τοὺς Χίους, πανστρατιᾷ προσβαλὼν τῶν Ἀθηναίων τῷ περὶ τὰς ναῦς ἐρύματι, αἱρεῖ τέ τι αὐτοῦ καὶ νεῶν τινῶν ἀνειλκυσμένων ἐκράτησεν· ἐπεκβοηθησάντων δὲ τῶν Ἀθηναίων καὶ τρεψαμένων τοὺς Χίους πρώτους, νικᾶται καὶ τὸ ἄλλο τὸ περὶ τὸν Πεδάριτον, καὶ αὐτὸς ἀποθνήσκει καὶ τῶν Χίων πολλοὶ, καὶ ὅπλα ἐλήφθη πολλά.

LVI. Μετὰ δὲ ταῦτα οἱ μὲν Χῖοι ἔκ τε γῆς καὶ θαλάσσης ἔτι μᾶλλον ἢ πρότερον ἐπολιορκοῦντο, καὶ ὁ λιμὸς αὐτόθι ἦν μέγας· οἱ δὲ περὶ τὸν Πείσανδρον Ἀθηναίων πρέσβεις ἀφικόμενοι ὡς τὸν Τισσαφέρνην, λόγους ποιοῦνται περὶ τῆς ὁμολογίας. 2. Ἀλκιβιάδης δὲ (οὐ γὰρ αὐτῷ πάνυ τὰ ἀπὸ Τισσαφέρνους βέβαια ἦν, φοβουμένου τοὺς Πελοποννησίους μᾶλλον, καὶ ἔτι βουλομένου, καθάπερ καὶ ὑπ' ἐκείνου ἐδιδάσκετο, τρίβειν ἀμφοτέρους) τρέπεται ἐπὶ τοιόνδε εἶδος, ὥστε τὸν Τισσαφέρνην ὡς μέγιστα αἰτοῦντα παρὰ τῶν Ἀθηναίων μὴ ξυμβῆναι. 3. δοκεῖ δέ μοι καὶ ὁ Τισσαφέρνης τὸ αὐτὸ βουληθῆναι, αὐτὸς μὲν διὰ τὸ δέος, ὁ δ' Ἀλκιβιάδης, ἐπειδὴ ἑώρα ἐκεῖνον καὶ ὡς οὐ ξυμβασείοντα, δοκεῖν τοῖς Ἀθηναίοις ἐβούλετο μὴ ἀδύνατος εἶναι πεῖσαι, ἀλλ' ὡς πεπεισμένῳ Τισσαφέρνει καὶ βουλομένῳ προσχωρῆσαι τοὺς Ἀθηναίους μὴ ἱκανὰ διδόναι. 4. ἤτει γὰρ τοσαῦτα ὑπερβάλλων ὁ Ἀλκιβιάδης, λέγων αὐτὸς ὑπὲρ παρόντος Τισσαφέρνους, ὥστε τὸ τῶν Ἀθηναίων, καίπερ ἐπὶ πολὺ ὅ τι αἰτοίη ξυγχωρούντων, ὅμως αἴτιον γενέσθαι· Ἰωνίαν τε γὰρ πᾶσαν ἠξίουν δίδοσθαι καὶ αὖθις νήσους τε τὰς ἐπικειμένας καὶ ἄλλα, οἷς οὐκ ἐναντιουμένων τῶν Ἀθηναίων τέλος ἐν τῇ τρίτῃ ἤδη ξυνόδῳ, δείσας μὴ πάνυ φωραθῇ ἀδύνατος ὢν, ναῦς ἠξίου ἑξῆν βασιλέα ποιεῖσθαι καὶ παραπλεῖν τὴν ἑαυτοῦ γῆν ὅπῃ ἂν καὶ ὅσαις ἂν βούληται. ἐνταῦθα δὴ οὐκέτι, ἀλλ' ἄπορα νομίσαντες οἱ Ἀθηναῖοι καὶ ὑπὸ τοῦ Ἀλκιβιάδου ἐξηπατῆσθαι, δι' ὀργῆς ἀπελθόντες κομίζονται ἐς τὴν Σάμον.

LVII. Τισσαφέρνης δὲ εὐθὺς μετὰ ταῦτα, καὶ ἐν τῷ αὐτῷ χειμῶνι, παρέρχεται ἐς τὴν Καῦνον, βουλόμενος τοὺς Πελοποννησίους

Athenians, but are routed with the loss of their general.

Ch. LVI. The Athenian commissioners proceed to Tissaphernes; but the concessions he demands of them are so excessive, that they break off the negociation in disgust.

2. *τρέπεται ἐπὶ τοιόνδε εἶδος*] 'he resorts to this device.'

Ch. LVII. Tissaphernes now renews his connexion with the Peloponnesians, and, supplying them again with pay, enters into a new treaty with them. Reflecting, therefore, on, and forecasting for, all these contingencies, he (agreeably to his wish of counterpoising the Greeks one against

πάλιν τε κομίσαι ἐς τὴν Μίλητον, καὶ ξυνθήκας ἔτι ἄλλας ποιησάμενος, ἃς ἂν δύνηται, τροφήν τε παρέχειν, καὶ μὴ παντάπασιν ἐκπεπολεμῶσθαι, δεδιὼς μή, ἢν ἀπορῶσι πολλαῖς ναυσὶ τῆς τροφῆς, ἢ τοῖς Ἀθηναίοις ἀναγκασθέντες ναυμαχεῖν ἡσσηθῶσιν, ἢ, κενωθεισῶν τῶν νεῶν, ἄνευ ἑαυτοῦ γένηται τοῖς Ἀθηναίοις ἃ βούλονται. ἔτι δὲ ἐφοβεῖτο μάλιστα μὴ τῆς τροφῆς ζητήσει πορθήσωσι τὴν ἤπειρον. 2. πάντων οὖν τούτων λογισμῷ καὶ προνοίᾳ,—ὥσπερ ἐβούλετο ἐπανισοῦν τοὺς Ἕλληνας πρὸς ἀλλήλους,—μεταπεμψάμενος οὖν τοὺς Πελοποννησίους τροφήν τε αὐτοῖς δίδωσι καὶ σπονδὰς τρίτας τάσδε σπένδεται.

LVIII. "Τρίτῳ καὶ δεκάτῳ ἔτει Δαρείου βασιλεύοντος, ἐφορεύοντος δὲ Ἀλεξιππίδα ἐν Λακεδαίμονι, ξυνθῆκαι ἐγένοντο ἐν Μαιάνδρου πεδίῳ Λακεδαιμονίων καὶ τῶν ξυμμάχων πρὸς Τισσαφέρνην καὶ Ἱεραμένην καὶ τοὺς Φαρνάκου παῖδας περὶ τῶν βασιλέως πραγμάτων καὶ Λακεδαιμονίων καὶ τῶν ξυμμάχων. 2. χώραν τὴν βασιλέως, ὅση τῆς Ἀσίας ἐστί, βασιλέως εἶναι· καὶ περὶ τῆς χώρας τῆς ἑαυτοῦ βουλευέτω βασιλεὺς ὅπως βούλεται. 3. Λακεδαιμονίους δὲ καὶ τοὺς ξυμμάχους μὴ ἰέναι ἐπὶ χώραν τὴν βασιλέως ἐπὶ κακῷ μηδενί, μηδὲ βασιλέα ἐπὶ τὴν Λακεδαιμονίων μηδὲ τῶν ξυμμάχων ἐπὶ κακῷ μηδενί. 4. ἢν δέ τις Λακεδαιμονίων ἢ τῶν ξυμμάχων ἐπὶ κακῷ ἴῃ ἐπὶ τὴν βασιλέως χώραν, Λακεδαιμονίους καὶ τοὺς ξυμμάχους κωλύειν· καὶ ἤν τις ἐκ τῆς βασιλέως ἴῃ ἐπὶ κακῷ ἐπὶ Λακεδαιμονίους ἢ τοὺς ξυμμάχους, βασιλεὺς κωλυέτω. 5. τροφὴν δὲ ταῖς ναυσὶ ταῖς νῦν παρούσαις Τισσαφέρνην παρέχειν κατὰ τὰ ξυγκείμενα μέχρι ἂν αἱ νῆες αἱ βασιλέως ἔλθωσιν· Λακεδαιμονίους δὲ καὶ τοὺς ξυμμάχους, ἐπὴν αἱ βασιλέως νῆες ἀφίκωνται, τὰς ἑαυτῶν ναῦς ἢν βούλωνται τρέφειν, ἐφ' ἑαυτοῖς εἶναι. 6. ἢν δὲ παρὰ Τισσαφέρνους λαμβάνειν ἐθέλωσι τὴν τροφήν, Τισσαφέρνην παρέχειν, Λακεδαιμονίους δὲ καὶ τοὺς ξυμμάχους τελευτῶντος τοῦ πολέμου τὰ χρήματα Τισσαφέρνει ἀποδοῦναι, ὁπόσα ἂν λάβωσιν. 7. ἐπὴν δὲ αἱ βασιλέως νῆες ἀφίκωνται, αἵ τε Λακεδαιμονίων νῆες καὶ αἱ τῶν ξυμμάχων καὶ αἱ βασιλέως κοινῇ τὸν πόλεμον πολεμούντων, καθ' ὅ τι ἂν Τισσαφέρνει δοκῇ καὶ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις. ἢν δὲ καταλύειν βούλωνται πρὸς Ἀθηναίους, ἐν ὁμοίῳ καταλύεσθαι."

another) sends for the Peloponnesians, and, giving them their pay, concludes a *third* treaty as follows.

2. *ἐπανισοῦν*] 'to counterpoise, to balance.' Goeller observes that this use of *ἐπανισοῦν* is found in Herodot. and Isocrat.; and refers to Valcken. on Herodot. viii. 13. I would add the following imitation in Polyæn. viii. 16, 2, *τὸν πόλεμον ἠγωνοθέτει τοῖς Ἕλλησιν, ἀεὶ προστιθέμενος τοῖς ἡττωμένοις. ἀεὶ γὰρ ἐπανισῶν τὸ ἐλαττούμενον, τὴν ἰσχὺν τοῦ νικῶντος κατέλυεν.*

CH. LVIII. The terms of the treaty.

5. *ἐφ' ἑαυτοῖς εἶναι*] scil. *Λακεδαιμονίους καὶ τοὺς ξυμμ.*, meaning, as Blume, cited by Goeller, interprets, that they shall be at liberty so to do.

7. *ἐν ὁμοίῳ*] Meaning, 'on terms equally opposed by both.'

LIX. Αἱ μὲν σπονδαὶ τοιαῦται ἐγένοντο, καὶ μετὰ ταύτας παρεσκευάζετο Τισσαφέρνης τάς τε Φοινίσσας ναῦς ἄξων, ὥσπερ εἴρητο, καὶ τἆλλα ὅσα περ ὑπέσχετο· καὶ ἐβούλετο παρασκευαζόμενος γοῦν δῆλος εἶναι· LX. Βοιωτοὶ δὲ, τελευτῶντος ἤδη τοῦ χειμῶνος, Ὠρωπὸν εἷλον προδοσίᾳ Ἀθηναίων ἐμφρουρούντων. ξυνέπραξαν δὲ Ἐρετριέων τε ἄνδρες καὶ αὐτῶν Ὠρωπίων, ἐπιβουλεύοντες ἀπόστασιν τῆς Εὐβοίας· ἐπὶ γὰρ τῇ Ἐρετρίᾳ τὸ χωρίον ὃν ἀδύνατα ἦν Ἀθηναίων ἐχόντων μὴ οὐ μεγάλα βλάπτειν καὶ Ἐρέτριαν καὶ τὴν ἄλλην Εὔβοιαν. 2. ἔχοντες οὖν ἤδη τὸν Ὠρωπὸν ἀφικνοῦνται ἐς Ῥόδον οἱ Ἐρετριῆς, ἐπικαλούμενοι ἐς τὴν Εὔβοιαν τοὺς Πελοποννησίους. οἱ δὲ πρὸς τὴν τῆς Χίου κακουμένης βοήθειαν μᾶλλον ὥρμηντο, καὶ ἄραντες πάσαις ταῖς ναυσὶν ἐκ τῆς Ῥόδου ἔπλεον. 3. καὶ γενόμενοι περὶ Τριόπιον, καθορῶσι τὰς τῶν Ἀθηναίων ναῦς πελαγίας ἀπὸ τῆς Χάλκης πλεούσας· καὶ ὡς οὐδέτεροι ἀλλήλοις ἐπέπλεον, ἀφικνοῦνται οἱ μὲν ἐς τὴν Σάμον οἱ δ' ἐς τὴν Μίλητον, καὶ ἐώρων οὐκέτι ἄνευ ναυμαχίας οἷόν τ' εἶναι ἐς τὴν Χίον βοηθῆσαι. καὶ ὁ χειμὼν ἐτελεύτα οὗτος, καὶ εἰκοστὸν ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

LXI. Τοῦ δ' ἐπιγιγνομένου θέρους, ἅμα τῷ ἦρι εὐθὺς ἀρχομένῳ Δερκυλίδας τε ἀνὴρ Σπαρτιάτης, στρατιὰν ἔχων οὐ πολλὴν, παρεπέμφθη πεζῇ ἐφ' Ἑλλησπόντου, Ἄβυδον ἀποστήσων (εἰσὶ δὲ Μιλησίων ἄποικοι), καὶ οἱ Χῖοι, ἐν ὅσῳ αὐτοῖς ὁ Ἀστύοχος ἠπόρει ὅπως βοηθήσοι, ναυμαχῆσαι, πιεζόμενοι τῇ πολιορκίᾳ, ἠναγκάσθησαν. 2. ἔτυχον δὲ, ἔτι ἐν Ῥόδῳ ὄντος Ἀστυόχου, ἐκ τῆς Μιλήτου Λεόντά τε ἄνδρα Σπαρτιάτην, ὃς Ἀντισθένει ἐπιβάτης ξυνεξῆλθε, τοῦτον κεκομισμένοι μετὰ τὸν Πεδαρίτου θάνατον ἄρχοντα, καὶ ναῦς δώδεκα αἳ ἔτυχον φύλακες Μιλήτου οὖσαι, ὧν ἦσαν Θούριαι πέντε καὶ Συρακόσιαι τέσσαρες καὶ μία Ἀναιῖτις καὶ μία Μιλησία καὶ Λέοντος μία. 3. ἐπεξελθόντων δὲ τῶν Χίων πανδημεὶ καὶ καταλαβόντων τι ἐρυμνὸν χωρίον, καὶ τῶν νεῶν αὐτοῖς ἅμα ἓξ καὶ τριάκοντα ἐπὶ τὰς

CH. LIX. Tissaphernes declares his intention to bring up the Phœnician fleet to the aid of the Peloponnesians.

CH. LX. The capture of Oropus by the Bœotians. The Peloponnesians occupy their former station at Miletus, and the Athenians theirs at Samos.

1. *ἐπιβουλεύοντες ἀπόστασιν τῆς Εὐβοίας*] 'plotting the revolt of Eubœa from the Athenian alliance.' *Ἐπὶ τῇ Ἐρετρίᾳ*, 'over-against Eretria.' *Μὴ οὐ* is used as at i. 141, *οὐ βέβαιον μὴ οὐ προαναλώσειν*. On the idiom see Herm. Opusc. p. 237, seqq. and Matth. Gr. Gr. § 609, 3, *a*.

3. *πελαγίας*] See note supra ch. 39.

CH. LXI. A legate is sent from Lacedæmon to the Hellespont, in order to excite the states there to revolt. Accordingly Abydus and Lampsacus immediately revolt.

2. *ἐπιβάτης*] As the word properly signifies a *passenger*, so it came to denote one who went on board a fleet with no particular office, but was ready to occupy any post where he might be useful. This view of the sense, propounded in my translation and former edition of our author, has since, I find, been adopted by Dr. Arnold and Poppo.

τῶν Ἀθηναίων δύο καὶ τριάκοντα ἀναγαγομένων, ἐναυμάχησαν· καὶ, καρτερᾶς γενομένης ναυμαχίας, οὐκ ἔλασσον ἔχοντες ἐν τῷ ἔργῳ οἱ Χῖοι καὶ οἱ ξύμμαχοι (ἤδη γὰρ καὶ ὀψὲ ἦν), ἀνεχώρησαν ἐς τὴν πόλιν. LXII. μετὰ δὲ τοῦτο εὐθὺς τοῦ Δερκυλίδου πεζῇ ἐκ τῆς Μιλήτου παρεξελθόντος, Ἄβυδος ἐν τῷ Ἑλλησπόντῳ ἀφίσταται πρὸς Δερκυλίδαν καὶ Φαρνάβαζον, καὶ Λάμψακος δυοῖν ἡμέραιν ὕστερον. 2. Στρομβιχίδης δ' ἐκ τῆς Χίου, πυθόμενος, κατὰ τάχος βοηθήσας ναυσὶν Ἀθηναίων τέσσαρσι καὶ εἴκοσιν, ὧν καὶ στρατιώτιδες ἦσαν ὁπλίτας ἄγουσαι, ἐπεξελθόντων τῶν Λαμψακηνῶν μάχῃ κρατήσας, καὶ αὐτοβοεὶ Λάμψακον ἀτείχιστον οὖσαν ἑλών, καὶ σκευὴ μὲν καὶ ἀνδράποδα ἁρπαγὴν ποιησάμενος, τοὺς δ' ἐλευθέρους πάλιν κατοικίσας, ἐπ' Ἄβυδον ἦλθεν. 3. καὶ ὡς οὔτε προσεχώρουν οὔτε προσβάλλων ἐδύνατο ἑλεῖν, ἐς τὸ ἀντιπέρας τῆς Ἀβύδου ἀποπλεύσας, Σηστὸν πόλιν τῆς Χερσονήσου, ἣν *τότε Μῆδοι εἶχον, καθίστατο φρούριον καὶ φυλακὴν τοῦ παντὸς Ἑλλησπόντου.

LXIII. Ἐν τούτῳ δὲ οἱ Χῖοί τε θαλασσοκράτορες μᾶλλον ἐγένοντο, καὶ οἱ ἐν τῇ Μιλήτῳ καὶ ὁ Ἀστύοχος, πυθόμενος τὰ περὶ τῆς ναυμαχίας, καὶ τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα, ἐθάρσησεν. 2. καὶ παραπλεύσας δυοῖν νεοῖν Ἀστύοχος ἐς Χίον, κομίζει αὐτόθεν τὰς ναῦς, καὶ ξυμπάσαις ἤδη ἐπίπλουν ποιεῖται ἐπὶ τὴν Σάμον· καὶ ὡς αὐτῷ διὰ τὸ ἀλλήλοις ὑπόπτως ἔχειν οὐκ ἀντανήγοντο, ἀπέπλευσε πάλιν ἐς τὴν Μίλητον. 3. ὑπὸ γὰρ τοῦτον τὸν χρόνον καὶ ἔτι πρότερον ἡ ἐν ταῖς Ἀθήναις δημοκρατία κατελέλυτο. ἐπειδὴ γὰρ οἱ περὶ τὸν Πείσανδρον πρέσβεις παρὰ τοῦ Τισσαφέρνους ἐς τὴν Σάμον ἦλθον, τά τ' ἐν αὐτῷ τῷ στρατεύματι ἔτι βεβαιότερον κατέλαβον, καὶ αὐτῶν τῶν Σαμίων· προὐτρέψαντο τοὺς δυνατοὺς ὥστε πειρᾶσθαι μετὰ σφῶν ὀλιγαρχηθῆναι, καίπερ ἐπαναστάντας

Ch. LXII. Lampsacus is recovered by the Athenians, who seize on Sestos. An indecisive battle is fought off Chios.

2. *σκευὴ—ἁρπαγὴν ποιησάμενος*] See note supra ch. 41, and compare Herodian i. 10, 2, *τὰ δὲ λοιπὰ ἁρπαγὴν ποιεῖσθαι.*

3. *τότε*] So I read, with Poppo, Goeller, and Dr. Arnold, on the authority of almost all the best MSS., for vulg. *ποτε*, retained by Bekker (1st and 2nd edition); though on insecure grounds; the sense thus yielded being, as Goeller and Dr. Arnold have shown, quite unsatisfactory; while nothing can be more suitable than that arising from *τότε*, which means 'then,' as used of time past, with reference to some particular and well-known period thereof; here denoting *the* time so well known and already pointed out at i. 89. The term *εἶχον* adverts to the obstinate defence then made by the Median garrison.

Ch. LXIII. & LXIV. The conspiracy to bring in oligarchy proceeds, and endeavours are made to establish it both at Athens and in the subject states.

3. *τὰ ἐν αὐτῷ*] scil. *τὰ πράγματα βεβαιότερον κατέλαβον*, lit. 'held down [together] affairs in the army yet more securely,' i. e. secured their interests more firmly. On the nature of the metaphor see note at iv. 86.

προὐτρέψαντο] So I have edited, with Poppo, Dr. Arnold, and Bekker, for vulg. *προτρεψάντων*, retained by Haack and Goeller, but in reality indefensible, since it obscures, while *προὐτρέψαντο* imparts light to the whole sentence. See Dr. Arnold. The error might easily arise from a mistaking of the abbreviation for the termination, placed above the word:

αὐτοὺς ἀλλήλοις ἵνα μὴ ὀλιγαρχῶνται. 4. καὶ ἐν σφίσιν αὐτοῖς ἅμα οἱ ἐν τῇ Σάμῳ τῶν Ἀθηναίων κοινολογούμενοι ἐσκέψαντο Ἀλκιβιάδην μέν, ἐπειδή περ οὐ βούλεται, ἐᾶν (καὶ γὰρ οὐκ ἐπιτήδειον αὐτὸν εἶναι ἐς ὀλιγαρχίαν ἐλθεῖν), αὐτοὺς δὲ ἐπὶ σφῶν αὐτῶν, ὡς ἤδη καὶ κινδυνεύοντας, ὁρᾶν ὅτῳ τρόπῳ μὴ ἀνεθήσεται τὰ πράγματα, καὶ τὰ τοῦ πολέμου ἅμα † ἀντέχειν, καὶ ἐσφέρειν αὐτοὺς ἐκ τῶν ἰδίων οἴκων προθύμως χρήματα καὶ ἤν τι ἄλλο δέῃ, ὡς οὐκέτι ἄλλοις ἢ σφίσιν αὐτοῖς ταλαιπωροῦντας. LXIV. παρακελευσάμενοι οὖν τοιαῦτα, τὸν μὲν Πείσανδρον εὐθὺς τότε καὶ τῶν πρέσβεων τοὺς ἡμίσεις ἀπέστελλον ἐπ' οἴκου πράξοντας τάκεῖ, καὶ εἴρητο αὐτοῖς τῶν ὑπηκόων πόλεων αἷς ἂν προσίσχωσιν, ὀλιγαρχίαν καθιστάναι· τοὺς δ' ἡμίσεις ἐς τ' ἄλλα τὰ ὑπήκοα χωρία ἄλλους ἄλλῃ διέπεμπον. 2. καὶ Διοτρέφην ὄντα περὶ Χίον, ἠρημένον δὲ ἐς τὰ ἐπὶ Θρᾴκης ἄρχειν, ἀπέστελλον ἐπὶ τὴν ἀρχήν. καὶ ἀφικόμενος ἐς τὴν Θάσον τὸν δῆμον κατέλυσεν. 3. καὶ ἀπελθόντος αὐτοῦ, οἱ Θάσιοι δευτέρῳ μηνὶ μάλιστα τὴν πόλιν ἐτείχιζον, ὡς τῆς μὲν μετ' Ἀθηναίων ἀριστοκρατίας οὐδὲν ἔτι προσδεόμενοι, τὴν δ' ἀπὸ Λακεδαιμονίων ἐλευθερίαν ὁσημέραι προσδεχόμενοι· 4. καὶ γὰρ καὶ φυγὴ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις, καὶ αὖτη μετὰ τῶν ἐν τῇ πόλει ἐπιτηδείων κατὰ κράτος ἔπρασσε ναῦς τε κομίσαι καὶ τὴν Θάσον ἀποστῆσαι. ξυνέβη οὖν αὐτοῖς μάλιστα ἃ ἐβούλοντο, τήν πόλιν τε ἀκινδύνως ὀρθοῦσθαι καὶ τὸν ἐναντιωσόμενον δῆμον καταλελύσθαι. 5. περὶ μὲν οὖν τὴν Θάσον τἀναντία τοῖς τὴν ὀλιγαρχίαν καθιστᾶσι τῶν Ἀθηναίων ἐγένετο, δοκεῖν δέ μοι καὶ ἐν ἄλλοις πολ-

and I am enabled to add to the authority of Cod. Vat., that of Codd. Clar., Mus. Brit., and, I doubt not, Cod. Lugd.

4. *ἐσκέψαντο*] for *ἔγνωσαν*, 'decided, determined,' as Abresch explains, who adduces as another example of this idiom, Aristid. t. i. p. 249, *ἐσκέψαντο μεταστῆσαι πρὸς ἑαυτοὺς τὴν πόλιν.*

ἐᾶν] *missum facere*, 'to let him alone,' not ask him to co-operate with them. Similarly in a passage of the New Testament, Matth. xv. 14, we have *ἄφετε αὐτούς.* By *αὐτοὺς* is meant themselves alone by themselves; and the next words, *ἐπὶ σφῶν αὐτῶν*, are exegetical of the foregoing. Of the expression *τὰ τοῦ πολέμου ἅμα ἀντέχειν* the sense must be, 'to bear or hold up, sustain the operations of the war,' *μὴ ἀνιέναι αὐτά*, as the foregoing words suggest. Yet how this sense is to be elicited from the word, I see not. It is long since I conjectured the true reading to be *ἀνέχειν*, used as at i. 141, *αἱ δὲ περιουσίαι τοὺς πολέμους ἀνέχουσι*: and this conjecture has since been adopted by Poppo. To Dr. Arnold, indeed, it appears that the sense in question *may* be extracted from *ἀντέχειν* without any violation of analogy; though he allows this use to be without example elsewhere. But proof is, in such a case, indispensable; and far more likely is it that the scribes should here (as often) confound the prepositions *ἀνὰ* and *ἀντί*, than that our author should let such a barbarism escape him.

Ch. LXIV. 4. *φυγὴ αὐτῶν*] 'a band of exiles,' as in a passage of Isocr. de Pace, p. 184, (cited by Goeller,) *τὰς φυγὰς καταλθούσας.* See Matth. Gr. Gr. § 429. *Κατὰ κράτος ἔπρασσε*, 'strenuously practised,' or contrived. Of *ὀρθοῦσθαι* the sense is here simply, 'to be set right,' regulated on the footing of an aristocratical constitution: an example of the word in this use (which is rare) occurs in Æschyl. Eumen. 678, and Choëph. 762, *ἐν ἀγγέλῳ γὰρ κυπτὸς* (incurvus) *ὀρθοῦται λόγος.* Compare Herodot. vii. 103, *ὀρθοῖτ' ἂν ὁ λόγος—εἰρημένος.*

λοῖς τῶν ὑπηκόων· σωφροσύνην γὰρ λαβοῦσαι αἱ πόλεις καὶ ἄδειαν τῶν πρασσομένων, ἐχώρησαν ἐπὶ τὴν ἄντικρυς ἐλευθερίαν, τὴν ἀπὸ τῶν Ἀθηναίων ὕπουλον * εὐνομίαν οὐ προτιμήσαντες. LXV. οἱ δ' ἀμφὶ τὸν Πείσανδρον παραπλέοντές τε, ὥσπερ ἐδέδοκτο, τοὺς δήμους ἐν ταῖς πόλεσι κατέλυον, καὶ ἅμα ἔστιν ἀφ' ὧν χωρίων καὶ ὁπλίτας ἔχοντες σφίσιν αὐτοῖς ξυμμάχους ἦλθον ἐς τὰς Ἀθήνας. 2. καὶ καταλαμβάνουσι τὰ πλεῖστα τοῖς ἑταίροις προειργασμένα. καὶ γὰρ Ἀνδροκλέα τέ τινα τοῦ δήμου μάλιστα προεστῶτα ξυστάντες τινὲς τῶν νεωτέρων, κρύφα ἀποκτείνουσιν, ὅσπερ καὶ τὸν Ἀλκιβιάδην οὐχ ἥκιστα ἐξήλασεν, καὶ αὐτὸν κατ' ἀμφότερα, τῆς τε δημαγωγίας ἕνεκα καὶ οἰόμενοι τῷ Ἀλκιβιάδῃ ὡς κατιόντι καὶ τὸν Τισσαφέρνην φίλον ποιήσοντι χαριεῖσθαι, μᾶλλόν τι διέφθειραν· καὶ ἄλλους τινὰς ἀνεπιτηδείους τῷ αὐτῷ τρόπῳ κρύφα ἀνάλωσαν. 3. λόγος τε ἐκ τοῦ φανεροῦ προσείργαστο αὐτοῖς ὡς οὔτε μισθοφορητέον εἴη ἄλλους ἢ τοὺς στρατευομένους, οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις, καὶ τούτοις οἳ ἂν μάλιστα τοῖς τε χρήμασι καὶ τοῖς σώμασιν ὠφελεῖν οἷοί τε ὦσιν. LXVI. ἦν δὲ τοῦτο εὐπρεπὲς πρὸς τοὺς πλείους, ἐπεὶ ἔξειν γε τὴν πόλιν οἵπερ καὶ μεθίστασαν ἔμελλον. δῆμος μέντοι ὅμως ἔτι καὶ βουλὴ ἡ ἀπὸ τοῦ κυάμου ξυνελέγετο· ἐβούλευον δὲ οὐδὲν ὅ τι μὴ τοῖς ξυνεστῶσι δοκοίη, ἀλλὰ καὶ οἱ λέγοντες ἐκ τούτων ἦσαν, καὶ τὰ ῥηθησόμενα πρότερον αὐτοῖς προὔσκεπτο. 2. ἀντέλεγέ τε οὐδεὶς ἔτι τῶν ἄλλων, δεδιὼς καὶ ὁρῶν πολὺ τὸ ξυνεστηκός· εἰ δέ τις καὶ ἀντείποι, εὐθὺς ἐκ τρόπου τινὸς ἐπιτηδείου τεθνήκει, καὶ τῶν δρασάντων οὔτε ζήτησις, οὔτ', εἰ ὑπ-

5. *σωφροσύνην λαβοῦσαι*] 'having taken (or conceived) prudent caution:' a quality, observes Dr. Arnold, on which aristocracies especially prided themselves, and so termed in opposition to the *ἀκολασία* of democracies. See vi. 89, 5, and note. For vulg. *εὐνομίαν*, Poppo, Bekker, and Goeller edit *αὐτονομίαν*, on the authority of several of the best MSS. But the sense thus yielded is, as Dr. Arnold shows, quite indefensible. Accordingly I have chosen with him to retain the common reading, which is found in the greater part of the MSS. and confirmed by the Scholiast and Dionysius, especially since it is, as Dr. Arnold shows, perfectly suitable in sense, being meant to designate the *aristocratical* form of government, as opposed to the *ἀνομία* of mob-rule. *Αὐτονομίαν* may fairly be presumed to have been a mere false emendation, proceeding from certain who did not perceive the true force of *εὐνομίαν*. Ὕπουλος is properly a *surgical* term, used of flesh having an ulcer underneath, and therefore hollow and unsound: but it is figuratively used to denote what is *deceitful* and false, what *seems* to be something that it *is* not. Compare Diod. Sic. t. v. 33, *ἡδοναὶ ὕπουλοι*. Demosth. 327, *ἡσυχίαν ὑπ. Οὐ προτιμήσαντες* stands for *οὐδὲν φροντίσαντες*.

Ch. LXV. & LXVI. On reaching Athens, Pisander finds his object partly effected by the violence of the clubs, which had terrified the friends of the established constitution.

2. *ἀνεπιτηδείους*] 'unfriendly [to them].'

3. *μεθεκτέον τῶν πραγμάτων*] 'should have a share in the polity by citizenship.'

Ch. LXVI. 1. *προὔσκεπτο*] 'had been previously considered.' So I have edited, with Poppo and Bekker (2nd edition), for the common reading, which, though found in all the MSS., is a mere barbarism.

2. *ἐκ τρόπου—ἐπιτηδείου*] 'in some convenient way.' So Dio Cass. (cited by Arnold,) *πολλοὺς—ἐκ τρόπου δή τινος ἐπιτηδείου ἔφθειρον*. The word here bears the signification of 'the doing of justice on any offender by trial and punishment:' of

οπτεύοιντο, δικαίωσις ἐγίγνετο, ἀλλ' ἡσυχίαν εἶχεν ὁ δῆμος καὶ κατάπληξιν τοιαύτην ὥστε κέρδος ὁ μὴ πάσχων τι βίαιον, εἰ καὶ σιγῴη, ἐνόμιζεν. 3. καὶ τὸ ξυνεστηκὸς πολὺ πλέον ἡγούμενοι εἶναι ἢ ὅσον ἐτύγχανεν ὄν, ἠσσῶντο ταῖς γνώμαις, καὶ ἐξευρεῖν αὐτὸ ἀδύνατοι ὄντες διὰ τὸ μέγεθος τῆς πόλεως, καὶ διὰ τὴν ἀλλήλων ἀγνωσίαν, οὐκ εἶχον. 4. κατὰ δὲ ταὐτὸ τοῦτο καὶ προσολοφύρασθαί τινι ἀγανακτήσαντα, ὥστε ἀμύνασθαι ἐπιβουλεύσαντα, ἀδύνατον ἦν· ἢ γὰρ ἀγνῶτα ἂν εὗρεν ᾧ ἐρεῖ, ἢ γνώριμον ἄπιστον. ἀλλήλοις γὰρ ἅπαντες ὑπόπτως προσῄεσαν οἱ τοῦ δήμου, ὡς μετέχοντά τινα τῶν γιγνομένων. ἐνῆσαν γὰρ καὶ οὓς οὐκ ἄν ποτέ τις ᾤετο ἐς ὀλιγαρχίαν τραπέσθαι· καὶ τὸ ἄπιστον οὗτοι μέγιστον πρὸς τοὺς πολλοὺς ἐποίησαν καὶ πλεῖστα ἐς τὴν τῶν ὀλίγων ἀσφάλειαν ὠφέλησαν, βέβαιον τὴν ἀπιστίαν τῷ δήμῳ πρὸς ἑαυτὸν καταστήσαντες.

LXVII. Ἐν τούτῳ οὖν τῷ καιρῷ οἱ περὶ τὸν Πείσανδρον ἐλθόντες εὐθὺς τῶν λοιπῶν εἴχοντο. καὶ πρῶτον μὲν τὸν δῆμον ξυλλέξαντες, εἶπον γνώμην δέκα ἄνδρας ἐλέσθαι ξυγγραφέας αὐτοκράτορας, τούτους δὲ ξυγγράψαντας γνώμην ἐσενεγκεῖν ἐς τὸν δῆμον ἐς ἡμέραν ῥητὴν καθ' ὅ τι ἄριστα ἡ πόλις οἰκήσεται. 2. ἔπειτα, ἐπειδὴ ἡ ἡμέρα ἐφῆκεν, ξυνέκλῃσαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν (ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω πόλεως, ἀπέχον σταδίους μάλιστα δέκα), καὶ ἐσήνεγκαν οἱ ξυγγραφῆς ἄλλο μὲν οὐδέν, αὐτὸ δὲ τοῦτο, 'ἐξεῖναι μὲν Ἀθηναίων ἀνειπεῖν γνώμην ἣν ἄν τις βούληται· ἢν δέ τις τὸν εἰπόντα ἢ γράψηται παρανόμων, ἢ ἄλλῳ τῳ τρόπῳ βλάψῃ, μεγάλας ζημίας ἐπέθεσαν.' 3. ἐνταῦθα δὴ λαμπρῶς ἐλέγετο ἤδη μήτε ἀρχὴν ἄρχειν μηδεμίαν ἔτι ἐκ τοῦ αὐτοῦ κόσμου μήτε μισθοφορεῖν, προ-

which use (extremely rare) the only examples that I have noted elsewhere are in Plut. Artax. ch. 14, *τὰς τῶν ἐξαμαρτόντων δικαιώσεις*, and Joseph. Ant. xviii. 1, 3, *ὑπὸ χθονὸς δικαιώσεις τε καὶ τιμὰς, οἷς ἀρετῆς ἢ κακίας ἐπιτηδείοις ἐν τῷ βίῳ γέγονε*, and xviii. 9, 1, *οἱ δ' ἐφ' ὕβρει τὴν δικαίωσιν λογιζόμενοι*. The *verb* is so used in Herodot. iii. 29. i. 100, and v. 82, and occasionally in Dio Cass. and Dionys. Hal.

4. *προσολοφύρασθαί τινι*] 'to bewail himself to any one.' Bekker aptly compares Hor. Epod. xi. 12, 'querebar applorans tibi.'

ὥστε ἀμύνασθαι ἐπιβουλεύσαντα] 'so as to repel [any one] plotting against them.' *Βέβαιον τὴν ἀπιστίαν — καταστήσαντες*, 'confirming the people in their mutual distrust.' Compare ii. 89, 6, and iii. 43.

Ch. LXVII. Through terror the people are induced to appoint Commissioners to frame a new constitution. The project is moved of creating an executive and self-chosen council of 400, and a sovereign assembly of 5000.

2. *ξυνέκλῃσαν τὴν ἐκκλησίαν ἐς τὸν Κολωνὸν*] Dr. Arnold has well seen that this expression has reference to the practice of enclosing the place of assembly with a railing, to keep out persons who had no vote, and prevent the members of the assembly from going before the business was over. Thus, continues he, Pollux, viii. 104, speaking of the same practice, uses the word *ξυνήλαυνον*: and he refers (with Goeller) to Schoemann de Comit. Athen. p. 63. Poppo, too, remarks that hither are to be referred the Latin terms *septa* and *ovilia*, as said of the places of assembly; e. g. Ovid, Fast. i. 53, 'Est quoque, quò populum jus est *includere septis*.' *Ἀνειπεῖν, palam dicere*. On the phrase *γράψασθαι παρανόμων*, and on the

ἑδρους τε ἐλέσθαι πέντε ἄνδρας, τούτους δ' ἐλέσθαι ἑκατὸν ἄνδρας, καὶ τῶν ἑκατὸν ἕκαστον πρὸς ἑαυτὸν τρεῖς· ἐλθόντας δὲ αὐτοὺς τετρακοσίους ὄντας ἐς τὸ βουλευτήριον, ἄρχειν ὅπῃ ἂν ἄριστα γιγνώσκωσιν αὐτοκράτορας, καὶ τοὺς πεντακισχιλίους δὲ ξυλλέγειν ὁπόταν αὐτοῖς δοκῇ. LXVIII. ἦν δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πείσανδρος, καὶ τἆλλα ἐκ τοῦ προφανοῦς προθυμότατα ξυγκαταλύσας τὸν δῆμον· ὁ μέντοι ἅπαν τὸ πρᾶγμα ξυνθεὶς, ὅτῳ τρόπῳ κατέστη ἐς τοῦτο, καὶ ἐκ πλείστου ἐπιμεληθεὶς Ἀντιφῶν ἦν, ἀνὴρ Ἀθηναίων τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδενὸς ὕστερος, καὶ κράτιστος ἐνθυμηθῆναι γενόμενος καὶ ἃ [ἂν] γνοίη εἰπεῖν, καὶ ἐς μὲν δῆμον οὐ παριὼν οὐδ' ἐς ἄλλον ἀγῶνα ἑκούσιος οὐδένα, ἀλλ' ὑπόπτως τῷ πλήθει διὰ δόξαν δεινότητος διακείμενος, τοὺς μέντοι ἀγωνιζομένους καὶ ἐν δικαστηρίῳ καὶ ἐν δήμῳ πλεῖστα, εἷς ἀνὴρ, ὅστις ξυμβουλεύσαιτό τι, δυνάμενος ὠφελεῖν. 2. καὶ αὐτός τε, ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα, ὑπὸ τοῦ δήμου ἐκακοῦτο, ἄριστα φαίνεται τῶν μέχρι ἐμοῦ ὑπὲρ αὐτῶν τούτων αἰτιαθεὶς, ὡς ξυγκατέστησε, θανάτου δίκην ἀπολογησάμενος. 3. παρέσχε δὲ καὶ ὁ Φρύνιχος ἑαυτὸν πάντων διαφερόντως προθυμότατον ἐς τὴν ὀλιγαρχίαν, δεδιὼς τὸν Ἀλκιβιάδην καὶ ἐπιστάμενος εἰδότα αὐτὸν ὅσα ἐν τῇ Σάμῳ πρὸς τὸν Ἀστύοχον ἔπραξεν, νομίζων οὐκ ἄν ποτε αὐτὸν κατὰ τὸ εἰκὸς ὑπ' ὀλιγαρχίας κατελθεῖν· πολύ τε πρὸς τὰ δεινὰ, ἐπειδή περ ὑπέστη, φερεγγυώτατος ἐφάνη. 4. καὶ Θηραμένης ὁ τοῦ Ἀγνωνος ἐν τοῖς ξυγκαταλύουσι τὸν δῆμον πρῶτος ἦν, ἀνὴρ οὔτ' εἰπεῖν οὔτε γνῶναι ἀδύνατος. ὥστε ἀπ' ἀνδρῶν πολλῶν καὶ ξυνετῶν πραχθὲν τὸ ἔργον οὐκ ἀπεικότως, καίπερ μέγα ὄν, προυχώρησεν· χαλεπὸν γὰρ ἦν τὸν Ἀθηναίων δῆμον ἐπ' ἔτει ἑκατοστῷ μάλιστα ἐπειδὴ οἱ τύραννοι κατελύθησαν ἐλευθερίας παῦσαι, καὶ οὐ μόνον μὴ ὑπήκοον ὄντα, ἀλλὰ καὶ ὑπὲρ ἥμισυ τοῦ χρόνου τούτου αὐτὸν ἄλλων ἄρχειν εἰωθότα.

LXIX. Ἐπειδὴ δὲ ἡ ἐκκλησία, οὐδενὸς ἀντειπόντος, ἀλλὰ κυρώσασα ταῦτα διελύθη, τοὺς τετρακοσίους ἤδη ὕστερον τρόπῳ τοιῷδε ἐς τὸ βουλευτήριον ἐσήγαγον. ἦσαν [δ'] Ἀθηναῖοι πάντες ἀεὶ οἱ μὲν ἐπὶ τείχει, οἱ δ' ἐν τάξει, τῶν ἐν Δεκελείᾳ πολεμίων ἕνεκα, ἐφ' ὅπλοις. 2. τῇ οὖν ἡμέρᾳ ἐκείνῃ τοὺς μὲν μὴ ξυνειδότας εἴασαν ὥσπερ εἰώθεσαν ἀπελθεῖν, τοῖς δ' ἐν τῇ ξυνωμοσίᾳ εἴρητο ἡσυχῇ μὴ ἐπ' αὐτοῖς τοῖς ὅπλοις, ἀλλ' ἄποθεν, περιμένειν,—καὶ, ἤν τις ἐνιστῆται τοῖς ποιουμένοις, λαβόντας τὰ ὅπλα μὴ ἐπιτρέπειν. 3. ἦσαν δὲ καὶ Ἄνδριοι καὶ Τήνιοι καὶ Καρυστίων τριακόσιοι καὶ Αἰγινητῶν τῶν ἐποίκων, οὓς Ἀθηναῖοι ἔπεμψαν οἰκήσοντας, ἐπ' αὐτὸ τοῦτο ἥκοντες ἐν τοῖς ἑαυτῶν ὅπλοις, οἷς ταῦτα προείρητο. 4. τούτων δὲ διατεταγμένων οὕτως, ἐλθόντες οἱ τετρακόσιοι, μετὰ ξιφιδίου ἀφανοῦς ἕκαστος, καὶ οἱ εἴκοσι καὶ ἑκατὸν μετ' αὐτῶν [Ἕλληνες] νεανίσκοι,

Subject of the γραφαὶ παρανόμων, see Schoemann de Comit. Ath. ii. 2, and Herm. Ant. Gr. § 132.

Ch. LXVIII. Names and characters of the persons who were concerned in bringing about the revolution, as Antiphon, Phrynichus, and Theramenes.

1. ὁ—ἅπαν τὸ πρᾶγμα ξυνθεὶς, ὅτῳ τρόπῳ κατέστη ἐς τοῦτο] 'qui totum negotium composuit illa ratione, qua eò usque deductum est.' (Poppo.)

ἀρετῇ οὐδενὸς ὕστερος] How our author can extol Antiphon's virtue, however his *ability* be unquestioned, may, Dr. Arnold thinks, seem extraordinary; and he would refer the term to Antiphon's being a warm and true friend, pure in the domestic relations of life, and honourable in his professional conduct. This (adds he) was so far virtue,—and if he was guilty of cruelty and perfidy towards his enemies, and sacrificed his country to his party, how many eminent men in Roman history, and of like, have done the same! This, however, is, after all, but a sort of special pleading, any thing but convincing. More effectually may we defend Thucydides by supposing the term ἀρετὴ, here used agreeably to its original force, to denote *personal merit*, by the possession of certain qualities which make a person acceptable (ἀρεστὸν) to his fellow-men. Compare Phil. iv. 8, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, and another passage of our author, supra i. 69, τὴν ἀξίωσιν τῆς ἀρετῆς. Here the merit of talent and capability to serve his fellow-men seems especially meant. Thus it is said a little further on, τοὺς ἀγωνιζομένους—πλεῖστα, εἷς ἀνὴρ,—δυνάμενος ὠφελεῖν. In short, the next words, καὶ κράτιστος—εἰπεῖν, (with which compare those supra ii. 60, 5, οὐδενὸς ἧσσων εἶναι γνῶναί τε τὰ δέοντα καὶ ἑρμηνεῦσαι ταῦτα,) are meant, as well as those afterwards, to *exemplify* what was said, by pointing out the *mode* in which he chiefly evinced his merit and capability. In considering him as a public character, and especially as an orator or statesman, Thucydides adverts to the two grand qualifications for usefulness; 1. to think justly, and, 2. to be able to express his thoughts in suitable language. In which view compare Hor. Epist. i. 4, 9, 'qui *sapere*, et *fari* possit quæ sentiat.' As to his *moral* character, as shown in the relations of private life, that cannot, in this designation of him as a *public* man, be meant. That he was deficient in *sobriety*, and probably in the virtues cognate therewith, seems pretty clear from a passage of Aristoph. Vesp. 1300, καὶ τῶν ξυνόντων πολὺ παροινικώτατος, Καίτοι παρῆν Ἵππυλος, Ἀντιφῶν, Λύμων, κ. τ. λ. Τούτων ἁπάντων ἦν ὑβριστότατος μακρῷ, where by ὑβριστότατος is denoted the opposite to σώφρων. So in Xen. Ages. x. 2, we have ἢ δίκαιον ἄδικος, ἢ σώφρονα ὑβριστὴς, 'a dissolute person.'

ὑπόπτως τῷ πλήθει διὰ δόξαν δεινότητος διακείμενος] Compare iii. 37. The force of δεινότης here may be that assigned by Didot, which Poppo thinks well corresponds to the words of Plut. Nic. 6, ὁρῶν δὲ τῶν ἐν λόγῳ δυνατῶν ἢ τῷ φρονεῖν διαφερόντων ἀποχρώμενον εἰς ἕνια ταῖς ἐμπειρίαις τὸν δῆμον, ὑφορώμενον δ' ἀεὶ καὶ φυλαττόμενον τὴν δεινότητα καὶ κολούοντα τὸ φρόνημα καὶ τὴν δόξαν, (ὡς δῆλον ἦν—τῇ πρὸς Ἀντιφῶντα τὸν Ῥαμνούσιον ἀπιστίᾳ τῶν πολλῶν,)—ἐπειρᾶτο, κ. τ. λ. After all, however, the sense of the term may be rather, as the Scholiast explains, ῥητορείας.

2. ἐπειδὴ τὰ—μεταπεσόντα] 'where the government of the Four Hundred, having come to downfal,' lit. 'when toppling to a downfal:' a metaphor taken from a substance which, after a violent propulsion, is just toppling to a fall; the μετὰ having reference to the change of position. So Plato, p. 493, μεταπίπτειν ἄνω κάτω, 'to fall topsy-turvy,' and p. 440, εἰ μεταπίπτει πάντα, καὶ μηδὲν μένει. Dinarch. p. 98, 25, μεταπεσούσης τῆς τύχης. Plut. t. vi. 405, τάδε μεταπεσόντα ἐκεῖνά ἐστι, κἀκεῖνα πάλιν μεταπεσόντα ταῦτα. Lycurg. C. L. 154, 14, τὰ τῆς Ἑλλάδος εἰς δουλείαν μετέπεσεν. Finally, in Herodian we have not unfrequently the use of ἀρχὴ, or δυναστεία, μεταπεσοῦσα εἰς, κ. τ. λ.

3. ἐπειδή περ—ἐφάνη] 'after he had once engaged in the business, showed himself the most to be depended upon.' So Soph. Elect. 942, τί γὰρ κελεύεις, ὧν ἐγὼ φερέγγυος; Æschyl. Theb. 392, τίς—προστατεῖν φερέγγυος; See more in note on iii. 46.

Ch. LXIX. The Council of Five Hundred is dissolved.

2. ἡσυχῇ] 'quietly,' with an adjunct notion of *secretly*, as in Jos. Bell. i. 24, 1, ἔπειτα κατεσκεύαζεν.

4. Ἕλληνες] Supposing this word to be genuine, it is subjoined, as Wasse and Dr. Arnold observe, to express that the ordinary attendants on the magistrates were not Greeks, but Barbarians. Considering,

οἷς ἐχρῶντο εἴ τί που δέοι χειρουργεῖν, ἐπέστησαν τοῖς ἀπὸ τοῦ κυάμου βουλευταῖς οὖσιν ἐν τῷ βουλευτηρίῳ, καὶ εἶπον αὐτοῖς ἐξιέναι λαβοῦσι τὸν μισθόν· ἔφερον δὲ αὐτοῖς τοῦ ὑπολοίπου χρόνου παντὸς αὐτοί, καὶ ἐξιοῦσιν ἐδίδοσαν. LXX. ὡς δὲ τούτῳ τῷ τρόπῳ ἥ τε βουλὴ οὐδὲν ἀντειποῦσα ὑπεξῆλθε, καὶ οἱ ἄλλοι πολῖται οὐδὲν ἐνεωτέριζον ἀλλ' ἡσύχαζον, οἱ [δὲ] τετρακόσιοι, ἐσελθόντες ἐς τὸ βουλευτήριον, τότε μὲν πρυτάνεις τε σφῶν αὐτῶν ἀπεκλήρωσαν, καὶ ὅσα πρὸς τοὺς θεοὺς, εὐχαῖς καὶ θυσίαις καθιστάμενοι ἐς τὴν ἀρχὴν ἐχρήσαντο, ὕστερον δὲ πολὺ μεταλλάξαντες τῆς τοῦ δήμου διοικήσεως πλὴν τοὺς φεύγοντας οὐ κατῆγον τοῦ Ἀλκιβιάδου ἕνεκα, τὰ δὲ ἄλλα ἔνεμον κατὰ κράτος τὴν πόλιν. 2. καὶ ἄνδρας τέ τινας ἀπέκτειναν οὐ πολλοὺς, οἳ ἐδόκουν ἐπιτήδειοι εἶναι ὑπεξαιρεθῆναι, καὶ ἄλλους ἔδησαν, τοὺς δὲ καὶ μετεστήσαντο· πρός τε Ἄγιν τὸν Λακεδαιμονίων βασιλέα, ὄντα ἐν τῇ Δεκελείᾳ, ἐπεκηρυκεύοντο, λέγοντες διαλλαγῆναι βούλεσθαι, καὶ εἰκὸς εἶναι αὐτὸν σφίσι, καὶ οὐκέτι τῷ ἀπίστῳ δήμῳ, μᾶλλον ξυγχωρεῖν. LXXI. ὁ δὲ, νομίζων τὴν πόλιν οὐχ ἡσυχάζειν, οὐδ' εὐθὺς οὕτω τὸν δῆμον τὴν παλαιὰν ἐλευθερίαν παραδώσειν, εἴ τε στρατιὰν πολλὴν ἰδοι σφῶν, οὐκ ἂν ἡσυχάσειν, οὐδ' ἐν τῷ παρόντι πάνυ τι πιστεύων μὴ οὐκέτι ταράττεσθαι αὐτοὺς, τοῖς μὲν ἀπὸ τῶν τετρακοσίων ἐλθοῦσιν οὐδὲν ξυμβατικὸν ἀπεκρίνατο, προσμεταπεμψάμενος δὲ ἐκ Πελοποννήσου στρατιὰν πολλὴν, οὐ πολλῷ ὕστερον καὶ αὐτὸς τῇ ἐκ τῆς Δεκελείας φρουρᾷ μετὰ τῶν ἐλθόντων κατέβη πρὸς αὐτὰ τὰ τείχη τῶν Ἀθηναίων, ἐλπίσας ἢ ταραχθέντας αὐτοὺς μᾶλλον ἂν χειρωθῆναι σφίσιν ἢ βούλονται, ἢ καὶ αὐτοβοεὶ ἂν διὰ τὸν ἔνδοθέν τε καὶ ἔξωθεν κατὰ τὸ εἰκὸς γενησόμενον θόρυβον· τῶν γὰρ μακρῶν τειχῶν, διὰ τὴν κατ' αὐτὰ ἐρημίαν, λήψεως οὐκ ἂν ἁμαρτεῖν. 2. ὡς δὲ προσέμιξέ τε ἐγγὺς καὶ οἱ Ἀθηναῖοι τὰ μὲν ἔνδοθεν οὐδ' ὁπωστιοῦν ἐκίνησαν, τοὺς δ' ἱππέας ἐκπέμψαντες καὶ μέρος τι τῶν ὁπλιτῶν καὶ ψιλῶν καὶ τοξοτῶν, ἄνδρας τε κατέβαλον αὐτῶν διὰ τὸ ἐγγὺς προσελθεῖν, καὶ ὅπλων τινῶν καὶ νεκρῶν ἐκράτησαν,—οὕτω δὴ, γνοὺς, ἀπήγαγε πάλιν τὴν

however, that the word has no place in several of the best MSS., and that more easy is its *addition* to be accounted for than its *omission*, it may be regarded as spurious. Χειρουργεῖν is used by the same metaphor as we observe in our verb to *despatch*, as used for *ἀναιρεῖν*.

Ch. LXX. The Four Hundred occupy the place of the former Five Hundred, and, after taking the reins of government, try to enter into negociations with Agis.

1. *ὅσα πρὸς τοὺς θεοὺς*] 'as to what concerned the gods,' i. e. as regarded religious observances.

εὐχαῖς—ἐχρήσαντο] 'they used prayers and sacrifices on being installed into the government.'

2. *τινας οὐ πολλοὺς*] See vi. 94. *Ἐπιτήδειοι ὑπεξαιρεθῆναι*, 'fit [subjects] to be made away with privily.'

Ch. LXXI. Agis, not heeding their proposals, attempts to surprise Athens, but, being repulsed, is disposed to listen to overtures of peace; and ambassadors are sent to Sparta to negociate.

1. *αὐτοβοεὶ*] See note on v. 3.

2. *τὰ ἔνδοθεν*] 'at home.' So Athen. p. 103, *τὰ ἐνδοθεν*.

στρατιάν. 3. καὶ αὐτὸς μὲν καὶ οἱ μετ' αὐτοῦ κατὰ χώραν ἐν τῇ Δεκελείᾳ ἔμενον, τοὺς δ' ἐπελθόντας ὀλίγας τινὰς ἡμέρας ἐν τῇ γῇ μείναντας ἀπέπεμψεν ἐπ' οἴκου. 4. μετὰ δὲ τοῦτο παρά τε τὸν Ἄγιν ἐπρεσβεύοντο οἱ τετρακόσιοι οὐδὲν ἧσσον, κἀκείνου μᾶλλον ἤδη προσδεχομένου καὶ παραινοῦντος, ἐκπέμπουσι καὶ ἐς τὴν Λακεδαίμονα περὶ ξυμβάσεως πρέσβεις, βουλόμενοι διαλλαγῆναι.

LXXII. Πέμπουσι δὲ καὶ ἐς τὴν Σάμον δέκα ἄνδρας παραμυθησομένους τὸ στρατόπεδον, καὶ διδάξοντας ὡς οὐκ ἐπὶ βλάβῃ τῆς πόλεως καὶ τῶν πολιτῶν ἡ ὀλιγαρχία κατέστη, ἀλλ' ἐπὶ σωτηρίᾳ τῶν ξυμπάντων πραγμάτων, πεντακισχίλιοί τε ὅτι εἶεν, καὶ οὐ τετρακόσιοι μόνον, οἱ πράσσοντες· καίτοι οὐ πώποτε Ἀθηναίους διὰ τὰς στρατείας καὶ τὴν ὑπερόριον ἀσχολίαν ἐς οὐδὲν πρᾶγμα οὕτω μέγα ἐλθεῖν βουλεύσοντας ἐν ᾧ πεντακισχιλίους ξυνελθεῖν. 2. *καὶ τἆλλα ἐπιστείλαντες τὰ πρέποντ' εἰπεῖν, ἀπέπεμψαν αὐτοὺς εὐθὺς μετὰ τὴν ἑαυτῶν κατάστασιν, δείσαντες μὴ, ὅπερ ἐγένετο, ναυτικὸς ὄχλος οὗτ' αὐτὸς μένειν ἐν τῷ ὀλιγαρχικῷ κόσμῳ ἐθέλῃ, σφᾶς τε μὴ, ἐκεῖθεν ἀρξαμένου τοῦ κακοῦ, μεταστήσωσιν. LXXIII. ἐν γὰρ τῇ Σάμῳ ἐνεωτερίζετο ἤδη τὰ περὶ τὴν ὀλιγαρχίαν, καὶ ξυνέβη τοιάδε γενέσθαι ὑπ' αὐτὸν τὸν χρόνον τοῦτον ὕπερ οἱ τετρακόσιοι ξυνίσταντο. 2. οἱ γὰρ τότε τῶν Σαμίων ἐπαναστάντες τοῖς δυνατοῖς, καὶ ὄντες δῆμος, μεταβαλλόμενοι αὖθις, καὶ πεισθέντες ὑπό τε τοῦ Πεισάνδρου, ὅτ' ἦλθεν, καὶ τῶν ἐν τῇ Σάμῳ ξυνεστώτων Ἀθηναίων, ἐγένοντό τε ἐς τριακοσίους ξυνωμόται, καὶ ἔμελλον τοῖς ἄλλοις, ὡς δήμῳ ὄντι, ἐπιθήσεσθαι. 3. καὶ Ὑπέρβολόν τέ τινα τῶν Ἀθηναίων, μοχθηρὸν ἄνθρωπον, ὡστρακισμένον οὐ διὰ δυνάμεως καὶ ἀξιώματος φόβον, ἀλλὰ διὰ πονηρίαν καὶ αἰσχύνην τῆς πόλεως, ἀποκτείνουσι μετὰ Χαρμίνου τε, ἑνὸς τῶν στρατηγῶν, καί τινων τῶν παρὰ σφίσιν Ἀθηναίων, πίστιν διδόντες αὐτοῖς, καὶ ἄλλα μετ' αὐτῶν τοιαῦτα ξυνέπραξαν, τοῖς τε πλείοσιν ὥρμηντο ἐπιτίθεσθαι. 4. οἱ δὲ, αἰσθόμενοι, τῶν τε στρατηγῶν Λέοντι καὶ Διομέδοντι (οὗτοι γὰρ οὐχ ἑκόντες, διὰ τὸ τιμᾶσθαι ὑπὸ τοῦ δήμου, ἔφερον τὴν ὀλιγαρχίαν) τὸ μέλλον σημαίνουσι, καὶ Θρασυβούλῳ καὶ Θρασύλῳ τῷ μὲν τριηραρχοῦντι τῷ δὲ ὁπλιτεύοντι, καὶ ἄλλοις οἳ ἐδόκουν ἀεὶ μάλιστα ἐναντιοῦσθαι

4. *παραινοῦντος*] 'he recommending them [so to do].'

Ch. LXXII. The government sends messengers to Samos, to announce to the armament there the revolution, and to justify it.

2. *καὶ τἆλλα*] Bekker has edited, from one MS., *ἄλλα τ'*: I should prefer *καὶ ἄλλα*. *Σφᾶς μεταστήσωσιν*, 'should remove them [from office].'

Ch. LXXIII. Before their arrival, an oligarchical revolution had been attempted at Samos, but without success.

1. *ἐνεωτερίζετο ἤδη*, &c.] See note on iv. 76, 5.

3. *μοχθηρὸν ἄνθρωπον*] 'a sorry, vile person.' So, too, in Aristoph. Eq. 1255, we have *ἄνδρα μοχθηρὸν, πολίτην ὀξίνην Ὑπέρβολον*, where Mitch. explains *ὀξίνην* to mean *morose*: but it rather intimates that he was a *good for nothing* person as worthless as *sour wine*.

τοῖς ξυνεστῶσιν· καὶ οὐκ ἠξίουν περιϊδεῖν αὐτοὺς σφᾶς τε διαφθαρέντας καὶ Σάμον Ἀθηναίοις ἀλλοτριωθεῖσαν, δι' ἣν μόνον ἡ ἀρχὴ αὐτοῖς ἐς τοῦτο ξυνέμεινεν. 5. οἱ δὲ, ἀκούσαντες, τῶν τε στρατιωτῶν ἕνα ἕκαστον μετήεσαν μὴ ἐπιτρέπειν, καὶ οὐχ ἥκιστα τοὺς Παράλους, ἄνδρας Ἀθηναίους τε καὶ ἐλευθέρους πάντας ἐν τῇ νηΐ πλέοντας, καὶ ἀεί δή ποτε ὀλιγαρχίᾳ, καὶ μὴ παρούσῃ, ἐπικειμένους· ὅ τε Λέων καὶ ὁ Διομέδων αὐτοῖς ναῦς τινὰς, ὁπότε ποι πλέοιεν, κατέλειπον φύλακας. 6. ὥστ', ἐπειδὴ αὐτοῖς ἐπετίθεντο οἱ τριακόσιοι, βοηθησάντων πάντων τούτων, μάλιστα δὲ τῶν Παράλων, περιεγένοντο οἱ τῶν Σαμίων πλείονες. καὶ τριάκοντα μέν τινας ἀπέκτειναν τῶν τριακοσίων, τρεῖς δὲ τοὺς αἰτιωτάτους φυγῇ ἐζημίωσαν· τοῖς δ' ἄλλοις οὐ μνησικακοῦντες, δημοκρατούμενοι τὸ λοιπὸν ξυνεπολίτευον. LXXIV. τὴν δὲ Πάραλον ναῦν καὶ Χαιρέαν ἐπ' αὐτῆς τὸν Ἀρχεστράτου, ἄνδρα Ἀθηναῖον, γενόμενον ἐς τὴν μετάστασιν πρόθυμον, ἀποπέμπουσιν οἵ τε Σάμιοι καὶ οἱ στρατιῶται κατὰ τάχος ἐς τὰς Ἀθήνας ἐπαγγελοῦντα τὰ γεγενημένα· οὐ γὰρ ᾔδεσάν πω τοὺς τετρακοσίους ἄρχοντας. 2. καὶ καταπλευσάντων αὐτῶν, εὐθέως τῶν μὲν Παράλων τινὰς οἱ τετρακόσιοι, δύο ἢ τρεῖς, ἔδησαν, τοὺς δ' ἄλλους, ἀφελόμενοι τὴν ναῦν καὶ μετεμβιβάσαντες ἐς ἄλλην στρατιῶτιν ναῦν, ἔταξαν φρουρεῖν περὶ Εὔβοιαν. 3. ὁ δὲ Χαιρέας, εὐθὺς διαλαθών πως, ὡς εἶδε τὰ παρόντα, πάλιν ἐς τὴν Σάμον ἐλθὼν ἀγγέλλει τοῖς στρατιώταις ἐπὶ τὸ μεῖζον πάντα δεινώσας τὰ ἐκ τῶν Ἀθηνῶν, ὡς πληγαῖς τε πάντας ζημιοῦσι, καὶ ἀντειπεῖν ἔστιν οὐδὲν πρὸς τοὺς ἔχοντας τὴν πολιτείαν, καὶ ὅτι αὐτῶν καὶ γυναῖκες καὶ παῖδες ὑβρίζονται, καὶ διανοοῦνται, ὁπόσοι ἐν Σάμῳ στρατεύονται μὴ ὄντες τῆς σφετέρας γνώμης, τούτων πάντων τοὺς προσήκοντας λαβόντες εἴρξειν, ἵνα ἢν μὴ ὑπακούωσι, τεθνήκωσιν· καὶ ἄλλα πολλὰ ἐπικαταψευδόμενος ἔλεγεν. LXXV. οἱ δ', ἀκούσαντες, ἐπὶ τοὺς τὴν ὀλιγαρχίαν μάλιστα ποιήσαντας καὶ ἐπὶ τῶν ἄλλων τοὺς μετασχόντας τὸ μὲν πρῶτον ὥρμησαν βάλλειν· ἔπειτα μέντοι, ὑπὸ τῶν

Ch. LXXIV. The ship Paralus had been despatched to Athens to announce the defeat of the conspirators. But the revolution having broken out at Athens, the vessel and crew are seized by the Four Hundred, yet one of the crew escapes to Samos, and carries tidings of the violence of the oligarchical government.

1. *ἐς τὴν μετάστασιν πρόθυμον*] 'zealous for (i. e. in promoting) the change of constitution.' Ἐς is used as at ch. 68.

3. *ἐπὶ τὸ μεῖζον πάντα δεινώσας*] See note at vi. 34. *Τεθνήκωσι.* I agree with Dr. Arnold that *τεθνήκω* is not a verb formed from the perfect *τέθνηκα*, but that rather, like *πεπλήγω* and *πεφύγω* quoted in Duker's note, it was an older form of the verb, which, from the constant tendency of languages to abbreviate their words in proportion to the growth of civilization, became exchanged in most of its tenses for the shorter forms *θνήσκω* and *θανεῖν*. Though exceedingly rare, the form occurs also in Hippocr. t. iii. p. 247: Ἐπικαταψευδόμενος, i. e. 'venting further falsehoods against [the oligarchical government].'

Ch. LXXV. Counter-revolutionary spirit among the armament at Samos, and an union between those and the people of Samos.

1. *ὑπὸ τῶν διὰ μέσου*] 'by those of the intermediate, or moderate, party.' See note at iii. 82, 8.

διὰ μέσου κωλυθέντες, καὶ διδαχθέντες μὴ, τῶν πολεμίων ἀντιπρώρων ἐγγὺς ἐφορμούντων, ἀπολέσωσι τὰ πράγματα, ἐπαύσαντο. 2. μετὰ δὲ τοῦτο, λαμπρῶς ἤδη ἐς δημοκρατίαν βουλόμενοι μεταστῆσαι τὰ ἐν τῇ Σάμῳ ὅ τε Θρασύβουλος ὁ τοῦ Λύκου καὶ Θράσυλος (οὗτοι γὰρ μάλιστα προεστήκεσαν τῆς μεταβολῆς), ὤρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, καὶ αὐτοὺς τοὺς ἐκ τῆς ὀλιγαρχίας μάλιστα, ἢ μὴν * δημοκρατήσεσθαί τε καὶ ὁμονοήσειν, καὶ τὸν πρὸς Πελοποννησίους πόλεμον προθύμως διοίσειν, καὶ τοῖς τετρακοσίοις πολέμιοί τ' ἔσεσθαι καὶ οὐδὲν ἐπικηρυκεύσεσθαι. 3. ξυνώμνυσαν δὲ καὶ Σαμίων πάντες τὸν αὐτὸν ὅρκον οἱ ἐν τῇ ἡλικίᾳ, καὶ τὰ πράγματα πάντα καὶ τὰ ἀποβησόμενα ἐκ τῶν κινδύνων ξυνεκοινώσαντο οἱ στρατιῶται τοῖς Σαμίοις, νομίζοντες οὔτ' ἐκείνοις ἀποστροφὴν σωτηρίας οὔτε σφίσιν εἶναι, ἀλλ' ἐάν τε οἱ τετρακόσιοι κρατήσωσιν, ἐάν τε οἱ ἐκ Μιλήτου πολέμιοι, διαφθαρήσεσθαι. LXXVI. ἐς φιλονεικίαν τε καθέστασαν τὸν χρόνον τοῦτον, οἱ μὲν τὴν πόλιν ἀναγκάζοντες δημοκρατεῖσθαι, οἱ δὲ τὸ στρατόπεδον ὀλιγαρχεῖσθαι. 2. ἐποίησαν δὲ καὶ ἐκκλησίαν εὐθὺς οἱ στρατιῶται, ἐν ᾗ τοὺς μὲν προτέρους στρατηγοὺς, καὶ εἴ τινα τῶν τριηράρχων ὑπετόπευον, ἔπαυσαν, ἄλλους δὲ ἀνθείλοντο καὶ τριηράρχους καὶ στρατηγούς, ὧν Θρασύβουλός τε καὶ Θράσυλος ὑπῆρχον. 3. καὶ παραινέσεις ἄλλας τ' ἐποιοῦντο ἐν σφίσιν αὐτοῖς ἀνιστάμενοι, καὶ ὡς οὐ δεῖ ἀθυμεῖν ὅτι ἡ πόλις αὐτῶν ἀφέστηκεν· τοὺς γὰρ ἐλάσσους ἀπὸ σφῶν τῶν πλεόνων καὶ ἐς πάντα ποριμωτέρων μεθεστάναι. 4. ἐχόντων γὰρ σφῶν τὸ πᾶν ναυτικὸν, τὰς ἄλλας πόλεις, ὧν ἄρχουσιν, ἀναγκάσειν τὰ χρήματα ὁμοίως διδόναι καὶ εἰ ἐκεῖθεν

2. *ὤρκωσαν—ὅρκους*] See note at iv. 74, and Matth. Gr. Gr. § 421, 3. I have, with Poppo, Goeller (2nd edition), and Dr. Arnold, retained vulg. *δημοκρατήσεσθαι*, for which Bekker has edited *δημοκρατηθήσεσθαι*, on the authority of several of the best MSS.; but wrongly, since internal evidence is strongly in favour of *δημοκρατήσεσθαι*, which is confirmed by another passage, infra viii. 48, *ὅτι δὴ καὶ αὐτοὶ οὐ δημοκρατήσονται*. Indeed, nothing is more frequent in the Attic writers than this use of the Attic middle in a passive sense. In such a case external authority is of little weight. *Διοίσειν*. See note on vi. 54.

3. *ἀποστροφὴν σωτηρίας*] *refugium salutis*. The phrase, which occurs also at iv. 76, is very rare, and should, I suspect, be restored in a passage of Jos. Bell. ii. 11, 4; though it is used with *τύχης* in Æschyl. Prom. 794.

Ch. LXXVI. & LXXVII. New commanders are chosen at Samos, and a resolution formed to withdraw alike the foreign enemy and the revolutionary government at home. Accordingly the deputies sent from Athens do not venture to Samos, but stay at Delos.

3. *καὶ ὡς οὐ δεῖ ἀθυμεῖν*, &c.] Goeller remarks, that this whole passage, up to the end of the chapter, which is expressed *in oratione obliquâ*, contains (like many others) the seeds of orations, which were intended to be worked up in that form when the whole was completed:—a remark, indeed, very applicable to several parts of this eighth book; but there are not a few such passages, containing the germ of orations, in *all* parts of the history.

ποριμωτέρων] 'better provided.' The word *πόριμος* is rare, but it occurs in Æschyl. Eum. and Aristoph. Ran. 1429, and Thesm. 1429.

ὡρμῶντο'—πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ, ἀλλ' ἢ παρ' ἐλάχιστον δὴ ἦλθε τὸ Ἀθηναίων κράτος τῆς θαλάσσης, ὅτε ἐπολέμησεν, ἀφελέσθαι, τούς τε πολεμίους ἐκ τοῦ αὐτοῦ χωρίου ἀμύνεσθαι οὗπερ καὶ πρότερον—καὶ δυνατώτεροι εἶναι σφεῖς ἔχοντες τὰς ναῦς πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει. 5. καὶ δι' ἑαυτούς τε ἐν τῇ Σάμῳ προκαθημένους καὶ πρότερον αὐτοὺς κρατεῖν τοῦ ἐς τὸν Πειραῖα ἔσπλου, καὶ νῦν ἐς τοιοῦτον καταστήσονται, μὴ βουλομένων σφίσι πάλιν τὴν πολιτείαν ἀποδοῦναι, ὥστε αὐτοὶ δυνατώτεροι εἶναι εἴργειν ἐκείνους τῆς θαλάσσης ἢ ὑπ' ἐκείνων εἴργεσθαι. 6. βραχύ τέ τι εἶναι καὶ οὐδενὸς ἄξιον, ᾧ πρὸς τὸ περιγίγνεσθαι τῶν πολεμίων ἡ πόλις σφίσι χρήσιμος ἦν, καὶ οὐδὲν ἀπολωλεκέναι, οἵ γε μήτε ἀργύριον εἶχον ἔτι πέμπειν, ἀλλ' αὐτοὶ ἐπορίζοντο οἱ στρατιῶται, μήτε βούλευμα χρηστόν, οὗπερ ἕνεκα πόλις στρατοπέδων κρατεῖ· ἀλλὰ καὶ ἐν τούτοις τοὺς μὲν ἡμαρτηκέναι τοὺς πατρίους νόμους καταλύσαντας, αὐτοὶ δὲ σώζειν καὶ ἐκείνους πειράσεσθαι προσαναγκάζειν, ὥστε οὐδὲ τούτους, ὑπὲρ ἂν βουλεύοιέν τι χρηστόν, παρὰ σφίσι χείρους εἶναι. 7. Ἀλκιβιάδην τε, ἢν αὐτῷ ἄδειάν τε καὶ κάθοδον ποιήσωσιν, ἄσμενον τὴν παρὰ βασιλέως ξυμμαχίαν παρέξειν. τό τε μέγιστον, ἢν ἁπάντων σφάλλωνται, εἶναι αὐτοῖς τοσοῦτον ἔχουσι ναυτικὸν πολλὰς τὰς ἀποχωρήσεις, ἐν αἷς καὶ πόλεις καὶ γῆν εὑρήσουσιν. LXXVII. τοιαῦτα ἐν ἀλλήλοις ἐκκλησιάσαντες καὶ παραθαρσύναντες σφᾶς αὐτούς, καὶ τὰ τοῦ πολέμου παρεσκευάζοντο οὐδὲν ἧσσον. οἱ δ' ἀπὸ τῶν τετρακοσίων πεμφθέντες ἐς τὴν Σάμον, οἱ δέκα πρεσβευταί, ὡς ταῦτα ἐν τῇ Δήλῳ ἤδη ὄντες ᾐσθάνοντο, ἡσύχαζον [αὐτοῦ].

6. *καὶ οὐδὲν ἀπολωλεκέναι*] The full sense intended is, as expressed by Dr. Arnold, that 'they had lost nothing, in losing those who had no longer either money to send them,' &c.

σώζειν—προσαναγκάζειν] 'se vero illos quoque coacturos, ut ea servarent.'

7. *πολλὰς τὰς ἀποχ., ἐν αἷς καὶ πόλεις καὶ γῆν εὑρήσουσιν*] An argument similar to that at vii. 77, 4, *λογίζεσθε δὲ ὅτι αὐτοί τε πόλις εὐθὺς ἐστε, ὅποι ἂν καθέζησθε,*—namely, by *colonization*. Here colonization on part of the coast of Africa, or of the Pontus Euxinus, seems intimated. Indeed, in the then thinly peopled state of some of the finest parts of what is now the civilized world, opportunities for colonization abounded, and were always looked to as much with hope by the oppressed or unfortunate at home, whether states or individuals, as was America in later ages. Under the influence of this feeling is it that Johnson, in his 'London,' exclaims,

'Has Heaven reserved, in pity to the poor,
No pathless waste or undiscover'd shore?
No secret island in the boundless main?
No peaceful desert yet unclaim'd by Spain?'

I have followed Bekker in admitting into the text the word *αὐτοῦ*, on the authority of six or seven MSS.; though, as I have no where else in any writer found *αὐτοῦ expressed*, but rather left *understood*, as at viii. 39, *ἀναχωροῦντες πάλιν ἐς τὴν Σάμον, ἡσύχαζον*,—hence I suspect that it came from the *margin*; and undoubtedly we may better account for its *addition* than for its *omission*. True it is, as Pop. remarks, that it might more properly (i.e. by our author) be *here* subjoined than at ch. 38, because *ἡσυχ.* in this passage bears the sense, as Abresch has rightly pointed out, not of *quieverunt*, but *substiterunt*, (by a use of the term exceedingly rare, but of which another example occurs in Xen. Anab. v. 4, 16, *οἱ δὲ πολέμιοι—τέως μὲν ἡσύχαζον· ἐπεὶ δὲ, κ.τ.λ.*)

LXXVIII. Ὑπὸ δὲ τὸν χρόνον τοῦτον καὶ οἱ ἐν τῇ Μιλήτῳ τῶν Πελοποννησίων ἐν τῷ ναυτικῷ στρατιῶται κατὰ σφᾶς αὐτοὺς διεβόων, ὡς ὑπό τε Ἀστυόχου καὶ Τισσαφέρνους φθείρεται τὰ πράγματα, τοῦ μὲν οὐκ ἐθέλοντος οὔτε πρότερον ναυμαχεῖν, ἕως ἔτι αὐτοί τε ἔρρωντο μᾶλλον καὶ τὸ ναυτικὸν τῶν Ἀθηναίων ὀλίγον ἦν, οὔτε νῦν, ὅτε στασιάζειν τε λέγονται καὶ αἱ νῆες αὐτῶν οὐδέπω ἐν τῷ αὐτῷ εἰσίν, ἀλλὰ τὰς παρὰ Τισσαφέρνους Φοινίσσας ναῦς μένοντες—ἄλλως ὄνομα καὶ οὐκ ἔργον—κινδυνεύσειν διατριβῆναι· τὸν δ' αὖ Τισσαφέρνην τάς τε ναῦς ταύτας οὐ κομίζειν, καὶ τροφὴν ὅτι οὐ ξυνεχῶς οὐδ' ἐντελῆ διδοὺς κακοῖ τὸ ναυτικόν. οὔκουν ἔφασαν χρῆναι μέλλειν ἔτι, ἀλλὰ διανυμαχεῖν. καὶ μάλιστα οἱ Συρακόσιοι

and for this very reason I have adopted the word, though within brackets.

CH. LXXVIII. & LXXIX. The Peloponnesians become much displeased with Astyochus. To appease the discontent of the allies, he puts to sea, and offers battle to the Athenians, which they decline; but soon after, being reinforced by a squadron from the Hellespont, they in turn offer battle to the Peloponnesians; who, however, decline it.

διεβόων] *rabide clamabant, vociferabantur*. Schol. *διάτορον ἐβόων*. There is an implied notion of *loud complaining*, as in Dio Cass. p. 394, *αὐτὰ—διεβόων*, and 742, *δεινὰ διαβοώντων*. On *ἔρρωντο* see note at ch. 36.

οὐδέπω ἐν τῷ αὐτῷ εἰσὶν] *necdum in eodem loco essent*, i. e. 'not yet brought together so as to be in one and the same place.' In the words following, *ἄλλως ὄνομα καὶ οὐκ ἔργον*, the sense of *ἄλλως* will depend on the *construction*, which most commentators join with *ὄνομα*; Arnold, who thinks it simpler to take it with *μένοντες*, in the sense 'waiting in vain,' alleging, that, if taken with *ὄνομα*, the more natural order of the words would be, *ὄνομα ἄλλως καὶ οὐκ ἔργον*,—a very insufficient reason, since nothing is more frequent in Thucydides than this placing of words out of the natural order. It must undoubtedly be taken, as Duk., Dobree, Scholefield, and Hermann are agreed, with *ὄνομα*: and strange is it that Dr. Arnold should think that even thus the true translation would be not 'a mere pretence,' but 'an idle pretence,' 'a name spoken in vain.' As to his objection, that it has not been shown *how* such a meaning arises out of the primitive signification of the word, consistently with the *norma loquendi*,—it is invalid, this being one of those cases in which our present knowledge of Greek philology fails us. That *ἄλλως*, when joined with *ὄνομα*, does sometimes signify *nonnisi, nihil nisi*, or, what is tantamount thereto, *merum*, is certain from several examples, as Aristides, t. i. 135, *ὄνομα ἄλλως ὄντας*, and ii. 502, *ἄλλως ὄνομα*. Eurip. Troad. 476, *οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν*, where the sense is, 'not a mere number serving to fill up the list.' So Hor. Epist. i. 2, 27, 'nos *numerus* sumus.' Aristoph. Nub. 1203, *ἀριθμος, πρόβατ', ἄλλως ἀμφορῆς γεννησόμενοι*. Phil. Jud. p. 541, *ἀριθμον ἄλλως*. Dio Cass. p. 1001, *καλλώπισμα ἄλλως ἦν*. Jos. Ant. xv. 7, 1, *τὸν ἔρωτα τοῦ βασιλέως ὑπόκρισιν ἄλλως ὑπελάμβανεν*, and Bell. iii. 9, 2, (Huds.) *καὶ ὄχλος ἂν ἄλλως, καὶ οὐ στρατιὰ λέγοιντο*, in which last passage may be recognised an evident imitation of the present,—which, had the later editors there (Havercamp, Oberthur, and Richter) perceived, they would not so rashly, not to say ignorantly, substituted *μὲν* in the place of the second *καὶ*, purely on conjecture.

διατριβῆναι] The Schol. and Hesych., who explain by *ἀπολέσθαι*, have rightly seen, that the sense of the word is here, 'to be ruined [by procrastination]:' a remarkable use of the word, of which, besides the single example adduced by Duk. from another passage infra viii. 87, I have noted the following, in Hdot. vii. 120, *ἢ μὴ ὑπομένειν Ξέρξεα ἐπιόντα, ἢ καταμείναντας, κάκιστα πάντων ἀνθρώπων διατριβῆναι*. Joseph. Ant. xvii. 6, 2, *τά τε ἄλλα αὐτῷ συντυχεῖν, οἷς παρὰ τὸ εἰωθὸς τοῦ ἀνθρώπου διετρίβη καὶ δὴ καὶ τὴν νόσον*.

For *διανυμαχεῖν*, Bekk. has edited, from one MS., *ναυμαχεῖν*: yet I cannot venture to cancel the compound, especially since it is found in the first section of the next chapter, and the *stronger* sense which it yields

ἐνῆγον. LXXIX. αἰσθόμενοι δὲ οἱ ξύμμαχοι καὶ ὁ Ἀστύοχος τὸν θροῦν, καὶ δόξαν αὐτοῖς ἀπὸ ξυνόδου ὥστε διαναυμαχεῖν, ἐπειδὴ καὶ ἐσηγγέλλετο αὐτοῖς ἡ ἐν τῇ Σάμῳ ταραχή, ἄραντες ταῖς ναυσὶ πάσαις, οὔσαις δώδεκα καὶ ἑκατόν, καὶ τοὺς Μιλησίους πεζῇ κελεύσαντες ἐπὶ τῆς Μυκάλης παρίέναι, ἔπλεον ὡς πρὸς τὴν Μυκάλην. 2. οἱ δ' Ἀθηναῖοι ταῖς ἐκ Σάμου ναυσὶ δυοῖν καὶ ὀγδοήκοντα, αἳ ἔτυχον ἐν Γλαύκῃ τῆς Μυκάλης ὁρμοῦσαι (διέχει δ' ὀλίγον ταύτῃ ἡ Σάμος τῆς ἠπείρου πρὸς τὴν Μυκάλην), ὡς εἶδον τὰς τῶν Πελοποννησίων ναῦς προσπλεούσας, ὑπεχώρησαν ἐς τὴν Σάμον, οὐ νομίσαντες τῷ πλήθει διακινδυνεῦσαι περὶ τοῦ παντὸς ἱκανοὶ εἶναι. 3. καὶ ἅμα (προῄσθοντο γὰρ αὐτοὺς ἐκ τῆς Μιλήτου ναυμαχησείοντας) προσεδέχοντο [δὲ] καὶ τὸν Στρομβιχίδην ἐκ τοῦ Ἑλλησπόντου σφίσι ταῖς ἐκ τῆς Χίου ναυσὶν ἐπ' Ἀβύδου ἀφικομέναις προσβοηθήσειν· προὐπέπεμπτο γὰρ αὐτῷ ἄγγελος. 4. καὶ οἱ μὲν οὕτως ἐπὶ τῆς Σάμου ἀνεχώρησαν, οἱ δὲ Πελοποννήσιοι καταπλεύσαντες ἐπὶ τῆς Μυκάλης, ἐστρατοπεδεύσαντο, καὶ τῶν Μιλησίων καὶ τῶν πλησιοχώρων ὁ πεζός. 5. καὶ τῇ ὑστεραίᾳ, μελλόντων αὐτῶν ἐπιπλεῖν τῇ Σάμῳ, ἀγγέλλεται ὁ Στρομβιχίδης ταῖς ἀπὸ τοῦ Ἑλλησπόντου ναυσὶν ἀφιγμένος· καὶ εὐθὺς ἀπέπλεον πάλιν ἐπὶ τῆς Μιλήτου. 6. οἱ δ' Ἀθηναῖοι, προσγενομένων σφίσι τῶν νεῶν, ἐπίπλουν αὐτοὶ ποιοῦνται τῇ Μιλήτῳ ναυσὶν ὀκτὼ καὶ ἑκατόν, βουλόμενοι * [δια]ναυμαχῆσαι· καὶ ὡς οὐδεὶς αὐτοῖς ἀντανήγετο, ἀπέπλευσαν πάλιν ἐς τὴν Σάμον.

LXXX. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τοῦτο εὐθὺς οἱ Πελοποννήσιοι, ἐπειδὴ, ἀθρόαις ταῖς ναυσὶν οὐκ ἀξιόμαχοι νομίσαντες εἶναι, οὐκ ἀντανήγοντο, ἀπορήσαντες ὁπόθεν τοσαύταις ναυσὶ χρήματα ἕξουσιν, ἄλλως τε καὶ Τισσαφέρνους κακῶς διδόντος, ἀποστέλλουσιν ὡς τὸν Φαρνάβαζον, ὥσπερ καὶ τὸ πρῶτον ἐκ τῆς Πελοποννήσου προσετάχθη, Κλέαρχον τὸν Ῥαμφίου ἔχοντα ναῦς τεσσαράκοντα. 2. ἐπεκαλεῖτό τε γὰρ αὐτοὺς ὁ Φαρνάβαζος, καὶ τροφὴν ἐτοῖμος ἦν

(namely, to fight it out by a decisive naval battle; parallel to which is the use of *decertare* in Ovid, Metam. xiv. 803, 'Pace tamen sisto bellum, nec in ultima ferro *Decertare* placet') is here more suitable, and is confirmed by another passage of our author at ch. 79, 2, *διακινδυνεῦσαι περὶ τοῦ παντὸς*, compared with Polyb. i. 76, 2, *ἀλλὰ διακινδυνεύειν καὶ διαναυμαχεῖν ἐσπευδον*, 'fortunæ aleam prœlio navali committere aventes.'

6. For *διαναυμαχῆσαι* Bekker edits *ναυμαχῆσαι* from one MS. I have chosen, with the other editors, to retain the *δια*, though in brackets.

Ch. LXXIX. 1. *τὸν θροῦν*] 'the tumult.' With *ἀπὸ ξυνόδου* compare i. 97, *ἀπὸ κοινῶν ξυνόδων βουλευόντων*, and *ἀπὸ ἐκκλησίας* at viii. 87, and see Matth. Gr. Gr. § 573.

Ch. LXXX. The Peloponnesian fleet sends a detachment of their forces to the Hellespont, by which Byzantium is brought to revolt. The Athenian armament at Samos sends a small squadron to the Hellespont, to counteract the progress of the revolt.

1. *ἀθρόαις ταῖς ναυσὶν*] 'even with their whole force united.' *Ἀξιόμαχοι*, 'a match for the enemy.'

παρέχειν, καὶ ἅμα καὶ τὸ Βυζάντιον ἐπεκηρυκεύετο αὐτοῖς ἀποστῆναι. 3. καὶ αἱ μὲν τῶν Πελοποννησίων αὗται νῆες ἀπάρασαι ἐς τὸ πέλαγος, ὅπως λάθοιεν ἐν τῷ πλῷ τοὺς Ἀθηναίους, χειμασθεῖσαι, καὶ αἱ μὲν Δήλου λαβόμεναι, αἱ πλείους μετὰ Κλεάρχου, καὶ ὕστερον πάλιν ἐλθοῦσαι ἐς Μίλητον (Κλέαρχος δὲ κατὰ γῆν αὖθις ἐς τὸν Ἑλλήσποντον κομισθεὶς ἦρχεν), αἱ δὲ μετὰ Ἑλίξου τοῦ Μεγαρέως στρατηγοῦ δέκα ἐς τὸν Ἑλλήσποντον διασωθεῖσαι Βυζάντιον ἀφιστᾶσιν. 4. καὶ μετὰ ταῦτα οἱ ἐκ τῆς Σάμου πέμπουσιν αἰσθόμενοι νεῶν βοήθειαν καὶ φυλακὴν ἐς τὸν Ἑλλήσποντον, καί τις καὶ ναυμαχία βραχεῖα γίγνεται πρὸ τοῦ Βυζαντίου ναυσὶν ὀκτὼ πρὸς ὀκτώ.

LXXXI. Οἱ δὲ προεστῶτες ἐν τῇ Σάμῳ, καὶ μάλιστα Θρασύβουλος, ἀεί τε τῆς αὐτῆς γνώμης ἐχόμενος, ἐπειδὴ μετέστησε τὰ πράγματα, ὥστε κατάγειν Ἀλκιβιάδην, καὶ τέλος ἐπ' † ἐκκλησίας ἔπεισε τὸ πλῆθος τῶν στρατιωτῶν, καὶ ψηφισαμένων αὐτῶν Ἀλκιβιάδῃ κάθοδον καὶ ἄδειαν, πλεύσας ὡς τὸν Τισσαφέρνη κατῆγεν ἐς τὴν Σάμον τὸν Ἀλκιβιάδην, νομίζων μόνην σωτηρίαν εἰ Τισσαφέρνην αὐτοῖς μεταστήσειεν ἀπὸ Πελοποννησίων. 2. γενομένης δὲ ἐκκλησίας, τήν τε ἰδίαν ξυμφορὰν τῆς φυγῆς ἐπητιάσατο καὶ ἀνωλοφύρατο ὁ Ἀλκιβιάδης, καὶ περὶ [τῶν] πολιτικῶν πολλὰ εἰπὼν, ἐς ἐλπίδας αὐτοὺς οὐ σμικρὰς τῶν τε μελλόντων καθίστη, καὶ ὑπερβάλλων ἐμεγάλυνε τὴν ἑαυτοῦ δύναμιν παρὰ τῷ Τισσαφέρνει, ἵν' οἵ τε οἴκοι τὴν ὀλιγαρχίαν ἔχοντες φοβοῖντο αὐτὸν, καὶ μᾶλλον αἱ ξυνωμοσίαι διαλυθεῖεν, καὶ οἱ ἐν τῇ Σάμῳ τιμιώτερόν τε αὐτὸν ἄγοιεν καὶ αὐτοὶ ἐπὶ πλεῖον θαρσοῖεν, οἵ τε πολέμιοι τῷ Τισσαφέρνει ὡς μάλιστα διαβάλλοιντο, καὶ ἀπὸ τῶν ὑπαρχουσῶν ἐλπίδων ἐκπίπτοιεν.

Ch. LXXXI. Thrasybulus and others persuade the armament at Samos to invite Alcibiades to go thither. Being recalled, he encourages the Athenians by the hopes of procuring them aid from Tissaphernes.

1. *αὐτῆς*] So, for vulg. *αὐτοῦ*, I have edited, with Bekker (second edition) and Arnold, on the authority of two of the best MSS.; such being at once called for by the context, and strongly confirmed by a kindred passage at i. 140, 1, *τῆς γνώμης ἀεὶ τῆς αὐτῆς ἔχομαι, κ.τ.λ.*

ἐπ' ἐκκλησίας] I have not ventured, with Haack, Poppo, and Goeller (second edition), to retain the old reading *ἀπ'*, but have, with Bekker (second edition) and Arnold, adopted *ἐπ'*, on the authority of many of the best MSS. Certainly, for the reasons assigned by Arnold, *ἀπ' ἐκκλ.* cannot be right; but not so clear is it that *ἐπ' ἐκκλησίας must*, as he says, *be right*. Not without reason does Poppo demand a *proof* that *ἐπ' ἐκκλησίας* can be said as answering to the Latin *in concione;* and until that can be given, I shall continue to suspect that Thucydides wrote *ἐπ' ἐκκλησίᾳ*. Easily might the c arise from the ε following.

2. *ἐπῃτιάσατο*] 'blamed,' 'laid the blame of all that he had done against his country.' *Ἄγοιεν, ducerent*, i. e. *haberent*.

οἵ τε πολέμιοι—διαβάλλοιντο] Sensus est: 'et ut hostes maximè contra Tissaphernem in invidiam adducerentur, s. maximam in Tiss. invidiam conciperent [quam maximas inimicitias cum Tiss. susciperent].' Compare ch. 83 & 109. (Kistem.) Render, 'that they should be at the greatest enmity with Tissaphernes.' So Plato, Phæd. p. 67, cited by Arnold, *ᾧ τε διεβέβληντο* [*σώματι*], *τούτου ἀπηλλάχθαι*, where *διεβ.* is opposed to *ἦρων*. See notes on ch. 83 & 109.

3. ὑπισχνεῖτο δ' οὖν τάδε μέγιστα, ἐπικομπῶν, ὁ Ἀλκιβιάδης, ὡς Τισσαφέρνης αὐτῷ ὑπεδέξατο ἢ μὴν, ἕως ἄν τι τῶν ἑαυτοῦ λείπηται, ἢν Ἀθηναίοις πιστεύσῃ, μὴ ἀπορήσειν αὐτοὺς τροφῆς, οὐδ' ἢν δέῃ τελευτῶντα τὴν ἑαυτοῦ στρωμνὴν ἐξαργυρίσαι, τάς τε ἐν Ἀσπένδῳ ἤδη οὔσας Φοινίκων ναῦς κομεῖν Ἀθηναίοις, καὶ οὐ Πελοποννησίοις· πιστεῦσαι δ' ἂν μόνως Ἀθηναίοις, εἰ αὐτὸς κατελθὼν αὐτῷ ἀναδέξαιτο. LXXXII. οἱ δ', ἀκούσαντες ταῦτά τε καὶ ἄλλα πολλὰ, στρατηγόν τε αὐτὸν εὐθὺς εἵλοντο μετὰ τῶν προτέρων, καὶ τὰ πράγματα πάντα ἀνετίθεσαν· τήν τε παραυτίκα ἐλπίδα ἕκαστος τῆς τε σωτηρίας καὶ τῆς τῶν τετρακοσίων τιμωρίας οὐδενὸς ἂν ἠλλάξαντο, καὶ ἑτοῖμοι ἤδη ἦσαν κατὰ τὸ αὐτίκα τούς τε παρόντας πολεμίους ἐκ τῶν λεχθέντων καταφρονεῖν καὶ πλεῖν ἐπὶ τὸν Πειραιᾶ. 2. ὁ δὲ τὸ μὲν ἐπὶ τὸν Πειραιᾶ πλεῖν, τοὺς ἐγγυτέρω πολεμίους ὑπολιπόντας, καὶ πάνυ διεκώλυσε, πολλῶν ἐπειγομένων· τὰ δὲ τοῦ πολέμου πρῶτον ἔφη, ἐπειδὴ καὶ στρατηγὸς ᾑρητο, πλεύσας ὡς Τισσαφέρνην πράξειν. 3. καὶ ἀπὸ ταύτης τῆς ἐκκλησίας εὐθὺς ᾤχετο, ἵνα δοκῇ πάντα μετ ἐκείνου κοινοῦσθαι, καὶ ἅμα βουλόμενος αὐτῷ τιμιώτερός τε εἶναι, καὶ ἐνδείκνυσθαι ὅτι καὶ στρατηγὸς ἤδη ᾑρηται, καὶ εὖ καὶ

3. *τελευτῶντα τὴν ἑαυτοῦ στρωμνὴν ἐξαργυρίσαι*] 'to sell at last his own bed,' i. e. to sell every thing down to his very bed. Compare Xen. Anab. vii. 5, 5, *καὶ προσδανεισάμενος, εἰ μή γ' ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια*, and Hist. v. 3, where Cyrus says, *ἐὰν δὲ καὶ ταῦτα ἐκλίπῃ, καὶ τὸν θρόνον κατακόψειν, ἐφ' ᾧ ἐκάθητο, ὄντα ἀργυροῦν καὶ χρυσοῦν*. Themist. 309, C, *καί τοι τὰ χρήματά γε ἀφιελόμενον, καὶ τὰς ναῦς, καὶ τοὺς στρατιώτας, καὶ νὴ Δία γε τὸν χιτῶνα τὸν τελευταῖον*. Aristoph. Lysist. 114.

As to the debateable question, whether we should read vulg. *ἐξαργυρῶσαι*, from the great body of the MSS., retained by Poppo, or *ἐξαργυρίσαι*, on the authority of several of the best MSS., adopted by Bekker and Goeller, I have deferred to the opinion of Bekker, whose judgment in matters of Attic idiom is beyond that of any other scholar of our times. Whichever word be adopted, the literal sense intended is, as we should say, 'to turn into money,' i. e. to convert from any commodity into money. Ἐπικομπῶν, just before, may be rendered, 'vaunting,' i. e. speaking vauntingly. Of this word, which is exceedingly rare, another example occurs supra iv. 126, and in Dio Cass. p. 213 and 700, λέγω δὲ ταῦτα οὐκ ἄλλως (for μάτην) ἐπικομπῶν, and ἐπικομπάζω in Eurip. Herc. Fur. 981, *κἀπεκόμπασεν τάδε*.

μόνως—ἀναδέξαιτο] The word μόνως must be taken with *εἰ*, the sense being, that 'he would trust them only if he himself, on being recalled from exile, should undertake for them,' i. e. be a surety to him for them. Between *εἰ* and *αὐτὸς* some MSS have ὡς, and others σῶς, which latter reading has been adopted by Poppo. I cannot venture to follow him, because I suspect it to come from the *margin*; where it was noted down by certain critics, who thought that the sense of the passage required it; which is by no means the case; nay, on the contrary, it yields a sense wholly irrelevant. The learned critic above mentioned was misled by not perceiving the force of *κατελθὼν*, which signifies, as often in Thucydides and the best Attic writers, not simply *return*, but return from exile, in consequence of being *recalled* by his country. No instance occurs to me of σῶς being subjoined to *κατέρχεσθαι*.

Ch. LXXXII. Alcibiades is elected general-in-chief, and, after checking the bitterness of the army against the Four Hundred, he goes to Tissaphernes, to procure his aid against the Peloponnesians.

1. *ἀνετίθεσαν*] scil. *αὐτῷ*, 'committed all affairs to his management.' Compare ii. 65, *στρατηγὸν εἵλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν*.

3. *καὶ εὖ καὶ κακῶς οἷός τε—ποιεῖν*] Nearly the same words occur in Xen.

κακῶς οἷός τ' ἐστὶν αὐτὸν [*ἤδη*] *ποιεῖν*. ξυνέβαινε δὲ τῷ Ἀλκιβιάδῃ τῷ μὲν Τισσαφέρνει τοὺς Ἀθηναίους φοβεῖν, ἐκείνοις δὲ τὸν Τισσαφέρνην.

LXXXIII. Οἱ δὲ Πελοποννήσιοι ἐν τῇ Μιλήτῳ πυνθανόμενοι τὴν Ἀλκιβιάδου κάθοδον, καὶ πρότερον τῷ Τισσαφέρνει ἀπιστοῦντες, πολλῷ δὴ μᾶλλον ἔτι διεβέβλητο. 2. ξυνηνέχθη γὰρ αὐτοῖς μετὰ τὸν ἐπὶ τὴν Μίλητον τῶν Ἀθηναίων ἐπίπλουν, ὡς οὐκ ἠθέλησαν ἀνταναγαγόντες ναυμαχῆσαι, πολλῷ ἐς τὴν μισθοδοσίαν τὸν Τισσαφέρνην ἀῤῥωστότερον γενόμενον καὶ ἐς τὸ μισεῖσθαι ὑπ' αὐτῶν πρότερον ἔτι τούτων διὰ τὸν Ἀλκιβιάδην ἐπιδεδωκέναι. 3. καὶ ξυνιστάμενοι κατ' ἀλλήλους, οἷάπερ καὶ πρότερον, οἱ στρατιῶται ἀνελογίζοντο, καί τινες καὶ τῶν ἄλλων τῶν ἀξίων λόγου ἀνθρώπων καὶ οὐ μόνον τὸ στρατιωτικὸν, ὡς οὔτε μισθὸν ἐντελῆ πώποτε λάβοιεν, τό τε διδόμενον βραχὺ, καὶ οὐδὲ τοῦτο ξυνεχῶς· καὶ εἰ μή τις ἢ διαναυμαχήσει ἢ ἀπαλλάξεται ὅθεν τροφὴν ἕξει[ν], ἀπολείψειν τοὺς ἀνθρώπους τὰς ναῦς· πάντων τε Ἀστύοχον εἶναι αἴτιον, ἐπιφέροντα ὀργὰς Τισσαφέρνει διὰ ἴδια κέρδη. LXXXIV. ὄντων δ' αὐτῶν ἐν τοιούτῳ ἀναλογισμῷ, ξυνηνέχθη καὶ τοιόσδε τις θόρυβος

Anab. vii. 3, 17, and the sentiment is one of which various parallels may be seen in my former edition of Thucydides.

Ch. LXXXIII. & LXXXIV. The Peloponnesians feel yet greater discontent against Tissaphernes and Astyochus; against the latter of whom the Syracusans and Thurians are so incensed, that they rise into a tumult, which nearly costs him his life.

1. *διεβέβλητο*] 'were incensed against him.' See note supra ch. 81.

2. *ἐς τὴν μισθοδ. ἀῤῥωστότερον*] 'more slack, or remiss, less disposed, to the discharge of the pay.' Of *ἄῤῥωστος* used in this figurative sense, an example occurs in a passage of Isocr. Panath., where we have, *τὴν δὲ φύσιν εἰδὼς πρὸς μὲν τὰς πράξεις ἀῤῥωστοτέραν καὶ μαλακωτέραν τοῦ δέοντος*, where the term μαλακ. is exegetical of *ἀῤῥ.*: and that very term is used (and not *ἄῤῥωστος*) at viii. 29, *μαλακὸς περὶ τοῦ μισθοῦ*.

3. *ξυνιστάμενοι κατ' ἀλλήλους*] I have, with Bekker (second ed.) and Arnold, received, for the common reading *πρὸς*, retained by Poppo and Goeller, *κατὰ*, found in MS. B., which, however deficient in external, is strongly supported by internal evidence: and of this use of the preposition, however rare, an example occurs at ii. 88, in the instance of the phrase *κατὰ σφᾶς αὐτοὺς ξυνιστάμενοι*. On the force of the singular used for the plural, as said of the persons in question, i. e. *οἱ Λακεδαιμόνιοι*, see note at iv. 14, 3. We may, however, freely render, 'unless they were led to fight it out.' In *ἀπαλλάξεται* there is a *sensus praegnans* for 'should depart thence, and go where.' So the Scholiast explains it as standing for *ἀποστήσεται εἰς τόπον ὅθεν*.

ἐπιφέροντα ὀργὰς Τισσαφέρνει] This may be freely rendered, 'accommodating himself to, being subservient to, the humours of Tissaphernes;' the literal sense being, 'accommodating his humour to that of Tissaphernes.' Answering to this is the use in Latin of *obtemperare* for 'ad alterius voluntatem me temperare.' Examples of the word in this sense occur in Dionys. Hal. 434. Eurip. Bacch. 1301. Æschyl. Eum. 846, *ὀργὰς ξυνοίσω σοι*. Dr. Arnold explains the sense to be, 'supplying, or ministering, such tempers as a man likes;' adducing in illustration and confirmation of the above sense a passage of Shakspeare's King Lear: but this may be pronounced a somewhat distorted view, and such as cannot be admitted on evidence so slender as that derived from a highly metaphorical passage of an English poet.

Ch. LXXXIV. 1. *ἀναλογισμῷ*] 'a recounting of their grievances.'

περὶ τὸν Ἀστύοχον. 2. τῶν γὰρ Συρακοσίων καὶ Θουρίων ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν τὸ πλῆθος οἱ ναῦται, τοσούτῳ καὶ θρασύτατα προσπεσόντες, τὸν μισθὸν ἀπῄτουν. ὁ δὲ αὐθαδέστερόν τέ τι ἀπεκρίνατο καὶ ἠπείλησεν, καὶ τῷ γε Δωριεῖ ξυναγορεύοντι τοῖς ἑαυτοῦ ναύταις καὶ ἐπανήρατο τὴν βακτηρίαν. 3. τὸ δὲ πλῆθος τῶν στρατιωτῶν, ὡς εἶδον,—οἷα δὴ ναῦται,—ὥρμησαν ‡ ἐγκραγόντες ἐπὶ τὸν Ἀστύοχον ὥστε βάλλειν· ὁ δὲ προϊδὼν καταφεύγει ἐπὶ βωμόν τινα. οὐ μέντοι ἐβλήθη γε, ἀλλὰ διελύθησαν ἀπ' ἀλλήλων. 4. ἔλαβον δὲ καὶ τὸ ἐν τῇ Μιλήτῳ ἐνῳκοδομημένον τοῦ Τισσαφέρνους φρούριον οἱ Μιλήσιοι, λάθρα ἐπιπεσόντες, καὶ τοὺς ἐνόντας φύλακας αὐτοῦ ἐκβάλλουσιν· ξυνεδόκει δὲ καὶ τοῖς ἄλλοις ξυμμάχοις ταῦτα, καὶ οὐχ ἥκιστα τοῖς Συρακοσίοις. 5. ὁ μέντοι Λίχας οὔτε ἠρέσκετο αὐτοῖς, ἔφη τε χρῆναι Τισσαφέρνει καὶ δουλεύειν Μιλησίους καὶ τοὺς ἄλλους τοὺς ἐν τῇ βασιλέως τὰ μέτρια καὶ ἐπιθεραπεύειν, ἕως ἂν τὸν πόλεμον εὖ θῶνται. οἱ δὲ Μιλήσιοι ὠργίζοντό τε αὐτῷ, καὶ διὰ ταῦτα καὶ ἄλλα τοιουτότροπα, [καὶ] νόσῳ ὕστερον ἀποθανόντα αὐτὸν οὐκ εἴασαν θάψαι οὗ ἐβούλοντο οἱ παρόντες τῶν Λακεδαιμονίων. LXXXV. κατὰ δὴ τοιαύτην διαφορὰν ὄντων αὐτοῖς τῶν πραγμάτων πρός τε τὸν Ἀστύοχον καὶ τὸν Τισσαφέρνην, Μίνδαρος διάδοχος τῆς Ἀστυόχου ναυαρχίας ἐκ Λακεδαίμονος ἐπῆλθε, καὶ παραλαμβάνει τὴν ἀρχήν· ὁ δὲ Ἀστύοχος ἀπέπλει. 2. ξυνέπεμψε δὲ καὶ Τισσαφέρνης αὐτῷ πρεσβευτὴν τῶν παρ' ἑαυτοῦ, Γαυλίτην ὄνομα, Κᾶρα δίγλωσσον, κατηγορήσοντα

2. *τὸ πλῆθος*] for *κατὰ τὸ πλῆθος*, 'as to the bulk of them,' i. e. for the most part.

ξυναγορεύοντι τοῖς — ναύταις] 'advocating the claims of his sailors.'

ἐπανήρατο τὴν βακτηρίαν] 'lifted his truncheon at:' a rare phrase, but which occurs also in Xen. Cyneg. vi. 23, and Plut. Themist. ch. 11, *ἐπαραμένου τὴν βακτηρίαν, ὡς πατάξοντος, κ.τ.λ.*

3. *οἷα δὴ ναῦται*] scil. *ὄντες*, and consequently *ἀκρατεῖς*. Compare ch. 72, fin. and Eurip. Hec. 607.

ἐγκραγόντες] Poppo edits, from several good MSS., *ἐκραγέντες*, alleging that *ἐκρήγνυσθαι* is said 'de eo qui verbis aliquem aggreditur et graviter increpat:' a remark perfectly true in itself, but not to the present purpose, since here simply *shouting*, not *rebuke*, is intended to be expressed. Hence I have chosen, with Haack, Goeller, and Bekker, to retain the common reading, which is at once suitable as to sense, and sanctioned by the use of the best Attic writers. Perhaps a preference of *ἐκραγέντες* on the score of its extreme *rarity* is not well founded; since nothing is so likely as that ε and ο should be confounded. The *ἐκ* may fairly be presumed to have arisen from certain correctors, who thought the *stronger* term here more suitable. Finally, the use of *ἐγκράζειν* for *βοᾶν* is quite Attic, and noticed by Hesychius; while that of *ἐκκράζειν* is later Greek.

5. *τὰ μέτρια ἐπιθεραπεύειν*] 'to pay him respect in all things moderate,' or tolerable. Of *ἐπιθ.* in this use, which is rare, an example occurs elsewhere in Dio Cass. p. 68, 66. On this use of *εὖ θέσθαι* in the sense 'to lay aside on good terms,' see note at i. 25 & 81.

οὗ ἐβούλοντο] Perhaps in some conspicuous part of the city, as in the case of Brasidas.

CH. LXXXV. Astyochus vacates his office, and is succeeded by Mindarus.

2. *δίγλωσσον*] 'one skilled in both tongues,' Greek and Barbarian, or Persian. The Carians were celebrated for their knowledge of various languages. Thus Valcken. on Herodot. viii. 133, observes, that Mardonius sent a Carian to consult the Greek oracles, and Cyrus the younger employed Carians as interpreters. That the Persians used such at court in the same office, is certain.

τῶν τε Μιλησίων περὶ τοῦ φρουρίου καὶ περὶ αὐτοῦ ἅμα ἀπολογησόμενον, εἰδὼς τούς τε Μιλησίους πορευομένους ἐπὶ καταβοῇ τῇ αὐτοῦ μάλιστα καὶ τὸν Ἑρμοκράτην μετ' αὐτῶν, ὃς ἔμελλε τὸν Τισσαφέρνην ἀποφαίνειν φθείροντα τῶν Πελοποννησίων τὰ πράγματα μετὰ Ἀλκιβιάδου καὶ ἐπαμφοτερίζοντα. 3. ἔχθρα δὲ πρὸς αὐτὸν ἦν αὐτῷ ἀεί ποτε περὶ τοῦ μισθοῦ τῆς ἀποδόσεως· καὶ τὰ τελευταῖα φυγόντος ἐκ Συρακουσῶν τοῦ Ἑρμοκράτους καὶ ἑτέρων ἡκόντων ἐπὶ τὰς ναῦς τῶν Συρακοσίων ἐς τὴν Μίλητον στρατηγῶν, Ποτάμιδος καὶ Μύσκωνος καὶ Δημάρχου, ἐνέκειτο ὁ Τισσαφέρνης φυγάδι ὄντι ἤδη τῷ Ἑρμοκράτει πολλῷ ἔτι μᾶλλον, καὶ κατηγόρει ἄλλα τε καὶ ὡς χρήματά ποτε αἰτήσας αὐτὸν καὶ οὐ τυχών, τὴν ἔχθραν οἱ προθεῖτο. 4. ὁ μὲν οὖν Ἀστύοχος καὶ οἱ Μιλήσιοι καὶ ὁ Ἑρμοκράτης ἀπέπλευσαν ἐς τὴν Λακεδαίμονα, ὁ δ' Ἀλκιβιάδης διεβεβήκει πάλιν ἤδη παρὰ τοῦ Τισσαφέρνους ἐς τὴν Σάμον.

LXXXVI. Καὶ οἱ ἐκ τῆς Δήλου ἀπὸ τῶν τετρακοσίων πρεσβευταί, οὓς τότε ἔπεμψαν παραμυθησομένους καὶ ἀναδιδάξοντας τοὺς ἐν τῇ Σάμῳ, ἀφικνοῦνται παρόντος τοῦ Ἀλκιβιάδου, καὶ ἐκκλησίας γενομένης λέγειν ἐπεχείρουν. 2. οἱ δὲ στρατιῶται τὸ μὲν πρῶτον οὐκ ἤθελον ἀκούειν, ἀλλ' ἀποκτείνειν ἐβόων τοὺς τὸν δῆμον καταλύοντας, ἔπειτα μέντοι μόλις ἡσυχάσαντες ἤκουσαν. 3. οἱ δ' ἀπήγγελλον ὡς οὔτ' ἐπὶ διαφθορᾷ τῆς πόλεως ἡ μετάστασις γίγνοιτο, ἀλλ' ἐπὶ σωτηρίᾳ, οὔθ' ἵνα τοῖς πολεμίοις παραδοθῇ (ἐξεῖναι γάρ, ὅτε ἐσέβαλον ἤδη σφῶν ἀρχόντων, τοῦτο ποιῆσαι), τῶν τε πεντακισχιλίων ὅτι πάντες ἐν τῷ μέρει μεθέξουσιν, οἵ τε οἰκεῖοι αὐτῶν οὔθ' ὑβρίζονται, ὥσπερ Χαιρέας διαβάλλων ἀπήγγειλεν, οὔτε κακὸν ἔχουσιν οὐδέν, ἀλλ' ἐπὶ τοῖς σφετέροις αὐτῶν ἕκαστοι κατὰ χώραν

ἐπαμφοτερίζοντα] 'inclining to either side;' as we should say, 'playing a double game.'

3. *οὐ τυχών*] 'having not obtained [his request].' Of *τὴν ἔχθραν οἱ προθεῖτο* the full sense is, 'had taken up and professed the enmity [he afterwards bore] against him.' Similar to this is the phrase *προτίθεσθαι ἀνδραγαθίαν* at ii. 43, 3.

CH. LXXXVI. The deputies from the Four Hundred proceed from Delos (see ch. 77) to Samos, and endeavour to justify the conduct of the revolutionists at Athens. Alcibiades approves of some of their measures, but demands that the Four Hundred should be put down, and the old Council of Five Hundred restored.

1. *ἀναδιδάξοντας*] Here *ἀναδιδάξειν* signifies, as H. Steph. and Valcken. are agreed, 'edocere quempiam de aliqua re secus quam edoctus fuerit, sive *dedocere*,' as in Herodot. viii. 63, *ἀνεδιδάσκετο Εὐρυβιάδης*. It is well remarked by Valcken., 'Significat *ἀναδιδάσκεσθαι* sic priora dedocere, vel dedocendum se præbere, ut quis alia discat istis contraria.' And the same *double* force is remarked by Poppo to exist in the case of *ἀναπείθειν* at i. 140, and vii. 21. Thus the term comes to have the sense simply of *perdocere*, as at iii. 97, and Aristoph. Eq. 152, et al.

3. *ἡ μετάστασις*] Meaning 'the change of constitution.'

ἐξεῖναι γὰρ — ποιῆσαι] 'for that *that* was in their power to have done, when the enemy had made an attack; during their government.' Of the words *τῶν πεντακ. —μεθέξουσιν*, the sense, however obscurely expressed, must be what Bauer, Goeller, and Arnold make it, that 'all the citizens

μένουσιν. 4. ἄλλα τε πολλὰ εἰπόντων οὐδὲν μᾶλλον ἐσήκουον, ἀλλ' ἐχαλέπαινον, καὶ γνώμας ἄλλοι ἄλλας ἔλεγον, μάλιστα δ' ἐπὶ τὸν Πειραιᾶ πλεῖν. καὶ ἐδόκει Ἀλκιβιάδης πρῶτον τότε καὶ οὐδενὸς ἔλασσον τὴν πόλιν ὠφελῆσαι· ὡρμημένων γὰρ τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτούς, ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμιοι, κωλυτὴς γενέσθαι. 5. καὶ ἐν τῷ τότε ἄλλος μὲν οὐδεὶς ἂν ἱκανὸς ἐγένετο κατασχεῖν τὸν ὄχλον, ἐκεῖνος δὲ τοῦ τ' ἐπίπλου ἔπαυσε, καὶ τοὺς ἰδίᾳ τοῖς πρέσβεσιν ὀργιζομένους λοιδορῶν ἀπέτρεπεν. 6. αὐτὸς δὲ ἀποκρινάμενος αὐτοῖς ἀπέπεμπεν, ὅτι τοὺς μὲν πεντακισχιλίους οὐ κωλύοι ἄρχειν, τοὺς μέντοι τετρακοσίους ἀπαλλάσσειν ἐκέλευεν αὐτούς, καὶ καθιστάναι τὴν βουλὴν ὥσπερ καὶ πρότερον, τοὺς πεντακοσίους· εἰ δὲ ἐς εὐτέλειάν τι ξυντέτμηται, ὥστε τοὺς στρατευομένους μᾶλλον ἔχειν τροφήν, πάνυ ἐπαινεῖν. 7. καὶ τἆλλα ἐκέλευεν ἀντέχειν καὶ μηδὲν ἐνδιδόναι τοῖς πολεμίοις· πρὸς μὲν γὰρ σφᾶς αὐτοὺς σωζομένης τῆς πόλεως πολλὴν ἐλπίδα εἶναι καὶ ξυμβῆναι, εἰ δ' ἅπαξ τὸ ἕτερον σφαλήσεται, ἢ τὸ ἐν Σάμῳ ἢ κεῖνοι, οὐδ' ὅτῳ διαλλαγήσεταί τις ἔτι ἔσεσθαι.

8. Παρῆσαν δὲ καὶ Ἀργείων πρέσβεις, ἐπαγγελλόμενοι τῷ ἐν Σάμῳ τῶν Ἀθηναίων δήμῳ ὥστε βοηθεῖν· ὁ δὲ Ἀλκιβιάδης ἐπαινέσας αὐτοὺς καὶ εἰπὼν ὅταν τις καλῇ παρεῖναι, οὕτως ἀπέπεμπεν. 9. ἀφίκοντο δὲ οἱ Ἀργεῖοι μετὰ τῶν Παράλων, οἳ τότε ἐτάχθησαν ἐν τῇ στρατιώτιδι νηῒ ὑπὸ τῶν τετρακοσίων περιπλεῖν Εὔβοιαν, καὶ ἄγοντες Ἀθηναίων ἐς Λακεδαίμονα ἀπὸ τῶν τετρακοσίων [πεμπτοὺς] πρέσβεις Λαισποδίαν καὶ Ἀριστοφῶντα καὶ Μελησίαν, [οἳ] ἐπειδὴ ἐγένοντο πλέοντες κατ' Ἄργος, τοὺς μὲν

should be of the Five Thousand (i. e. of that *body*) in their turn :' on which force of ἐν τῷ μέρει see note at iv. 11. Of κακὸν ἔχουσιν οὐδέν the literal sense is, 'they have, i. e. suffer, no injury.' The phrase (with which compare a similar one in the Old Testament, Daniel iii. 25, 'they have no hurt') is very rare ; though an example of it elsewhere is adduced by Abresch from Plut. t. ii. p. 161.

4. πρῶτον] So I read, with Bekker and Goeller, from a few MSS., for vulg. πρῶτος, retained by Poppo, but on insufficient grounds ; since that has every appearance of being a mere gloss ; and Poppo himself grants that the adverb is sometimes (as at vi. 3. viii. 100) used where we should expect the adjective. The sense, then, is, 'in unum omnium maximè ;' or, in other words, as Bp. Thirlwall expresses it, that 'it was the first great service he had rendered to his country.' On the expression οὐδενὸς ἔλασσον see note at ii. 94. In ὡρμημένων πλεῖν ἐπὶ σφᾶς αὐτούς we have a very *forcible* form of expression, to denote the utter folly of the step on which they were bent. Ἐν ᾧ stands for δι' οὗ, 'by which step :' a use on which see note at vi. 55. Εἶχον, 'had obtained,' would have got possession of; for εἶχον ἄν ; on which see note at v. 52. On κωλυτὴς γενέσθαι see note at iii. 25. viii. 50.

5. κατασχεῖν τὸν ὄχλον] 'to hold in (literally, down) the people,' hold them in restraint. So ii. 65, 8, we have, κατεῖχε τὸ πλῆθος, as said of Pericles. No other example of the idiom have I noticed elsewhere.

6. ἐς εὐτέλειάν τι ξυντέτμηται] Compare Xen. Hier. iv. 9, τὰς δαπάνας συντέμνειν εἰς τὰ καθ' ἡμέραν : and see note on viii. 1.

πρέσβεις ξυλλαβόντες τοῖς Ἀργείοις παρέδοσαν ὡς τῶν οὐχ ἥκιστα καταλυσάντων τὸν δῆμον ὄντας, αὐτοὶ δὲ οὐκέτι ἐς τὰς Ἀθήνας ἀφίκοντο, ἀλλ' ἄγοντες ἐκ τοῦ Ἄργους ἐς τὴν Σάμον τοὺς πρέσβεις ἀφικνοῦνται ἥπερ εἶχον τριήρει.

LXXXVII. Τοῦ δ' αὐτοῦ θέρους Τισσαφέρνης, κατὰ τὸν καιρὸν τοῦτον ἐν ᾧ μάλιστα διά τε τἆλλα καὶ διὰ τὴν Ἀλκιβιάδου κάθοδον ἤχθοντο αὐτῷ οἱ Πελοποννήσιοι ὡς φανερῶς ἤδη ἀττικίζοντι, βουλόμενος, ὡς ἐδόκει δή, ἀπολύεσθαι πρὸς αὐτοὺς τὰς διαβολάς, παρεσκευάζετο πορεύεσθαι ἐπὶ τὰς Φοινίσσας ναῦς ἐς Ἄσπενδον, καὶ τὸν Λίχαν ξυμπορεύεσθαι ἐκέλευεν· τῇ δὲ στρατιᾷ προστάξειν ἔφη Ταμὼν ἑαυτοῦ ὕπαρχον, ὥστε τροφὴν ἐν ὅσῳ ἂν αὐτὸς ἀπῇ διδόναι. 2. λέγεται δὲ οὐ κατὰ ταὐτὸ, οὐδὲ ῥᾴδιον εἰδέναι τίνι γνώμῃ παρῆλθεν ἐς τὴν Ἄσπενδον, καὶ παρελθὼν οὐκ ἤγαγε τὰς ναῦς. 3. ὅτι μὲν γὰρ αἱ Φοίνισσαι νῆες ἑπτὰ καὶ τεσσαράκοντα καὶ ἑκατὸν μέχρι Ἀσπένδου ἀφίκοντο σαφές ἐστιν, διότι δὲ οὐκ ἦλθον πολλαχῇ εἰκάζεται. οἱ μὲν γὰρ ἵνα διατρίβῃ ἀπελθὼν, ὥσπερ καὶ διενοήθη, τὰ τῶν Πελοποννησίων (τροφὴν γοῦν οὐδὲν βέλτιον, ἀλλὰ καὶ χεῖρον, ὁ Ταμὼς, ᾧ προσετάχθη, παρεῖχεν)· οἱ δὲ ἵνα τοὺς Φοίνικας προαγαγὼν ἐς τὴν Ἄσπενδον ἐκχρηματίσαιτο ἀφεὶς (καὶ γὰρ ὡς αὐτοῖς οὐδὲν ἔμελλε χρήσεσθαι) ἄλλοι δ' ὡς καταβοῆς ἕνεκα τῆς ἐς Λακεδαίμονα, τῷ λέγεσθαι ὡς οὐκ ἀδικεῖ ἀλλὰ καὶ σαφῶς οἴχεται ἐπὶ τὰς ναῦς ἀληθῶς πεπληρωμένας. 4. ἐμοὶ μέντοι δοκεῖ σαφέστατον εἶναι τριβῆς ἕνεκα καὶ ἀνακωχῆς τῶν Ἑλληνικῶν τὸ ναυτικὸν οὐκ ἀγαγεῖν, φθορᾶς μὲν, ἐν ὅσῳ παρῇει ἐκεῖσε καὶ διέμελλεν, ἀνισώσεως δὲ, ὅπως μηδετέρους προσθέμενος ἰσχυροτέρους ποιήσῃ, ἐπεὶ εἴγε ἐβουλήθη διαπολεμῆσαι, ἐπιφανὲς δήπου οὐκ ἐνδοιαστῶς· κομίσας γὰρ ἂν Λακεδαιμονίοις τὴν νίκην κατὰ τὸ εἰκὸς ἔδωκεν, οἵ γε καὶ ἐν τῷ παρόντι ἀντιπάλως μᾶλλον ἢ ὑποδεεστέρως τῷ ναυτικῷ ἀνθώρμουν. καταφωρᾷ δὲ μάλιστα καὶ ἣν εἶπε πρόφασιν οὐ κομίσας

CH. LXXXVII. Tissaphernes goes to Aspendus professedly to bring up the Phœnician fleet to the aid of the Peloponnesians ; but the fleet is not forthcoming. Motives of Tissaphernes in keeping it back.

2. λέγεται οὐ κατὰ ταὐτὸ] scil. τὸ πρᾶγμα, 'the matter is variously related.' Γνώμῃ, 'motive.'

3. With the expression ἐκχρηματίσαιτο ἀφεὶς, 'might squeeze out money for letting them go,' (literally, 'after letting them go,') compare a correspondent one in the New Testament, Acts xxiv. 26. Of the word ἐκχρηματίζεσθαι (which is very rare) I have noted examples elsewhere in Dio Cass. 702, 11, ὑπηκόους μήτε ὑβρίζετε μήτε ἐκχρηματίζεσθε, and ix. 25, 78, ὅπως τὰ τῶν Ἰβήρων ἐκχρηματίσηται.

καὶ γὰρ—χρήσεσθαι] 'nam etiamsi eos Aspendum usque perduxit, tamen usurus iis non erat.' (Poppo.) Ἐς Λακεδαίμονα, 'at Lacedæmon.'

4. τριβῆς ἕνεκα καὶ ἀνακωχῆς] i. e. 'for the sake of wearing out the Grecians one against another, keeping affairs in suspense,' and preserving the balance of power. It is well observed by Didot, that ἀνακωχὴ answers to the French *balancement*, and that the metaphor is one taken from the nautical use of ἀνακωχεύειν. Ἐπεὶ—ἐνδοιαστῶς, 'nam, eum, si voluisset, bello finem impositurum fuisse, citra dubium *evidens est*.'

καταφωρᾷ δὲ μάλιστα] 'but what most

τὰς ναῦς. ἔφη γὰρ αὐτὰς ἐλάσσους ἢ ὅσας βασιλεὺς ἔταξε ξυλλεγῆναι· ὁ δὲ χάριν ἂν δήπου ἐν τούτῳ μείζω ἔτι ἔσχεν, οὔτ' ἀναλώσας πολλὰ τῶν βασιλέως, τά τε αὐτὰ ἀπ' ἐλασσόνων πράξας. ἐς δ' οὖν τὴν Ἄσπενδον, ᾗτινιδὴ γνώμῃ, ὁ Τισσαφέρνης ἀφικνεῖται, καὶ τοῖς Φοίνιξι ξυγγίγνεται· καὶ οἱ Πελοποννήσιοι ἔπεμψαν ὡς ἐπὶ τὰς ναῦς, κελεύσαντος αὐτοῦ, Φίλιππον ἄνδρα Λακεδαιμόνιον δύο τριήρεσιν. LXXXVIII. Ἀλκιβιάδης δὲ ἐπειδὴ καὶ τὸν Τισσαφέρνην ᾔσθετο παριόντα ἐπὶ τῆς Ἀσπένδου, ἔπλει καὶ αὐτὸς λαβὼν τρεισκαίδεκα ναῦς, ὑποσχόμενος τοῖς ἐν τῇ Σάμῳ ἀσφαλῆ καὶ μεγάλην χάριν (ἢ γὰρ αὐτὸς ἄξειν Ἀθηναίοις τὰς Φοινίσσας ναῦς, ἢ Πελοποννησίοις γε κωλύσειν ἐλθεῖν), εἰδὼς, ὡς εἰκὸς, ἐκ πλείονος τὴν Τισσαφέρνους γνώμην ὅτι οὐκ ἄξειν ἔμελλεν, καὶ βουλόμενος αὐτὸν τοῖς Πελοποννησίοις ἐς τὴν ἑαυτοῦ καὶ Ἀθηναίων φιλίαν ὡς μάλιστα διαβάλλειν, ὅπως μᾶλλον δι' αὐτὸ σφίσιν ἀναγκάζοιτο προσχωρεῖν. καὶ ὁ μὲν ἄρας εὐθὺ τῆς Φασήλιδος καὶ Καύνου ἄνω τὸν πλοῦν ἐποιεῖτο.

LXXXIX. Οἱ δ' ἐκ τῆς Σάμου ἀπὸ τῶν τετρακοσίων πεμφθέντες πρέσβεις, ἐπειδὴ ἀφικόμενοι ἐς τὰς Ἀθήνας ἀπήγγειλαν τὰ παρὰ τοῦ Ἀλκιβιάδου, ὡς κελεύει τε ἀντέχειν καὶ μηδὲν ἐνδιδόναι τοῖς πολεμίοις, ἐλπίδας τε ὅτι πολλὰς ἔχει κἀκείνοις τὸ στράτευμα διαλλάξειν, καὶ Πελοποννησίων περιέσεσθαι,—ἀχθομένους καὶ πρότερον τοὺς πολλοὺς τῶν μετεχόντων τῆς ὀλιγαρχίας, καὶ ἡδέως ἂν ἀπαλλαγέντας πῃ ἀσφαλῶς τοῦ πράγματος, πολλῷ δὴ μᾶλλον ἐπέῤῥωσαν. 2. καὶ ξυνίσταντό τε ἤδη, καὶ τὰ πράγματα διεμέμφοντο, ἔχοντες ἡγεμόνας τῶν πάνυ στρατηγῶν τῶν ἐν τῇ ὀλιγαρχίᾳ καὶ ἐν ἀρχαῖς ὄντων, οἷον Θηραμένην τε τὸν Ἀγνωνος καὶ Ἀριστοκράτην τὸν Σκελλίου, καὶ ἄλλους, οἳ μετέσχον μὲν ἐν [τοῖς] πρώτοις τῶν

betrays his purpose.' So Bekker, Goeller, and Poppo rightly edit, for *καταφθορᾷ*. I would compare i. 82, 1, *ἐπιβουλεύοντες μὴ καταφωρᾷν*, and Dio Cass. 846, 31, *τὴν ἐπιτήδευσιν καταφωρᾷν*, from whence it appears that the historian read *καταφωρᾷ*, thus confirming what has been adopted almost entirely from conjecture, though countenanced by two or three of the best MSS.: and indeed such, I have good reason to think, was originally the reading of the Cod. Clarend. At *ἐλασσόνων* supply *δαπανημάτων* from the context.

Ch. LXXXVIII. Alcibiades departs from Samos to follow Tissaphernes, engaging to prevent the junction of the Phœnician fleet with that of the Peloponnesians.

ἐς τὴν—φιλίαν—διαβάλλειν] 'to expose him to calumny on account of his friendship to,' &c. Of this use of a noun with ἐς adjoined to the verbs *διαβάλλειν*, *λοιδορεῖν*, &c., examples are given by Duker from Herodian iv. 12. Plut. Apophthegm. p. 89 & 327, and another passage of our author, v. 79; and I have noted others in Demosth. p. 317. Plut. Lycurg. 19. Joseph. Bell. i. 11, 2. iv. 3, 9. On the use of *εὐθὺ* with a genitive of place, see note at ii. 4. Examples elsewhere occur in Herodot. ii. 119. iv. 120. v. 64. vi. 95. vii. 179.

Ch. LXXXIX. Effect produced at Athens on the report of the answer given by Alcibiades to the ambassadors from the Four Hundred. Dissensions and quarrels among the authors of the late revolution. Theramenes abandons his more violent partizans.

2. I have followed Poppo in editing *ἐν*

πραγμάτων, φοβούμενοι δ', ὡς ἔφασαν, τό τ' ἐν τῇ Σάμῳ στράτευμα καὶ τὸν Ἀλκιβιάδην σπουδῇ πάνυ, τούς τε ἐς τὴν Λακεδαίμονα πρεσβευομένους, ἔπεμπον, μή τι ἄνευ τῶν πλειόνων κακὸν δράσωσι τὴν πόλιν, οὐ τὸ ἀπαλλάξειν τοῦ ἄγαν ἐς ὀλίγους ἐλθεῖν, ἀλλὰ τοὺς πεντακισχιλίους ἔργῳ καὶ μὴ ὀνόματι χρῆναι ἀποδεικνύναι, καὶ τὴν πολιτείαν ἰσαιτέραν καθιστάναι. 3. ἦν δὲ τοῦτο μὲν σχῆμα πολιτικὸν τοῦ λόγου αὐτοῖς, κατ' ἰδίας δὲ φιλοτιμίας οἱ πολλοὶ αὐτῶν τῷ τοιούτῳ προσέκειντο ἐν ᾧπερ καὶ μάλιστα ὀλιγαρχία ἐκ δημοκρατίας γενομένη ἀπόλλυται· πάντες γὰρ αὐθημερὸν ἀξιοῦσιν οὐχ ὅπως ἴσοι, ἀλλὰ καὶ πολὺ πρῶτος αὐτὸς ἕκαστος εἶναι· ἐκ δὲ δημοκρατίας αἱρέσεως γιγνομένης ῥᾷον τὰ ἀποβαίνοντα ὡς οὐκ ἀπὸ τῶν ὁμοίων ἐλασσούμενός τις φέρει. 4. σαφέστατα δ' αὐτοὺς ἐπῆρε τὰ ἐν τῇ Σάμῳ τοῦ Ἀλκιβιάδου ἰσχυρὰ ὄντα, καὶ ὅτι αὐτοῖς οὐκ ἐδόκει μόνιμον τὸ τῆς ὀλιγαρχίας ἔσεσθαι· ἠγωνίζετο οὖν εἷς ἕκαστος αὐτὸς πρῶτος προστάτης τοῦ δήμου γενέσθαι. XC. οἱ δὲ τῶν τετρακοσίων μάλιστα ἐναντίοι ὄντες τῷ τοιούτῳ εἴδει καὶ προεστῶτες Φρύνιχός τε, ὃς καὶ στρατηγήσας ἐν τῇ Σάμῳ [ποτὲ] τῷ Ἀλκιβιάδῃ

τοῖς πρώτοις, notwithstanding that the article seems worse than useless, though countenanced by the equally anomalous expression *ἐν τοῖς κοινοῖς* at vi. 8. As to Bekker's reading, *ἐν τοῖς πρῶτοι*, it introduces a harsh anomaly very groundlessly, and is liable to the grave objection stated in Poppo's Proleg. t. ii. 1, p. 160, seq.

φοβούμενοι δ', ὡς ἔφασαν, κ.τ.λ.] I entirely agree with Arnold in regarding this passage as hopelessly corrupt, and not to be emended by any critical conjectures hitherto propounded. Accordingly I have chosen, with Bekker, to retain the confessedly corrupt reading of the MSS., referring, for the various modes of emendation that have been proposed, to the lengthened annotation of Poppo.

σπουδῇ πάνυ] These words I have, with Haack, Bekker, Goeller, and Poppo, inserted, on the authority of several of the best MSS., because they serve to strengthen the sense, and also present a form of expression occurring a little further on, and supra ch. 27. The omission of the words in so many MSS. may be accounted for on the supposition that, being corrupted, (probably to *πού δῆ*,) they yielded no sense. The import of the whole passage may be expressed as follows: 'And they now formed cabals, and found fault with the state of affairs, having for their ringleaders some of the heads of the oligarchy, and those in office, such as Theramenes, son of Hagnon, and Aristocrates, son of Scellias, who principally participated in the management of affairs, but standing in great awe, as they frankly said, of the army in Samos, and of Alcibiades most seriously, and also the ambassadors whom they had sent to Lacedæmon, and fearing lest they (i. e. the ambassadors) should, by negotiating without the consent of the great body of rulers, do the state some injury, did not, indeed, avow that they desired to get rid of the government coming so much into the hands of a few, but frankly confessed that the Five Thousand ought to be appointed not in name only, and that a more equalized form of government should be established.'

3. *σχῆμα πολιτικὸν τοῦ λόγου*] I have in my Translation rendered, 'This was the scheme of polity which they in words professed.' But that version requires the *article*; and I am now of opinion that the sense is, 'and this indeed was to them a mere political pretence of words,' or a wordy pretence. Σχῆμα, for *πρόσχημα*, as in Appian ii. 612, 96, *ἀμφότεροι* (scil. *τῶν ἀντιστασιωτῶν*) *τῇ τῆς πόλεως σχήματα ταῦτα ἐπρασσον*. This signification arises as follows: the word denotes, 1. a habit or dress; 2. a *mere* habit, or cloak; 3. a fictitious appearance.

Ch. XC. The extreme aristocrats send to Lacedæmon in order to get peace on *any* terms, and build a fort at the entrance of the harbour of Piræus.

τότε διηνέχθη, καὶ Ἀρίσταρχος ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστου ἐναντίος τῷ δήμῳ καὶ Πείσανδρος καὶ Ἀντιφῶν καὶ ἄλλοι οἱ δυνατώτατοι, πρότερόν τε, ἐπεὶ τάχιστα κατέστησαν καὶ ἐπειδὴ τὰ ἐν τῇ Σάμῳ σφῶν ἐς δημοκρατίαν ἀπέστη, πρέσβεις τε ἀπέστελλον σφῶν ἐς τὴν Λακεδαίμονα καὶ τὴν ὁμολογίαν προύθυμοῦντο, καὶ τὸ ἐν τῇ Ἡετιωνίᾳ καλουμένῃ τεῖχος ἐποιοῦντο, πολλῷ τε μᾶλλον ἔτι, ἐπειδὴ καὶ οἱ ἐκ τῆς Σάμου πρέσβεις σφῶν ἦλθον, ὁρῶντες τούς τε πολλοὺς καὶ σφῶν τοὺς δοκοῦντας πρότερον πιστοὺς εἶναι μεταβαλλομένους. 2. καὶ ἀπέστειλαν μὲν Ἀντιφῶντα καὶ Φρύνιχον καὶ ἄλλους δέκα κατὰ τάχος, φοβούμενοι καὶ τὰ αὐτοῦ καὶ τὰ ἐκ τῆς Σάμου, ἐπιστείλαντες παντὶ τρόπῳ, ὅστις καὶ ὁπωσοῦν ἀνεκτὸς, ξυναλλαγῆναι πρὸς τοὺς Λακεδαιμονίους, ᾠκοδόμουν δὲ ἔτι προθυμότερον τὸ ἐν τῇ Ἡετιωνίᾳ τεῖχος. 3. ἦν δὲ τοῦ τείχους ἡ γνώμη αὕτη, ὡς ἔφη Θηραμένης καὶ οἱ μετ' αὐτοῦ, οὐχ ἵνα τοὺς ἐν Σάμῳ, ἢν βίᾳ ἐπιπλέωσι, μὴ δέξωνται ἐς τὸν Πειραιᾶ, ἀλλ' ἵνα τοὺς πολεμίους μᾶλλον, ὅταν βούλωνται, καὶ ναυσὶ καὶ πεζῷ δέξωνται. 4. χηλὴ γάρ ἐστι τοῦ Πειραιῶς ἡ Ἡετιωνία, καὶ παρ' αὐτὴν εὐθὺς ὁ ἔσπλους ἐστίν. ἐτειχίζετο οὖν οὕτω ξὺν τῷ πρότερον πρὸς ἤπειρον ὑπάρχοντι τείχει, ὥστε καθεζομένων ἐς αὐτὸ ἀνθρώπων ὀλίγων ἄρχειν τοῦ γε ἔσπλου· ἐπ' αὐτὸν γὰρ τὸν ἐπὶ τῷ στόματι τοῦ λιμένος στενοῦ ὄντος τὸν ἕτερον πύργον ἐτελεύτα τό τε παλαιὸν τὸ πρὸς ἤπειρον καὶ τὸ ἐντὸς τὸ καινὸν τεῖχος τειχιζόμενον πρὸς θάλασσαν. 5. διῳκοδόμησαν δὲ καὶ στοάν, ἥπερ ἦν μεγίστη καὶ ἐγγύτατα τούτου εὐθὺς ἐχομένη ἐν τῷ Πειραιεῖ, καὶ ἦρχον αὐτοὶ αὐτῆς· ἐς ἣν καὶ τὸν σῖτον ἠνάγκαζον πάντας τὸν ὑπάρχοντά τε καὶ τὸν ἐσπλέοντα ἐξαιρεῖσθαι καὶ ἐντεῦθεν προαιροῦντας πωλεῖν. XCI. ταῦτ' οὖν ἐκ πλείονός τε ὁ Θηραμένης διεθρόει, καὶ ἐπειδὴ οἱ ἐκ τῆς Λακεδαίμονος

1. προὐθυμοῦντο] 'zealously studied,' 'furthered the cause of;' in which sense the word occurs also at v. 17 & 39. viii. 1. Liban. Epist. 401, τοῦτο δὲ εἰ μὲν ἀγνοῶν, ἐν οἷς ὢν τυγχάνω, προθυμῇ, τάχα οὐ φιλοῦντος ἡ ἄγνοια. See Matth. Gr. Gr. p. 599, fin., and my note on vi. 39.

τὸ ἐν τῇ Ἡετιωνίᾳ τεῖχος] Comp. Xen. Hist. ii. 3, 46, φανεροὶ ἐγένοντο ἐπὶ τῷ χώματι ἔρυμα τειχίζοντες, ἐς ὃ ἐβούλοντο τοὺς πολεμίους δεξάμενοι, κ. τ. λ.

4. χηλὴ] 'a pier, or jetty;' meaning one of the two *promontories* which formed the entrance of the port. See Poppo, Proleg. t. ii. 253, and Col. Leake's Map in his Athens and Attica (second edition). One may better understand the plan of the Piræus by carefully weighing the very exact description of that of *Cæsarea*, formed by Herod the First chiefly on the model of the Piræus. See Joseph. Ant. xv. 9, 6, s. med.

5. ἐξαιρεῖσθαι] 'to unload and deposit:' a *significatio prægnans*.

προαιροῦντας] 'drawing it from thence.' Προαιρεῖν signifies '*promere* velut è penû.' So Aristoph. Thesm. 424, ἃ δ' ἦν ἡμῖν προτοῦ, Αὐταῖσι ταμιεύεσθαι προαιρούσαις λαβεῖν, Ἅλφιτον, ἔλαιον, &c. Theophr. Char. iv. προαίρων δέ τι ἐκ τοῦ ταμιείου δεινὸς φαγεῖν.

CH. XCI. Theramenes exclaims against the erection of this fort; and his fears of its traitorous purpose are confirmed by the appearance of a Lacedæmonian fleet in the Saronic gulf, to favour the revolt of Eubœa from the Athenians.

1. διεθρόει] See note at vi. 46.

πρέσβεις οὐδὲν πράξαντες ἀνεχώρησαν τοῖς ξύμπασι ξυμβατικόν, φάσκων κινδυνεύσειν τὸ τεῖχος τοῦτο καὶ τὴν πόλιν διαφθεῖραι. 2. ἅμα γὰρ καὶ ἐκ τῆς Πελοποννήσου ἐτύγχανον, Εὐβοέων ἐπικαλουμένων, κατὰ τὸν αὐτὸν χρόνον τοῦτον δύο καὶ τεσσαράκοντα νῆες—ὧν ἦσαν καὶ ἐκ Τάραντος καὶ Λοκρῶν Ἰταλιώτιδες καὶ Σικελικαί τινες—ὁρμοῦσαι ἤδη ἐπὶ Λᾷ τῆς Λακωνικῆς καὶ παρασκευαζόμεναι τὸν ἐς τὴν Εὔβοιαν πλοῦν· ἦρχε δ' αὐτῶν Ἀγησανδρίδας Ἀγησάνδρου Σπαρτιάτης· ἃς ἔφη Θηραμένης οὐκ Εὐβοίᾳ μᾶλλον ἢ τοῖς τειχίζουσι τὴν Ἡετιωνίαν προσπλεῖν, καὶ εἰ μή τις ἤδη φυλάξεται, λήσειν διαφθαρέντας. 3. ἦν δέ τι καὶ τοιοῦτον ἀπὸ τῶν τὴν κατηγορίαν ἐχόντων, καὶ οὐ πάνυ διαβολὴ μόνον τοῦ λόγου. ἐκεῖνοι γὰρ μάλιστα μὲν ἐβούλοντο ὀλιγαρχούμενοι ἄρχειν καὶ τῶν ξυμμάχων, εἰ δὲ μή, τάς τε ναῦς καὶ τὰ τείχη ἔχοντες αὐτονομεῖσθαι, ἐξειργόμενοι δὲ καὶ τούτου μὴ οὖν ὑπὸ τοῦ δήμου γε αὖθις γενομένου αὐτοὶ πρὸ τῶν ἄλλων μάλιστα διαφθαρῆναι, ἀλλὰ καὶ τοὺς πολεμίους ἐσαγαγόμενοι ἄνευ τειχῶν καὶ νεῶν ξυμβῆναι καὶ ὁπωσοῦν τὰ τῆς πόλεως ἔχειν, εἰ τοῖς γε σώμασι σφῶν ἄδεια ἔσται. XCII. διόπερ καὶ τὸ τεῖχος τοῦτο, καὶ πυλίδας ἔχον καὶ ἐσόδους καὶ ἐπεσαγωγὰς τῶν πολεμίων, ἐτείχιζόν τε προθύμως, καὶ φθῆναι ἐβούλοντο ἐξεργασάμενοι. 2. πρότερον μὲν οὖν κατ' ὀλίγους τε καὶ κρύφα μᾶλλον τὰ λεγόμενα ἦν· ἐπειδὴ δὲ ὁ Φρύνιχος ἥκων ἐκ τῆς ἐς Λακεδαίμονα πρεσβείας, πληγεὶς ὑπ' ἀνδρὸς τῶν περιπόλων τινὸς ἐξ ἐπιβουλῆς ἐν τῇ ἀγορᾷ πληθούσῃ καὶ οὐ πολὺ ἀπὸ τοῦ βουλευτηρίου ἀπελθὼν ἀπέθανε παραχρῆμα,—καὶ ὁ μὲν πατάξας διέφυγεν, ὁ δὲ ξυνεργὸς Ἀργεῖος ἄνθρωπος ληφθεὶς καὶ βασανιζόμενος ὑπὸ τῶν τετρακοσίων οὐδενὸς ὄνομα τοῦ κελεύσαντος εἶπεν, οὐδὲ ἄλλο τι ἢ, ὅτι εἰδείη πολ-

τοῖς ξύμπασι] Meaning, as Haack explains, to the Athenian people at large, as distinguished from the *oligarchs* alone, with whom the Lacedæmonians were disposed to treat.

2. τοῖς τειχίζουσι] A *dat. commodi*.

3. ἀπὸ τῶν τὴν κατηγορίαν ἐχόντων] 'on the part of those who brought the charge.' See note on ch. 87.

ἐξειργόμενοι καὶ τούτου] 'excluded even from this,' i. e. from its use. Compare ii. 13, ἦν—ἐξείργωνται πάντων.

ὑπὸ τοῦ δήμου γε αὖθις γενομένου] 'by the democracy again set on foot,' i. e. restored. Of the words following, ἄνευ τειχῶν—ἔχειν, the construction is, ξυμβῆναι ἔχειν τὰ τῆς πόλεως ἄνευ τειχῶν καὶ νεῶν, καὶ ὁπωσοῦν, 'even in any manner,' or 'on any terms whatsoever.' Of τοῖς σώμασι σφῶν ἄδεια ἔσται the sense is, 'there should be freedom from all bodily hurt,' 'safety for life and limb.' Compare Jos. Ant. xv. 5, 5, πᾶν ὁτιοῦν ὑφιστάμενοι, καὶ τυχεῖν εἰς τὸ παρὸν ἀδείας ἠξιωκότες. Isocr. ad Nicocl. πάλιν ὁπωσοῦν ζῆν ἡγοῦνται λυσιτελεῖν μᾶλλον, ἢ μετὰ τοιούτων συμφορῶν ἁπάσης τῆς Ἀσίας βασιλεύειν.

CH. XCII. The ferment at length growing ripe, issues in a deed of blood. Phrynichus is assassinated, and a tumult breaks out, tacitly encouraged by Theramenes. The obnoxious fort is destroyed, and the suppression of the Four Hundred, and the establishment of the sovereign assembly of the Five Thousand is carried by acclamation.

2. τῶν περιπόλων] 'the younger militia, employed in the home-service.' See note on iv. 67.

ἐν τῇ ἀγορᾷ πληθούσῃ] 'in the full market-place,' (the place where the chief market-business was transacted,) *celeberrimo fori*, as Tacitus expresses it, Annal. iv. 67.

λοὺς ἀνθρώπους καὶ ἐς τοῦ περιπολάρχου καὶ ἄλλοσε κατ᾽ οἰκίας ξυνιόντας,—τότε δὴ οὐδενὸς γεγενημένου ἀπ᾽ αὐτοῦ νεωτέρου καὶ ὁ Θηραμένης ἤδη θρασύτερον καὶ Ἀριστοκράτης, καὶ ὅσοι ἄλλοι τῶν τετρακοσίων αὐτῶν καὶ τῶν ἔξωθεν ἦσαν ὁμογνώμονες, ἦεσαν ἐπὶ τὰ πράγματα. 3. ἅμα γὰρ καὶ ἀπὸ τῆς Λᾶς αἱ νῆες ἤδη περιπεπλευκνῖαι καὶ ὁρμισάμεναι ἐς τὴν Ἐπίδαυρον τὴν Αἴγιναν καταδεδραμήκεσαν· καὶ οὐκ ἔφη ὁ Θηραμένης εἰκὸς εἶναι ἐπ᾽ Εὔβοιαν πλεούσας αὐτὰς ἐς Αἴγιναν κατακολπίσαι καὶ πάλιν ἐν Ἐπιδαύρῳ ὁρμεῖν, εἰ μὴ παρακληθεῖσαι ἥκοιεν ἐφ᾽ οἵσπερ καὶ αὐτὸς ἀεὶ κατηγόρει· οὐκέτι οὖν οἷόν τε εἶναι ἡσυχάζειν. 4. τέλος δὲ πολλῶν καὶ στασιωτικῶν λόγων καὶ ὑποψιῶν προσγενομένων, καὶ ἔργῳ ἤδη ἥπτοντο τῶν πραγμάτων· οἱ γὰρ ἐν τῷ Πειραιεῖ τὸ τῆς Ἠετιωνίας τεῖχος ὁπλῖται οἰκοδομοῦντες, ἐν οἷς καὶ Ἀριστοκράτης ἦν ταξιαρχῶν καὶ τὴν ἑαυτοῦ φυλὴν ἔχων, ξυλλαμβάνουσιν Ἀλεξικλέα στρατηγὸν ὄντα ἐκ τῆς ὀλιγαρχίας καὶ μάλιστα πρὸς τοὺς ἑταίρους τετραμμένον, καὶ ἐς οἰκίαν ἀγαγόντες εἶρξαν. 5. ξυνεπελάβοντο δὲ αὐτοῖς ἅμα καὶ ἄλλοι, καὶ Ἕρμων τις τῶν περιπόλων τῶν Μουνυχίασι τεταγμένων ἄρχων· τὸ δὲ μέγιστον, τῶν ὁπλιτῶν τὸ στῖφος ταῦτα ἐβούλετο. 6. ὡς δ᾽ ἐσηγγέλθη τοῖς τετρακοσίοις (ἔτυχον δ᾽ ἐν τῷ βουλευτηρίῳ ξυγκαθήμενοι), εὐθύς, πλὴν ὅσοις μὴ βουλομένοις ταῦτ᾽ ἦν, ἑτοῖμοι ἦσαν ἐς τὰ ὅπλα ἰέναι, καὶ τῷ Θηραμένει καὶ τοῖς μετ᾽ αὐτοῦ ἠπείλουν. ὁ δ᾽ ἀπολογούμενος ἑτοῖμος ἔφη εἶναι ξυναφαιρησόμενος ἰέναι ἤδη. καὶ παραλαβὼν ἕνα τῶν στρατηγῶν ὃς ἦν αὐτῷ ὁμογνώμων, ἐχώρει ἐς τὸν Πειραιᾶ· ἐβοήθει δὲ καὶ Ἀρίσταρχος καὶ τῶν ἱππέων νεανίσκοι. 7. ἦν δὲ θόρυβος πολὺς καὶ ἐκπληκτικός· οἵ τε γὰρ ἐν τῷ ἄστει ἤδη ᾤοντο τόν τε Πειραιᾶ κατειλῆφθαι καὶ τὸν ξυνειλημμένον τεθνάναι, οἵ τ᾽ ἐν τῷ Πειραιεῖ τοὺς ἐκ τοῦ ἄστεος ὅσον οὔπω ἐπὶ σφᾶς παρεῖναι. 8. μόλις δὲ τῶν τε πρεσβυτέρων διακωλυόντων τοὺς ἐν τῷ ἄστει διαθέοντας καὶ ἐπὶ τὰ ὅπλα φερομένους, καὶ Θουκυδίδου τοῦ Φαρσαλίου τοῦ προξένου τῆς πόλεως παρόντος καὶ προθύμως ἐμποδών τε ἑκάστοις γιγνομένου καὶ ἐπιβοωμένου μὴ ἐφεδρευόντων ἔτι τῶν πολεμίων ἀπολέσαι τὴν πατρίδα, ἡσύχασάν τε καὶ σφῶν αὐτῶν ἀπέσχοντο. 9. Καὶ ὁ μὲν Θηραμένης, ἐλθὼν ἐς τὸν Πειραιᾶ (ἦν δὲ καὶ αὐτὸς στρατηγός), ὅσον καὶ ἀπὸ βοῆς ἕνεκα, ὠργίζετο τοῖς

οὐδενὸς γεγενημένου ἀπ᾽ αὐτοῦ] 'when nothing serious had come of this.'

ἦεσαν ἐπὶ τὰ πράγματα] This phrase is used in the same sense as *ἔργον ἔχεσθαι* at ii. 2: and so, just after, we have *ἔργῳ ἥπτοντο τῶν πραγμάτων*.

3. *κατακολπίσαι*] 'to make the gulf:' a use of the word found also in Polyb. xxxiv. 12, 10.

7. *θόρυβος πολὺς καὶ ἐκπληκτικὸς*] 'a tumult terrific, or astounding.' With the words following, *οἵ τε γὰρ ἐν τῷ ἄστει*, &c. compare ii. 94, init.

8. *μόλις τῶν πρεσβυτέρων διακωλυόντων*] *aegrè*, 'hardly staying,' &c. Compare Acts xiv. 13, *μόλις κατέπαυσαν τοὺς ὄχλους*. Such is also the frequent use of *μόλις* in Plato. See my note on i. 12.

9. *ὅσον καὶ ἀπὸ βοῆς ἕνεκα*] I am still, as formerly, of opinion that we have here a *familiar* and colloquial form of expression to denote, 'as far as shouting went,' and nearly equivalent to *ὡς καταβοῆς ἕνεκα* supra ch. 87, or *μέχρι βοῆς θρασὺ* in Herodian vii. 8, 12, or *ὅσον βοῆσαι* in Chrysost. t. v. 6, 16. An extremely apposite passage occurs in Xen. Hist. ii. 4, 31, (cited by Duker,) *ἐπεὶ δ᾽ οὐκ ἐπείθοντο, προσέβαλλεν, ὅσον ἀπὸ βοῆς ἔνεκεν, ὅπως μὴ δῆλος εἴη εὐμενὴς αὐτοῖς ὤν*. In this phrase there is a remarkable pleonasm, since either *ὅσον ἀπὸ βοῆς*, or *ὅσον βοῆς ἕνεκα*, would have been sufficient. Thus we have in this sense *ὅσον ἀπὸ βοῆς* in Dio Cass. 260, 10, and 640, 46, and *ὅσα ἀπὸ βοῆς* in 987, 39; *ὅσον* or *ὡς βοῆς ἕνεκα*, supra ch. 87. So *ὅσον πειρᾶς ἕνεκα* in Lucian de Saltat. ii. 269. Similar is the use of *ἕνεκα* in a passage of Menander, Dram. frag. i. *Ὁ μὴ δεχόμενος τῶν θεῶν τὸ σύμφορον Αὐτῷ ἰδιόντων ἕνεκα τοῦ ζῆν*, and Dionys. Hal. Ant. vii. 2. 1315, 14, *ἀνὴρ οὐκ ἐπιτυχόντων ἕνεκα γένους*: and Hermann, de Ellips. et Pleonasm., compares passages of Plato, p. 701, *τίνος δὴ χάριν ἕνεκα*, and Soph. Phil. 554, *ἀμφὶ σοῦ ’νεκα*.

*ὁπλίταις· ὁ δ᾽ Ἀρίσταρχος καὶ οἱ ἐναντίοι τῷ * ἀληθεῖ ἐχαλέπαινον.* 10. *οἱ δὲ ὁπλῖται ὁμόσε τε ἐχώρουν οἱ πλεῖστοι τῷ ἔργῳ, καὶ οὐ μετεμέλοντο, καὶ τὸν Θηραμένην ἠρώτων εἰ δοκεῖ αὐτῷ ἐπ᾽ ἀγαθῷ τὸ τεῖχος οἰκοδομεῖσθαι, καὶ εἰ ἄμεινον εἶναι καθαιρεθέν. ὁ δὲ, εἴπερ καὶ ἐκείνοις δοκεῖ καθαιρεῖν, καὶ ἑαυτῷ ἔφη ξυνδοκεῖν. καὶ ἐντεῦθεν εὐθὺς ἀναβάντες οἵ τε ὁπλῖται καὶ πολλοὶ τῶν ἐκ τοῦ Πειραιῶς ἀνθρώπων κατέσκαπτον τὸ τείχισμα.* 11. *ἦν δὲ πρὸς τὸν ὄχλον ἡ παράκλησις ὡς χρὴ, ὅστις τοὺς πεντακισχιλίους βούλεται ἄρχειν ἀντὶ τῶν τετρακοσίων, ἰέναι ἐπὶ τὸ ἔργον. ἐπεκρύπτοντο γὰρ ὅμως ἔτι τῶν πεντακισχιλίων τῷ ὀνόματι, μὴ ἄντικρυς δῆμον ὅστις βούλεται ἄρχειν ὀνομάζειν, φοβούμενοι μὴ τῷ ὄντι ὦσι καὶ πρός τινα εἰπών τίς τι ἀγνοίᾳ σφαλῇ. καὶ οἱ τετρακόσιοι διὰ τοῦτο οὐκ ἤθελον τοὺς πεντακισχιλίους οὔτ᾽ εἶναι οὔτε μὴ ὄντας δήλους εἶναι, τὸ μὲν καταστῆσαι μετόχους τοσούτους ἄντικρυς ἂν δῆμον ἡγούμενοι, τὸ δ᾽ αὖ ἀφανὲς φόβον ἐς ἀλλήλους παρέξειν.*

τῷ ἀληθεῖ ἐχαλέπαινον] I have now, with Haack, ventured to *edit*, on the authority of one or two MSS., the Schol., and Valla's Version, *ἀληθεῖ*, for vulg. *πλήθει*, retained by Bekker, which, turn it as we may, is capable of no tolerable sense, whether as construed with *ἐναντίοι* or with *ἐχαλέπαινον*. As to Arnold's interpretation of *ἐχαλέπαινον*, 'were for violent measures,' it is utterly destitute of proof, or even probability. Hence I must, with Duker, Levêque, and Haack, give the decided preference to the reading *ἀληθεῖ*, which is strongly borne out by the context, (there being here an opposition between *feigned* and *real* indignation,) as also by the *usus linguæ*; for, as Duker shows by various examples, *τὸ ἀληθὲς* and *ἡ ἀλήθεια* are often opposed to the idea of *simulation*, as expressed by *πρόφασις*: and the same is shown by Hemsterh. on Lucian, Tim. 98. Finally, though no example has yet been adduced of *τῷ ἀληθεῖ* used in opposition to *πρόφασιν μέν*, yet several have been noted by Haack and Poppo of the *equivalent* phrase *τῇ δ᾽ ἀληθείᾳ*. Compare also *ἐς τὸ ἀληθὲς*, supra iii. 64, 4 (where see note). As to the objections urged by Goeller to *ἀληθεῖ*, they are not sufficiently forcible to claim any serious attention: and although *external* evidence is quite in favour of the reading *πλήθει*, yet the other, *ἀληθεῖ*, is equally supported by *internal*, as existing in the far greater likelihood of *ἀληθεῖ* passing into *πλήθει*, than *πλήθει* into *ἀληθεῖ*; and the letters *α* and *π* being in old MSS. very similar, (thus, A and Π,) the former might easily be mistaken for the latter.

10. *ὁμόσε ἐχώρουν—τῷ ἔργῳ, καὶ οὐ μετεμέλοντο*] 'went forward with the work, and did not repent of it (i. e. of having engaged in it);' or, rather, 'having closed with the work, set about it.' Compare supra iii. 83, 3, *πρὸς τὰ ἔργα ἐχώρουν*. i. 49. 11, 2, *ἔργου ἔχεσθαι*.

11. *πρὸς τὸν ὄχλον ἡ παράκλησις*] Meaning that 'the cry used to the multitude, to urge on the work, was,' &c.

ἐπεκρύπτοντο—ἔτι τῶν πεντακισχιλίων] The Scholiast well explains this,

XCIII. Τῇ δ' ὑστεραίᾳ οἱ μὲν τετρακόσιοι ἐς τὸ βουλευτήριον ὅμως καὶ τεθορυβημένοι ξυνελέγοντο· οἱ δ' ἐν τῷ Πειραιεῖ ὁπλῖται τόν τε Ἀλεξικλέα ὃν ξυνέλαβον ἀφέντες καὶ τὸ τείχισμα καθελόντες, ἐς τὸ πρὸς τῇ Μουνυχίᾳ Διονυσιακὸν θέατρον ἐλθόντες καὶ θέμενοι τὰ ὅπλα ἐξεκλησίασαν, καὶ δόξαν αὐτοῖς εὐθὺς ἐχώρουν ἐς τὸ ἄστυ καὶ ἔθεντο ἐν τῷ Ἀνακείῳ τὰ ὅπλα. 2. ἐλθόντες δὲ ἀπὸ τῶν τετρακοσίων τινὲς ᾑρημένοι πρὸς αὐτοὺς ἀνὴρ ἀνδρὶ διελέγοντό τε, καὶ ἔπειθον οὓς ἴδοιεν ἀνθρώπους ἐπιεικεῖς, αὐτούς τε ἡσυχάζειν καὶ τοὺς ἄλλους παρακατέχειν, λέγοντες τούς τε πεντακισχιλίους ἀποφανεῖν, καὶ ἐκ τούτων ἐν μέρει, ᾗ ἂν τοῖς πεντακισχιλίοις δοκῇ, τοὺς τετρακοσίους ἔσεσθαι, τέως δὲ τὴν πόλιν μηδενὶ τρόπῳ διαφθείρειν μηδ' ἐς τοὺς πολεμίους ἀνῶσαι. 3. τὸ δὲ πᾶν πλῆθος τῶν ὁπλιτῶν ἀπὸ πολλῶν καὶ πρὸς πολλοὺς λόγων γιγνομένων ἠπιώτερον ἦν ἢ πρότερον, καὶ ἐφοβεῖτο μάλιστα περὶ τοῦ παντὸς πολιτικοῦ· ξυνεχώρησάν τε ὥστ' ἐς ἡμέραν ῥητὴν ἐκκλησίαν ποιῆσαι ἐν τῷ Διονυσίῳ περὶ ὁμονοίας. XCIV. ἐπειδὴ δὲ ἐπῆλθεν ἡ ἐν Διονύσου ἐκκλησία, καὶ ὅσον οὐ ξυνειλεγμένοι ἦσαν, ἀγγέλλονται αἱ δύο καὶ τεσσαράκοντα νῆες καὶ ὁ Ἀγησανδρίδας ἀπὸ τῶν Μεγάρων τὴν Σαλαμῖνα παραπλεῖν· καὶ πᾶς τις τῶν *πολλῶν αὐτὸ τοῦτο

Ὅσοις ἦν βουλομένοις δημοκρατεῖσθαι τὴν πόλιν, οὗτοι δὴ μόνως προσηγόρευον τὴν κατάστασιν, ἣν ἐβούλοντο γενέσθαι, φοβούμενοι τὸ ὄνομα, ἀλλ' ὑπαλλάττοντες, πεντακισχιλίους ἐκάλουν.

Ch. XCIII. The differences between the two parties are adjusted by a mutual accommodation; and the decision of the points yet at issue is left to an assembly of the people, announced to meet on a certain day.

1. ἐξεκλησίασαν] So Bekker and Goeller edit, with the approbation of Buttmann and Krueger, for the common reading ἐξεκκλησίασαν, which, however, is defended by Schneider and Schoemann. Poppo preserves a neutrality by editing ἐξε(κ)κλησίασαν. I rather agree with Bekker and Goeller, because no little harshness is involved in the sense thus assigned to ἐξεκκλησιάζειν,—namely, 'to hold an assembly out of the usual place.' It is true that *Josephus* may seem to have read ἐξεκκλ.; for in his Antiq. xvii. 6, 3, (where he has an evident reference to the present passage,) he writes, καὶ παραγενομένων (scil. αὐτῶν) ἐξεκκλησιάσας (scil. αὐτοὺς) εἰς τὸ αὐτὸ θέατρον. Yet there the term cannot mean any other than simply, 'to hold an assembly;' and the same sense must have place in certain passages of the Septuagint, as Levit. viii. 4. Numb. xx. 10. 1 Paral. xiii. 5. 2 Paral. xv. 6. 2 Sam. xx. 14. Jerem. xxxvi. 9.

ἐν τῷ Ἀνακείῳ] 'in the temple of Castor and Pollux;' on the situation of which see Col. Leake's Topography of Athens and Demi of Attica (2nd edition), as also on that of the temple of Dionysius or Bacchus just after mentioned.

2. ἐπιεικεῖς] 'respectable persons:' a sense occurring in the Attic writers. So Gregorius de Dialectis, p. 246, says, τὸ δὲ μέτριον καὶ καλῶς ἔχον ἐπιεικέστατον φασί: and the Scholiast on Lucian, t. ii. 737, explains τὸ ἐπιεικὲς by τὸν τρόπον ἀγαθὸν, τὸ σύμμετρον, τὸ πάνυ: and so Xen. Hist. i. 1, 21, τοὺς ἐπιεικεστάτους τῶν τριηραρχῶν. Compare Eurip. Epist. iv. 3. Pausan. i. 23. Demosth. p. 925, 10; and see note on ii. 68, and my Lex. N. T. in v.

ἀνῶσαι] This is well explained by Portus: ἀνατραπεῖσαν ἐς τὰς τῶν πολεμίων χεῖρας ἐμβάλλειν.

Ch. XCIV. On the very day appointed for the assembly, and just as it is meeting, the Peloponnesian fleet appears off Salamis. Whereupon the Athenians, more than ever crediting the accusations of Theramenes, immediately man the fleet, in order to oppose the enemy.

1. πολλῶν] So I read, with Haack, Goeller, Poppo, and Dr. Arnold, for vulg. ὁπλιτῶν, retained, though not on good

ἐνόμιζεν εἶναι τὸ πάλαι λεγόμενον ὑπὸ Θηραμένους καὶ τῶν μετ' αὐτοῦ, ὡς ἐς τὸ τείχισμα ἔπλεον αἱ νῆες, καὶ χρησίμως ἐδόκει κατα-πεπτωκέναι. 2. ὁ δὲ Ἀγησανδρίδας τάχα μέν τι καὶ ἀπὸ ξυγ-κειμένου λόγου περί τε τὴν Ἐπίδαυρον καὶ ταύτῃ ἀνεστρέφετο, εἰκὸς δ' αὐτὸν καὶ πρὸς τὸν παρόντα στασιασμὸν τῶν Ἀθηναίων, δι' ἐλπίδος ὡς κἂν ἐς δέον παραγένοιτο, ταύτῃ ἀνέχειν. 3. οἱ δ' αὖ Ἀθηναῖοι, ὡς ἠγγέλθη αὐτοῖς, εὐθὺς δρόμῳ ἐς τὸν Πειραιᾶ πανδημεὶ ἐχώρουν ὡς τοῦ ἰδίου πολέμου μείζονος [ἢ] ἀπὸ τῶν πολεμίων οὐχ ἑκὰς ἀλλὰ πρὸς τῷ λιμένι ὄντος. καὶ οἱ μὲν ἐς τὰς παρούσας ναῦς ἐσέβαινον, οἱ δὲ ἄλλας καθεῖλκον, οἱ δέ τινες ἐπὶ τὰ τείχη καὶ τὸ στόμα τοῦ λιμένος παρεβοήθουν. XCV. αἱ δὲ τῶν Πελοποννησίων νῆες παραπλεύσασαι καὶ περιβαλοῦσαι Σούνιον ὁρμίζονται μεταξὺ Θορικοῦ τε καὶ Πρασιῶν, ὕστερον δὲ ἀφικνοῦνται ἐς Ὠρωπόν. 2. Ἀθηναῖοι δὲ κατὰ τάχος καὶ ἀξυγκροτήτοις πληρώμασιν ἀναγ-κασθέντες χρήσασθαι, οἷα πόλεώς τε στασιαζούσης καὶ περὶ τοῦ μεγίστου ἐν τάχει βουλόμενοι βοηθῆσαι (Εὔβοια γὰρ αὐτοῖς ἀπο-κεκλημένης τῆς Ἀττικῆς πάντα ἦν), πέμπουσι Θυμοχάρην στρατη-γὸν καὶ ναῦς ἐς Ἐρέτριαν. 3. ὧν ἀφικομένων ξὺν ταῖς πρότερον

grounds, by Bekker. Highly probable is the supposition of Dr. Arnold, that the word ὁπλιτῶν was added as a marginal explanation of τῶν πολλῶν, because the citizens of the middle class, i. e. οἱ ὁπλῖται, were the principal actors in this revolution. Τῶν πολλῶν, as Dr. Arnold and Poppo have well pointed out, refers to those whom Thucydides has just before (ch. 93) called τὸ πᾶν πλῆθος τῶν ὁπλιτῶν.

χρησίμως] i. e. 'for the good of the city.'

2. ἀνέχειν] 'to stand:' a sense which the word bears also in Xen. Hellen. i. 6, 20. See also note at ii. 18.

3. Of the words ὡς τοῦ ἰδίου πολέμου—ὄντος the sense is clearly that expressed by Dr. Arnold, 'seeing that a foreign war, greater than their domestic one, was now brought home to the very mouth of their harbour.' The ἢ I have, with Bekker, placed within brackets; though it ought rather to be *cancelled*, on the authority of two of the best MSS., as having no place here.

Ch. XCV. The Peloponnesian fleet sails towards Eubœa, followed by that of the Athenians. A battle is fought, in which the Athenians are defeated, and the whole of Eubœa, except Oreus, revolts from Athens.

2. ἀξυγκροτήτοις πληρώμασι] The Scholiast explains by ἤγουν ἑτοίμοις ναυσὶν, for which words, manifestly incorrect, I propose to read ἤγουν ἀνετοίμοις (*imparatis*, 'unready') ναύταις: an emendation confirmed by the words of the Leyd. Schol. μὴ ᾑρημένοις ἐπιβάταις: and so Bredow explains ἀξυγκ. by *incompositi, nullo usu subacti:* and Dr. Arnold, 'not blended together by use and discipline into one solid mass.' He adds, that the metaphor is 'one taken from the hammering of metal,' as in Dio Cass. 184, 94, δύναμιν συνεστηκυῖαν καὶ συγκεκροτημένην ἔχει, and he further notices, that 'in a passage of Polyb. i. 61, 3, we have τὰ πληρώματα συγκεκροτημένα put in opposition to crews, ἀνασκήτοις.' He might more aptly have adduced a passage of Pollux i. 158, στρατιῶται—ἀγύμναστοι, ἀσυγκρότητοι, ἀμελέτητοι, and especially i. 121, (where the lexicographer had an evident reference to the present passage,) καὶ τὰ μὲν καλῶς πεπληρωμένα, συγκεκροτημένα· τὰ δὲ ὡς ἑτέρως, ἀπλήρωτα—καὶ ἀσυγκρότητα. With respect to the *nature* of the metaphor, it is one taken from the *welding*, or forging, of two or more pieces of metal into one, by heating and *hammering* them *together*,—so that the two masses are so beaten together as to be perfectly *incorporated*.

Εὔβοια αὐτοῖς—πάντα ἦν] 'Eubœa was to them all in all,' i. e. their sole hope and defence. Compare Herodot. i. 122, ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ, and vii. 156, where he says, 'that to Gelon Syracuse was ἅπαντα, 'all in all.' See Herm. on Vig. p. 727, 95, and Matth. Gr. Gr. § 438.

ἐν Εὐβοίᾳ οὔσαις ἓξ καὶ τριάκοντα ἐγένοντο. καὶ εὐθὺς ναυμαχεῖν ἠναγκάζοντο· ὁ γὰρ Ἀγησανδρίδας ἀριστοποιησάμενος, ἐκ τοῦ Ὠρωποῦ *ἀνήγαγε τὰς ναῦς, ἀπέχει δὲ μάλιστα ὁ Ὠρωπὸς τῆς τῶν *Ἐρετριέων πόλεως θαλάσσης μέτρον ἑξήκοντα σταδίους. 4. ὡς οὖν ἐπέπλει, εὐθὺς ἐπλήρουν καὶ οἱ Ἀθηναῖοι τὰς ναῦς, οἰόμενοι σφίσι παρὰ ταῖς ναυσὶ τοὺς στρατιώτας εἶναι· οἱ δ' ἔτυχον οὐκ ἐκ τῆς ἀγορᾶς ἄριστον ἐπισιτιζόμενοι (οὐδὲν γὰρ ἐπωλεῖτο, ἀπὸ προνοίας τῶν Ἐρετριέων), ἀλλ' ἐκ τῶν ἐπ' ἔσχατα τοῦ ἄστεος οἰκιῶν, ὅπως σχολῇ πληρουμένων, φθάσειαν οἱ πολέμιοι προσπεσόντες, καὶ ἀναγκάσειαν τοὺς Ἀθηναίους οὕτως, ὅπως τύχοιεν, ἀνάγεσθαι. σημεῖον δ' αὐτοῖς ἐς τὸν Ὠρωπὸν ἐκ τῆς Ἐρετρίας, ὁπότε χρὴ ἀνάγεσθαι, ἤρθη. 5. διὰ τοιαύτης δὴ παρασκευῆς οἱ Ἀθηναῖοι ἀναγαγόμενοι, καὶ ναυμαχήσαντες ὑπὲρ τοῦ λιμένος τῶν Ἐρετριέων, ὀλίγον μέν τινα χρόνον ὅμως καὶ ἀντέσχον· ἔπειτ' ἐς φυγὴν τραπόμενοι καταδιώκονται ἐς τὴν γῆν. 6. καὶ ὅσοι μὲν αὐτῶν πρὸς τὴν πόλιν τῶν Ἐρετριέων ὡς φιλίαν καταφεύγουσι, χαλεπώτατα ἔπραξαν, φονευόμενοι ὑπ' αὐτῶν· οἱ δὲ ἐς τὸ τείχισμα τὸ ἐν τῇ Ἐρετριαίᾳ, ὃ εἶχον αὐτοί, περιγίγνονται, καὶ ὅσαι ἐς Χαλκίδα ἀφικνοῦνται τῶν νεῶν. 7. λαβόντες δ' οἱ Πελοποννήσιοι δύο καὶ εἴκοσι ναῦς τῶν Ἀθηναίων, καὶ ἄνδρας τοὺς μὲν ἀποκτείναντες τοὺς δὲ ζωγρήσαντες, τροπαῖον ἔστησαν. καὶ ὕστερον οὐ πολλῷ Εὔβοιάν τε ἅπασαν ἀποστήσαντες, πλὴν Ὠρεοῦ (ταύτην δὲ αὐτοὶ Ἀθηναῖοι εἶχον), καὶ τἆλλα τὰ περὶ αὐτὴν καθίσταντο.

XCVI. Τοῖς δ' Ἀθηναίοις ὡς ἦλθε τὰ περὶ τὴν Εὔβοιαν γεγενημένα, ἔκπληξις μεγίστη δὴ τῶν πρὶν παρέστη. οὔτε γὰρ ἡ ἐν Σικελίᾳ ξυμφορὰ, καίπερ μεγάλη τότε δόξασα εἶναι, οὔτ' ἄλλο οὐδέν πω οὕτως ἐφόβησεν. 2. ὅπου γὰρ στρατοπέδου τε τοῦ ἐν Σάμῳ ἀφεστηκότος, ἄλλων τε νεῶν οὐκ οὐσῶν οὐδὲ τῶν ἐσβησομένων, αὐτῶν [τε] στασιαζόντων, καὶ ἄδηλον ὂν ὁπότε σφίσιν αὐτοῖς ξυρράξουσι, τοσαύτη ἡ ξυμφορὰ ἐπεγεγένητο ἐν ᾗ ναῦς τε, καὶ τὸ μέγιστον, Εὔβοιαν ἀπολωλέκεσαν, ἐξ ἧς πλείω ἢ τῆς Ἀττικῆς ὠφελοῦντο, πῶς οὐκ εἰκότως ἠθύμουν; 3. μάλιστα δ' αὐτοὺς καὶ δι' ἐγγυτάτου ἐθορύβει, εἰ οἱ πολέμιοι τολμήσουσι, νενικηκότες, εὐθὺς σφῶν ἐπὶ τὸν Πειραιᾶ, ἐρῆμον ὄντα νεῶν, πλεῖν· καὶ ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρεῖναι. 4. ὅπερ ἂν, εἰ τολμηρότεροι ἦσαν, ῥᾳδίως ἂν ἐποίησαν,

3. ἀνήγαγε] Bekk. in 2nd ed. ἀνῆγε.

4. ἐπωλεῖτο] literally, 'was being sold,' was on sale.

Ch. XCVI. Athens is in the utmost consternation at this complete defeat, the effects of which, however, are diminished by the failure of the Peloponnesians to follow up their victory.

2. ὅπου γὰρ] 'for whereas.' See ch. 27.

ἄδηλον ὂν ὁπότε] See note on i. 2, 2. Αὐτοῖς ξυρράξουσι, 'should engage in conflict.' Of this word examples are found elsewhere in Xiphil. p. 1181, 51, and Dionys. Hal. p. 1713 and 950.

3. δι' ἐγγυτάτου ἐθορύβει] 'gave them the nearest alarm.'

καὶ ἢ διέστησαν ἂν ἔτι μᾶλλον τὴν πόλιν ἐφορμοῦντες, ἢ, εἰ ἐπολιόρκουν μένοντες, καὶ τὰς ἀπ' Ἰωνίας ναῦς ἠνάγκασαν ἄν, καίπερ πολεμίας οὔσας τῇ ὀλιγαρχίᾳ, τοῖς σφετέροις οἰκείοις καὶ τῇ ξυμπάσῃ πόλει βοηθῆσαι· καὶ ἐν τούτῳ Ἑλλήσποντός τε ἂν ἦν αὐτοῖς καὶ Ἰωνία καὶ αἱ νῆσοι, καὶ τὰ μέχρι *Εὐβοίας καὶ ὡς εἰπεῖν ἡ Ἀθηναίων ἀρχὴ πᾶσα. 5. ἀλλ' οὐκ ἐν τούτῳ μόνῳ Λακεδαιμόνιοι Ἀθηναίοις πάντων δὴ ξυμφορώτατοι προσπολεμῆσαι ἐγένοντο, ἀλλὰ καὶ ἐν ἄλλοις πολλοῖς· διάφοροι γὰρ πλεῖστον ὄντες τὸν τρόπον, οἱ μὲν ὀξεῖς οἱ δὲ βραδεῖς, καὶ οἱ μὲν ἐπιχειρηταὶ οἱ δὲ ἄτολμοι, ἄλλως τε καὶ ἐν ἀρχῇ ναυτικῇ, πλεῖστα ὠφέλουν. ἔδειξαν δ' οἱ Συρακόσιοι· μάλιστα γὰρ ὁμοιότροποι γενόμενοι, ἄριστα καὶ προσεπολέμησαν.

XCVII. Ἐπὶ δ' οὖν τοῖς ἠγγελμένοις οἱ Ἀθηναῖοι ναῦς τε εἴκοσιν ὅμως ἐπλήρουν καὶ ἐκκλησίαν ξυνέλεγον, μίαν μὲν εὐθὺς τότε πρῶτον ἐς τὴν Πύκνα καλουμένην, οὗπερ καὶ ἄλλοτε εἰώθεσαν, ἐν ᾗπερ καὶ τοὺς τετρακοσίους καταπαύσαντες, τοῖς πεντακισχιλίοις ἐψηφίσαντο τὰ πράγματα παραδοῦναι (εἶναι δὲ αὐτῶν ὁπόσοι καὶ ὅπλα παρέχονται)· καὶ μισθὸν μηδένα φέρειν μηδεμιᾷ ἀρχῇ· εἰ δὲ μή, ἐπάρατον ἐποιήσαντο. 2. ἐγίγνοντο δὲ καὶ ἄλλαι ὕστερον πυκναὶ ἐκκλησίαι, ἀφ' ὧν καὶ νομοθέτας καὶ τἆλλα ἐψηφίσαντο ἐς τὴν πολιτείαν. καὶ οὐχ ἥκιστα δὴ τὸν πρῶτον χρόνον ἐπί γ' ἐμοῦ Ἀθηναῖοι φαίνονται εὖ πολιτεύσαντες· μετρία γὰρ ἥ τε ἐς τοὺς ὀλίγους καὶ τοὺς πολλοὺς ξύγκρασις ἐγένετο, καὶ ἐκ πονήρων τῶν πραγμάτων

4. Εὐβοίας] I have not followed Bekker in editing Βοιωτίας, on the authority of *one* MS., because I think Dr. Arnold has shown it to be utterly unsuitable here, though it is sufficiently so at ch. 43, 3, which probably (as he imagines) suggested the false correction.

5. πάντων δὴ ξυμφορώτατοι προσπολεμῆσαι] Meaning, 'of all their enemies by far the most convenient to war with:' a cutting and sarcastic remark, such as our author seldom throws out; and when he does, it is generally at the expense of the Lacedæmonians, whose vices were especially odious to one of a disposition so totally the reverse to theirs.

διάφοροι γὰρ—ἄτολμοι] A *brief* contrast, for the more lengthened one at i. 70 and 71. The words διάφοροι ὄντες ὠφέλουν are (as Poppo remarks) put for τὸ διαφόρους αὐτοὺς εἶναι ὠφέλει. See note on vi. 33. With ὁμοιότροποι γεν.—προσεπολέμησαν compare vii. 21 and 55.

Ch. XCVII. Concord is restored at Athens, and the Four Hundred being deposed, a mixed constitution, on moderate principles, is established. Alcibiades is recalled from banishment, and the armament at Samos is called upon to concur in the later changes.

1. μισθὸν μηδένα φέρειν μηδεμιᾷ ἀρχῇ] Here ἀρχὴ must, as Thirlwall says, be interpreted by the observations of Aristot. Pol. iii. 1, in the definition of a citizen, τῶν ἀρχῶν αἱ μέν εἰσι διῃρημέναι κατὰ χρόνον—ὁ δ' ἀόριστος, οἷον ὁ δικαστὴς καὶ ἐκκλησιαστής.

2. νομοθέτας] 'persons to model the constitution,' (Arnold,) lit. 'layers down of the law.' Whence we are supplied with an illustration of the true etymon of our word *law*, which is (as H. Tooke has shown) the past partic. of the Anglo-Saxon *leegan*, '*to lay*, or put,' q. d. 'something laid *down* as a rule of conduct,' as θέμις and θεσμὸς, from τίθημι. So in Dionys. Hal. Ant. p. 627, 20, (Sylb.) we have, ἀλλὰ τὸ μὲν ἀρχαῖον οἱ βασιλεῖς αὐτῶν ἐτάττοντο (for which read ἔταττον, 'ordered, laid down') τὰς δίκας, καὶ τὸ δικαιωθὲν ὑπ' ἐκείνων, τοῦτο νόμος ἦν.

εὖ πολιτεύσαντες] 'having taken their

γενομένων τοῦτο πρῶτον ἀνήνεγκε τὴν πόλιν. 3. ἐψηφίσαντο δὲ καὶ Ἀλκιβιάδην καὶ ἄλλους μετ' αὐτοῦ κατιέναι, καὶ παρά τε ἐκεῖνον καὶ παρὰ τὸ ἐν Σάμῳ στρατόπεδον πέμψαντες, διεκελεύοντο ἀνθάπτεσθαι τῶν πραγμάτων.

XCVIII. Ἐν δὲ τῇ μεταβολῇ ταυτῃ εὐθὺς οἱ μὲν περὶ τὸν Πείσανδρον καὶ Ἀλεξικλέα, καὶ ὅσοι ἦσαν τῆς ὀλιγαρχίας μάλιστα, ὑπεξέρχονται ἐς τὴν Δεκέλειαν· Ἀρίσταρχος δ' αὐτῶν μόνος (ἔτυχε γὰρ καὶ στρατηγῶν) λαβὼν κατὰ τάχος τοξότας τινὰς τοὺς βαρβαρωτάτους, ἐχώρει πρὸς τὴν Οἰνόην. 2. ἦν δὲ Ἀθηναίων ἐν μεθορίοις τῆς Βοιωτίας τεῖχος· ἐπολιόρκουν δ' αὐτό, διὰ ξυμφορὰν σφίσιν ἐκ τῆς Οἰνόης γενομένην ἀνδρῶν ἐκ Δεκελείας ἀναχωρούντων διαφθορᾶς, οἱ Κορίνθιοι, ἐθελοντηδὸν προσπαρακαλέσαντες τοὺς Βοιωτούς. 3. κοινολογησάμενος οὖν αὐτοῖς ὁ Ἀρίσταρχος, ἀπατᾷ τοὺς ἐν τῇ Οἰνόῃ, λέγων ὡς καὶ οἱ ἐν τῇ πόλει τἆλλα ξυμβεβήκασι Λακεδαιμονίοις, κἀκείνους δεῖ Βοιωτοῖς τὸ χωρίον παραδοῦναι· ἐπὶ τούτοις γὰρ ξυμβεβάσθαι. οἱ δέ, πιστεύσαντες ὡς ἀνδρὶ στρατηγῷ, καὶ οὐκ εἰδότες οὐδὲν διὰ τὸ πολιορκεῖσθαι, ὑπόσπονδοι ἐξέρχονται. 4. τούτῳ μὲν τῷ τρόπῳ Οἰνόην ληφθεῖσαν Βοιωτοὶ κατέλαβον, καὶ ἡ ἐν ταῖς Ἀθήναις ὀλιγαρχία καὶ στάσις ἐπαύσατο.

XCIX. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ ἐν τῇ Μιλήτῳ Πελοποννήσιοι, ὡς τροφήν τε οὐδεὶς ἐδίδου τῶν ὑπὸ Τισσαφέρνους τότε, ὅτ' ἐπὶ τὴν Ἄσπενδον παρῆει, προσταχθέντων, καὶ αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρνης τέως που ἦκον, ὅ τε Φίλιππος ὁ ξυμπεμφθεὶς αὐτῷ ἐπεσταλκει Μινδάρῳ τῷ ναυάρχῳ. καὶ ἄλλος, Ἱπποκράτης, ἀνὴρ Σπαρτιάτης καὶ ὢν ἐν Φασήλιδι, ὅτι οὔτε αἱ νῆες παρέσοιντο, πάντα τε ἀδικοῖντο ὑπὸ Τισσαφέρνους, Φαρνάβαζός τ' ἐπεκαλεῖτο αὐτούς, καὶ ἦν πρόθυμος, κομίσας τὰς ναῦς, καὶ αὐτὸς τὰς λοιπὰς ἔτι πόλεις τῆς ἑαυτοῦ ἀρχῆς ἀποστῆσαι τῶν Ἀθηναίων, ὥσπερ καὶ ὁ Τισσαφέρνης, ἐλπίζων πλέον τι σχήσειν ἀπ' αὐτοῦ,—οὕτω δὴ ὁ Μίνδαρος πολλῷ κόσμῳ καὶ ἀπὸ παραγγέλματος αἰφνιδίου, ὅπως λάθοι τοὺς ἐν Σάμῳ, ἅρας ἀπὸ τῆς Μιλήτου ναυσὶ τρισὶ καὶ ἑβδομήκοντα, ἔπλει ἐπὶ τὸν Ἑλλήσποντον. πρότερον δ' ἐν τῷ αὐτῷ θέρει τῷδε ἐκκαίδεκα ἐς αὐτὸν νῆες ἐσέπλευ-

political measures wisely.' Ξύγκρασις, lit. 'a commixture,' namely, of one with the other. Ἐκ πονήρων πραγμάτων, i. e. 'from adversity, a state in which things are bad.' Compare viii. 48, ἐνόμιζε καὶ αὐτὸς πόνηρα τὰ πράγματα εἶναι.

3. ἀνθάπτεσθαι—τῶν πραγμάτων] 'to apply themselves to the business of the war with vigour:' for this ἀντιλαμβάνεσθαι is the more usual term.

Ch. XCVIII. Some of the high aristocrats withdraw to Deceleia, and one of them contrives that the border fort of Œnoe shall be delivered up to the Peloponnesians.

Ch. XCIX. The Peloponnesian fleet stationed on the coasts of Asia, wearied with the duplicity of Tissaphernes, moves its position to the Hellespont, in order to see whether Pharnabazus may be more to be trusted.

σαν, αἳ καὶ τῆς Χερσονήσου τι μέρος κατέδραμον. χειμασθεὶς δὲ ἀνέμῳ καὶ ἀναγκασθεὶς καταίρει ἐς τὴν Ἶκαρον, καὶ μείνας ἐν αὐτῇ ὑπὸ ἁπλοίας πέντε ἢ ἓξ ἡμέρας ἀφικνεῖται ἐς τὴν Χίον. C. ὁ δὲ Θράσυλος ἐκ τῆς Σάμου, ἐπειδὴ ἐπύθετο αὐτὸν ἐκ τῆς Μιλήτου ἀπηρκότα, ἔπλει καὶ αὐτὸς ναυσὶν εὐθὺς πέντε καὶ πεντήκοντα, ἐπειγόμενος, μὴ φθάσῃ ἐς τὸν Ἑλλήσποντον ἐσπλεύσας. 2. αἰσθόμενος δ' ὅτι ἐν τῇ Χίῳ εἴη, καὶ νομίσας αὐτὸν καθέξειν αὐτοῦ, σκοπούς μὲν κατεστήσατο καὶ ἐν τῇ Λέσβῳ καὶ ἐν τῇ ἀντιπέρας ἠπείρῳ, εἰ ἄρα ποι κινοῖντο αἱ νῆες, ὅπως μὴ λάθοιεν· αὐτὸς δ' ἐς τὴν Μήθυμναν παραπλεύσας, ἄλφιτά τε καὶ τἆλλα ἐπιτήδεια παρασκευάζειν ἐκέλευεν, ὡς, ἢν πλείων χρόνος γίγνηται, ἐκ τῆς Λέσβου τοὺς ἐπίπλους τῇ Χίῳ ποιησόμενος. 3. ἅμα δὲ,—Ἔρεσος γὰρ τῆς Λέσβου ἀφειστήκει,—ἐβούλετο ἐπ' αὐτὴν πλεύσας, εἰ δύναιτο, ἐξελεῖν. Μηθυμναίων γὰρ οὐχ οἱ ἀδυνατώτατοι φυγάδες, διακομίσαντες ἔκ τε τῆς Κύμης προσεταιριστοὺς ὁπλίτας ὡς πεντήκοντα καὶ τῶν ἐκ τῆς ἠπείρου μισθωσάμενοι, ξύμπασιν ὡς τριακοσίοις, Ἀναξάνδρου Θηβαίου κατὰ τὸ ξυγγενὲς ἡγουμένου, προσέβαλον πρώτῃ Μηθύμνῃ, καὶ ἀποκρουσθέντες τῆς πείρας διὰ τοὺς ἐκ τῆς Μυτιλήνης Ἀθηναίων φρουροὺς προελθόντας, αὖθις ἔξω μάχῃ ἀπωσθέντες καὶ διὰ τοῦ ὄρους κομισθέντες ἀφιστᾶσι τὴν Ἔρεσον. 4. πλεύσας οὖν ὁ Θράσυλος ἐπ' αὐτὴν πάσαις ταῖς ναυσὶ διενοεῖτο προσβολὴν ποιεῖσθαι. προαφιγμένος δ' αὐτόσε ἦν καὶ ὁ Θρασύβουλος πέντε ναυσὶν ἐκ τῆς Σάμου, ὡς ἠγγέλθη αὐτοῖς ἡ τῶν φυγάδων αὖτη διάβασις· ὑστερήσας δ' ἐπὶ τὴν Ἔρεσον ἐφώρμει ἐλθών. προσεγένοντο δὲ, καὶ ἐκ τοῦ Ἑλλησπόντου τινὲς δύο νῆες ἐπ' οἴκου ἀνακομιζόμεναι καὶ αἱ Μηθυμναῖαι· καὶ αἱ πᾶσαι νῆες παρῆσαν ἑπτὰ καὶ ἑξήκοντα, ἀφ' ὧν τῷ στρατεύματι παρεσκευάζοντο ὡς κατὰ κράτος μηχαναῖς τε καὶ παντὶ τρόπῳ, ἢν δύνωνται, αἱρήσοντες τὴν Ἔρεσον.

CI. Ὁ δὲ Μίνδαρος ἐν τούτῳ καὶ ἐκ τῆς Χίου τῶν Πελοποννησίων αἱ νῆες, ἐπισιτισάμεναι δυσὶν ἡμέραις, καὶ λαβόντες παρὰ τῶν Χίων τρεῖς τεσσαρακοστὰς ἕκαστος Χίας, τῇ τρίτῃ διὰ ταχέων ἀπ-

Ch. C. The Athenian fleet, too, sails from Samos under the command of Thrasylus; and stops at Lesbos, in order to subdue Eresus, which had lately revolted.

2. καθέξειν] scil. αὐτὸν, for ἐνδιατρίβειν, 'to keep or stay there.'

3. οὐχ οἱ ἀδυνατώτατοι] for οἱ δυνατώτατοι, *optimates*. See Valcken. ad Hdot. iv. 95, and Matth. Gr. Gr. § 463; and compare Dionys. Hal. Ant. vi. 52, p. 1158, 14, πολλοὶ καὶ, μὰ Δί', οὐχ οἱ φαυλότατοι, as Reiske rightly edited, partly from the Vat. MS. (οὐχὶ φαυλότατοι,) and partly from conjecture.

προσεταιριστοὺς] 'voluntary associates:' a very rare word, of which I know of no example elsewhere except in Dio Cass. 335, 20. Hence may be illustrated a passage of Lucian, i. 47, 57, ἐπεὶ δὲ τοὺς θρασυτάτους προσεταιρούμενος καὶ δορυφόρους συναγαγών.

Ch. CI. The Peloponnesian fleet leaves Chios, and proceeds to the Hellespont.

αἱρουσιν ἐκ τῆς Χίου [οὐ] πελάγιαι, ἵνα μὴ περιτυχωσι ταῖς ἐν τῇ Ἐρεσῳ̃ ναυσὶν, ἀλλ' ἐν ἀριστερᾷ τὴν Λέσβον ἔχοντες ἔπλεον ἐπὶ τὴν ἤπειρον. 2. καὶ προσβαλόντες τῆς Φωκαΐδος ἐς τὸν ἐν Καρτερίοις λιμένα καὶ ἀριστοποιησάμενοι, παραπλεύσαντες τὴν Κυμαίαν, δειπνοποιοῦνται ἐν Ἀργεννούσαις τῆς ἠπείρου, ἐν τῷ ἀντιπέρας τῆς Μυτιλήνης. 3. ἐντεῦθεν δ' ἔτι πολλῆς νυκτὸς παραπλεύσαντες, καὶ ἀφικόμενοι τῆς ἠπείρου ἐς Ἁρματοῦντα καταντικρὺ Μηθύμνης, ἀριστοποιησάμενοι, διὰ ταχέων παραπλεύσαντες Λέκτον καὶ Λάρισ[σ]αν καὶ Ἀμαξιτὸν καὶ τὰ ταύτῃ χωρία. ἀφικνοῦνται ἐς Ῥοίτειον ἤδη τοῦ Ἑλλησπόντου, πρῳαίτερον μέσων νυκτῶν. εἰσὶ δ' αἳ τῶν νεῶν καὶ ἐς Σίγειον κατῆραν καὶ ἄλλοσε τῶν ταύτῃ χωρίων. CII. οἱ δ' Ἀθηναῖοι ἐν τῇ Σηστῷ δυοῖν δεούσαις εἴκοσι ναυσὶν ὄντες, ὡς αὐτοῖς οἵ τε φρυκτωροὶ ἐσήμαινον καὶ ᾐσθάνοντο τὰ πυρὰ ἐξαίφνης πολλὰ ἐν τῇ πολεμίᾳ φανέντα, ἔγνωσαν ὅτι ἐσπλέουσιν οἱ Πελοποννήσιοι. καὶ τῆς αὐτῆς ταύτης νυκτὸς, ὡς εἶχον τάχους, ὑπομίξαντες τῇ Χερσονήσῳ παρέπλεον ἐπ' Ἐλαιοῦντος, βουλόμενοι ἐκπλεῦσαι ἐς τὴν εὐρυχωρίαν τὰς τῶν πολεμίων ναῦς. 2. καὶ τὰς μὲν ἐν Ἀβύδῳ ἑκκαίδεκα ναῦς ἔλαθον, προειρημένης φυλακῆς τῷ φιλίῳ ἐπίπλῳ, ὅπως αὐτῶν ἀνακῶς ἔξουσιν, ἢν ἐκπλέωσιν· τὰς δὲ μετὰ τοῦ Μινδάρου ἅμα τῇ ἕῳ κατιδόντες, τὴν δίωξιν εὐθὺς † ποιούμενοι, οὐ φθάνουσι πᾶσαι, ἀλλ' αἱ μὲν πλείους ἐπὶ τῆς Ἴμβρου καὶ Λήμνου διέφυγον, τέσσαρες δὲ τῶν νεῶν αἱ ὕσταται πλέουσαι καταλαμβάνονται † παρὰ τὸν Ἐλαιοῦντα. 3. καὶ μίαν μὲν, ἐποκείλασαν κατὰ τὸ ἱερὸν τοῦ Πρωτεσιλάου, αὐτοῖς ἀνδράσι λαμβάνουσιν, δύο δ' ἑτέρας

1. *οὐ πελάγιαι*] 'not taking a course across the sea.' See note on ch. 39, 3.

Ch. CII. The Athenian squadron at Sestos is surprised, and with difficulty escapes.

1. *φρυκτωροὶ ἐσήμαινον*] See notes on ii. 94, and iii. 22 & 80. *Ὑπομίξαντες τῇ Χερσονήσῳ*, 'having kept close under (or, in nautical phraseology, *hugged*) the shore of the Chersonesus.' For such is the force of the preposition *ὑπὸ*, agreeably to the interpretation originally propounded by me in my Translation, and afterwards acceded to by Dr. Arnold: and the same use of the preposition has place in a similar nautical term occurring in Acts xxvii. 4, *ὑπεπλεύσαμεν τὴν Κυπρίαν*, and 7, *ὑπ. τὴν Κρήτην*.

2. *προειρημένης — ἐπίπλῳ*] A harsh and strangely confused form of expression, standing, as Dr. Arnold observes, for *προειρημένου αὐτοῖς ὑπὸ τῶν ἐπιπλεόντων φίλων, φυλάσσειν τοὺς πολεμίους*, the abstract *ἐπίπλῳ* for the concrete *ἐπιπλέουσι*, resembling the expressions at iv. 127, 1. viii. 64, to which Goeller subjoins another passage, supra ii. 90, *μὴ διαφύγοιεν πλέοντα τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι*.

ὅπως αὐτῶν ἀνακῶς ἔξουσιν] 'that they might exert themselves diligently [in watching] for them.' The Schol. expounds *ἀνακῶς* by *προνοητικῶς καὶ φυλακτικῶς*, and it is similarly explained by Hesych. and Eustathius; and, what is of more consequence, the phrase *ἀνακῶς ἔχειν* with a genitive following occurs in Hdot. viii. 109, where see Valckenaer. See Matth. Gr. Gr. § 348.

ποιούμενοι] This word is confessedly corrupt; and of the conjectures propounded, the *ποιουμένων* of Haack is that least liable to objection; though the corruption is one apparently too deeply seated to be thus effectually emended. Just after, for *παρὰ*, Dobree with reason conjectures the true reading to be *περί*; a common mistake, of which another example is adduced by Dr. Arnold from a passage of our author, supra vi. 57, 3.

ἄνευ τῶν ἀνδρῶν· τὴν δὲ μίαν πρὸς τῇ Ἴμβρῳ κενὴν κατακαίουσιν. CIII. μετὰ δὲ τοῦτο ταῖς τε ἐξ Ἀβύδου ξυμμιγείσαις καὶ ταῖς ἄλλαις, ξυμπάσαις ἓξ καὶ ὀγδοήκοντα, πολιορκήσαντες Ἐλαιοῦντα ταύτην τὴν ἡμέραν, ὡς οὐ προσεχώρει, ἀπέπλευσαν ἐς Ἄβυδον.

2. Οἱ δ' Ἀθηναῖοι ψευσθέντες τῶν σκοπῶν, καὶ οὐκ ἂν οἰόμενοι σφᾶς λαθεῖν τὸν παράπλουν τῶν πολεμίων νεῶν, ἀλλὰ καθ' ἡσυχίαν τειχομαχοῦντες, ὡς ᾔσθοντο, εὐθὺς ἀπολιπόντες τὴν Ἐρεσὸν κατὰ τάχος ἐβοήθουν ἐς τὸν Ἑλλήσποντον· καὶ δύο τε ναῦς τῶν Πελοποννησίων αἱροῦσιν, αἳ πρὸς τὸ πέλαγος τότε θρασύτερον ἐν τῇ διώξει ἀπάρασαι περιέπεσον αὐτοῖς, καὶ ἡμέρᾳ ὕστερον ἀφικόμενοι ὁρμίζονται ἐς τὸν Ἐλαιοῦντα, καὶ τὰς ἐκ τῆς Ἴμβρου, ὅσαι κατέφυγον, κομίζονται, καὶ ἐς τὴν ναυμαχίαν πένθ' ἡμέρας παρεσκευάζοντο. CIV. μετὰ δὲ τοῦτο ἐναυμάχουν τρόπῳ τοιῷδε. οἱ Ἀθηναῖοι παρέπλεον ἐπὶ κέρως ταξάμενοι παρ' αὐτὴν τὴν γῆν ἐπὶ τῆς Σηστοῦ, οἱ δὲ Πελοποννήσιοι, αἰσθόμενοι ἐκ τῆς Ἀβύδου, ἀντανῆγον καὶ αὐτοί. 2. καὶ ὡς ἔγνωσαν ναυμαχήσοντες, παρέτειναν τὸ κέρας οἱ μὲν Ἀθηναῖοι παρὰ τὴν Χερσόνησον, ἀρξάμενοι ἀπὸ Ἰδάκου μέχρι Ἀρριανῶν, νῆες ἓξ καὶ ἑβδομήκοντα, οἱ δ' αὖ Πελοποννήσιοι ἀπὸ Ἀβύδου μέχρι Δαρδάνου, νῆες *ἓξ καὶ ἑξήκοντα. 3. κέρας δὲ τοῖς μὲν Πελοποννησίοις εἶχον τὸ μὲν δεξιὸν Συρακύσιοι, τὸ δ' ἕτερον αὐτὸς Μίνδαρος καὶ τῶν νεῶν αἱ ἄριστα πλέουσαι, Ἀθηναίοις δὲ τὸ μὲν ἀριστερὸν Θράσυλος, ὁ δὲ Θρασύβουλος τὸ δεξιόν· οἱ δ' ἄλλοι στρατηγοὶ ὡς ἕκαστοι διετάξαντο. 4. ἐπειγομένων δὲ τῶν Πελοποννησίων πρότερόν τε ξυμμῖξαι, καὶ κατὰ μὲν τὸ δεξιὸν τῶν Ἀθηναίων ὑπερσχόντες αὐτοὶ τῷ εὐωνύμῳ ἀποκλῆσαι τοῦ ἔξω αὐτοὺς ἔκπλου, εἰ δύναιντο, κατὰ δὲ τὸ μέσον ἐξῶσαι πρὸς

3. *τὴν μίαν*] 'the [remaining] one.'

Ch. CIII. The Athenian fleet, hastily raising the siege of Eresus, sails also to the Hellespont.

2. *ψευσθέντες τῶν σκοπῶν*] A somewhat strange form of expression for *ψευσθ. τῆς ἐλπίδος τῶν σκοπῶν*.

Ch. CIV. & CV. Sea-fight at Cynossema in the Hellespont, in which the Athenians are victorious.

1. *ἐπὶ κέρως ταξάμενοι*] See note on ii. 90, and vi. 34.

2. *παρέτειναν τὸ κέρας παρὰ τὴν Χερσόνησον*] *exporrexerunt, explicaverunt*: a technical term in military affairs, of which I have met with no example elsewhere, except in Xen. Anab. vii. 3, 28, (Th.) *παρατεῖναι τὴν φάλαγγα παρὰ τὰς κώμας*.

ἑβδομήκοντα] So Haack, Poppo, Goeller, Bekker, and Arnold very properly edit, on the authority of some of the best MSS., for vulg. *ὀγδοήκ.*: and, just after, the same editors have corrected vulg. *ὀκτὼ καὶ ἑξήκοντα* into *ὁ. κ. ὀγδοήκοντα*. Arnold alone has ventured to alter *ὀκτὼ* into *ἓξ*, partly on the authority of ch. 103, and partly because the whole corruption of the numbers in the MSS. seems to be in this manner more easily accounted for. He is quite right (and I have done the same); but he might as well have apprised the reader, that the emendation in question had been originally propounded by myself in the note to my Translation, and in my smaller edition of our author. It has also, I find, been adopted by Bp. Thirlwall.

τὴν γῆν οὐχ ἑκὰς οὖσαν, οἱ Ἀθηναῖοι γνόντες, ᾗ μὲν ἐβούλοντο ἀποφράξασθαι αὐτοὺς οἱ ἐναντίοι, ἀντεπεξῆγον καὶ περιεγίγνοντο τῷ πλῷ, τὸ δ' εὐώνυμον αὐτοῖς ὑπερεβεβλήκει ἤδη τὴν ἄκραν ἡ Κυνὸς σῆμα καλεῖται. 5. τῷ δὲ μέσῳ, τοιούτου ξυμβαίνοντος, ἀσθενέσι καὶ διεσπασμέναις ταῖς ναυσὶ καθίσταντο, ἄλλως τε καὶ ἐλάσσοσι χρώμενοι τὸ πλῆθος, καὶ τοῦ χωρίου τοῦ περὶ τὸ Κυνὸς σῆμα ὀξεῖαν καὶ γωνιώδη τὴν περιβολὴν ἔχοντος, ὥστε τὰ ἐν τῷ ἐπέκεινα αὐτοῦ γιγνόμενα μὴ κάτοπτα εἶναι. CV. προσπεσόντες οὖν οἱ Πελοποννήσιοι κατὰ τὸ μέσον, ἐξέωσάν τε ἐς τὸ ξηρὸν τὰς ναῦς τῶν Ἀθηναίων, καὶ ἐς τὴν γῆν ἐπεξέβησαν, τῷ ἔργῳ πολὺ περισχόντες. 2. ἀμῦναι δὲ τῷ μέσῳ οὔθ' οἱ περὶ τὸν Θρασύβουλον ἀπὸ τοῦ δεξιοῦ ὑπὸ πλήθους τῶν ἐπικειμένων νεῶν ἐδύναντο, οὔθ' οἱ περὶ τὸν Θράσυλον ἀπὸ τοῦ εὐωνύμου· ἀφανές τε γὰρ ἦν διὰ τὴν ἄκραν τὸ Κυνὸς σῆμα, καὶ ἅμα οἱ Συρακόσιοι καὶ οἱ ἄλλοι οὐκ ἐλάσσους ἐπιτεταγμένοι εἶργον αὐτούς· πρὶν οἱ Πελοποννήσιοι, διὰ τὸ κρατήσαντες ἀδεῶς ἄλλοι ἄλλην ναῦν *διώκοντες, ἤρξαντο μέρει τινὶ σφῶν ἀτακτότεροι γενέσθαι. 3. γνόντες δὲ οἱ περὶ τὸν Θρασύβουλον, τὰς ἐπὶ σφίσι ναῦς ἐπεχούσας, παυσάμενοι τῆς ἐπεξαγωγῆς ἤδη τοῦ κέρως, καὶ ἐπαναστρέψαντες, εὐθὺς ἠμύναντό τε καὶ τρέπουσιν· καὶ τὰς κατὰ τὸ νικῆσαν τῶν Πελοποννησίων μέρος ὑπολαβόντες πεπλανημένας, ἔκοπτόν τε καὶ ἐς φόβον τὰς πλείους ἁμαχεὶ καθίστασαν. 4. οἵ τε Συρακόσιοι ἐτύγχανον καὶ αὐτοὶ ἤδη τοῖς περὶ τὸν Θράσυλον ἐνδεδωκότες, καὶ μᾶλλον ἐς φυγὴν ὁρμήσαντες, ἐπειδὴ καὶ τοὺς ἄλλους ἑώρων. CVI. γεγενημένης δὲ τῆς τροπῆς, καὶ καταφυγόντων τῶν Πελοποννησίων πρὸς τὸν ‡ Μείδιον μάλιστα ποταμὸν τὸ πρῶτον, ὕστερον δὲ ἐς Ἄβυδον, ναῦς μὲν ὀλίγας ἔλαβον οἱ Ἀθηναῖοι (στενὸς γὰρ ὢν ὁ Ἑλλήσποντος, βραχείας τὰς ἀποφυγὰς τοῖς ἐναντίοις παρεῖχεν), τὴν μέντοι νίκην ταύτην τῆς ναυμαχίας ἐπικαιροτάτην δὴ ἔσχον. 2. φοβούμενοι γὰρ τέως τὸ τῶν Πελοποννησίων ναυτικὸν διά τε τὰ κατὰ βραχὺ σφάλματα καὶ διὰ τὴν ἐν τῇ Σικελίᾳ ξυμφοράν, ἀπηλλάγησαν τοῦ σφᾶς τε αὐτοὺς καταμέμφεσθαι καὶ τοὺς πολεμίους ἔτι ἀξίους τοῦ ἐς τὰ ναυτικὰ νομίζειν. 3. ναῦς μέντοι τῶν ἐναντίων λαμβάνουσι Χίας μὲν ὀκτώ, Κορινθίας δὲ πέντε, Ἀμπρακιώτιδας δὲ δύο καὶ Βοιωτίας δύο, Λευκαδίων δὲ καὶ Λακεδαιμονίων καὶ Συρακοσίων καὶ Πελληνέων μίαν ἑκάστων· αὐτοὶ δὲ πεντεκαίδεκα ναῦς ἀπολλύασιν. 4. στήσαντες δὲ τροπαῖον ἐπὶ τῇ ἄκρᾳ οὗ τὸ Κυνὸς σῆμα, καὶ τὰ ναυάγια προσαγαγόμενοι, καὶ νεκροὺς τοῖς ἐναντίοις ὑποσπόνδους ἀποδόντες, ἀπέστειλαν καὶ ἐς τὰς Ἀθήνας τριήρη ἄγγελον τῆς νίκης. 5. οἱ δὲ ἀφικομένης τῆς νεὼς, καὶ ἀνέλπιστον τὴν εὐτυχίαν ἀκούσαντες, ἐπί τε ταῖς περὶ τὴν Εὔβοιαν ἄρτι ξυμφοραῖς καὶ κατὰ τὴν στάσιν γεγενημέναις πολὺ ἐπερρώσθησαν, καὶ ἐνόμισαν σφίσιν ἔτι δυνατὰ εἶναι τὰ πράγματα, ἢν προθύμως ἀντιλαμβάνωνται, περιγενέσθαι.

CVII. Μετὰ δὲ τὴν ναυμαχίαν ἡμέρᾳ τετάρτῃ ὑπὸ σπουδῆς ἐπισκευάσαντες τὰς ναῦς οἱ ἐν τῇ Σηστῷ Ἀθηναῖοι, ἔπλεον ἐπὶ Κύζικον ἀφεστηκυῖαν· καὶ κατιδόντες καθ' Ἁρπάγιον καὶ Πρίαπον τὰς ἀπὸ τοῦ Βυζαντίου ὀκτὼ ναῦς ὁρμούσας, ἐπιπλεύσαντες καὶ μάχῃ κρατήσαντες τοὺς ἐν τῇ γῇ, ἔλαβον τὰς ναῦς. ἀφικόμενοι δὲ καὶ ἐπὶ τὴν Κύζικον ἀτείχιστον οὖσαν, προσηγάγοντο πάλιν, καὶ χρήματα ἀνέπραξαν. 2. ἔπλευσαν δὲ ἐν τούτῳ καὶ οἱ Πελοποννήσιοι ἐκ τῆς Ἀβύδου ἐπὶ τὸν Ἑλαιοῦντα, καὶ τῶν σφετέρων νεῶν τῶν αἰχμαλώτων ὅσαι ἦσαν ὑγιεῖς ἐκομίσαντο (τὰς δὲ ἄλλας Ἑλαιούσιοι κατέκαυσαν), καὶ ἐς τὴν Εὔβοιαν ἀπέπεμψαν Ἱπποκράτη καὶ Ἐπικλέα κομιοῦντας τὰς ἐκεῖθεν ναῦς.

CVIII. Κατέπλευσε δὲ ὑπὸ τοὺς αὐτοὺς χρόνους τούτους καὶ ὁ Ἀλκιβιάδης ταῖς τρισὶ καὶ δέκα ναυσὶν ἀπὸ τῆς Καύνου καὶ Φασήλιδος ἐς τὴν Σάμον, ἀγγέλλων ὅτι τάς τε Φοινίσσας ναῦς ἀποστρέψειε Πελοποννησίοις ὥστε μὴ ἐλθεῖν, καὶ τὸν Τισσαφέρνην ὅτι φίλον πεποιήκοι μᾶλλον Ἀθηναίοις ἢ πρότερον. 2. καὶ πληρώσας ναῦς ἐννέα πρὸς αἷς εἶχεν, Ἁλικαρνασέας τε πολλὰ χρήματα ἐξέπραξε καὶ Κῶν ἐτείχισεν. ταῦτα δὲ πράξας, καὶ

4. *ἀντεπεξῆγον*] See note on v. 71.

5. *τὴν περιβολὴν*] Meaning, as Dukas explains, *τὸ προκύπτον ἐς θάλασσαν, ὃ ἔδει τοὺς Ἀθηναίους περιβαλεῖν.*

Ch. CV. 1. *περισχόντες*] See note on v. 71.

2. *διώκοντες*] So I have edited, with Poppo and Goeller, on the authority of seven of the best MSS., for vulg. *διώκειν*, retained by Bekker and Dr. Arnold, though not on good grounds; since in a construction so *confused* as the present, by a commixture of two forms of expression, the more *recondite* is the more likely to be the genuine reading, especially when external authority comes in aid of internal evidence.

3. After *Θρασύβουλον* I have, with Haack, Poppo, Duk., and Dr. Arnold, placed a comma; by which the sense becomes quite clear, and is well expressed by Dr. Arnold, as follows, 'When Thrasybulus observed the disorder of the enemy's centre, he immediately made a vigorous attack on the ships of their left, which were particularly opposed to him; and having beaten them, he then proceeded to attack their centre also.' *Ἐπεχούσας* is, as the Scholiast notices, put for *ἐφεδρευούσας*. Poppo compares here the similar words of an anonymous writer in Schneider's Lex. *ἐπεχούσας ναῦς πρὸς τὴν Πελοπόννησον*. On the sense of *ἐπεξαγωγῆς* see note at ch. 104, and v. 71.

Ch. CVI. The *moral* effect of this victory on the Athenians is now described.

4. *τὰ ναυάγια προσαγαγόμενοι*] 'attractis naufragiis.' (Valla.) The sense is better represented by the version of Steph. 'vendicatis naufr.' which follows the gloss of the Scholiast, *ἰδιωσάμενοι*. This use is formed on the original force of the middle verb *προσαγαγέσθαι*, 'to bring or draw any thing to oneself;' a sense which the term bears also in Plato, Xen., and other of the best Attic writers.

Ch. CVII. The Athenians attack and recover Cyzicus. The Peloponnesians send to Eubœa, to bring away the squadron there.

Ch. CVIII. Alcibiades returns from Aspendus to Samos.

ἄρχοντα ἐν τῇ Κῷ καταστήσας, πρὸς τὸ μετόπωρον ἤδη ἐς τὴν Σάμον κατέπλευσεν.

3. Καὶ ὁ Τισσαφέρνης ἀπὸ τῆς Ἀσπένδου, ὡς ἐπύθετο τὰς τῶι Πελοποννησίων ναῦς ἐκ τῆς Μιλήτου ἐς τὸν Ἑλλήσποντον πεπλευκυίας, ἀναζεύξας ἤλαυνεν ἐπὶ τῆς Ἰωνίας. 4. ὄντων δὲ τῶν Πελοποννησίων ἐν τῷ Ἑλλησπόντῳ, Ἀντάνδριοι (εἰσὶ δὲ Αἰολῆς) παρακομισάμενοι ἐκ τῆς Ἀβύδου πεζῇ διὰ τῆς Ἴδης τοῦ ὄρους ὁπλίτας, ἐσηγάγοντο ἐς τὴν πόλιν, ὑπὸ Ἀρσάκου τοῦ Πέρσου, Τισσαφέρνους ὑπάρχου, ἀδικούμενοι, ὅσπερ καὶ Δηλίους τοὺς Ἀτραμύττιον κατοικήσαντας, ὅτε ὑπ᾽ Ἀθηναίων Δήλου καθάρσεως ἕνεκα ἀνέστησαν, ἔχθραν προσποιησάμενος ἄδηλον, καὶ ἐπαγγείλας στρατιὰν αὐτῶν τοῖς βελτίστοις, ἐξαγαγὼν ὡς ἐπὶ φιλίᾳ καὶ ξυμμαχίᾳ, τηρήσας ἀριστοποιουμένους, καὶ περιστήσας τοὺς ἑαυτοῦ, κατηκόντισεν. 5. φοβούμενοι οὖν αὐτὸν διὰ τοῦτο τὸ ἔργον, μήποτε καὶ περὶ σφᾶς τι παρανομήσῃ, καὶ ἄλλα ἐπιβάλλοντος αὐτοῦ ἃ φέρειν οὐκ ἠδύναντο, ἐκβάλλουσι τοὺς φρουροὺς αὐτοῦ ἐκ τῆς ἀκροπόλεως. CIX. ὁ δὲ Τισσαφέρνης, αἰσθόμενος καὶ τοῦτο τῶν Πελοποννησίων τὸ ἔργον, καὶ οὐ μόνον τὸ ἐν Μιλήτῳ καὶ Κνίδῳ (καὶ ἐνταῦθα γὰρ αὐτοῦ ἐξεπεπτώκεσαν οἱ φρουροί), διαβεβλῆσθαί τε νομίσας αὐτοῖς σφόδρα, καὶ δείσας μὴ καὶ ἄλλο τι ἔτι βλάπτωσιν, καὶ ἅμα ἀχθόμενος εἰ Φαρνάβαζος ἐξ ἐλάσσονος χρόνου καὶ δαπάνης δεξάμενος αὐτούς, κατορθώσει τι μᾶλλον τῶν πρὸς τοὺς Ἀθηναίους, πορεύεσθαι διενοεῖτο πρὸς αὐτοὺς ἐπὶ τοῦ Ἑλλησπόντου, ὅπως μέμψηταί τε τῶν περὶ τὴν Ἄνταν δρον γεγενημένων, καὶ τὰς διαβολὰς καὶ περὶ τῶν Φοινισσῶν νεῶν καὶ τῶν ἄλλων εὐπρεπέστατα ἀπολογήσηται. καὶ ἀφικόμενος πρῶτον ἐς Ἔφεσον, θυσίαν ἐποιήσατο τῇ Ἀρτέμιδι.

5. *ἐπιβάλλοντος—ἃ φέρειν οὐκ ἠδύναντο*] 'putting upon them burdens (i. e. contributions) they were unable to bear.' Compare Arrian, E. A. ii. 1, 9, *χρήματα ἐς τὸ κοινὸν ἐπιβαλόντες*, and ii. 5, 6, and 12, 4, *ἐπέβαλον αὐτοῖς τάλαντα διακόσια—ζημίαν*. Pollux i. 69, *χρήματα ταξάμενοι, δεκάτην ἐπιβαλόντες*. Thus ἐπιβολὴ was used to denote both a *mulct* and a *forced contribution*. So Xen. Hist. i. 7, 1, *Ἐρασινῃ ἐπιβολὴν ἐπιβαλών*, &c., and so ἐπιβάλλειν ἐπιβολὴν in the best writers. Similar is the use of ἐπιτιθέναι in the Septuagint, 2 Kings xviii. 14.

CH. CIX. Tissaphernes resolves to follow the Peloponnesians to the Hellespont, and, if possible, appease them, as to his delay in sending the Phœnician fleet, and to expostulate with them for their proceedings at Antandrus. While on his journey, he stops at Ephesus to sacrifice to the great goddess of the Ephesians.

θυσίαν ἐποιήσ. τῇ Ἀρτ.] 'We are left to conjecture in what point of view this last fact recorded in the history was thought worthy of being mentioned by Thucydides, whether as indicating a desire of conciliating the Ionians, or in any other way furthering the objects of the satrap's journey.' (Bp. Thirlwall.) Be that as it may, this act of Tissaphernes was not inconsistent with the *Persian religious belief*, which prevailed both at this and at an earlier period. The many-sided divinity of Ephesus was much less a Greek than an Asiatic goddess, intimately allied with the leading personages of the Persian theology.

APPENDIX.

EXTRACTED FROM UNPUBLISHED

TOPOGRAPHICAL AND HISTORICAL NOTES ON SYRACUSE,

BY COLONEL W. M. LEAKE.

THE most interesting occurrence in ancient history, illustrated by the topography of Syracuse, is the *expedition of the Athenians* in the 17th and 18th years of the Peloponnesian war, (B.C. 415, 414.) an expedition which had in view the subjugation of all Sicily, but which ended in the total discomfiture of the entire armament, and led to the capture of Athens itself by the Lacedæmonians.

Of the Greek cities of Sicily founded about three centuries before this time, (namely, Naxus, Syracuse, Megara, Gela, and Messene,) all except Megara[1] were still flourishing, and all, including Megara, had founded colonies in other parts of Sicily, some of which had even rivalled their parent cities. (Thucyd. vi. 3, seq.) Syracuse itself had not yet attained above half the area given to it by Dionysius, but even then it was between nine and ten miles in circumference.

In the autumn of the 2nd year of the 91st Olympiad, B.C. 415, the Athenians effected their first landing over-against the Olympieium, (*κατὰ τὸ Ὀλυμπιεῖον*, Thucyd. vi. 65, 2.) a place which had been pointed out to them by the Syracusan deserters as a safe position against the cavalry of the enemy, whose superiority in this force was very great. The position was protected by woods, marshes, precipices, walls, and houses; and there were trees which afforded materials for making an intrenchment and palisading round their ships (*παρὰ τὰς ναῦς σταύρωμα ἔπηξαν*, Thucyd. vi. 66, 2). At Dascon, the weakest point of the position, they constructed a fortress formed of rough stones (*λίθοις λογάδην*) and wood; and they broke down the bridge of the Anapus. Though Dascon is not again named by Thucydides, there can be little hesitation in placing it at the projection in the middle of the bay opposite to Ortygia, which separates the low shore at the mouth of the Anapus from the bay of Madalena or Milocca, which Diodorus (xiii. 13) describes as *τὸν κόλπον τὸν Δάσκωνα*. The trees grew, probably, on the marshy bottom and plain between the cliffs of Olympieium and the Anapus, and were thus at hand for forming a *stockade* to protect the ships, as well as for constructing the fortress of Dascon, which protected the right of the Athenian position.

In the evening of the day on which the Athenians had landed, the Syracusan cavalry, returning from a fruitless expedition to Catana, whither they had been led by a stratagem of the enemy, advanced towards the temple of Jupiter Olympius, and were followed soon afterwards by the infantry. Around the temple there was a *πολίχνη* or small town[2]: the temple itself seems not to have been in possession of the Athenians, but the houses and the cliffs which extended from the Olympieium to Dascon afforded cover to their line. The Syracusan army, finding the Athenians not disposed to attack, retired behind the road which led from Syracuse to Helorus, and encamped (*ἀναχωρήσαντες καὶ διαβάντες τὴν Ἑλωρινὴν ὁδὸν ηὐλίσαντο*, Thucyd. vi. 66, ad fin.).

The bridge of the Anapus, destroyed by the Athenians, was probably in the place where the remains of an ancient bridge are still seen, a little below the junction of the Anapus and Cyane; and it would seem, from the words just cited, that the Helorine way branched off to the right imme-

[1] *ἃ ἦν ἔρημα. ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολυν οὔτε ὁδόν*, Thucyd. vi. 49.

[2] Polichne is employed by Diodorus as the proper name of this place. (Diodor. xiii. 7. xiv. 72.)

diately beyond the bridge, leaving the Polichne and the temple on the left. It would seem also, from the Syracusans having retired behind the Helorine way, that the valley of Cyane was in those days better drained towards the sea, than it is at present: on the contrary, the plain appears to have been more marshy, both to the right and left of the Anapus, on which latter side was the marsh Lysimeleia, formed chiefly by some copious springs which issue from the foot of the hill of Epipolæ. In the bay of Syracuse, as in all other similar situations where rivers terminate in the sea,—we are to expect to find the coast at the mouth of the river, and the lower course of the river itself, different from their ancient state: and as the alluvium which causes such changes has, in the present instance, been operated chiefly or entirely by the Anapus, (the Cyane being a pure, deep-seated source, with a course of no more than two miles,) it is probable, that the course of the Anapus, below the junction, is now nearer, than it was anciently, to the hill of Olympieium, and that the ground between them is narrower.

On the following day both armies drew out in order of battle. The Syracusan cavalry was on the right; their left seems to have been extended nearly to the heights of Syracuse, for Thucydides remarks that some of the infantry on the left, who were nearest to the city, retired thither. The Athenian hoplitæ were for the most part 8 in depth, the Syracusan 16. The Athenians advanced, were met by the enemy, and gained a complete victory, in the midst of rain and thunder, though they were prevented from availing themselves thoroughly of their advantage by the enemy's cavalry,—under cover of which the infantry rallied on the Helorine way, threw a garrison into the temple of Jupiter Olympius, lest the Athenians should plunder it, and retreated in safety. Their loss was 260, that of the Athenians 50. The winter season now induced the Athenians to give up their enterprise until they should receive some assistance in cavalry from Athens and their allies of Sicily; they withdrew therefore with the whole armament to Catana and Naxus, where they passed the winter, and at the former of these cities prepared bricks and iron for the circumvallation of Syracuse, *ἐς τὸν περιτειχισμὸν πλινθία καὶ σίδηρον ἠτοίμαζον*. (Thucyd. vi. 88, 6.)

The Syracusans, meanwhile, strengthened their city on the side towards Epipolæ, with the view of preventing the Athenians, should they obtain possession of that height, from making a circumvallation in the narrowest part. They built a wall, therefore, connected with the city, looking in all its extent towards Epipolæ, and enclosing within it the sanctuary of Apollo Temenites: *ἐτείχιζον πρὸς τῇ πόλει, τὸν Τεμενίτην ἐντὸς ποιησάμενοι, τεῖχος παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὁρῶν, ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ὦσιν*. (Thuc. vi. 75, 1.) They placed also a garrison (*φρούριον*) in Megara, and another in the Olympieium, and they palisaded all the places adapted to debarkation, (*τὴν θάλασσαν προεσταύρωσαν παντα-χῇ ᾗ ἀποβάσεις ἦσαν,*) not without the hope that they might succeed in preventing the Athenians from occupying Epipolæ, without which there was little danger of Syracuse being taken. And for this purpose, in the early part of the summer of B.C. 414, they turned their attention to the defence of the passes leading up to Epipolæ through the cliffs which surround it. Three of these passages were in Neapolis: one behind the theatre; another now called Fusco (Sicilian for Ital. *fosco*, 'dark') is half a mile further to the westward; and there is a third at the western extremity of Neapolis, where appears to have been a gate leading into Epipolæ. Two of these were accessible to wheel-carriages; and the principal entrances on the other sides of Syracuse were doubtless equally so. But, besides these passages through the cliffs, there were others which led to *πυλίδες*, or small gates, and were intended for foot-passengers. The positions of some of these, having steps cut in the rock leading up to them, are still to be observed in the enclosure of Syracuse, as well on the land side as on that towards the sea.

The name *Epipolæ* is applied by Thucydides, as already hinted, not only to the western part of the triangular table-summit of Syracuse,—where in later times stood one of the three component *cities* of Syracuse,—but to the whole tabular height bordered by cliffs, which lies westward of the hill of Achradina, and which was called Epipolæ from its situation *above*[3] the city. Thucydides describes Epipolæ as rising in a slope from the city, so as to afford a view of its interior, and as surrounded by precipices which admitted only of an access to the height through certain passes in the cliffs: *οἱ Συρακόσιοι, ... νομίσαντες, ἐὰν μὴ τῶν Ἐπιπολῶν κρατήσωσιν οἱ Ἀθηναῖοι,—χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως εὐθὺς κειμένου,—οὐκ ἂν ῥᾳδίως σφᾶς, οὐδ' εἰ κρατοῖντο μάχῃ, ἀποτειχισθῆναι, διενοοῦντο τὰς προσβάσεις*

[3] *ἐπιπολῆς*, 'supra.'

αὐτῶν φυλάσσειν, ὅπως μὴ κατὰ ταύτας λαθῶσι σφᾶς ἀναβάντες οἱ πολέμιοι· οὐ γὰρ ἂν ἄλλῃ γε αὐτοὺς δυνηθῆναι. ἐξήρτηται γὰρ τὸ ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινές τέ ἐστι καὶ ἐπιφανὲς πᾶν εἴσω· καὶ ὠνόμασται ὑπὸ τῶν Συρακοσίων, διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι, Ἐπιπολαί. (vi. 96, 1, 2.)

At the moment when the Syracusans had drawn out their army in the meadow of the Anapus for the purpose of selecting 600 hoplitæ for the defence of Epipolæ, the Athenians, who had sailed from Catana, landed at Leon 6 or 7 stades from Epipolæ in the opposite direction, and, before the Syracusans could arrive from the meadow of the Anapus, which was 25 stades distant, had ascended by Euryelus into Epipolæ. The distance of Leon from Epipolæ identifies it with a small harbour below Targia on the road from the Aguglia to Targetta. Immediately after the landing, the fleet was sent to Thapsus, (now Magnisi,) a neighbouring peninsula connected by a narrow isthmus with the main: *χερσόνησος ἐν στενῷ ἰσθμῷ προὔχουσα ἐς τὸ πέλαγος, τῆς δὲ Συρακοσίων πόλεως οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει*. (Thucyd. vi. 97, 1.) Here the naval force protected itself by a stockade across the isthmus, *διασταυρωσάμενος τὸν ἰσθμὸν, ἡσύχαζεν*. As soon as the 600 hoplitæ with some other troops arrived on Epipolæ, they were defeated by the Athenians, who slew 300, and among them Diomilus, leader of the 600. The Syracusans then retired into the city, towards which the Athenians, the next day, advanced to offer battle, but without effect. They then proceeded to build a fortress at Labdalum on the highest rocks of Epipolæ, looking towards Megara, to serve for a place in which their materials and property might be deposited, whether they should be employed in fighting or in circumvallating: *φρούριον ἐπὶ τῷ Λαβδάλῳ ᾠκοδόμησαν, ἐπ' ἄκροις τοῖς κρημνοῖς τῶν Ἐπιπολῶν ὀρῶν πρὸς τὰ Μέγαρα, ὅπως εἴη αὐτοῖς, ὁπότε προΐοιεν, ἢ μαχούμενοι ἢ τειχιοῦντες, τοῖς τε σκεύεσι καὶ τοῖς χρήμασιν ἀποθήκη*. (Thucyd. vi. 97, ad fin.) Hence Labdalum appears to have been the name of the narrow ridge, defended by cliffs now called *Belvedere*, which extends a mile to the north-west from the pass of Mongibellisi, and terminates in a peak, at the foot of which is a small village, and now (1839) on the summit, a telegraph. On some part of this ridge the fortress of the Athenians was probably built. It has indeed been supposed that the height named Bufalaro, to the east of Mongibellisi, where are ancient quarries, was the site of that fortress; and that Euryelus was at the peak of Belvedere[4]: but if Euryelus was the key of Epipolæ from the westward, as Thucydides plainly shows, it cannot have been anywhere but at Mongibellisi, where is the only pass into the table-land of Epipolæ at its western end. Labdalum was situated on the *highest cliffs* of Epipolæ; whereas Bufalaro is a round summit, midway between the southern and the northern cliffs. It is almost needless to remark, that Labdalum could not have been at Mongibellisi itself, because Labdalum looked down upon Thapsus and Megara, whereas the ancient castle at Mongibellisi stands on a depression which connects the ridge of Belvedere with that of Bufalaro, and is concealed by a ridge on its northern side from the sites of Leon and Thapsus. If Labdalum was in any position *within* the table-land of Epipolæ, it should be placed on the edge of the northern cliffs, on a line with Bufalaro, rather than on Bufalaro itself. But I am more inclined to believe that Labdalum, like the modern Belvedere, is applicable to the whole of the ridge westward of Mongibellisi, and that Euryelus, or '*the broad knob* or knoll,' was a name descriptive of the entire height of Bufalaro, from its termination eastward of the Latomiæ, to its other end at Mongibellisi,—where, in an age subsequent to the Peloponnesian war, was erected the castle of Euryelus, of which the ruins are still extant.

Soon afterwards the Athenians received a welcome reinforcement of 400 horse from their Sicilian allies, and thus increased the amount of their cavalry to 650; after which, having left a guard in Labdalum, they proceeded to Syce, and began to construct their circumvallation as quickly as possible. (Thucyd. vi. 98, 2.) An attempt was made by the Syracusans to interrupt them, but was defeated in an action, in which all the Athenian cavalry was engaged, together with a single *φυλὴ* of hoplitæ. The next day the Athenians worked at their wall on the northern side, and some were employed in collecting stones and wood near Trogilus, at which place the line between the harbour and the outer sea was shortest: *οἱ μὲν ἐτείχιζον τῶν Ἀθηναίων τὸ πρὸς βορέαν τοῦ κύκλου τεῖχος, οἱ δὲ λίθους καὶ ξύλα ξυμφοροῦντες παρέβαλλον ἐπὶ τὸν Τρώγιλον καλούμενον ἀεί, ᾗπερ βραχύτατον ἐγίγνετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ τὴν ἑτέραν θάλασσαν*

[4] See Serradifalco, Antichità di Sicilia, iv., and Dunbar on 'The Positions of the Athenian Lines,' &c., and the Plans in those two works.

το ἀποτείχισμα. (Thucyd. vi. 99, 1.) We find, in fact, that the shortest line from the outer sea to the great harbour of Syracuse is from Scala Greca to the shore of the harbour below the Theatre. Scala Greca, therefore, was the port of the Trogilii, as it is termed by Livy; and Trogilus probably was the name of the entire suburb adjacent to the northern wall of Syracuse, below the modern Targia and Targetta, which names may have been corrupted from Τρώγιλος: but this shortest line was interrupted by the outwork of the Syracusans at Temenitis.

From all these circumstances it seems probable that *Syce*,—the Athenian position from which it was their intention to carry their wall of investment northward to Trogilus, and southward to the great harbour,—was near the southern cliffs of Epipolæ, opposite to the advanced work of the Syracusans around Temenitis, and about midway between the two extremities of the intended Athenian circumvallation. Syce (the fig-tree) was probably the name of a small village then occupying that part of Epipolæ. That the Athenian position at Syce was near the southern cliffs of Epipolæ, seems evident, from the fact that the Athenians worked at first in two places to the northward of their position, namely, near it, and on the other side of Epipolæ, near Trogilus, where the materials were prepared, and where the circumvallation was to terminate to the north. Some commentators have supposed that *συκῆ* is an erroneous or dialectic reading for *τύχη*, and that Thucydides intended the *τυχεῖον* or temple of Fortune, which afterwards gave name to one of the quarters of upper Syracuse: but we have the clear testimony of Livy, that Hexapylum, the great northern entrance of Syracuse, led through Tycha to Achradina; consequently that Tycha was adjacent to the northern walls Συκῆ, the fig-tree, was not uncommon as the name of a village, like Sykiá at the present day; and, in this instance, it seems to have been that of a small suburban place, like Labdalum, Leon, Trogilus, and others.

The Syracusans now resolved to build a *cross-wall* (*ἐγκάρσιον τεῖχος* or *ὑποτείχισμα*) to intercept the Athenian circumvallation, (*ὑποτειχίζειν δὲ ἄμεινον ἐδόκει εἶναι, ᾗ ἐκεῖνοι ἔμελλον ἄξειν τὸ τεῖχος*, Thucyd. vi. 99, 2.) and to serve as a defensive work to themselves on that side; and which would, if the Athenians should endeavour to frustrate the attempt, cause an interruption to their operations on Epipolæ. This Syracusan *counterwork* consisted of a wall and palisade with wooden towers at intervals. *Stockades* were also raised at the places which afforded the readiest access from the Athenian position, *σταυροῖς προκαταλαμβάνοντες τοὺς ἐφόδους*: these places were the *προσβάσεις* or passes in the southern cliffs of Epipolæ, which afford an ascent into Epipolæ from Neapolis. For these purposes the Syracusans cut down the olive-trees in the temenus of Apollo. The Syracusans, observes the historian, were at this time masters of the places on the seaside, (*ἐκράτουν τῶν περὶ τὴν θάλασσαν*, Thucyd. vi. 99, 4.) while the Athenians, whose ships had not yet sailed from Thapsus, obtained their supplies from thence by land; a remark which accounts for the Syracusan cross-wall having been erected between Epipolæ and the harbour, for in the sequel this clearly appears to have been its position. Had the Athenian fleet been in possession of the harbour, a cross-wall, exposed, as it would have been, to the enemy on both sides, would have been too hazardous an undertaking: and accordingly we find that when the Athenians had occupied the harbour with their fleet, they were no longer opposed in prolonging their wall from Syce to the harbour.

The counterwork of the Syracusans appears to have commenced from the western wall of Achradina, between the Agrigentine gate and that point of the western wall where it was joined by the inclosure or outwork of Temenitis; and to have been carried along the *platform* afterwards occupied by Neapolis, having the cliffs of Epipolæ on the right, and the plain with the marsh Lysimeleia on the left. In the wall of Temenitis there was a *πυλίς*, or small gate, protected as usual by a stockade in front.

When the Syracusans had carried on their work to a considerable extent, and found that the enemy made no attempt to interrupt them, they withdrew into the city, leaving a single *φυλὴ* in guard of their counterwork. The Athenians now cut off the conduits of water, (we have seen that the principal aqueduct of Syracuse passed exactly through the position which I have assigned to Syce) and,—watching the moment when the Syracusans in charge of the counterwork had retired into their tents at midday, and some into the city, and when the guard eft at the stockade of the work was negligent, (*τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας*, Thucyd. vi. 100, 1.)—they sent 300 chosen Athenian hoplitæ, (*σφῶν αὐτῶν λογάδας*,) at a rapid pace, suddenly against the counterwork, (*πρὸς τὸ ὑποτείχισμα*,) while the rest of their forces, (*ἡ ἄλλη στρατιά*,) divided into two bodies, proceeded, the one to the city, that is to say, towards the gate of Agrigentum, to meet any force that might advance from thence, and the other to a palisaded work before the small gate, (*πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα*,) which led into the outwork of Temenitis. The 300 took the stockade, followed the flying garrison into Temenitis, and entered it; but there meeting with opposition from the Syracusans, some Argives and a few Athenians fell in the encounter. The Argives, it appears, were of those who were sent against the stockade of the small gate, and who it thus appears had also forced their way in; for the 300 consisted of Athenians alone. The entire force then took possession of the Syracusan counterwork (*ὑποτειχισιν καθεῖλον*), destroyed the stockade, carried away with them the stakes (*σταυροὺς*), and erected a trophy. (Thucyd. vi. 100, ad fin.)

The next day the Athenians,—whose circumvallation had hitherto been carried on to the northward of Syce, and who were encouraged by the former day's success to continue it to the harbour,—prepared for this work by building a wall along the crest of the cliffs until they reached a point where the distance would be the shortest possible to that part of the shore of the harbour which was to be the southern end of their circumvallation, and which was separated from the cliffs by the lower level afterwards occupied by Neapolis, and by the plain and marsh: *τῇ δ' ὑστεραίᾳ ἀπὸ τοῦ κύκλου ἐτείχιζον οἱ Ἀθηναῖοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἕλους, ὃς τῶν Ἐπιπολῶν ταύτῃ πρὸς τὸν μέγαν λιμένα ὁρᾷ, καὶ ἦπερ αὐτοῖς βραχύτατον ἐγίγνετο καταβᾶσι διὰ τοῦ ὁμαλοῦ καὶ τοῦ ἕλους ἐς τὸν λιμένα τὸ περιτείχισμα.* (Thucyd. vi. 101, 1.)

Here the words *ἐτείχιζον τὸν κρημνὸν* may require a little consideration. It could not have been the purpose of the Athenians to strengthen the cliffs, which were not only strong enough in themselves, but were on that side of the Athenian camp which was the most free from danger; for the Syracusans were never sufficiently strong to make a serious attack upon the Athenian camp, even when they possessed a chain of posts extending to the enemy's rear. The wall along the cliffs, therefore, was for the purpose of covering the communication along the cliffs between the camp at Syce and the advanced point of the cliffs from which commenced the double wall of circumvallation across the site of Neapolis and the plain to the seashore.

The Syracusans immediately commenced a second counterwork, to the southward of the former, and which was intended to intercept the Athenian walls in the plain. It commenced from the city, and consisted chiefly of a trench and palisade across the marsh Lysimeleia, (*καὶ οἱ Συρακόσιοι ἐν τούτῳ, ἐξελθόντες, καὶ αὐτοὶ ἀπεσταύρουν αὖθις, ἀρξάμενοι ἀπὸ τῆς πόλεως, διὰ μέσου τοῦ ἕλους· καὶ τάφρον ἅμα παρώρυσσον, ὅπως μὴ οἷόν τε ᾖ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης ἀποτειχίσαι*, Thucyd. vi. 101, 2.) which, though it may formerly have been larger than it is now, is still of considerable dimensions in the brumal half year, and communicates with the sea about midway between the angle of the great port, where I have supposed the wall of Achradina to have terminated, and the mouth of the Anapus. As the Athenian walls were directed to some point in this interval, the palisaded intrenchment of the Syracusans, had it been completed, would have intersected it nearly at right angles in the middle of the plain, and would have had a length of about 1200 yards.

As soon as the Athenians had completed their wall along the cliff, it was necessary to attempt the destruction of the enemy's new intrenchment, at the same time that the ships at Thapsus were ordered to enter the great harbour of Syracuse. Descending early in the morning from Epipolæ into the plain, they crossed a part of the marsh by throwing wooden doors and planks over the most difficult places, and at daybreak carried all the enemy's palisade and dyke, except a small part which was taken afterwards. A battle ensued, the Athenians were victorious, the right of the Syracusans fled to the city, and the left towards the river, with the view of retreating to the Olympieium, which was in possession of the Syracusans. A body of 300 select Athenians endeavoured to cut them off from the bridge of the Anapus, but were turned by the Syracusan cavalry, and driven upon the right wing of the Athenians, when Lamachus, the Athenian general, advancing from the left to their defence, was slain with a few others in passing a ditch, and his body was carried across the river by the Syracusans. This occurrence encouraged those who had fled into the town to advance again; and part of them attacked the Athenian works on Epipolæ, where Nicias had been detained by sickness. They succeeded in taking, and destroyed, an outwork 1000 feet long, (*τὸ δεκάπλεθρον προτείχισμα*, Thucyd. vi. 102, 2.) which had been raised to afford a necessary pro-

tection from surprise, to those who were at work on the wall itself; but they were prevented from attempting the latter (*αὐτὸν τὸν κύκλον*) by Nicias, who ordered the machines and wood collected before the wall, for the further progress of the work, to be set on fire, so that the enemy was unable to advance through the flames. They retired, therefore; and the more hastily, as the Athenians had now received assistance from the plain below, and the fleet from Thapsus was seen to enter the great harbour.

The Athenians having now their fleet and army collected in one place, confidently undertook the completion of a double wall from the cliffs of Epipolæ to the sea: *ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι, ἀπετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῷ τοὺς Συρακοσίους.* (Thucyd. vi. 103, 1.) They were now joined by many of the Siculi, and by three penteconters from Tyrrhenia; they received supplies also from the adjacent parts of Italy; while the Syracusans, despairing of being able to prevent the circumvallation, began to confer among themselves, as well as with the enemy, concerning terms of surrender. These conferences, however, had no result, and the only step taken by the Syracusans was to dismiss Hermocrates, and to appoint three new generals in his place.

Meantime Gylippus the Lacedæmonian had sailed with four ships to their relief, leaving at Leucas the rest of the Corinthian fleet; and, although some accounts which he had received led him at first to believe that he should be too late,—which made him turn his attention to the security of the Greek cities on the coast of Italy, on his route,—further advices which reached him during his progress determined him, after having landed at Himera, to proceed from thence across the island to Syracuse, with 700 armed sailors and marines (*ἐπιβάται*), 100 Siculi, 1100 Himeræi (of whom 100 were cavalry), and a small force from Selinus and Gela. Encouraged by the arrival of a Corinthian ship, which announced the speedy advent of others, as well as by the intelligence of the approach of Gylippus by land, the Syracusans advanced with their whole force towards the Athenian position on Epipolæ; while Gylippus marched unopposed through the same pass of Euryelus by which the Athenians had ascended from Leon, and joined the Syracusans on the Athenian line of circumvallation. The Athenians were at this time employed in the construction of their double wall towards the sea, which was 7 or 8 stades in length, and no more than a small portion on the shore remained to be executed: *ξυνταξάμενος ὡς ἐς μάχην, ἀφικνεῖται ἐς τὰς Ἐπιπολάς· καὶ ἀναβὰς κατὰ τὸν Εὐρύηλον, ᾗπερ καὶ οἱ Ἀθηναῖοι τὸ πρῶτον, ἐχώρει μετὰ τῶν Συρακοσίων ἐπὶ τὸ τείχισμα τῶν Ἀθηναίων. ἔτυχε δὲ κατὰ τοῦτο τοῦ καιροῦ ἐλθὼν ἐν ᾧ ἑπτὰ μὲν ἢ ὀκτὼ σταδίων ἤδη ἐπετετέλεστο τοῖς Ἀθηναίοις ἐς τὸν μέγαν λίμενα διπλοῦν τεῖχος, πλὴν κατὰ βραχύ τι τὸ πρὸς τὴν θάλασσαν.* (Thucyd. vii. 2, 3, 4.)

As the nearest point of the cliffs to the angle of the great harbour, near the site of the Agragian gate, is not less than 8 stades, it seems evident that the '7 or 8 stades' are to be confined to that part of the Athenian lines which were in the maritime plain, and that the portion which began at the cliffs, and crossed the site of Neapolis, having been completed, was not taken into account in this computation of Thucydides. Indeed it is likely that this part of the work was already in progress when the Syracusans began their second counterwork or intrenchment across the marsh.

Towards Trogilus and the other sea stones were laid ready most part of the way; some part of the wall was half-finished, and some part completed. To such an extreme of danger, adds the historian, had Syracuse arrived. He seems to have thought, that had the circumvallation been completed, the capture of the city would have been certain.

The fatal error of Nicias in neglecting to fortify Euryelus, the key of Epipolæ, —the importance of which, in the opinion of the ancients, is shown by the still extant fortress which afterwards protected this entrance into Syracuse,—is one of those unaccountable *infatuations* which often occur in military history. Instead of so doing, he had placed a garrison at Labdalum, apparently because that position commands a view towards Leon and Megara, on which side were his naval forces. As an exterior security to Euryelus, a post at Labdalum might have been useful, but was of no value whatever when that point was left open.

As soon as Gylippus had effected a junction with the Syracusans, he offered to treat with the Athenians for their undisturbed evacuation of Sicily in five days: no answer was given. The forces on both sides were drawn out for battle, but no action ensued: Gylippus, seeing the Syracusans in disorder, withdrew to a more open place, (*ἐς τὴν εὐρυχωρίαν μᾶλλον*, Thucyd. vii. 3, 3.) and, when he perceived that Nicias remained behind his wall, (*ἡσύχαζε πρὸς τῷ ἑαυτοῦ τείχει,*) led his army to the hill Temenitis, and there encamped (*ἐπὶ τὴν ἄκραν τὴν Τεμενῖτιν καλουμένην καὶ αὐτοῦ ηὐλίσαντο*). The first position of Gylippus appears to have been between the Athenian wall and that of Temenitis; from thence he moved into the space afterwards occupied by the third Syracusan counterwork, and by the inclosure adjacent to it, and from thence into Temenitis. The next day Gylippus made a demonstration towards the Athenian works, while he sent a division against Labdalum, which was unseen from the Athenian position. By these means he succeeded in taking Labdalum, and put the garrison to death. The fact of Labdalum having been invisible from the Athenian position, shows that it could not have been on the height of Bufalaro, as Professor Dunbar supposes, and that it must have been on the cliffs behind (north of) that summit, or on the ridge of Belvedere. On the same day an Athenian ship was taken by the Syracusans, while entering the harbour.

The Syracusans and their allies now began to build a wall upwards from the city in a transverse direction to that of the Athenians, for the purpose of preventing them from continuing their circumvallation in a northerly direction: *ἐτειχιζον διὰ τῶν Ἐπιπολῶν, ἀπὸ τῆς πόλεως ἀρξάμενοι ἄνω, πρὸς τὸ ἐγκάρσιον*[5] *τεῖχος ἁπλοῦν· ὅπως οἱ Ἀθηναῖοι, εἰ μὴ ἔτ' ἐθέλοιεν κωλύεσθαι, μηκέτι οἷοί τε ὦσιν ἀποτειχίσαι.* (Thucyd. vii. 4, 1.) We have seen that the Athenian circumvallation was a *double wall*: that the first Syracusan counterwork was a wall with a *palisade* before it, having wooden towers at intervals; and that their second counterwork in the marsh consisted of a trench and palisade. In this third counterwork a *single* wall seems to have been considered sufficient, because it was covered on the left by the outwork of Temenitis, and had a powerful force to protect the workmen engaged in raising it.

The Athenians, having now finished their wall ending at the harbour, had collected their forces on the heights: *ἀναβεβήκεσαν ἤδη ἄνω.* (Thucyd. vii. 4, 2.) In the night Gylippus advanced towards a weak place in the Athenian wall; but finding that his opponents were on the outside of the wall, and that they advanced against him, he withdrew: after which the Athenians raised that part of their wall higher, and kept that station to themselves, while their *allies* were stationed in other parts of the walls.

Nicias, finding his hopes of a successful event by land much impaired, now turned his attention to his *naval* resources, and resolved to fortify Plemmyrium. This promontory was opposite to the city, and narrowed the entrance of the harbour, so that, when fortified, the importation of necessaries would be easier, the station of the Athenian ships would be nearer to the Syracusan port, (i. e. the smaller or northern harbour,) and the Athenians would not be obliged to advance from the inner part of the bay in case of any movement on the part of the enemy: *οὐχ, ὥσπερ νῦν, ἐκ μυχοῦ τοῦ λιμένος τὰς ἐπαναγωγὰς ποιήσεσθαι, ἢν τι ναυτικῷ κινῶνται.* (Thucyd. vii. 4, 4.) Proceeding therefore with some land-forces and the ships, he built three forts, (*διακομίσας οὖν στρατιὰν καὶ τὰς ναῦς, ἐξετείχισε τρία φρούρια,*) in which he placed the greater part of the naval stores; the ships of burthen as well as the war-ships had already anchored there: *τὰ σκεύη τὰ πλεῖστα ἐκειτο, καὶ τὰ πλοῖα ἤδη ἐκεῖ τὰ μεγάλα ὥρμει, καὶ αἱ ταχεῖαι νῆες.* (Thucyd vii. 4, 5.) But the ships' companies (*τὰ πληρώματα*) soon experienced the inconveniences of this position. Water was scarce or far to fetch, and the Syracusans had augmented their cavalry at Polichne and the temple of Jupiter Olympius, so that it now amounted to one-third of their whole strength in that arm; and the Athenian seamen were sometimes cut off by them when employed in collecting fuel: *ἐπὶ φρυγανισμὸν ὁπότε ἐξέλθοιεν οἱ ναῦται.* (Thucyd. vii. 4, 6.)

Nicias sent, likewise, 20 ships towards Rhegium and Locri, to look out for the Corinthian ships coming to the assistance of the enemy. Meantime Gylippus continued the *cross-wall* through Epipolæ, (*τὸ διὰ τῶν Ἐπιπολῶν τεῖχος,*) making use of the stones which the Athenians had provided for their own circumvallation,—and which, as Thucydides had before informed us, were chiefly collected near Trogilus. While engaged in this work, Gylippus drew out the Syracusans and their allies in front, which obliged the Athenians to form a line opposite to them. At length he attacked the enemy,—but, as the action occurred between the walls of the respective parties, (*μεταξὺ τῶν τειχισμάτων,*) the Syracusan cavalry was of no avail. From these circumstances we may deduce with some degree of probability the position of the *ἐγκάρσιον τεῖχος ἁπλοῦν*, or *transverse single wall* of the Syracusans,

[5] *πρὸς τὸ ὄρθιον—ἅπαντες—ὀμιλόν* are employed in the same manner by Xenophon. (Dobree, Advers. p. 93.)

as well as the extent to which the Athenians had carried their circumvallation to the northward. We may infer also that the distance was not very great between the Athenian lines and the nearly parallel Syracusan outwork of Temenitis.

Gylippus took the blame of this failure upon himself, and in a second action was more successful. On this occasion, Nicias, who saw the necessity of making an effort to prevent the enemy's wall from crossing his line, which it had almost done, (*ἤδη γὰρ καὶ ὅσον οὐ παρεληλύθει τὴν τῶν Ἀθηναίων τοῦ τείχους τελευτὴν ἡ ἐκείνων τείχισις*, Thucyd. vii. 6, 1.) commenced the attack. Gylippus drew out the hoplitæ further beyond the walls than before, (*ἔξω τῶν τειχῶν μᾶλλον ἢ πρότερον*, Thucyd. vii. 6, 2.) and thus obliged the Athenians, in meeting them, to expose their left flank to his cavalry in the plain beyond the termination of the walls of either party (*κατὰ τὴν εὐρυχωρίαν ᾗ τῶν τειχῶν ἀμφοτέρων αἱ ἐργασίαι ἔληγον*). The Athenians were defeated, and retired in confusion within their walls: and in the following night the Syracusan counterwork was carried out so far beyond the construction of the Athenians, that it was no longer possible for the latter to complete their circumvallation[6]. Soon afterwards, twelve ships from Corinth, Ambracia, and Leucas, arrived at Syracuse without having encountered the Athenian ships sent to meet them. The Syracusan cross-wall was now united with the enclosure of Temenitis, (*ξυνετείχισαν τὸ λοιπὸν τοῖς Συρακοσίοις μέχρι τοῦ ἐγκαρσίου τείχους*, Thucyd. vii. 7, 1.) and thus largely extended the dimensions of that outwork of Achradina.

Nicias, in a despatch which he now sent to Athens, informed the Athenians that he could not continue to circumvallate the enemy, (*περιτειχίσαι αὐτούς*, Thucyd. vii. 11, 3.) unless their outwork (*παρατείχισμα*) were taken, which would require a large force; and that, being unable to face their cavalry, he was rather the besieged than the besieger. He complained particularly also of the increase of the enemy's allies, of the bad repair of his own ships, and of the loss or desertion of his seamen. The Athenians refused his request to resign, and voted reinforcements to be sent in the spring under Demosthenes and Eurymedon, despatching the latter, meantime, about the winter solstice, with 10 ships, and 20 (or 120) talents.

The Corinthians, having resolved at the same time upon sending further assistance to Syracuse, fitted out 25 ships, and vessels of burden (*ὁλκάδες*) for the transport of hoplitæ. In the early spring Gylippus in person collected more forces from his Sicilian allies, and on his return with them to Syracuse, urged the Syracusans to oppose the enemy at sea, in which counsel he was seconded by Hermocrates. Accordingly, 45 Syracusan ships from the small port, where was the naval arsenal, (*ἐκ τοῦ ἐλάσσονος οὗ ἦν καὶ τὸ νεώριον αὐτοῖς*. Thucyd. vii. 22, 1.) endeavoured to effect a junction with 25 others in the great harbour, with the view of assisting Gylippus in a projected attack by land upon Plemmyrium. Against the former of these squadrons the Athenians sent 25 ships, while 35 others met the squadron from the small port at the entrance of the great harbour. The Syracusans were at first successful; but those who had forced the entrance of the harbour falling into disorder, the Athenians ultimately prevailed, destroyed 11 Syracusan ships, slew the greater part of the men on board of eight of them, and captured those of the three remaining. They erected a trophy on the small island off Plemmyrium, (*ἐν τῷ νησιδίῳ τῷ πρὸ τοῦ Πλημμυρίου*, Thuc. vii. 23, 4.) now called Castelluccio, and, towing away the wrecks of their prizes, returned to their station at the head of the great harbour.

Meantime Gylippus, marching by night, had attacked Plemmyrium, and, while the garrison was intent on the proceedings by sea, had carried the three fortresses, in honour of which event the Syracusans erected three trophies. The loss of Plemmyrium, observes the historian, was the chief cause of the ruin of the Athenian armament. Three of their triremes were here stranded, (*ἀνειλκυσμέναι*, Thucyd. vii. 24, 2.) and taken possession of by the enemy; besides which they lost the sails of 40 triremes, a provision of corn, and many stores belonging to trierarchs and sutlers: nor was it long before they had to lament a similar loss sustained by them on the coast of Italy, where a squadron of Syracusan ships of war encountered and destroyed some vessels laden with supplies for them, burnt some of their ship-timber, (*ξύλα ναυπηγήσιμα*, Thucyd. vii. 25, 2.) which had been collected for them in the Cauloniatis, and returned to Syracuse with no other loss than that of one ship taken by the Athenian squadron of 20 ships which was stationed at Megara.

[6] Thucydides, in adding *εἰ καὶ κρατοῖεν*, cannot be supposed to have meant such a superiority in the field as would have left the Athenians complete masters of Epipolæ; but merely such as would have driven the Syracusans behind their *ἐγκάρσιον τεῖχος ἁπλοῦν*.

In the (great) harbour the Syracusans made a stockade in the sea, before the old ship-houses, (*ἐν τῷ λιμένι πρὸ τῶν παλαιῶν νεωσοίκων*, Thucyd. vii. 25, 5.) as a protection to them against the enemy. Although the historian employs only the words *ἐν τῷ λιμένι*, he could not have meant the *smaller* harbour, into which the Athenians never entered, and of which doubtless the interior part, containing, as we know, the *νεώρια* or naval arsenal, was a closed port (*κλειστὸς λιμήν*). It is probable that the old ship-houses were within the walls of Achradina, on the south-western shore of the isthmus, or western extremity of Ortygia, which in all ages was the position of the great works of the Syracusan government. Here they would have been at no great distance from the smaller port, and, if not contiguous, would at least have had a safe and easy communication with the arsenals of that harbour[7].

The Athenians, having brought near the stockade a ship of 1000 talents' burthen, fortified with wooden towers and bulwarks, drew out the stakes by windlasses placed in barges, or cut them with saws by means of divers: *ναῦν μυριοφόρον, πύργους τε ξυλίνους ἔχουσαν καὶ παραφράγματα, ἔκ τε τῶν ἀκάτων ὤνευον ἀναδούμενοι τοὺς σταυροὺς καὶ ἀνέκλων, καὶ κατακολυμβῶντες ἐξέπριον.* (Thucyd. vii. 25, 6.) Meantime there was an active interchange of missiles between the two contending parties; but the Athenians succeeded in destroying the greater part of the stockade.

About this time the Syracusans received some augmentation to their land-forces from their Siciliote (Greco-Sicilian) allies; and, being informed of the expected arrival of an armament from Athens under Demosthenes and Eurymedon, determined to make an attempt upon the enemy by sea and land before the arrival of these reinforcements. They prepared for the naval attack by shortening, lowering, and strengthening the prows of their ships, in imitation of the Corinthians; which alteration, as the Athenian prows were high and narrow, would give them an advantage when striking with the prow (*ἀντίπρωροι*[8]), as well as the means of preventing the Athenians from breaking their line (the *διέκπλους*), while another favourite manœuvre of the Athenians, that of moving round the enemy with the view of laying their ships alongside the opponents and boarding them (the *περίπλους*), would be frustrated by the want of space, now that the Athenians were confined to a small part of the harbour.

While Gylippus advanced from the city against the Athenian lines, the hoplitæ stationed at the Olympieium with the cavalry and light troops of Syracuse, threatened the opposite side of the enemy's wall (*ἐκ τοῦ ἐπὶ θάτερα προσήει τῷ τείχει*, Th. vii. 37, 2). The attack, it seems, was made near the two extremities of the Athenian position, but upon opposite sides of the circumvallation: 80 Syracusan ships then advanced against the Athenian ships, to the great surprise of the Athenians, who were not in expectation of a naval attack. But speedily manning 75 ships, they advanced against the enemy, when an engagement ensued which lasted a great part of the day, but terminated with little loss on either side, except that one or two Athenian ships were sunk by the enemy.

During the following day, the Syracusans reposed; while Nicias, in expectation of a renewal of the attack, moored some vessels of burthen in front of the stockade which he had erected in the sea before his triremes, to answer the purpose of a closed harbour: *ὁλκάδας προώρμισε πρὸ τοῦ σφετέρου σταυρώματος, ὃ αὐτοῖς πρὸ τῶν νεῶν ἀντὶ λιμένος κλῃστοῦ ἐν τῇ θαλάσσῃ ἐπεπήγει.* (Thucyd. vii. 38, 2.) An interval of 200 feet (*δύο πλέθρα*, § 3.) between the vessels of burthen afforded egress to his ships, as well as a retreat in case of pressure from the enemy. The next day the attempt of the Syracusans was renewed by land and by sea,—when, partly by renewing the attack at an unexpected moment, and partly through the annoyance given by light vessels which moved round the Athenian ships, as well as in consequence of the improvements which had been made in the Syracusan ships, the Athenians were obliged to retreat, with the loss of 7 ships sunk, and a great number of men killed or taken: but the enemy was prevented from entering the stockade by the *dolphins*, or weights attached for that purpose to the yards of the ships of burthen: *ἔπειτα, αὐτοὺς αἱ κεραῖαι ὑπὲρ τῶν ἐσπλων αἱ ἀπὸ τῶν ὁλκάδων δελφινο-*

[7] In the time of the Peloponnesian war Ortygia was a peninsula. (Thucyd. vi. 3.) It was afterwards an island connected by a bridge.

[8] Thucyd. vii. 36, 3. Diodorus says, that by means of the low prows of the Syracusan ships, they were often enabled to sink the Athenians by a single blow. This appears to have been the commencement of that great change in the construction of the ancient galleys of war, by which the most projecting part of the metallic prow was placed below the water. See some remarks on this subject in reference to a brazen prow found on the site of the battle of Actium, in the first volume (second series) of the Transactions of the Royal Society of Literature, p. 249, seq.

φόροι ἠρμέναι ἐκώλυον. (Thucyd. vii. 41, 2.) By the effect of these, one of the Syracusan ships was destroyed, and another was taken, together with the men belonging to it. The result of this encounter inspired the Syracusans with great hopes of becoming superior by sea, as well as on shore: and they were preparing for further offensive operations, when the arrival of Demosthenes and Eurymedon with the reinforcement from Athens, which consisted of 73 ships and 5000 hoplitæ, with a large force of light-armed, made an entire change in their feelings,—as they little expected that when the Lacedæmonians had established themselves at Deceleia, within sight of Athens, the Athenians would have been capable of sending forth such an armament.

Demosthenes, desirous of profiting by this effect of his arrival, and of avoiding such ill consequences as had arisen from the dilatory conduct of Nicias, resolved either to take Syracuse, or to withdraw the entire armament. Perceiving that the counterwork of the Syracusans on Epipolæ, which interrupted the Athenian circumvallation, consisted of a *single* wall, he resolved upon making an attempt to carry it, and then the camp of Gylippus, which was within it: ὁρῶν τὸ παρατείχισμα τῶν Συρακοσίων, ᾧ ἐκώλυσαν περιτειχίσαι σφᾶς τοὺς Ἀθηναίους, ἁπλοῦν τε ὂν,—καὶ, εἰ ἐπικρατήσειέ τις τῶν τε Ἐπιπολῶν τῆς ἀναβάσεως καὶ αὖθις τοῦ ἐν αὐταῖς στρατοπέδου, ῥᾳδίως ἄν, &c. (Thucyd. vii. 42, 4.) We may here remark, that παρατείχισμα was the word employed by Nicias in describing this work of the Syracusans, which now covered all the western side of Achradina, with the exception of its northern extremity, and comprehended all the hill Temenitis, (ἡ ἄκρα Τεμενῖτις,) together with a large portion of the lower part of Epipolæ, between Temenitis and Trogilus; Epipolæ being here employed in its largest or Thucydidean sense. Besides this great outwork, Gylippus had formed three προτειχίσματα, (Thucyd. vii. 43, 4.) intrenched or walled positions, on the ascent of Epipolæ, and a τείχισμα, (Thucyd. vii. 43, 3.) or redoubt, at Euryelus,—all manned by the Syracusans or their allies. And thus it appears that the Syracusans had now a *system* of outworks reaching from Achradina to Euryelus, not only covering the city, but occupying likewise the whole northern side of Epipolæ. But, even thus outflanked, and threatened in the rear, the Athenians were still able, by their numerical strength, to maintain their position on the southern cliffs of Epipolæ, in face of Temenitis, from whence they extended nearly to the Anapus, and thus blockaded every part of Achradina, except its outlets towards the north.

Demosthenes began his operations by laying waste the enemy's lands near the Anapus; the only resistance he met with was from the cavalry and light troops at Olympieium. He then made a direct attempt upon the great outwork (παρατείχισμα, Thucyd. vii. 43, 1.) by machinery, but was not successful; his machines were burnt by the enemy who defended the walls, and his troops were repulsed by their other forces. He then determined, in concert with Nicias and the other generals, to make an attempt upon the enemy's extreme right at Euryelus. It was resolved that Nicias should remain in charge of the camp, while Demosthenes, Eurymedon, and Menander, taking with them 5 days' provision, as well as masons and other necessaries for the erection of a wall of circumvallation, should make the circuit of Epipolæ in the night, and, ascending the pass of Euryelus, should endeavour to surprise the enemy's fortified post (τείχισμα) at that place. In this they succeeded, having ascended by the same pass through which the Athenians had gained Epipolæ on their first arrival (κατὰ τὸν Εὐρύηλον, ᾗπερ καὶ ἡ πρότερα στρατιὰ τὸ πρῶτον ἀνέβη). A part of the garrison was slain, the remainder retired, and gave the alarm to those who occupied the three other outworks (προτειχίσματα), as well as to 600 Syracusans who were in charge of that part of Epipolæ, and who advanced to the support of the others, but, after a brave resistance, were turned by the Athenians.

The latter now advanced to the Syracusan outwork, and began to pull down the battlements, (τὰς ἐπάλξεις ἀπέσυρον, Thucyd. vii. 43, 5.) when Gylippus, at the head of the Syracusans and their allies, issued from their outworks (ἐκ τῶν προτειχισμάτων). At first they were unable to resist the enemy,—but, when the latter, in confidence of victory, advanced in disorder, an attack of the Bœotians first checked them at a moment when, although the greater part of the forces had attained the heights, some were still on the ascent, and at length obliged them to retreat. The confusion soon became complete. If (adds the historian) there is difficulty in describing a battle by day, how shall the occurrences of a νυκτομαχία (Thucyd. vii. 44, 2.) be detailed? Though the moon shone brightly, there was not always sufficient light to distinguish a friend from a foe. The watchword of the Athenians, by its frequent repetition aloud, became known to the enemy, and no longer gave confidence to the Athenians. The singing of the Pæan, too, by the Doric allies of the Athenians, as well as by the enemy, was another misfortune, as it left them quite uncertain as to the numbers of the enemy around them. Driven back to the narrow entrance of Epipolæ (at Euryelus), or to the precipices (at its northern side), many perished in falling from them, after throwing away their arms: of those who reached the plain in safety, many of the men recently arrived were unable, from their ignorance of the place, to find their way back to the camp; but, wandering in the night, were cut down in the morning by the cavalry of the Syracusans.

The next day the Syracusans erected two trophies: one at the entrance of Epipolæ; the other where the Bœotians first opposed the enemy (ἐπί τε ταῖς Ἐπιπολαῖς ᾗ ἡ πρόσβασις, καὶ κατὰ τὸ χωρίον ᾗ οἱ Βοιωτοὶ πρῶτον ἀντέστησαν). The entrance of Epipolæ was doubtless no other than the pass of Euryelus, by which the Athenians had ascended; and to which those ignorant of the localities would naturally retreat; and where, embarrassed by the narrow way, they would be exposed to their pursuers under the greatest disadvantage; while the troops who had been long at Syracuse, retired,—probably to that part of the southern cliffs which was still in possession of the Athenians. A truce was then agreed upon for the purpose of delivering to the Athenians their slain.

This failure left no hope of accomplishing the object of the expedition. Demosthenes, therefore, now urged in council his *other* alternative,—an immediate return to Athens; and the more so, as his active opponent had instantly departed for the purpose of collecting land-forces from the other parts of Sicily. The Athenians, moreover, were encamped in a marshy place; the unhealthy season had commenced, and the men were dispirited. But Nicias would not consent to decamp without instructions from Athens. Demosthenes and Eurymedon then urged a removal to Thapsus or Catana, from whence the land-forces might subsist themselves upon the lands of the enemy, and where the ships would have space for their movements. But Nicias still entertained hopes, founded partly upon the distressed state of the Syracusan treasury, but chiefly upon a party within the walls of Syracuse, with whom he entertained a correspondence. No measures of departure therefore had been taken, when Gylippus, returning to Syracuse with numerous auxiliaries, about the same time that a re-inforcement of hoplitæ arrived from the Peloponnesus by the circuitous route of Libya and Selinus, the Syracusans prepared for a general attack upon the enemy by sea and land. Meantime sickness increased in the Athenian camp, and Nicias consented that orders should be issued for a departure at the shortest notice; when an occurrence intervened which sealed the fate of this unfortunate armament.

A total eclipse of the moon, on the 27th of August, 413 B.C., was considered by most of the Athenians as an omen, (ἐνθύμιον, Thucyd. vii. 50, 4.) which warned the commanders to desist from departure; and Nicias, who was somewhat superstitious, leaning to this opinion, the sacred interpreters pronounced that it required a delay of thrice nine days. The Syracusans were rejoiced to hear of this, and, with the view of preventing the enemy from establishing himself in any other part of Sicily, determined to attack his ships. After having exercised their own for some days, they began by a demonstration on the Athenian walls, where the approach was narrow, and where the Athenians suffered a loss of 70 horses and some hoplitæ,—when they found themselves under the necessity of retreating to the gate from which they had issued.

The next day the Syracusans advanced with 76 ships, while their infantry proceeded against the Athenian walls. A general action ensued by sea, the Athenians engaging with 86 ships. The Syracusans defeated their opponents in the centre, which gave them the means of cutting off and destroying, in the bay of Dascon, the Athenian right, under Eurymedon, who, in his endeavours to outflank his adversary, had approached very near the land in that part of the great harbour, ἐν τῷ κοίλῳ καὶ μυχῷ τοῦ λιμένος[9]. (Thucyd. vii. 52, 2.) Eurymedon himself was slain[1]. Gylippus now,—with a view to occupy the shore, and to destroy the defeated Athenian sailors who should land upon it from their ships, as well as to assist the Syracusan ships in dragging away the enemy's defeated vessels,—which had not been able to enter the stockaded refuge at the Athenian camp, but had drifted (καταφερομένας) along the shore (to the eastward),—advanced with a portion of the army along the mole (χηλή, Th. vii. 53, 1.) which separated the marsh Lysimeleia from the sea. He was op-

[9] πρὸς τὸν κόλπον τὸν Δάσκωνα καλούμενον. (Diodor. xiii. 13.)

[1] According to Diodorus, seven Athenian vessels were sunk on this occasion, and Eurymedon was slain *after having landed*.

posed by the Tyrseni[2], who drove some of the leading files into the marsh; after which, re-inforcements arrived on both sides,—when the Athenians prevailed, with the loss of a few of the enemy's hoplitæ. By this fortunate occurrence the greater part of the Athenian ships were saved, and brought within the stockade; but 18 were taken on this day by the enemy, who put to death the crews. An attempt was then made to burn the Athenian ships by sending against them an old ship of burthen (*ὁλκάδα παλαιὰν*) filled with combustibles. The wind was favourable, but the Athenians met the fire-ship with materials for extinguishing fire, (*σβεστήρια κωλύματα*, Thucyd. vii. 53, 4.) and thereby prevented its approach.

Thucydides has not informed us, in any part of his narrative, of the *numbers* of land-forces on either side; but he has named the allies of each party. On that of the Athenians there were troops from about thirty states of Greece, in alliance or subjection to Athens, besides the Greek cities of Thurium and Metapontum in Italy, those of Naxus, Catana, and Egesta in Sicily, (Agrigentum remained neutral,) some Iapyges and Tyrrheni, and the greater part of the Siculi. The Syracusans were assisted from Sicily by the Greek cities Camarina, Himera, Gela, and Selinus, and by some of the Siculi; from Greece by Sparta, Corinth, Leucas, and Ambracia, and by some Arcadians, Sicyonii, and Bœotians.

The Syracusans, having now become masters of the great harbour, aimed at nothing less than the capture of the entire armament; and with this view began to close the entrance, which was eight stades in width, by anchoring triremes placed lengthwise, together with sailing vessels and barges: *τριήρεσι πλαγίαις, καὶ πλοίοις καὶ ἀκάτοις, ἐπ' ἀγκυρῶν ὁρμίζοντες.* (Thucyd. vii. 59, 3.) The Athenian commanders, in notifying to the Catanians their intention of sailing from Syracuse, had imprudently authorized a suspension of the supplies which they had been in the habit of receiving from thence, and had now to add the prospect of *starvation* to their other difficulties. Thus circumstanced they found it prudent to abandon their upper walls, to contract their fortification round the ships to the smallest compass sufficient to comprehend their sick and stores, (*τὰ μὲν τείχη τὰ ἄνω ἐκλιπεῖν, πρὸς δὲ αὐταῖς ταῖς ναυσὶν ἀπολαβόντες διατειχίσματι ὅσον οἷόν τε ἐλάχιστον*, &c. Thucyd. vii. 60, 2.) and, leaving a force to protect it, to place all the rest of the infantry on board of the best ships, and to hazard a general naval action; if victorious, to proceed to Catana; and if not, to burn the ships, and to endeavour to reach by land some friendly state, whether Hellenic or barbaric, that is to say, whether of the **Σικελιῶται** (Greek colonies) or of the **Σικελοί**.

They descended therefore from the upper walls, *ἔκ τε γὰρ τῶν ἄνω τειχῶν ὑποκατέβησαν*, (on the southern cliffs of Epipolæ[3],) and manned about 110 ships: every hoplite, who by age was suited to the service, was obliged to embark; and to them were added many bowmen and javelin-men of Acarnania and other foreign states. Nicias made a speech to his troops, in which he insisted upon the advantage to be derived from the grappling-irons, (*χεῖρες σιδήρεαι,*) with which the Athenian ships had been fitted, as they would render boarding easy, and then the hoplitæ embarked had only to do their duty. But Gylippus,—to whom every thing which now passed in the enemy's camp seems to have been known,—had already provided a covering of leather for the prows of his ships, to obviate the effect of the grapples, (*τὰς γὰρ πρώρας καὶ τῆς νεὼς ἄνω ἐπὶ πολὺ κατεβύρσωσαν*, Thucyd. vii. 65, 2.) and he remarked, in a speech addressed to his troops, that 'the crowd of landsmen whom the enemy had placed on board, and their numerous ships, forced to act in a small space, could not fail to create confusion.'

Nicias drew out the remainder of the land-forces on the sea-bord, while Demosthenes, Menander, and Euthydemus advanced with the fleet, directly across the great harbour, against the barrier of ships at the entrance, with the intention of forcing it: *εὐθὺς ἔπλεον πρὸς τὸ ζεῦγμα τοῦ λιμένος, καὶ τὸν καταληφθέντα* (*al.* *-ειφθέντα, παραληφθέντα, -ειφθέντα*) *διέκλουν, βουλόμενοι βιάσασθαι ἐς τὸ ἔξω*[4]. (Thucyd. vii. 69, 4.) Of the Syracusan ships, which in number were nearly as before, some were stationed for the protection of the barrier, the remainder round the harbour, in order to fall upon the enemy on every side, while the land-forces were similarly disposed on the shore opposite to the ships. Sicanus and Agatharcus commanded on the right and left; Pythen, the Corinthian, in the centre. The Athenians, having arrived at the barrier, succeeded at first in overpowering some of the ships which composed it, and were endeavouring to detach the fastenings, when they were attacked on every side by the Syracusans: *ἐπειδὴ δ' οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι, τῇ μὲν πρώτῃ ῥύμῃ ἐπιπλέοντες ἐκράτουν τῶν τεταγμένων νεῶν πρὸς αὐτῷ, καὶ ἐπειρῶντο λύειν τὰς κλήσεις· μετὰ δὲ τοῦτο*, &c. (Thucyd. vii. 70, 2.)

The action soon became general throughout the harbour. In such a crowd of vessels, amounting together to near 200, attacks with the beak (*ἐμβολαὶ*) were much less common than those *alongside* (*προσβολαί*). Great skill was shown on both sides by the officers (*κυβερνῆται*), and promptitude by the seamen (*ναῦται*), nor was there less emulation on the part of the *soldiers* embarked (*ἐπιβάται*), in their attempts to board their adversaries, after the discharge of arrows, darts, and stones, as the opponent ships approached each other. So great was the noise, that those who gave out the orders (*κελευσταὶ*) could seldom make themselves heard. At length the Athenians were every where turned to flight.

The land-forces on both sides had beheld the spectacle with the utmost anxiety. Of the Athenians, some endeavoured to assist such of the ships as escaped from capture, and took refuge at the camp; others turned their attention to the safety of their walls, for there was now a probability, observes the historian, that they might experience what they had caused the Lacedæmonians to suffer at Pylus, who, after the destruction of their ships, had lost also their men on shore. But they still possessed about 60 serviceable ships, while the Syracusans had not so many as fifty. Demosthenes proposed, therefore, to endeavour again to force the passage early the next morning, and Nicias consented to it, but the seamen refused to embark; and so completely were they morally subdued, that, during the second day after the battle, they allowed the Syracusans to tow away all their ships, except a few which had been burnt by the Athenians.

In the mean time Hermocrates, on the first of these two days, had proposed to the Syracusan commanders to send some of their men to break up the roads and occupy the passes, as he feared greatly the effect of such a land-force, should it obtain a footing in the interior of Sicily. But his proposition was overruled on the ground that the Syracusans were fatigued with their exertions, and wished to enjoy the festival of Hercules, which happened to be on that day[5].

Hermocrates, therefore, in order to gain time, and prevent the Athenians from marching that night, sent persons, in friendly guise, to the gate of their camp, desiring them not to march, as the Syracusans were guarding the passes:—a stratagem which not only produced the desired effect, but induced the Athenians to remain the ensuing day, in order to furnish themselves as much as possible with whatever would be useful on their intended march; while Gylippus and the land-forces under him proceeded to block up the roads, and occupy the fords and other places where the enemy was likely to pass.

On the third day after the battle, the Athenians, leaving their sick and wounded in the camp, and carrying with them a very insufficient store of provisions, in the expectation of meeting a supply from some of the friendly Siculi, marched in two bodies; the first commanded by Nicias, the second by Demosthenes. The hoplitæ in each body formed a hollow quadrangle, (*τὸ δὲ ἐχώρει ἐν πλαισίῳ τεταγμένον*, Thucyd. vii. 78, 2.) within which were the baggage, the light-armed, and the followers (*τοὺς δὲ σκευοφόρους καὶ τὸν πλεῖστον ὄχλον ἐντὸς εἶχον οἱ ὁπλῖται*). They found the ferry of the Anapus occupied by the enemy, but made good their passage, though annoyed in their subsequent march by his horse and light-armed. After a march of 40 stades, they halted for the night on a hill, from whence they advanced in the morning 20 stades, and encamped in a plain (*χωρίον ἀπεδόν τι*, Thucyd. vii. 78, 4.) for the sake of obtaining provisions and water, which latter was scarce for many stades on the road they were about to take. Their march was directed upon Catana, by the vale of the Anapus, and round the northern side of Mount Hybla, the maritime road from Syracuse to Catana being closed against them.

It appears, therefore, that they crossed the Anapus about the modern bridge over that river, situated about a mile and a half from the head of the great harbour, and that, having marched 4 miles further along the right bank of the Anapus, they halted for the night on the heights about a mile south of the Cavetta, a precipitous gorge

[2] The Tyrrhenian hoplitæ were armed like the Greeks, as we perceive from numerous monuments lately discovered in Tyrrhenia.

[3] *τὸν δὲ λοιπὸν ὄχλον ἔστησε παρὰ τὴν θάλασσαν ὁ Νικίας, ἐκλιπὼν τὸ μέγα στρατόπεδον καὶ τὰ τείχη τὰ συνάπτοντα πρὸς τὸ Ἡράκλειον.* (Plut. Nic. 24.) This is the only datum, I believe, for the situation of the temple of Hercules.

[4] The Scholiast reads *καταλειφθέντα*, and supposed that an opening had been left in the *ζεῦγμα*: but the nature of the Athenian attack upon the barrier is adverse to this supposition, which is otherwise unlikely.

[5] They recovered possession of the temple of Hercules when the Athenians abandoned their upper walls. (Plutarch, Nic. 24.)

so called, where the Anapus issues from the heights of Hybla, and is immediately joined by the branch from Floridia and S. Paulo. The inhabited plain into which they moved on the following morning is evidently that of Floridia, and their position must have been near the site of that town. Here they remained during that day, while the Syracusans were employed in obstructing their line of march, and in fortifying a strong height in that direction called the Acræan rock, on either side of which there was a precipitous ravine: *ἦν δὲ λόφος καρτερὸς καὶ ἑκατέρωθεν αὐτοῦ χαράδρα κρημνώδης· ἐκαλεῖτο δὲ Ἀκραῖον λέπας*[6]. (Thucyd. vii. 78, 5.)

On the following day the Athenians moved forward, but were so much annoyed by the enemy's horsemen and light-armed, that they returned to their former station, though it afforded no supplies, and the communication around them was cut off by the enemy's cavalry. The next morning they again advanced to the fortified hill, (*τὸν λόφον τὸν ἀποτετειχισμένον*, Thucyd. vii. 79, 1.) but found the enemy so well protected by their wall, and by the light-armed on the steep slope of the height behind them, that the Athenians were again obliged to retire, having been somewhat disheartened also by a thunder-storm. Gylippus, at the same time, sent a division of his army into the rear of his opponents, to obstruct their retreat in the direction by which they had come, (*ἀποτειχιοῦντας ἐκ τοῦ ὄπισθεν*, Thucyd. vii. 79, 4.) and they were able to frustrate this attempt, — so that, advancing further into the plain, they remained there that night. In moving forward the next day, they were surrounded by the enemy, many of their rear and stragglers were cut off, and many others were wounded by missiles; so that they had not advanced more than 5 or 6 stades, before they found it necessary to halt in the plain, where they remained that night, and where it was decided by their guides to change their line of march, and, instead of pursuing the route towards Catana, to turn towards the other side of Sicily, in the direction of Camarina and Gela.

Endeavouring to deceive the enemy, therefore, by making fires, they moved off in the night, but not without some confusion; so that the division of Demosthenes, amounting to more than half the army, became separated from that of Nicias, and followed at some distance in a less orderly manner. In the morning (*ἅμα δὲ τῇ ἕῳ*, Thucyd. vii. 80, 4.) the whole army arrived near the sea, and fell into the Helorine way, (*τὴν ὁδὸν τὴν Ἑλωρινὴν καλουμένην*,) which they pursued until they arrived at the river Cacyparis, which they intended to ascend, (*παρὰ τὸν ποταμὸν ἴοιεν ἄνω διὰ μεσογείας*,) hoping to meet some of the Siculi, to whom they had sent for that purpose. Hence it appears that the distance between the Athenian camp in the plain of Floridia, and the Helorine way near the sea, to the northward of the Cacyparis, was about two-thirds of a night's march; for they moved in the night, (*ἐν νυκτί*, Thucyd. vii. 80, 2.) and the beginning of the night had been consumed in deliberation. The distance of the Cassibili from Floridia is about ten miles by the road; this river, therefore, being moreover the first of any magnitude to the south of Syracuse, seems clearly to be the ancient *Cacyparis*.

At the river the Athenians found a Syracusan guard obstructing the ford with a wall and palisade, (*ἀποτειχίζουσάν τε καὶ ἀποσταυροῦσαν τὸν πόρον*, Thucyd. vii. 80, 5.) an effect apparently of the provision made by Gylippus and the Syracusans for occupying the fords and passes (*τῶν ῥείθρων καὶ ποταμῶν τὰς διαβάσεις ἐφύλασσον*, Thucyd. vii. 74, 2.) before the Athenians had moved from Syracuse, and while it was yet uncertain in what direction they would march. The Athenians, having forced the passage of the Cacyparis, moved on towards the Erineus. The division of Demosthenes, which was 50 stades in the rear of that of Nicias, was overtaken by the Syracusans about the hour of dinner, (*περὶ ἀρίστου ὥραν*, Thuc. vii. 81, 1.) and had no more than time to form in order of battle, when they were surrounded and attacked in a walled inclosure of olive-trees, having a road through it either way, into which they had retired: *ἀνειληθέντες ἔς τι χωρίον, ᾧ κύκλῳ μὲν τείχιον περιῆν, ὁδὸς δὲ ἔνθεν τε καὶ ἔνθεν, ἐλάας δὴ οὐκ ὀλίγας εἶχεν, ἐβάλλοντο περισταδόν*. (Thucyd. vii. 81, 4.) Here they suffered so much during the remainder of the day from the enemy's missiles, —for he avoided close action,—that, when at night Gylippus, in his own name and that of the Syracusans and their allies, offered the Athenians their lives on condition of submission, they accepted the terms. They were 6000 in number: each man, in delivering up his arms, placed the money he had with him in his shield; the whole amount filled four shields. The prisoners were then marched off to Syracuse.

[6] The *Ἀκραῖον λέπας* appears not to have had any connexion with Acræ, a colony of Syracuse, of which there are considerable remains at Acremonte, near Palazzuolo. This place is about 20 miles (24 M. P., Antonin. et Peuting. Itin.) due west of Syracuse, whereas the Acræan rock was in a north-westerly direction, and not more than ten or eleven miles distant from Syracuse.

The next day Gylippus continued in pursuit of Nicias, who in the course of the preceding day had arrived at the Erineus, and, having crossed that river, had halted on a height beyond it. Here he was informed by the Syracusans of the surrender of Demosthenes, and having been permitted to send a horseman to be assured of the fact, he then made an offer to the enemy to defray all the expenses which the Syracusans had incurred by the war, and to deliver an Athenian as a hostage for each talent. But Gylippus and the Syracusans rejected these conditions, and assailed the enemy on all sides with missiles. This lasted until the evening, when the Athenians found themselves in great distress for want of provisions; during the night they made an ineffectual attempt to retreat, but were unable to elude the enemy's vigilance; and it was not until the morning that they were once more in motion,—when they hastened forward to the river Assinarus, (*ἠπείγοντο πρὸς τὸν Ἀσσίναρον ποταμόν*, Thucyd. vii. 84, 2.) urged by thirst and the hope of finding some protection from the horsemen and light-armed, who incessantly annoyed them. But the enemy attacked them at the passage of the Assinarus, and thus threw them into confusion while pressing forward to cross the river, which flowed between precipitous banks (*ἦν δὲ κρημνῶδες*, § 4). Some were carried down the stream, (*ἐμπαλασσόμενοι κατέῤῥεον*, § 3.) and many fell either by the missiles of the enemy's light-armed, or by the swords of the Peloponnesians who descended into the ravine, or by the horsemen, when any attempted to escape. The water, muddy as it was, and discoloured with blood, was still drunk, and even contested for among the Athenians. Nicias now surrendered to Gylippus,—to whom and the Lacedæmonians he left the disposal of his own fate, requesting at the same time that the slaughter should cease: upon which, Gylippus gave orders to make prisoners, (*ζωγρεῖν ἐκέλευε*, Thucyd. vii. 85, 2.) and his surviving enemies laid down their arms, including 300 who had made good their passage through the Syracusan guards in the preceding night, but who were speedily overtaken.

The whole number collected, however, was not great; for the loss sustained, as well at the Assinarus as in the preceding attacks, had been greater than on any occasion during the Sicilian war; and many were concealed by the victorious soldiers, to be sold as slaves for their own profit.

As the route of the Athenians appears to have been changed after forcing the passage of the Cacyparis, and, instead of following up that river to the north-westward, to have been directed to the south-westward upon Camarina, where, as appears from some former transactions, (Thucyd. vi. 88.) they were likely in their present condition to meet with assistance; it is probable, that in approaching the site of the modern Noto, they quitted the Helorine way and the vicinity of the sea-shore;—and that having crossed the river Falconara, probably not far from Noto to the westward, they encamped upon a height on the right bank of that river. The day's march, on this supposition, was about 12 miles. The next day they hastened forward to the Assinarus, but their march under the circumstances could not have been of more than three or four miles; at which distance, from the Falconara to the west, occurs the river Abisso, not far from its exit from the hills of Spaccafurno. I am inclined to believe, therefore, that the river Falconara is the ancient Erineus, and the Abisso the Assinarus.

The prisoners were confined in the stone-quarries. Nicias and Demosthenes were put to death; the former chiefly by the instigation of the Corinthians, supported by the Syracusans who had been in secret correspondence with Nicias, and contrary to the wishes of Gylippus, for the Lacedæmonians were grateful to Nicias for his conduct in favour of their countrymen taken at Pylus, while they bore a contrary feeling towards Demosthenes, who was the victorious commander at the same place. During eight months, the Athenians, and their allies of the Sicilian and Italian Greek cities, suffered the extreme of misery in the quarries, exposed without shelter to the sun, and the cold nights of winter, with a scanty allowance of food and water. The other captives at the end of 70 days were sold as slaves: all Sicily, says the historian, was filled with them.

Thus ended this imprudent enterprise: a result not unusual in such distant expeditions, but in the present instance disastrous in the extreme; chiefly in consequence of the inability of the commander, who, however deserving of the encomium of Thucydides, was unfit for the circumstances in which he was placed; and who was still more unfortunate in having for an opponent one of the most able commanders whose actions have been recorded in the history of Greece.

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